

THE RITE OF SODOMY

**HOMOSEXUALITY
AND THE
ROMAN
CATHOLIC CHURCH**

VOLUME I
**HISTORICAL PERSPECTIVES
FROM ANTIQUITY TO THE
CAMBRIDGE SPIES**

RANDY ENGEL



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Dedication

To Mary and Sebastian Vignone

All that I am or ever shall be
I owe to my beloved parents
and to the grace of God

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Introduction

It all began quite innocently enough. It was the summer of 1987 and I was completing my first full-length book *Sex Education—The Final Plague*. Near the end of my final chapter “The Vatican and Sex Education—A Sorry State of Affairs,” I noted:

The Sex Education Movement ...has, as one of its key objectives, the promotion of a pansexual or bisexual agenda in which homosexuality and pedophilia play a key and pivotal role. The growing number of homosexual and pedophile priests and brothers, including homosexual bishops, as well as lesbian nuns, have formed a sixth column within the Church in the United States. Many of these individuals have played important roles in the development and promotion of the new sexual catechetics in parochial schools, which, like the United States Catholic Conference “Sex Education Guidelines” and the *Kosnik Report*, promote homosexuality and bisexuality as a variation on the norm, not a perversion.¹

I recall the first sentence of this particular paragraph rather well because when the book initially ran in serial form in *The Wanderer*, my reference to “homosexual bishops” had been removed.

In any case, I remember promising myself that, as soon as *The Final Plague* went to press and my familial and pro-life duties as the director of the U.S. Coalition for Life would permit, I would take a closer look at the members of the Catholic hierarchy who were pushing homosexuality on parochial school children.

A few months later, I began what would be more than a decade-long journey into the homosexual maelstrom—without and within—the Roman Catholic Church.

It started with a re-read of Reverend Enrique T. Rueda’s 1982 definitive study of the homosexual movement in the United States, *The Homosexual Network—Private Lives and Public Policy*, that provides a detailed description of the movement’s strategic inroads into organized religious bodies in

America with a special case study on the movement's infiltration and colonization of the Roman Catholic Church in the 1970s through the early 1980s.²

It has ended, more than fifteen years later, with *The Rite of Sodomy—Homosexuality and the Roman Catholic Church*.

Playing for High Stakes

If men cease to sit in judgement on evil deeds it is not because they are tolerant, but because they are defeated.³

Tolerance is a social not a religious virtue since the truly religious man is against the heretic and seeks the conversion of the unbeliever... True Christianity never held tolerance to be a virtue but a sign of degeneracy.⁴

More than forty years have passed since the Gay Liberation Movement first broke onto the American scene. Symbolized by the clenched fist inserted into the rectal orifice, not unlike that of the clenched fist raised by early Bolshevik revolutionaries as a sign of their allegiance to the new Soviet State and the tenets of Marxist-Leninism, the radical "gay" movement represents a world view and moral system that is as alien and hostile to Christianity as it is to the legitimate interest of the State. Yet neither of these two traditional defenders of the common good and the moral law have thus far distinguished themselves on the field of battle against the growing threat posed to the Church and State by the Homosexual Homintern.⁵

Make no mistake about it. What is at stake here is not merely a matter of controlling or minimizing some societal or clerical sexual mischief but the prevention of the undermining of the very foundations upon which the Church and State rest.

This is why, at all times and in all civilized cultures, homosexual practices, wherever they have been made manifestly public, have brought censure by both the State, which has both the right and duty to suppress vice for the common good and the Church, which is the final arbitrator of morals in society and the primary molder of the public conscience.

The matter of institutionalized homosexuality is so profoundly connected to man's convictions about his own nature and that of marriage, family and sexuality that to ignore it is to be against one's own survival—as a species, a nation and a church.

Rueda was correct when he stated that Christianity's rejection of homosexuality is not a quirk of Western civilization, but part of the common heritage of mankind. In rejecting homosexuality as a legitimate lifestyle, one is simply observing a universal norm not simply a special precept of a particular civilized religious or philosophical tradition, he said. He also acknowledged that to fail to condemn homosexuality is to welcome the direst of consequences for that particular religious tradition.⁶

Nor can the Church fail to ignore the historic connection of sexual deviancy to religious deviancy, blasphemy and the occult that is of especial

consideration in any examination of homosexual practices in the priesthood and religious orders.⁷

That the State also shares an interest in the prohibition of homosexual practices can be gleaned from the writings of early German Protestant theologians such as mid-18th century Gëottinger Orientalist and biblical scholar Johann David Michaelis (1717–1791). In *Grundliche Erklarung*, Michaelis not only correctly identified and condemned sodomy as a predatory vice that seeks after “striplings,” and weakens marriage, but he also saw the spread of the vice as a threat to national security capable of bringing a nation to the brink of destruction.⁸

Lest we be tempted to view Michaelis’s condemnation of homosexuality as exaggerated rhetoric having no application for our own time, it should be remembered during the past century, major public homosexual intrigues such as the Eulenberg Affair in the early 1900s in Germany and the Cambridge Spy case in mid-century in England have contributed to the fall of national governments and altered the course of that nation’s history.

It is true, as we shall see in Section I on Historical Perspectives of Homosexuality that there have been certain times in the course of human events when social tolerance of various forms of homosexuality has prevailed in a given society. This sentiment of tolerance, not to be confused with societal approval, appears to be historically associated with periods of cataclysmic social upheaval, religious confusion and economic instability caused by protracted warfare or natural disaster.

At other times, the rise in the practice of sodomy and other homosexual acts has been connected to as capricious a phenomenon as a rise of a particular sociopolitical sexual fashion.

In Elizabethan England there were certain segments of the upper classes, especially the courtiers in service of the king, who viewed homosexuality as a means of social and political advancement and acted accordingly.

Later, during the Victorian era, we witnessed the rise of homosexuality in its Hellenistic form in England’s halls of academia where the “Greek ideal” was perceived and actively promoted as a rival to Christianity.

In none of these cases, however, was there anything to suggest that toleration was equated with approval or that the general sexual conventions of the day, including prohibitions against sodomitical acts, were affected.

At this point, one is apt to be challenged by not a few lay and clerical apologists for the homosexual movement, who will suggest that, at least in some *primitive* societies, adult male homosexuality has been accepted by the native population. Under closer scrutiny, however, their argument does not hold up.

As Arno Karlen, author of *Sexuality and Homosexuality A New View* has observed, “when a society alleged to approve homosexuality is carefully studied, it turns out that homosexual acts are accepted only in special

situations or times of life and to the extent that they do not impair heterosexual functioning or loss of sexual identity.”⁹

Psychiatrist Ruth Tiffany Barnhouse, M.D., in *Homosexuality: A Symbolic Confusion* has voiced similar opinions regarding certain homosexual phenomenon found in primitive cultures. “There are a variety of ways it (a homosexual act) is punished which may go unnoticed by a casual observer or eager anthropologists,” she said.¹⁰ “Whenever the final limits of heterosexuality and biologically appropriate role are infringed, the result is sanctions that range from death to persecution to harassment and mild contempt,” she noted.¹¹ “Every society has sexual rules,” Barnhouse concluded. “Thus if our culture elects to consider homosexuality to be a normal alternative lifestyle, it will be the first in human civilization to do so.”¹²

Resources and Notes

The combined scope of *The Rite of Sodomy* has required many years of research and the use of thousands of books, articles and electronic web references. Some resources were obviously more reliable and/or more useful than others.

In researching the homosexual movement, Reverend Rueda’s *Homosexual Network* was especially helpful in providing a baseline of the movement’s activities and hierarchical support within the Roman Catholic Church in the United States from the late 1960s to the early 1980s. This book extends that continuum to the present day.

Autobiographical and biographical texts of and by historic and modern day homosexuals were certainly not wanting. Nor was there any dearth of information, especially on the world-wide-web, of any aspect of homosexual life or of the Homosexual Collective—history, ideology, lexicon, sexual practices, religious views, court cases and legal issues, social and recreational events, economic inroads and most especially political activities. For it is largely through the latter, that is the prism of politics, that all other aspects of the homosexual movement must be examined.

Many valuable insights into the homosexual condition were obtained from reading excerpts from the personal diaries of prominent homosexuals. As a vanity mirror reflects one’s physical features, so these diaries reveal a great deal about the narcissistic impulse of the homosexual psyche as well as provide information, though not always of the reliable kind, on the secret, double life of many of these individuals.

For example, the Russian composer Peter Ilyich Tchaikovsky (1840–1893) recorded the details of his secret life as a pederast in code in his diary and letters to his brother Modest.¹³ Certain psychiatric theories concerning homosexuality can also be authenticated in these personal recollections as in the case of English-born American poet W. H. Auden (1907–1973) who relived his sexual misadventures and jealous rages over his lovers’ actual or imagined unfaithfulness in his private diary and writings.¹⁴

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Perhaps the most memorable biographical work I read was Jean Delay's *The Youth of André Gide* (1956) translated from the French by June Guicharnaud. As one would not go to Masters and Johnson to seek out the truth about sexual love between a man and a woman, so one should avoid Kinsey and seek out the truth about homosexual affectations in their various forms from works like Delay's masterpiece on French writer André Gide (1869–1951).¹⁵

With regard to evaluating the merit of books or articles on the subject of homosexuality, it is important to establish if the authors of these works had a vested self-interest in moving the homosexual agenda forward.

It was not surprising to discover that many apologists for the homosexual movement, such as German sexologist Magnus Hirschfeld (1868–1935) and American sex researcher Alfred C. Kinsey (1884–1956) were themselves practicing homosexuals and therefore had a personal stake in the sexual revolution they were pushing under the guise of scientific and objective sex research.¹⁶

On the other hand, there were a number of pro-homosexual writers, especially ex-priests some of whom have married, who seemed to be more interested in attacking the Roman Catholic Church's alleged authoritarianism in matters of faith and morals, than in advancing the homosexual cause *per se*.

Unfortunately, while investigating the homosexual movement at large was relatively easy, trying to track down documents and information linked to the Church was not. In some cases diocesan archives were not open to the public and if they were it was on a limited and select basis. The Rev. Canon T. A. Lacey's (1853–1931) quip, "It is quite impossible to get at the archives of the Holy Office. One might as well ask to see Rothschild's books," was applicable to my case as well.¹⁷

Biographies and autobiographies of prominent members of the American hierarchy and heads of major religious orders from the time of John Carroll, first Bishop of Baltimore (1736–1815) to that of the late Joseph Cardinal Bernardin, Archbishop of Chicago, were surprisingly limited—both with regard to number and scope of inquiry. This was also true of solidly researched scholarly works (written or translated into English) on the lives of modern-day popes from Pope Leo XIII to John Paul II. On the other hand, papal encyclicals and other official Church documents recorded in *Acta Apostolicae Sedis* (AAS) were readily available both in hard text and on the Internet.

Finally, a word about the use of endnotes in this book.

Because of the large number and complexity of many of the issues touched upon in this book, I have sought refuge in detailed endnotes found at the conclusion of this introduction and all subsequent chapters. Footnotes would have been too cumbersome and would have interrupted the flow of ideas in the text. Yet many references were too important to have

been left out entirely as they were helpful in explaining the subtleties and inferences of certain passages within the text. The inclusion of an extensive bibliography will permit the reader to pursue his special interests in greater depth.

The Problem of Definitions

The first major technical problem faced by this author was the issue of definitions, emphasis and the emergence of new constructs related to homosexuality.

For example, the word *sodomy* in a technical sense, is the anal penetration of either sex including penetration of a female by a male, although it is normally associated in the popular mind with male homosexual activity.

Homosexuality is a broader term used to designate homosexual behavior as well as the homosexual condition or the habit itself. Yet this term is in itself insufficient in that it identifies the homosexual as one who prefers to engage in sex (actually simulate sex) with a person of the same sex, but that is all. It does not distinguish between the adult homosexual who prefers an adult partner, as opposed to an adult homosexual who prefers a male youth. Nor does it distinguish between the homosexual who prefers sodomy to sadistic/masochistic acts of bondage and domination. Some theorists therefore prefer to speak in terms of "homosexualities" which suggests that there are different types of homosexual behavior and that these are viewed differently not only by society but also by homosexuals themselves.

For example, André Gide, himself a homosexual pederast, shrank back in horror the first time he saw two adult males engaged in an act of sodomy. He likened the scene to that of "a huge vampire feasting on a corpse."¹⁸

With reverse perception, an adult homosexual who prefers adult partners may regard Gide's attraction to youth as "perverse," though not necessarily criminal. For example, in 1998, writer Karen Ocamb claimed that watching the antics of the North American Man/Boy Association (NAMBLA) at a "Gay Pride" parade made her skin crawl. Her attack on pederasty literally drips venom. "These men aren't gay, and we mustn't let them co-opt our movement ... They are simply perverts who like to f--k children, using the gay community as a Trojan horse to storm the barricades of legitimacy."¹⁹

Then there are the gay leatherfolk who see their brand of sexual expression as "...a still daring symbol of cultural transgression and personal transformation."²⁰ They charge that they are discriminated against and harassed by other gays for their sadomasochist preference and activities.

A Paradigm Shift from Act to Person

Obviously, in both the public square and in the Church, it is not to the advantage of the homosexual movement to keep the public eye focused on

homosexual acts and behaviors. That is why the movement has engineered a paradigm shift in the homosexual debate that centers exclusively on the recognition of the homosexual person with certain rights to the total exclusion of any public discourse on the morality of homosexual acts. Different writers have expressed this paradigm shift in different ways.

As Rueda has said, “Traditionally, homosexuality has been considered a vice, a quality of the homosexual inducing him to engage in certain negative or unnatural kind of sexual behavior. Vice being the opposite of virtue, this view was based on the biblical teaching, accepted for centuries, that homosexual behavior is sinful.”²¹ This traditional prohibition against homosexual acts “originated some three thousand years ago and continues as a living stream of social consciousness,” he continued.²² However, in recent years, Rueda said, the homosexual movement has attempted to focus attention on the homosexual person as a member of a “repressed” or “discriminated” class rather than on his acts that are so perverse they are innately repulsive to the normal individual.²³

In *A Challenge to Love*, a publication of New Ways Ministry, Father Edward A. Malloy stated that whereas “homosexuality and sodomy once seen as but one particular manifestation of the range of sexual expression—today they now constitute an essential component of social self-definition.”²⁴ Homosexuals have been transformed into an “oppressed” class with “rights.”

Michel Foucault, the French Philosopher and homosexual (1926–1984) has also noted that in the past, sodomy was perceived of as an act and the sodomite was a person who habitually committed this act:

Under ancient civil and canonical codes, sodomy was a category of forbidden acts; their perpetrator was nothing more than a juridical subject of them. Homosexuality appeared as one of the forms of sexuality when it was transposed from the practice of sodomy onto a kind of interior androgyny, a hermaphrodism of the soul. The sodomite had been a temporary aberration, the homosexual was now a species.” The sodomite is no longer one who commits a habitual sin but one who has a special nature.²⁵

Although it may be already apparent to the reader, I nevertheless think it important enough to point out that when and where homosexuality is described in terms of acts or behaviors, the assumption is that such behaviors are not “fixed,” and one can change or alter his sexual preferences at different stages of life either by abstinence or by switching to a normal man-woman sexual relationship.

From the beginning of recorded history, this view of homosexuality has dominated all others, if for no other reason, than it reflects reality, that is, it is true. Whether we are talking about the *gymnasia* of the ancient Greeks or the public schools and universities of Victorian England, regardless of one’s youthful sexual indiscretions and transgressions, upon reaching manhood, man-woman sexuality is the expected norm.

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On the other hand, under the terms of the new homosexual construct where homosexuality is promoted in terms of personhood, change is viewed as impossible as the changing of one's race or nationality. This is obviously the favored opinion of the Gay Liberation Movement that deals harshly with sexual deserters who are deemed guilty of having betrayed their *kind*.

Given this new shift in emphasis and new construct, which has rightly been viewed as a major victory for the homosexual movement, how then do we define "homosexuality" and the "homosexual"?²⁶ Among the hundreds of definitions available, I found that of scholar Kenneth J. Dover to be the simplest and most accurate. Dover defines homosexuality as "the disposition to seek sensory pleasure through bodily contact with persons of one's own sex in preference to contact with the other sex."²⁷ In essence then, the male homosexual is a man, generally content to be a man, whose erotic preference is directed toward other men.

Are the terms *homosexual* and *gay* synonymous? No. Although these terms are frequently used interchangeably, they have different connotations in contemporary homosexual life.

In the days before common sense gave way to political correctness, the term *gay* retained its original Middle English meaning—*merie* or merry in popular usage. In otherwise limited circumstances beginning in the 1940s, *gay* was also used as a noun or adjective, generally in a disparagingly way, to describe effeminate male homosexuals in the American theater and art world.

Today, the word *gay* is still used as a synonym for homosexual by the general public and, liberal pressures notwithstanding, often with the same negative overtones as in earlier years. Nevertheless, it has become the politically correct term of choice within the homosexual movement itself to describe both a homosexual orientation as well as a person with same-sex attractions.

According to ex-Jesuit Robert Goss, author of the 1993 gay radical handbook, *Jesus Acted Up—A Gay and Lesbian Manifesto*, the "homophobic" and pathologically medicalized term *homosexual* is no longer acceptable. "Gay is correct," he said, and "gay/lesbian" is preferred to describe a conscious unity in "resistance to homophobic and heterosexualist deployment of power relations."²⁸

This writer is not politically correct. I use the word *homosexual* in almost all cases and confine the word *gay* to references which are primarily political in nature.

Homophobia and Erotophobia

Another example of a new homosexual construct and successful political catchword in the Gay Liberation Movement's arsenal that has "acquired a special function in the service of power" is the term *homophobia*.

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Homophobia is defined by the homosexual movement as an irrational fear and hatred of being associated with or being in contact with a homosexual. Goss has expanded the definition of homophobia to include “the socialized state of fear, threat, aversion, prejudice and irrational hatred of the feelings of same-sex attractions” which can be held by “individuals, groups, social institutions and cultural practices.”²⁹

Sister Jeannine Gramick, co-founder of New Ways Ministry and its offshoot the Center for Homophobia Education, had defined homophobia as “any systemic judgment which advocates negative myths and stereotypes about lesbian and gay persons.”³⁰ The roots of the “sin of homophobia,” she said, “are found in religious and familial and sexual dogmatism, including belief in the traditional family power structure, i.e. a dominant father, submissive mother and obedient children,” as well as traditional religious beliefs and traditional attitudes toward women.³¹

Jim Milham of the University of Houston has even developed a “scientific” scale to measure “homophobic prejudice.”³² Milham’s scale is based on four separate dimensions manifested by various negative beliefs, attitudes and feelings toward homosexuality including the belief that homosexuals are dangerous to society and therefore need to be repressed, strong feelings that homosexuals are sinful or immoral, the stereotyping of male homosexuals as effeminate and lesbians as overly masculine and general discomfort when in the presence of known homosexuals or when the topic of homosexuality is introduced.³³

I wish to draw the reader’s attention to other less-well publicized subgroups within the homosexual matrix that are waiting in the wings ready to expand the war on homophobia to include their own particular grievance against other societal moral prohibitions.

The man/boy lovers cohort of the Gay Liberation Movement has launched its own attack against *erotophobia*, that is, society’s prejudice and fear of childhood eroticism that deprives the child of sex by limiting adult access to children as sexual beings.³⁴

There are also other homosexual contingents representing the sado-masochistic (S/M) and bondage and dominance (B/D) movements who have discovered their “sexual orientation” and “special gifts” including “bondage spirituality.”³⁵

The point of this discourse is that there is no argument or justification put forth for the affirmation of homosexuality that cannot be put forth to advance *any* other equally deviant sexual acts including pederasty which is a prosecutable offense.

A Way With Words

Why does the homosexual collective place such great importance on controlling language and assigning “correct” definition to words? The answer is simple. People think in terms of words, hence, by controlling language,

one can control *what* and *how* people think and in a sense create a new reality.³⁶ Not only does the homosexual movement insist that its followers employ a select and politically correct lexicon, one that will help advance the movement's multi-faceted agenda, but it also seeks to impose that language on the whole of society. It is an arduous task, but one at which the movement has been eminently adept.

At the same time, the darker nature of the homosexual lexicon has been hidden from the public eye and public ear.³⁷ Indeed the movement has been extraordinarily judicious in keeping much of its everyday lingo, dare I say, "in the closet."

One need only casually leaf through a homosexual in-house text like Bruce Rodgers' *The Queens' Vernacular*, to find a number of disquieting themes found in the male homosexual sub-culture as expressed in its own lexicon.³⁸

Prominent among these themes, all of which will be examined in depth later in this text, is the utterly demeaning and hateful language connected with the females in general and lesbians in particular. To refer to a black market abortionist as a "rabbit-scraper," or to label a male homosexual who demonstrates an interest in women as a "pig-suck" is to reveal a pathological anti-woman bias.³⁹

A second theme reflected in the everyday language and figures of speech of the homosexual collective is its absolute fixation on youth and its extensive lexicon connected to the seduction and molestation of young boys by adult male homosexuals. One example should suffice.

Under the heading *chicken*, defined by Rodgers as "a young recruit; any boy under the age of consent," we find:

- *chicken freak*—elderly man with huge appetite for young roosters.⁴⁰
- *chicken house*—coffeehouse catering to young homosexuals too young for taverns.⁴¹
- *chicken plucker*—man who enjoys "deflowering" young boys.⁴²
- *chicken pox*—urge to have sex with younger men, a mid 60's term.⁴³
- *chicken dinner*—sex with a teenager.⁴⁴
- *butchered chicken*—boy who recently lost his anal virginity.⁴⁵
- *gay chicken*—a homosexual teenager.⁴⁶

There are many other similar references I could cite, but *videtur quod non!*⁴⁷

Some readers may object to my inclusion of this reference to pederasty in a book on adult male homosexuality and judge the commingling of these issues to be prejudicial at worse, or an unnecessary and unwarranted distraction at best. I disagree.

Adult homosexuality and pederasty are not mutually exclusive—either in terms of individual behaviors or the homosexual movement.⁴⁸

Rather, like the relationship between contraception and abortion, they are both mutually competitive and mutually stimulating.

One would have to be intellectually dense or in a perpetual state of denial not to recognize this mutuality in the simultaneous rise of clerical pederastic crimes with the rise in clerical homosexual incidents in dioceses and religious orders in the United States since the 1950s. If the presence of an active and activist homosexual clergy and hierarchy does nothing else, it most certainly sends a signal to fellow clerical pederasts that immorality and perversion within their ranks is at least tolerated where it is not openly condoned. It also ups the ante in terms of blackmail and cover-up insurance for clerical pederasts when their activities are made known to Church authorities or when they are arrested by law enforcement officers.

The proselytization, seduction and recruitment of youth, has been the lifeblood of the homosexual sub-culture wherever and whenever it has emerged in human society. Clerical homosexuality poses no exception to the rule.

Homosexuality and Subversion

Another issue which may appear out of place in a book dealing principally with homosexuality and the priesthood is Chapter 5 on the Cambridge spies. Actually, at various points in the writing of this book, I had considered eliminating it altogether. But, in the end, I decided to include it in an abbreviated form.

First, because it offers us a supremely sobering lesson about institutional accountability and the temptation of public officials to cover-up national political scandals particularly those involving gross sexual misconduct and national security.

Second, because the Cambridge Spy case affords the reader an intimate look at the phenomenon of “compartmentalization” and other important aspects of the homosexual personality as well an excellent view of the inner workings of a long-established and well-functioning homosexual network—albeit in a secular mode. One also gets to observe the unsettling phenomenon of violence, extortion and blackmail that have always been associated with the homosexual underworld.

Third, the Cambridge Spy case teaches us the incalculable importance of proper “vetting,” the art of selection of security personnel and the elimination of potential and actual security risks. According to Rebecca West, the essence of security is “the assessment of character.”⁴⁹ The same holds true for the assessment and selection of seminarians and other candidates for the diocesan priest and religious life.

It is a major premise of this book that the infiltration and colonization of the seminary, priesthood and Church today by the Gay Liberation Movement poses a serious threat to the life of the Church—as real and dangerous as any enemy mole to a nation’s intelligence network. The subversion

of the Church and the undermining of its doctrines by the homosexual movement is real and ongoing and for the most part, uncontested by Church officials. It needs to be stopped here and now and if not totally eradicated at least pushed back into its historical closet. Co-existence with the Gay Liberation Movement is impossible for the Church.

Intelligence Gathering

The fact that this book took over a decade to research and five years to complete the final text, is as good an admission as any that the enterprise presented the author with a number of difficulties—both technical and personal.

Heading the list of difficulties was the knowledge that it was going to be hard to prove the main thesis of my book—that there exists in the Roman Catholic Church today a well-organized and active international homosexual network whose roots go back to the turn of the 19th century and whose existence poses an eminent threat to the priesthood and religious life as well as the life of the Universal Church.

Readers will remember that when I began my investigation, no living American bishop had as yet been publicly accused of being an active homosexual and the criminal activities of pederast priests, religious and bishops, some cases dating back twenty or thirty years ago, had not yet made national headlines.

However, Rueda's book provided enough basic information and onomastic references to get me going in the right direction. Also I knew many priests and religious who had first hand knowledge of the operations of the clerical homosexual network in their own diocese or religious order and who were willing to be interviewed and/or provide me with certain documents and other evidence related to the network within the American Church and at the Vatican.

I found the following guide used by French Intelligence in the 1930s to weigh evidence in criminal cases to be both accurate and practical:

I hear = rumour

I see = reliable

I know = absolute truth⁵⁰

Another rule of thumb I found helpful especially in my investigation, particularly with regard to the homosexual overworld of the American bishops, came from ex-Communist Louis F. Budenz —“Look at what they do, not at what they say.”⁵¹

The question is not so much a matter of whether or not Bishop X is a “card-carrying” homosexual, but rather does he promote the practice of homosexuality or work to advance the objectives of the homosexual fifth column in (or out of) the Church? Do his private actions with regard to the homosexual movement match or conflict with his public utterances? Is he a member of a homosexual front group such as New Ways Ministry? Does

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he religiously employ the politically correct jargon and language of the homosexual movement? Does he personally move in a pro-homosexual or openly homosexual orbit? Does he faithfully follow the party line of the Gay Liberation Movement?⁵²

Did I know of cases in which active homosexual and pederast priests and bishops were caught in *flagante delicto* by fellow clerics or by law enforcement officials? Yes, reliable witnesses have given me such information.

However, in building my case for the existence of both the homosexual underworld and overworld in the Church, I found this type of information was less helpful than that which is commonly referred to as circumstantial evidence, that is, evidence not bearing directly on the fact in dispute, but on various attendant circumstances from which a judge or jury might infer the occurrence of the fact in dispute.

As Ronald Radosh and Joyce Milton explained in their introduction to *The Rosenberg File*, to identify evidence as “circumstantial” does not imply that it is “non-evidence.”⁵³ In response to their critics who charged the authors gave too much credibility to such evidence in their case against convicted Soviet spies Julius and Ethel Rosenberg, the authors reminded their critics that circumstantial evidence is used in courts every day and “is often more reliable than eyewitness evidence.”⁵⁴

Throughout my investigation I have tried to back my findings with at least two, generally more, confirmations from reputable sources specializing in the subject under investigation. In cases where I was unsure of a deceased or living cleric’s complicity in the homosexual network, or when circumstances indicated that such complicity was either incidental or sporadic, I gave him the benefit of the doubt and eliminated his name from the text entirely.

Identifying and putting the pieces of the American Church’s homosexual network together has been like assembling a giant jigsaw puzzle. However, as Maier’s Law reminds us, humans tend to collect and present data favorable to one’s own theories.⁵⁵ So I found it necessary to routinely ask myself, “Did a piece fit because I wanted it to and I therefore forced it to fit, or did it fit because it was truly the right piece?”

Indeed, in the very early months of my investigation, I frequently found myself wondering if I was on the wrong track entirely like the Soviet worker in a baby carriage factory who smuggled out parts from the factory to build his newborn child a carriage only to discover that he has built a machine gun instead!

Further investigation, however, when combined with later revelations and details from court briefs of convicted homosexual pederast priests and religious including members of the hierarchy over the last decade have only served to demonstrate how amazingly accurate my initial theories and original check list of bishops involved in the homosexual network were.

Naming Names

In so far as possible, with regard to the identification of persons involved in the secular and clerical homosexual network, I have generally followed the example of Father Rueda who identified homosexuals in his book who had already publicly identified themselves as such, usually in a homosexual publication and his (or her) sexual preferences were judged important to illustrate a point.⁵⁶ Also, to indicate that a person is “pro-homosexual” or an active member of the homosexual network is not to imply that all such persons are homosexuals, although some certainly are. Like the Communist Party, the “gay” leadership has found that many pro-homosexuals fall into the category of “useful idiots” when it comes to advancing the movement’s political and philosophical agenda. This truism I think is well illustrated in my chapters on the homosexual auxiliary within the Church and homosexuality in religious orders.

However, unlike Rueda, I have made some major exceptions to this general rule by naming certain prominent Church figures such as Francis Cardinal Spellman of New York, John Cardinal Wright of Boston, Joseph Cardinal Bernardin of Chicago and Pope Paul VI as having played an important role in the rise of homosexuality within the Catholic Church in modern times. I don’t think it would have been possible for me to substantiate my charge of intergenerational homosexuality within the Church without identifying those individuals I believe to be directly responsible for the phenomenon.

For a writer to reveal details of another person’s private life is a difficult thing to do, especially when that person is dead and cannot answer the charges leveled against him. Is it possible for a writer to be critical of a person’s behavior, especially in the intimate sexual sphere without detracting from or minimizing his accomplishments?

In his introduction to *Fury on Earth*, a critical biography of the German sexologist Wilhelm Reich, Professor Myron Sharaf examined these questions and the dilemmas a writer faces when he attempts to delve into the intimate private lives of public figures, especially such controversial figures as Reich.

Dr. Sharaf made a number of observations based on his biographical examination of Reich’s personal life that I found applicable with regard to my own writings.

Sharaf asked himself if it is possible “to find flaws in a ‘genius’ without thinking the man a freak whose greatness was an accidental offshoot of his weird personality?”⁵⁷ And he answered in the affirmative.

Further, he explained, he would not have done justice to his subject or his accomplishments or to the connections between his personality and his work, if he had obliterated “the problematical elements” of Reich’s character. Just because Reich completed his training in psychoanalysis, Sharaf

explained, did not mean that *ipso facto* he automatically became a well-adjusted person with no unresolved conflicts. “A whole person includes his pathology, but does not negate his genius or great accomplishments,” he concluded.⁵⁸

One can apply such reasoning to the life of a cleric who completes seminary training and is ordained a priest or a bishop and yet continues to be stunted and fettered by certain unresolved emotional or psychological pathologies which may or may not be acted out. To acknowledge this fact, however, does not negate the truth that holds every man, (including a homosexual priest or bishop), is more than the sum of his warts—however unsettling and overpowering those warts might be.

Also, one cannot examine another person’s “warts,” without being reminded of one’s own, sometimes painfully so.

It is impossible to write a book on the subject of sexual perversion in general and clerical sexual pathologies in particular, without coming to grips with one’s own sinful (yet redeemable) nature. One may legitimately condemn a sexual act such as sodomy as being “objectively sinful” without presuming to judge the ultimate disposition of soul of the sinner at the time of death which falls solely within God’s domain.

Also as Sharaf reminded us, writers, like therapists, see their subjects (and patients) “through the prism of his own personality and experiences,” and “with his own biases and warts and shortcomings.”⁵⁹

I was, for example, aware from the beginning, that in studying the homosexual underworld and all its various subgroups, I would be exposing myself to a high degree of moral turpitude over a long period of time. The words of Alexander Pope weighed heavily on my mind:

*Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

Thanks in large part to God’s protective grace and the adoption of some practical precautions in handling the raw moral sewage coming out of the homosexual pipeline, I believe I have come through the experience with a greater wisdom concerning the human condition in general and the special plight of the individual homosexual in particular. One can indeed hate the sin and its collective expression, the Gay Liberation Movement, aka the Homosexual Collective, and still love the sinner.

Certainly, the initial revulsion and horror that the normal individual feels when he is confronted with the reality of homosexual acts has never left me.

As for the individual homosexual caught up in this vice, I love him more than ever. For I now have a greater understanding and appreciation of the terrible all-embracing hold that this vice can have on a man and an even

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greater conviction that one should move heaven and earth to prevent any soul from being sucked into the homosexual vortex.

Not For the Faint of Heart

By any standard, this book is not for the faint of heart. The subject of homosexuality is understandably distasteful. Its connections to the priesthood and the Catholic Church make it doubly so.

To these difficulties one can add the presence of explicit sexual language used to describe certain types of homosexual acts and practices. On this point I can assure the reader that out of a sheer sense of decency I have fought to keep these explicit references to a minimum.

However, I believe that it is not crude language but the horrendous issues raised in this book that will make it difficult reading for any faithful Catholic.

In his *Epistle to the Romans*, Saint Paul said that God permits disorders of the flesh including homosexuality not only in payment for personal sins but as a recompense for errors within society and within the Church. The invasion, colonization and metastasization of the priesthood and religious life by the Homosexual Collective must be viewed within the larger context of a Church under enemy siege from all sides.⁶⁰ As such, homosexuality within the priesthood is at once a cause and symptom of corruption within the Church today.

As the Roman Catholic Church, by God's design, is a hierarchical Church, the primary responsibility for addressing and correcting the current sad state of affairs falls primarily on the heads and shoulders of the Pope and the bishops he selects. To date, unfortunately, neither the Holy Father nor the Church hierarchy appear to have the necessary will, heart and stomach to wage the necessary battle to reclaim its own.

My intent in writing this book is to move the Holy See to take whatever actions are necessary to restore sanctity and sanity to the priesthood and religious life.

The late Joseph Walsh, a former ambassador to the Holy See once observed that the Vatican has become "so accustomed to surviving crisis after crisis," that it has become passive and does not take "sufficient practical measures," to deal with a crisis.⁶¹ Unfortunately, the problem of homosexuality and pederasty in the priesthood and religious life is not a crisis that will go away of its own accord. It cannot be put on the back burner without risking the total dissolution of the sacred priesthood and religious life in the world today. Mañana is now.

Randy Engel
December 2005

Notes

- 1 See Randy Engel, *Sex Education—The Final Plague* (Rockford, Ill.: Tan Books and Publishers, 1993), 203. Also *Education in Human Sexuality for Christians* (Washington, D.C.: Department of Education, USCC, 1981) and Catholic Theological Society of America, *Human Sexuality—New Directions in American Catholic Thought* (New York: Paulist Press, 1977).
- 2 See Enrique T. Rueda, *The Homosexual Network—Private Lives & Public Policy* (Old Greenwich, Conn.: Devin Adair, 1982).
- 3 Ben Hecht, *Perfidy* (New York: Julian Mesner, Inc., 1961), 58.
- 4 See Steven Runciman, *The Medieval Manichee—A Study of the Christian Dualist Heresy* (London: Cambridge University Press, 1982), 1.
- 5 The word *Homintern* is a play on *Comintern*, an association of Communist parties of the world, established in 1919 by Lenin and publicly dissolved in 1943. Many of the early advocates of the decriminalization of sodomy including Magnus Hirschfeld in Germany and Harry Hay in the United States were members of the Communist Party or connected to various radical Socialist and Communist movements of their day.
- 6 Rueda, 267.
- 7 Derrick Sherwin Bailey, Ph.D., *Homosexuality and the Western Christian Tradition* (Hamden, Conn.: Archon Books, 1975), 127.
- 8 David F. Greenberg, *The Construction of Homosexuality* (Chicago: Chicago University Press, 1988), 322.
- 9 Arno Karlen, *Sexuality and Homosexuality A New View* (New York: W. W. Norton & Co., 1971), 30.
- 10 Ruth Tiffany Barnhouse, *Homosexuality: A Symbolic Confusion*. (New York: Seabury Press, 1979), 30. Interestingly, Barnhouse illustrated her point by citing the homosexual/transvestite “berdache” of the North American Mohave Indian tribe, an indigenous tribe of the Southwest, as an example of a culture where the role of the male homosexual, “has been institutionalized, but is neither approved of or seen as a happy way of life.” This latter statement, however, invites a word of caution. Barnhouse herself was not an anthropologist. She was a psychiatrist, Episcopal priest and theologian. Her main source for her comments on the sexual habits of the Mohave Indians was probably Georges Devereux’s “Institutionalized Homosexuality of the Mohave Indians” that appeared in *Human Biology* in 1937. Devereux, a medical anthropologist and Rockefeller grantee who lived among the Mohave Indians in California, claimed that while the Mohave culture provided for the expression of homosexual drives in some of its members, officially recognizing a form of personality deviation, such behavior ran contrary to the group’s ethnic ideal and invited ridicule and other forms of harassment by the group. What needs to be said, however, is that “institutionalized male homosexuality,” (here using the commonly accepted definition of homosexuality as sexual activity between two adult males acknowledge to be such) **never** existed in the Mohave culture nor in any other American Indian culture. This fact is made quite clear in Lauren W. Hasten’s essay on “The ‘Berdache’”—a select group of children (almost exclusively males) who adopted an androgynous gender and dress and acted out the feminine role and occupations within Mohave society. According to Hasten, it was gender transformation and not homosexuality *per se* that had been institutionalized. This socially and religiously sanctioned arrangement made it possible then for both the hetero-

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sexual Mohave male and the androgynous “berdache” to engage in sexual activity without either of them thinking of themselves as homosexual or being subject to the onus of being labeled a “homosexual” by the tribe. Hasten has plainly pointed out that, “in most cases” (the Mohave and other tribes) acted to “prohibit the equivalent of ‘homosexual’ behavior,” that “homogendered sexual activity was not acceptable,” and that “two males who both identified as men could not freely engage in sexual activity under any circumstance.” Thus, homosexuality, as Devereaux claimed, was not, “tolerated in all its forms,” by the Mohave. Nor did the Mohave view the “berdache” as a “third sex.” There was just male and female. In light of recent attempts by some Native American homosexual and transgender groups to resurrect the “berdache” as an example of a societal affirmation of the homosexual or bisexual behaviors we note Hasten’s concluding remark: “Therefore, if homosexuality has ever been ‘institutionalized,’ and if there have ever been more than two genders, it has apparently not been among the peoples native to North America.” Hasten’s essay is available from <http://www.laurenhasten.com/testbuild/academberdlh.htm>.

- 11 Ibid. 31.
- 12 Ibid. 32.
- 13 Anthony Holden, *Tchaikovsky A Bibliography* (New York: Random House, 1995), 257.
- 14 See Dorothy J. Farnan, *Auden in Love — The Intimate Story of a Lifelong Love Affair* (New York: Simon and Schuster, 1984) 56–57.
- 15 See Jean Delay, *The Youth of André Gide* (Chicago: University of Chicago, 1963).
- 16 See Charlotte Wolff, *Magnus Hirschfeld — A Portrait of a Pioneer in Sexology* (London: Quartet Books, 1986). Also James H. Jones, *Alfred C. Kinsey — A Public/Private Life* (New York: W. W. Norton, 1997).
- 17 John Jay Hughes, *Absolutely Null and Utterly Void — An Account of the 1896 Papal Condemnation of Anglican Orders*, (Corpus Books: Washington, D.C., 1968), 149.
- 18 André Gide, *If I Die...An Autobiography* (New York: Vintage Books, Random House, 1935), 291. Dorothy Bussy did the translation from the original 1920 text of *Si le grain ne meurt*.
- 19 Benoit Denizet-Lewis, “Boy Crazy,” *Boston Magazine*, May 2001. Available from <http://www.bostonmagazine.com/ArticleDisplay.php?id=27>.
- 20 See Mark Thompson, ed., *Leatherfolk — Radical Sex, People, Politics, and Practice* (Boston: Alyson Publications, 1991).
- 21 Rueda, 103–104.
- 22 Ibid., 252.
- 23 Ibid.
- 24 Robert Nugent, ed., *A Challenge to Love — Gay and Lesbian Catholics in the Church* (New York: Crossroad, 1980), 108.
- 25 Michael Foucault, *The History of Sexuality Volume I: An Introduction* (New York: Vintage Books, 1990), 43.
- 26 The word *homosexual* was first coined by German publisher Károly Mária Kertbeny in 1869 and was used in anonymous writings on the subject.
- 27 K. J. Dover, *Greek Homosexuality* (New York: MJF Books, 1978), 1.

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- 28 Robert Goss, *Jesus Acted Up—A Gay and Lesbian Manifesto* (San Francisco: Harper, 1993), xix.
- 29 Ibid., xix. Goss quoted lesbian—feminist theorist Julia Penelope who acknowledged, “The attempt [of the Gay/Lesbian Movement] to claim words is the attempt to change the dominant shape of reality.”
- 30 Jeannine Gramick, ed. *Homosexuality and the Catholic Church* (Mt. Rainier, Md.: New Ways Ministry, 1983), 70.
- 31 Ibid., 71.
- 32 Rueda, 118.
- 33 Ibid.
- 34 Mike Lew, *Victims No Longer—Men Recovering from Incest and Other Sexual Child Abuse* (New York: Harper and Row, 1986), 264.
- 35 Thompson, 257.
- 36 See Joost A. M. Meerloo, M.D., *The Rape of the Mind—The Psychology of Thought Control, Menticide, and Brainwashing* (Cleveland: World Publishing Company, 1956). Meerloo elucidated in very simple terms the fact that the words we use influence our behavior in daily life; they determine the thoughts we have. In Chapter Seven, “The Intrusion by Totalitarian Thinking—Verbocracy and Semantic Fog—Talking the People into Submission” Meerloo stated, “The formulation of big propagandistic lies and fraudulent catchwords has a very well-defined purpose in Totalitaria, and words themselves have acquired a special function in the service of power, which we may call verbocracy. ...The task of the totalitarian propagandist is to build special pictures in the minds of the citizenry so that finally they will no longer see and hear with their own eyes and ears but will look at the world through the fog of official catchwords and will develop the automatic responses appropriate to totalitarian mythology.”
- 37 The word *sub-culture* is used here in a very limited sense to describe certain norms, practices, meeting places, habits commonly associated with the Homosexual Collective. As noted in Section II, Chapter 9, the homosexual movement is in fact *anti-culture*.
- 38 Bruce Rodgers, *The Queens’ Vernacular—A Gay Lexicon* (San Francisco: Straight Arrow Books, 1972). The lexicon contains over 12,000 entries, much of which is not fit to print.
- 39 Rodgers, 167, 148.
- 40 Ibid., 45
- 41 Ibid.
- 42 Ibid.
- 43 Ibid.
- 44 Ibid.
- 45 Ibid.
- 46 Ibid., 46.
- 47 “The horse has been flogged dead.”
- 48 The terms *pederast* (*paidrast*) and *pederasty* are used in this book to denote same-sex relations between an adult male and an underage youth. The words are of Greek origin—*pais*, *paid*, *pedo* meaning child and *erastes* lover—literally, a pederast is a lover of boys. The use of the word *ephebophile*, derived from the Greek *ephebe* meaning a youth between 18 and 20 years of age is of

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rather recent vintage and although it is used in some psychiatric and psychological manuals has never caught on in popular parlance. The use of the word *pedophile* denotes an adult who is sexually attracted to children under the age of puberty and usually of the opposite sex. Since most Catholic clerical sex abusers favor young adolescent boys, the term *pederast* comes closest in definition to the criminal activity of sexual molestation of minor boys. It is instructive to note that the Catholic press uses the term *pedophile* almost exclusively to describe a priest who abuses young boys (thus avoiding drawing a connection between homosexuality and clerical sex abuse). Protestant newspapers, on the other hand, tend to use a more honest description such as “homosexual pedophile” or “pederast.”

- 49 Dame Rebecca West, *The New Meaning of Treason* (New York: Viking Press, 1964), 87. See also *The Meaning of Treason* (New York: Viking Press, 1945).
- 50 Richard Deacon, *The French Secret Service* (London: Grafton Books, Collins Publishing, 1990), 107.
- 51 Louis F. Budenz, *The Techniques of Communism* (New York: Arno Press, 1977), 212.
- 52 See Ralph Lord Roy, *Communism and the Churches* (New York: Harcourt, Brace & World, Inc., 1960) 7–8.
- 53 Ronald Radosh and Joyce Milton, *The Rosenberg File—A Search for the Truth*, 3rd ed. (New York: Vintage Books, Random House, 1984), xv.
- 54 Ibid.
- 55 Maier's Law is a satirical comment on one's own theories and beliefs:
 1. If the facts do not conform to the theory, they must be disposed of.
 2. One can always find some evidence to support any theory.
 3. Given any set of facts one can always invent a theory to explain it.See also Irving Bieber, *Homosexuality—A Psychoanalytic Study* (New Jersey: Jason Aronson Inc., 1988), 29.
- 56 Rueda, vxi.
- 57 Myron Sharaf, *Fury on Earth—A Biography of Wilhelm Reich* (New York: St. Martin's Press, 1983), 7.
- 58 Ibid.
- 59 Ibid.
- 60 The concept of the vice of homosexuality as a cancer capable of infiltrating and metastasizing any and every group with which it comes in contact is found in Samuel A. Nigro, M.D., “Why Homosexuality is a Disorder,” *Social Justice Review* (May/June 2001): 70–76.
- 61 Dermot Keogh, *Ireland and the Vatican—The Politics and Diplomacy of Church-State Relations, 1922–1960* (County Cork, Ireland: Cork University Press, Cork, Ireland, 1995), 248. Ambassador Walsh was referring to the threat of Communism in Italy beginning in 1946.

VOLUME I

Historical Perspectives From Antiquity to the Cambridge Spies

The Spartans blamed the Dorians, the Athenians the Spartans. Both claimed it was a Crete or possibly a Celtic import. The Persians ascribed the vice to Greeks and Medes. The Romans referred to it as the “Greek vice.” The Etruscans were said to be wild hedonists and addicted to the vice. The West blamed the East as the source of the sexual deviancy. The crusaders were said to have been infected with the vice by their contact with the Near East. They in turn were accused of introducing the practice into Spain, Italy, and France. The Anglo-Saxons blamed the Normans for carrying the corrosive element to their shores. The Dutch blamed libertine French cultural influences. For their part, the French, who seemed not to be able to make up their minds, referred to it as both *le vice allemand* and *le vice anglais*. Later, the French extended that charge to the Arabs who were accused of contaminating Foreign Legion troops in Algiers with the vice.

The Germans accused the Italians of perfecting the unnatural practice which they dubbed *florenzen* and the practitioner, a *florenzen*. The indignant people of Florence lashed back charging that the seeds of this abomination were sown by outsiders—*trapassi or malandrini* most especially the Bulgars (Bulgarians) who were said to be habituated to the practice.

Martin Luther charged the Carthusian monks with bringing the moral pollution to Germany from their Italian monasteries. Later Protestant reformers would expand Luther’s accusation to include the entire Roman Church, *poper*y, and of course, the Jesuits, who seem to have a knack of always getting themselves into trouble. Naturally, English Catholics retorted that the vice had sprung from Protestant roots in Europe.

The 17th century English jurist Edward Coke blamed the infestation of the “shameful sin” of “bugeria” on the Lombards and referred to *bugeria* as an Italian invention. Even the French dramatist Voltaire voiced his opinion on this “mistake of nature,” relating the vice to geography and climate not

race. A view with which the British adventurer Sir Richard Burton concurred. Nevertheless English travelers to the Continent continued to refer to it as the *le vice Italien* pinpointing Sicily as the fountainhead of the perversion with Rome, Naples, Florence, Bologna, Venice, Ferrara, Genoa, and Parma trailing only slightly behind.

On the Dark Continent, the Afrikaans referred to men addicted to the vice by the derogatory slang term *Moffie*, while Americans at the turn of the century referred to men known to be habituated to the vice as “*twilight men*.”¹

The “vice,” of course, is homosexuality, derived from the Greek word *homos* meaning “same.”

Always referred to in universally unflattering terms, *none* of which suggest any degree of normality, homosexuality is a vice that every civilized nation has traditionally denounced as a dangerous foreign import, and the Church, from its earliest beginnings, has universally condemned as an unnatural, gravely sinful and morally degrading practice. This is historic reality.²

As the following chapters demonstrate, man has engaged in homosexual acts under various guises throughout the course of recorded human history. The practice was linked to phallic worship in ancient pagan religions. The Hebrew people associated the practice with idolatry and licentiousness and the Greeks to certain Hellenistic pedagogical traditions. Homosexual acts were the *sine qua non* of the Roman will to power. Among early Christians, all homosexual acts including sodomy, were condemned in the severest language as both a personal sin as well as an outrage against God, the Author of Nature.

Nowadays, apologists for the homosexual movement, insist that these footnotes in the sand of time are totally irrelevant because ancient man and the early Church viewed homosexuality solely in terms of *acts* and were ignorant of the homosexual *person* for whom such acts are part of his nature. That is to say, the “homosexual person” did not exist in ancient Greece or Rome or the Middle Ages.

Such arguments, however, can be sustained only if one is willing to think in terms of *gayspeak* and play by the homosexual movement’s revisionist rules.

Traditionally, homosexual acts have been viewed as one of many sexually deviant acts **any** man is theoretically capable of performing. It does not necessarily follow, however, that ancient societies and the early Church were ignorant of the existence of adult males (and females) who fit the modern definition of the “homosexual person,” that is, one whose emotional and psycho-erotic preference and attentions are directed primarily, if not exclusively, at the same-sex.

Did not St. Paul in his *Epistle to the Romans* condemn *persons*, that is men (and women) who burn with an unnatural lust in their members for

persons of their own sex? Nor is there any doubt that both the Greeks and the Romans were aware of certain adult individuals known to prefer same-sex partners and who formed mutual and private associations of a semi-clandestine nature with each other as well as non-homosexual males including prostitutes and slaves. Unless their behaviors involved rape and/or underage children, violated certain strictures related to class distinctions, or prevented the individual from fulfilling his familial obligations, these male homosexuals were typically ignored by the public authorities.

Regarding penalties against homosexual practices, it may come as a surprise to some readers that, as a rule, the early Church and the Church of the Middle Ages was generally more just and lenient toward persons charged with sodomy, giving more consideration to age and circumstances, than the State. Also, where capital punishment was meted out to such individuals, the charges against them usually extended to other crimes against the State or Church such as murder and blasphemy.

As noted in the introduction, the historical increase of homosexual practices in a given society has generally coincided with periods of political, social, familial and economic upheaval and instability, conditions normally associated with war or natural disasters.

During such periods, homosexual practices may be said to have been tolerated, but as the French novelist and a Nobel Prize Laureate in Literature, Roger Martin du Gard has pointed out, tolerance of homosexuality can often be an illusion:

The fact that certain moral principles are less vigorously defended does not mean that they are weaker at the roots. We may seem less strict, in such matters, in France; there may be greater freedom of expression in print; the police may be less vigorous; conventional people may be less prudish. But essentially nothing—nothing at all—has changed, neither in the repressions of the law nor in the attitude of the great majority of our contemporaries.³

Yes, homosexuality does indeed have a history that dates back to antiquity. A history worth examining—first because it has played an important role in the development of Christian thought that continues to this very day, and secondly because of the homosexual movement’s misuse of certain historical aspects of homosexual behavior and public tolerance to bolster their position in defense of the “normality” of homosexuality. Therefore, we shall begin—at the beginning.

Notes

1 André Tellier coined the term “twilight men.” See Donald Webster Cory (pseudonym), *The Homosexual in America—A Subjective Approach* (New York: Greenberg Publisher, 1951).

2 Rueda, 252.

3 See Karlen, 279.

Chapter 1

Antiquity

Homosexuality in Ancient Times

Regarding the practice of homosexuality at the beginning of mankind's recorded history, we can be certain of only a few historical facts. As for the motivations and justifications for these acts and the nature and circumstances of the individuals committing them—these remain in the realm of speculation—cloaked in the mists and myths of time.

We do know that homosexual practices existed in most if not all ancient cultures of the eastern Mediterranean including Babylon and Egypt and were associated primarily with fertility rites of god and goddess polytheistic worship including the worship of male deities such as Baal and Dionysus and goddesses such as Ishtar and Astarte. Temple “prostitution” included both male and female same-sex congress and often served as a source of revenue for both the temple and the individual.¹

We also know that among the Hebrew people for whom the Old Testament teachings were paramount, homosexuality was condemned as a violation of God's law and cultic prostitution and homosexuality were held to be synonymous with ungodliness, heresy and tribal disloyalty.

Philo Judaeus (30 BC–45 AD) the ancient Jewish philosopher condemned the sexual excesses of the men of Sodom in language uncannily familiar:

They threw off their necks the law of nature and applied themselves to drinking of strong liquor and dainty feeding and forbidden forms of intercourse ... men mounted males without respect for the sex nature which the active partner shares with the passive. ... Then, as little by little they accustomed those who were by nature men to submit to play the part of women, they saddled them with the formidable curse of a female disease.²

Philo's condemnation of homosexual acts, as Rueda has pointed out, was mirrored by another Jewish author Flavius Josephus (37–100 AD) who in *Jewish Antiquities* XV 28–29 commends Herod on his decision not to send young Aristobulus to Rome lest Anthony sodomize him.³

To the Old Testament tradition we can add both Talmudic and post-Talmudic sources, which hold that all homosexual acts are considered “a moral perversion, an outrageous and disgusting deed, a serious violation of the Torah's command and, therefore, a grave sin.”⁴

I think it pertinent at this point to remind the reader that before the current era of biblical homosexual revisionism, the “sin of Sodom” was logi-

cally and universally held to be *sodomy* and not *inhospitality* on the part of the men of Sodom.⁵

The Greek Experiment

Sometimes homosexual revisionists collide with one another on the question of the true nature of “Greek love” as practiced in ancient Greece.

On one hand we are told that that homoerotic love thrived in ancient Greece, permeating all Greek institutions and social classes from the Archaic period beginning in 800 BC until the final Roman conquest and beyond.

On the other hand we are told that homosexuality never really existed in ancient Greece because the Greeks did not recognize the homosexual *person* as having a distinct identity. Further, this side argues, while Greek society permitted and even encouraged homosexual expression and liaisons, these were bound by rigid rules and regulations enforced by severe penalties. Further, such homosexual relationships did *not* dispense a male citizen from fulfilling his normal marital and familial duties and obligations when he came of age.

What then is the truth, or perhaps I should say, truths, of the matter?

We can and should begin our exploration of the role that homoerotic values and practices played in ancient Greece by remembering some of our elementary grade history lessons on ancient Greece.

First, we need to differentiate between the various epochs of early Greek history starting with Homeric Greece and ending with the sacking of Corinth and Athens by the Romans which brought the Hellenistic Age to a close.

Secondly, we need to recall that the geographical world of ancient Greece extended far beyond today’s borders and consisted of hundreds of city-states bound together by an endless and interchangeable litany of military alliances and treaties with their neighbors but uniquely separated by their own ethnic composition, history and cultural and religious mores. Among the major geographical groupings were the Dorians (Sparta, Argos, Corinth and the island of Crete); the ‘Aeolians’ (Boiotia and Lesbos); and the ‘Ionians,’ the world of Homer (Athens and the Aegean regions of Asia Minor).⁶

Homeric Greece

Our knowledge of the Achaean Age, covering the Trojan War, the fall of the Mycenaean and the immigration of the Dorians onto the Greek mainland and the beginning of the Dark Ages (1,100–800 BC) comes to us primarily through the epic writings of Homer.⁷

From the *Iliad* and the *Odyssey* comes a profile of the everyday rural life and travels of the early Greeks and the strong patriarchal familial bonds and

deep male friendships that cemented their existence in a rough and largely unwelcome land. Government was simple and of and by the clan with kings possessing powers that were limited but wide in scope.⁸

By later standards, they were a sober, generous, hard-working and modest people whose wealth was more likely to be invested in ornate palaces rather than temples. Slaves were not numerous and were employed primarily as household attendants. Like all Greeks their overriding passion was for games and athletic contests.⁹

In an era where the family not the state was considered the everlasting unit, marriages were arranged with love coming after rather than before betrothment. Though always a man's world, the status of women was relatively high and wives played an important role in familial decision making. Greek women were held to be uncommonly beautiful and Greek men uncommonly handsome. The former, as opposed to the latter, were expected to be chaste and faithful. Young women were trained by their mothers in the womanly arts while young men were trained by their fathers in the manly art of the chase and of war.¹⁰

Not all of Greek life was idyllic. Infanticide and concubinage were not unknown to the early Greeks. They were cruel in war and audacious in spirit with a reputation among their enemies for being less than honorable in their business dealings and political and military agreements.

As to the possible existence of homoerotic attachments in early Greek society we know virtually nothing. Certainly, neither the times nor customs of the early Greeks favored the development of homosexual practices. With survival as a top priority, male-female sexual relations were normative. Education for both sexes was homebound thus limiting exposure to environments conducive to pederasty.

Early Greek folklore does not mention homosexuality. The beautiful mythical Trojan youth Ganymede was carried off by Zeus to be his cup-bearer, not his catamite. And Homer's Achilles and Patroclus were devoted brothers-in-arms, not homosexual lovers.

All this would change, however, with the Greek revisionists of the Classical era where we begin to witness the full extent of the historic influences of the Dorian/Cretan military ethos and Persian influences from the East on Greek sexual mores including the adoption of various forms of homosexual practices in Greek society.

A Shift in Greek Sexual Ethics

By 500 BC Greek life in major city-states such as Imperial Athens had undergone a considerable transformation from the days of Homer. These changes at virtually every level of Greek society produced societal conditions traditionally associated with the rise of sexual unorthodoxy in general and homoerotic vice in particular, especially among the upper classes.

Among the most important of these paradigm shifts were:

- The rise of the power of the State over the family and clan with a subsequent decline in the importance of family life and natural conjugal and parent-child affections. The State became a *de facto* paternal surrogate for the Greek male citizen from early childhood until death.
- The disruptive climate of perpetual military preparedness against foreign and domestic enemies that mitigated against peaceful development and undermined social stability of the great republics.
- The increased urbanization of Greek cities with an ever-widening slave-base serving a minority elite leisure class.
- A decline in the status of women from earlier periods of Greek culture
- The institutional segregation of the sexes especially in the upper classes.
- And finally, the growth of a male culture dominated by a machismo ethic with emphasis on male nudity and homoeroticism and lived out in the all-male environs of the *symposia* and *gymnasia*.

Among many of the adult upper class males of the Classical period, the pursuit of sexual pleasure, youth and beauty involved a certain degree of fluidity unprejudiced by gender. For the sexual profligate, the object of one's attentions was virtually unlimited and interchangeable—man (non-citizen) or women, wife or mistress, slave including a eunuch or prostitute and even, under certain circumstances, one or more comely youth of one's own social class.¹¹

Prostitutes of both sexes were available to all for a price. Those of the female gender were readily distinguished by dress and social status, with the *pornai* at the lowest end of the profession and the sophisticated, well-educated and skilled *hetairai* serving more wealthy and influential clients.¹²

In the case of male prostitutes, composed largely of freeborn foreigners and men from the lower classes there were no such distinctions. It was strictly sex for sex's sake. Like the modern homosexual "meat-rack," the criteria for selection was simply youth and sex appeal. The young men could be rented out by the hour or on a contractual basis and kept like a mistress.¹³ Some male prostitutes depilated their bodies, dressed in female clothing and wore high heeled shoes, veils and makeup.¹⁴

Lucian of Samosata (120–190 AD) the Greek satirist of the second century AD railed against the male effeminate of his own day with their mincing gait, languishing eyes and honeyed voice.¹⁵ Critical of the buyer as well as the seller, Lucian puts his thoughts on male homosexuality into the mouth of one of his female characters who says, "I do not care for a man who himself wants one."¹⁶

One should take care, however, against giving the impression that the sexual libertarianism of the upper classes was entirely open-ended. It was not. All societies have sexual rules that apply even to the elite and ancient Greece was no exception.

All major events in life, including marriage, births and death, were sanctified by traditional religious rites. All citizens, whatever their sexual idiosyncrasies or gender preference were expected to marry and produce heirs and future citizens. As historian Will Durant has stated, "...all the forces of religion, property and the state" united against childlessness.¹⁷ Anti-social acts punished under the law included acts of sexual violence, rape of free-born children and the corruption of freeborn youth (not slaves).

And while prostitution was legal and taxed by the State, it was a crime for a male citizen to offer *his* body for sale to another adult male.¹⁸ Such a homosexual misadventure was punished by the loss of certain political rights and met with social disapproval from his peers. Finally, where homosexual relations involved males of the same citizen class, the law as well as custom provided for even a wider range of prohibitions and social and legal sanctions.¹⁹

Educative Pederasty—The Athenian Model

The Romans called *ephebic* love, that is, male homosexuality practiced with adolescents, the "Greek vice."²⁰ Most readers are more familiar with the term pederasty (or paiderasty), defined as sexual attraction of an adult male for a boy who had passed puberty but not yet reached maturity.²¹

If necessity is the mother of invention, it is not difficult to discover, why and how this particular form of homosexual behavior found its way into the upper echelons of urban Athenian society. It was, as we shall see, a simple case of supply and demand requiring only a modicum of philosophical or pedagogical justification to insure legitimacy.

But first permit me to set the scene for Athens during the Classical period (500–400 BC).

By today's standards, the Imperial city had a relatively small population that hovered only about 300,000, one-third of whom were slaves. The remainder of the population consisted of foreigners or "resident aliens," farmers, miners, artisans, merchants, bankers, soldiers, women and children (all of whom were excluded from the franchise) and ruled over by a "jealously circumscribed circle of 43,000 male citizens," from whom the wealthier leisured class was drawn.²²

With ports opening up to the Aegean Sea, Athens was a great trading and commercial center as well as the cultural center of the Greek world where the arts, literature, drama and architecture flourished.

Classical Athens unfortunately placed less emphasis upon achieving a strong familial foundation.

In comparison with the Roman family model, the upper class father generally left his children's upbringing to his wife and the State as he busied himself with the affairs of the day.

An Athenian woman from the upper classes entered into an arranged marriage in her mid-to-late teens. Until that time, she lived a fairly

secluded home life distinguished by a strict segregation from the opposite sex with the exception of her husband, father and other male family members. Virginity in a bride, the sexual fidelity of a wife and the legitimacy of one's offspring were of great import in Athenian society.²³

A rich young Athenian male citizen, on the other hand, did not marry until much later, usually about age 30.

His public life began at age 6 when he entered a private school for a classical education in writing, music and gymnastics suited to the development of both body and mind.²⁴ This formal schooling ushered the young child into an all-male environment. Later, his education was expanded to include instruction in oratory, science, philosophy and history as well as training in the martial arts in preparation for military service.

At age 18, he entered into the ranks of "soldier youth." He trained for two years in the duties of citizenship and war, at which time he became eligible for local military postings.²⁵

At 21 he became a citizen of Athens with full and equal rights under the law and assumed the military and fiscal responsibilities that accompanied his new status. From here he could move on into a formal military army or naval career, a life of public service or become patron of the arts, or a multiplicity of other life options of his own choosing.²⁶

Unfortunately, his sexual options were more limited. Marriage was a number of years away. Prolonged sexual abstinence would draw unwelcome suspicions. There was no law in Athens that prevented him from slaking his sexual desires—natural or unnatural—on a slave or prostitute of either sex but, as Dover suggests, where would be the thrill of the chase in such ordinary and crass liaisons?²⁷ No, the manly role of the hunter and seducer demanded an altogether different love object—one from his own class—one of his own sex—only younger.

Yet not too young! The sexual seduction of a freeborn pre-pubescent child was a crime. And not too old! Sex with a youth sporting a heavy beard was socially proscribed as an overt homosexual act. An adolescent youth, somewhere between the age of 14 and 19 would be just right.

The only missing ingredient was a suitable rationalization for pederastic homosexuality which the various philosophical schools in Athens (never a disinterested party where homosexuality was concerned) were quick to provide. As writer John Addington Symonds notes in *An Essay on Greek Sexual Ethics*, the normally degrading act of submitting one's self to anal penetration could be made acceptable within a new context of a socially-sanctioned custom.²⁸

Under the new philosophical umbrella, vice was now capable of producing virtue in a suitable pederastic pairing. Was not the fertile mind, capable of procreating beauty, great literature and laws, more valuable than a fertile body that only produced children? asked the proponents of pederasty.²⁹

The *Eromenos*–*Erastes* Ideal

The ideal younger partner in any pederastic relationship—the *eromenos*—was a highborn adolescent, androgynous and beautiful in body, intelligent of mind, modest and circumspect in deportment.³⁰ In terms of his sexual role, the youth always played the passive and submissive partner, i.e., he played the female role.³¹ If he was exceptionally handsome and/or especially talented in playing the coquette and making the chase interesting he could attract a wide number of potential suitors.³² Once he made his selection, he owed his mentor/lover *philia* love (friendship) and his unwavering obedience and loyalty.

For the older lover—the *erastes*—who was always of equal or higher social status, the norms of pederastic courtship were strictly prescribed. He played the role of the ardent lover—wooing his beloved with expensive gifts (not money which would smack of prostitution), escorting him to the symposia and watching him perform naked at the gymnasia. The ideal *erastes* was heroic, chivalrous, faithful and above all, manly. Being at the height of his sexual powers, he played out his sexual role as the dominant, that is, active partner. By combining his mental skills and virtues, with physical erotic affection, he was said to touch the very soul of his beloved and inspire in him all that was beautiful and admirable.³³

In terms of specific sex acts, it appears that frottage, an intercrural form of masturbation by the senior partner between the thighs of the youth (with or without manual manipulation of his young partner), rather than anal penetration (sodomy) was a more common practice, although both were known to occur in these relationships.³⁴

The preference for the former over the latter in pederastic relationships is not surprising. Sodomy, by its very nature is an aggressive, degrading and humiliating act for any human being, male or female. It also requires a certain degree of preparation and manual manipulation by the insertor to minimize the pain initially associated with anal penetration.

There were *eromenos*-*erastes* relationships that were chaste and neither partner appeared to have suffered from such an arrangement.³⁵

The positive aspects of the *eromenos*-*erastes* relationship, I believe, could be attributed to the senior partner's role as a quasi-surrogate father, mentor, and trainer of his young protégé in military or political and oratory skills rather than his role as a bugger of boys.

Historian David Cohen in a reference to the production of “autonomous” children as outlined in Plato's *Republic*, has shed some light on the role of pederasty in ancient Athens. Cohen observed that, “Historically... the incapacity of mothers and the failure of fathers” to assume direct responsibility for the development of their sons created a gap which pederasty sought to fill.³⁶ He then quoted an observation by Georges Devereux that: “The Greek father usually failed to counsel his son; instead, he counseled another man's son, in whom he was erotically interested.”³⁷

It is highly unlikely that educative pederasty, so-called, whatever the rationale put forth to justify its practice, ever functioned effectively as a legitimate intellectual or philosophical training exercise. Rather, the system provided for a convenient, transient and socially regulated sexual encounter that served certain needs of a designated population. Of course, like all sentimental ideals, the ideal pederastic relationship was “pure in theory but a good deal less so in practice.”³⁸

Sometimes, the “pure,” eromenos turned out to be a mercenary male Lolita who left his parents’ house to live with his older lover and was considered “lost.” Sometimes, the “noble” erastes turned out to be just the proverbial “dirty old man.” Of this type of sexual predator, the Greek biographer Plutarch (46–120? AD) speaks when he says that in the beginning the pederast came slinking into our gymnasia to view the naked boys. “Quite quietly at first he started touching and embracing the boys.” Then he became more bold and there was no holding him. “Nowadays he regularly insults conjugal love and drags it through the mud,” comments Plutarch.³⁹

Although Athenian law was not aimed primarily at punishing immoral behavior *as such*, it did seek to punish immoral behavior that “either harmed those unable to protect themselves or directly transgressed against the clearly demarcated public sphere.”⁴⁰

Athenian society did take certain precautions to protect against the corruption of the morals of freeborn minors. Children’s schools were shut up after hours until daybreak and entrance into the palaestra (wrestling school) and the gymnasia or sports arena was strictly regulated.

Solon, the great Athenian statesman enacted legislation that would impose the death sentence for men who illegally sneaked into the gymnasia and boys’ schools in the Imperial city, which indicates that illicit sexual seduction of male minors must have been a problem in classical Athens.⁴¹

Again, while custom dictated that the pederastic relationship was to end when the eromenos grew into manhood (and he assumed the role of an erastes) and his older lover married, there were incidents when it did not end. Sometimes the pair remained lovers even while both were married. Sometimes, an eromenos, especially if he were repeatedly sodomized became habituated to the practice and carried it with him into adulthood, as an adult passive homosexual.

As to be expected, the great philosophers of the Classical period, who represented a small but influential minority of Athenian citizens, had distinct opinions on the subject.

Unfortunately for us, Socrates (469–399 BC) despite his foundational place in the history of ideas actually wrote nothing. What knowledge we have of him is filtered through the lens and works of his famous pupil, Plato (Aristocles) (427–347 BC) who, after Socrates’ death, later founded his

own great school. From Plato's Academy, came yet another famous pupil and the tutor of Alexander the Great, Aristotle (384–322 BC)

In Plato's *Symposium*, we recognize a number of homosexual types at the drinking party in the characters of Agathon, a good looking effeminate poet with a woman's voice to whom we have already been introduced. Agathon has carried his homosexual relationship well into adult life with his lover, Pausanias. Then there is the young and vain Alcibiades who attempts to seduce Socrates (unsuccessfully according to Plato). He is rejected by the master who questions the young man's true motives and suggests that Alcibiades' sexual desires will not produce virtue in him.

In any case, whatever his earlier views on the superiority of homosexual relations over normal male-female congress, in his *Laws*, Plato, would outlaw homosexual behavior including pederasty in his aristocratic utopian society on the basis that such acts were "contrary to nature."⁴²

When male and female come together to share in procreation, the pleasure they experience seems to have been granted according to nature; but homosexual intercourse, between males or females, seems to be an unnatural crime of the first rank. (L636c3–6).⁴³

As for Aristotle, who frequently clashed with his teacher Plato, he was more interested in *agape*, that is, genuine friendship and brotherly love than in *eros*, that is, love attached to sexual desire.⁴⁴ Overall, Aristotle, who was married (as was Socrates) and from all reports, a devoted husband, placed great value on the harmony of conjugal relations and family life. This was in contrast to Plato, the inveterate bachelor, who was willing to sacrifice the interest of both to the overriding interests of the State.⁴⁵

The views of the common man on the subject of pederastic and adult homosexuality can be found in the Athenian theater, a state-supported form of public edification in which men and women of all classes served out their religious as well as civic duties. In the Greek tradition, the theater manifested a thoroughly heterosexual genre. The idea that two adult men would enter into a homosexual relationship was thought ridiculous.⁴⁶

In his satirical comedies, Aristophanes (448–380 BC?), the Athenian dramatist, was a harsh mocker of homosexuality in all its forms. His language was crude, its meaning openly and consistently derogatory and scornful as exemplified by his reference to homosexuals as "europroktos" (wide-arsed). Not only did he attack overt pederasts, effeminates and secret homosexuals, but he also took a shot at the philosophers and orators for their alleged affinity for sexually deviant behavior.⁴⁷

The foolish often delirious antics of an adult male continuing to seek homosexual favors from a former lover now grown into full manhood (the modern equivalent of a homosexual relationship) was a popular theme in Greek comedies.

In all probability, outside certain pederastic circles found among the upper and literary classes, adult homosexuals, married or unmarried, who

sought out other men with similar sexual desires, did so in a furtive manner with a sense of shame and ongoing fear of public disclosure and ridicule.⁴⁸

In his landmark study, *Greek Homosexuality*, which explored homosexual behavior in Greek art and literature between the 8th and 2nd centuries BC, Kenneth J. Dover noted:

Greek culture differed from ours in its readiness to recognize the alternation of homosexual and heterosexual preferences in the same individual, its implicit denial that such alternation or coexistence created peculiar problems for the individual or for society, its sympathetic response to the open expression of homosexual desire in words and behavior, and its taste for the uninhibited treatment of homosexual subjects in literature and the visual arts.⁴⁹

I do not believe, however, that the historical evidence of the Athenian Classical period supports the main premise of Dover's assertion. In fact, the historical evidence, some of which is provided by Dover himself, proves just the opposite.⁵⁰

That the ancient Greeks were less than sympathetic in their response to certain homosexual behaviors is certainly acknowledged by Dover in his 1994 memoir, *Marginal Comment*, in which the noted Greek scholar recalled: "If an Athenian adult male fell in love with a handsome boy or still-beardless youth, no inhibition restrained him from saying so; but the 'quarry' was expected to rebuff the 'pursuer'; a boy who actually sought to arouse older males was condemned; and so were homosexual relationships between two bearded males."⁵¹

A more realistic assessment of the role of pederasty in Classical Athens, is provided by another Greek scholar, Robert Flacelière. According to Flacelière, "inversion (homosexuality) was never very prevalent except in one class of Greek society and over a limited period."⁵² Further, he stated, "There is no evidence that homosexuality met with any general social approval. ... The Greeks never 'canonized' the physical act of sodomy. They merely kept up the fiction of 'educational' pederasty."⁵³

More Similarities than Differences

In researching Greek pederastic practices, I was struck by the number of similarities that existed between the homosexual mores of ancient Athens and those of today's "gay" subculture.

Certainly, in the adolescent seduction and courting pattern of the erastes and his eromenos, in the high premium put on youth and beauty of the young male partner, in the giving of elaborate gifts by suitors, in the petty jealousies, brawls and rivalries that arose between competing suitors and also the paired couple themselves, in the preoccupation with the buttocks and genitals of the "beloved," and in the masturbatory actions of the senior partner, we catch a glimmer of the Peter Pan complex that drives much of the erotic behavior of the contemporary male homosexual.

The unmanly effeminate pederast and overt homosexual of ancient Athens, much like our own stereotyped “gay” figure, was typically satirized as an androgynous figure with a high voice and mincing gait. He was the object of public and private ridicule whatever his class or occupation. And though it may well be, that as Dover claims, the Greeks were not into genetic determination or orientation, they apparently had little difficulty in recognizing abnormal behavior when they saw it.

The Greek experiment with pederasty tends to support Austrian psychiatrist Alfred Adler’s early theory that sexual perversions including homosexuality are an artificial construct produced by emotional and social conditioning and training rather than a matter of constitutional error or genetics.⁵⁴

That all was not sweet and light with the homosexual milieu of ancient Greece is revealed, although not intentionally so, in Dover’s extensive coverage of “The Prosecution of Timarkhos.”⁵⁵

Timarkhos, an Athenian prosecutor and public figure, was charged and later found guilty of having prostituted his body to another man in violation of the law. In an aside reference to the crime of homosexual assault on a full-grown Athenian youth, Dover noted that: “...unwilling homosexual submission was held to be the product of dishonest enticement, threats, blackmail, the collaboration of accomplices, or some other means which indicated premeditation...”⁵⁶ Add the not unknown suicide, murder and assassination by Athenian boylovers or their quarry and one comes close to the nature of many modern day violent homosexual intrigues.⁵⁷

Dover related one such story from Plutarch’s *Dialogue on Love* about Periandros of Ambrakia who was slain by his eromenos when the tyrant indelicately asks his young lover if he was pregnant yet, suggesting that his partner had taken on the role of a female.⁵⁸

I was also struck by the actions of the literary and dramatist homosexual revisionists of the day like the Aiskhylos (Aeschylus) who managed to turn traditional Greek myths into affirmations of homosexual relations.⁵⁹ He paired off Achilles and Patroklos as homosexual lovers with a reverse eromenos-erastes relationship and the beautiful Ganymede became the eromenos of Zeus.⁶⁰

“The idea that two men (or a god and a youth) could develop strong non-erotic, life-long friendships seems as foreign to the mind of the Greek homosexual apologist as it is for those of our own day who insist on filtering all male relationships through their own homoerotic lens.

Not surprisingly, shades of eromenos-erastes yearnings can be found in contemporary “gay” life.

For example in *Gay and Gray—The Older Homosexual Man*, avowed homosexual Raymond Berger, discussed his decision to become “a john.” “A john,” he explained, is “a patron to a younger person, (who) offers his time, attention, affection and sex; the john offers money in return.”⁶¹ This

arrangement, Berger concluded, enables him “to have sexual relations with persons who are young and attractive and very alluring, simply by freeing myself of a few of these dollars.”⁶²

On the other hand, we have the Marxist pederast journalist Daniel Tsang who has rejected the Greek “romanticized, idealized and often sexist and ageist relationship between a male adult ‘mentor’ and his young male ‘student.’”⁶³

“Gay identified lovers of youth and men have come out, rejecting the archaic ideal of Greek love, which has as its goal a man guiding a young boy on his road to marriage, nuclear family, good citizenship and other aspects of ‘straightdom,’” Tsang stated.⁶⁴ Boy lovers should embrace a “positive gay identity,” and not “pretend to cultivate a straight identity in either themselves or their sex partners,” he said.⁶⁵

Male Homosexuality in Sparta

Historically speaking, the homosexual ethos does not always play itself out in an identical way, even in the same nation during a similar time frame. This becomes quite evident when we examine the development of adult male homosexual practices in Sparta.

While the Greeks looked to cosmopolitan Athens for culture, in times of war, they turned to Sparta for military leadership. Geographically land-locked and isolated between two mountain ranges on the Peloponnesian peninsula, the Laconian city-state of Sparta was for all practical purposes a military dictatorship ruled over by a dual monarchy-oligarchy of native nobility and military elite.⁶⁶

A three-tiered class system formed Spartan society with the ruling class and soldier-citizen forming a small minority of the population at the upper tier and a very large (and politically unstable and potentially rebellious) agrarian slave population called *helots* (the entire conquered populace of Messenia) at the base. Between the two, was lodged the foreign commercial/middle class (*the perioeci*) that acted as a buffer population between rulers and slaves or serfs. Although it had a similar population to Imperial Athens at the peak of its power, about 400,000, the numbers of Spartiates who possessed full legal and political rights was considerably less, about 30,000.⁶⁷

The core of Spartan life, from birth to death, centered upon the absolute power of and allegiance to the militaristic State. The courage of its military, down to the common foot soldier and the ferociousness of the Spartan war machine were legendary throughout the Greek world and beyond, striking fear and terror into the hearts of its enemies wherever it went. For Greeks, especially Spartans, to “sack” a city was to render it utterly desolate.⁶⁸

The training of a Spartan soldier-citizen was harsh and continuous. For much of his life, he lived in the military barracks not in his home with his wife and children.

Military training began early, at the age of 7, when every male Spartan youth entered the public school system and began training that would render him both physically fit and psychologically disciplined. Cowardice in any form was severely punished. Although students were taught to read and write, these were secondary to his education as a warrior-soldier. Between the ages of 18 and 20 the Spartan cadet was tested for physical strength and military and leadership skills. If he passed, he became a full-time soldier of the state militia, lived on post (even if married) and gradually moved up the military ranks. If he failed to qualify, he entered the ranks of the middle class where he could own property and establish a business, but he lost his right of citizenship.

At age 30, as in Athens, the Spartiate completed his military training and attained full citizenship and political rights. He was allowed to live in his own house with his own family although he continued to serve in the military until the retirement at the age of 60.

Spartan virtue was measured solely in manly terms—loyalty to the State and the Spartan brotherhood, self-sacrifice, courage, sobriety and physical strength—and these were ingrained by training and reinforced by custom. All sense of effeminacy, luxury, egotism and self-aggrandizement were eschewed. If today, we find some “gay” groups idealizing and praising Sparta for its alleged “openness” to adult homosexuality and other practices, it is probably because, as historian Will Durant has suggested, they did not have to live there.⁶⁹

Every aspect of Spartan life, including entertainment, sports, religious and civic festivals were seen primarily within a militarized context. Eventually even the arts were suppressed with the exception of choral dance and music that could be turned to militaristic ends.⁷⁰

Like their male counterparts, young girls in Sparta went to school beginning at the age of six or seven and received a slimmed down version of a male military education with emphasis on martial skills of self-defense and physical strength needed to produce strong offspring.

She married at age 18, in a wedding ceremony, that like all Spartan life, was direct, simple and promptly consummated, after which the groom returned to his barracks and military duties.

Real sex, that is reproductive sex, was always a major consideration for the Spartiates especially since their ranks were so vigorously culled at birth by a rigidly enforced State program of eugenic infanticide of weak or disfigured infants. Interestingly, sexual abstinence between the married couple was seen as a method of sustaining sexual attraction and insuring fertility that otherwise might be squandered on sexual dissipation.⁷¹

In Sparta, a man's social status was reflected in his male progeny. To be a bachelor was a disgrace and the State attached certain restrictions to men who did not marry or married but did not produce a son. “Celibacy in Sparta was a crime,” commented Durant.⁷²

Concerning the practice of “educative” pederasty in ancient Sparta we have conflicting historical reports.

Plutarch said that by the early age of 12 or 13, a Spartan youth had chosen a male mentor and lover.⁷³

The great Greek general and writer Xenophon (430?–355? BC), on the other hand, hailed chaste man-boy relationships. However, he did note that certain Spartan pedagogic rationalizations were used as an excuse for men to approach good-looking boys under the guise of a show of friendship and virtue and it also helped cover their sense of shame and fear of punishment that they would take pleasure in the seduction and sexual molestation of the young.⁷⁴ Xenophon held that men seek to keep shameful illicit homosexual love secret. In contrast, honorable chaste love is public, not hidden, and many know and approve of it including the family of the boy.⁷⁵

I think I ought to say something also about intimacy with boys, since this matter also has a bearing on education. In other Greek states, for instance among the Boeotians, man and boy live together, like married people; elsewhere, among the Eleians, for example, consent is won by means of favours. Some, on the other hand, entirely forbid suitors to talk with boys. The customs instituted by Lycurgus were opposed to all of these. If someone, being himself an honest man, admired a boy's soul and tried to make of him an ideal friend without reproach and to associate with him, he approved, and believed in the excellence of this kind of training. But if it was clear that the attraction lay in the boy's outward beauty, he banned the connexion (sic) as an abomination; and thus he caused lovers to abstain from boys no less than parents abstain from sexual intercourse with their children and brothers and sisters with each other.⁷⁶

Xenophon, *Minor Works*

“Constitution of the Lacedaemonians”

Since Sparta was a closed and secretive society and since we cannot know what went on behind closed doors or under cloaks drawn about male lovers, it is unlikely that we will ever know the extent of homosexual pederasty in the city-state. We do, however, know considerably more about the institutionalized practice of adult homosexuality in Spartan military life.

From the earlier description of Spartan life, it would appear that adult homosexuality would have had a difficult time in establishing itself in such an austere and conservative society. However, we must also consider the fact that, having exploited every facet of Spartan life to insure maximum military preparedness and troop morale and loyalty, the State was not above exploiting homosexual relations when it served its purpose.⁷⁷

Greek tradition did not permit camp followers and soldiers were often separated from their wives for long periods of time. Adult homosexual relations helped fill the sexual gap, providing sexual release and variety, but, again, with the usual caveats.

Mainly homosexual bonding was encouraged so long as it did not interfere with normal conjugal life. Also, the senior partner in the relationship

was expected to play the dominant role in cases involving anal penetration of his younger lover. Furthermore, overt displays of effeminacy indicating possible gender-tampering were strictly forbidden.

In the Boeotian city of Thebes, the final outpost of Greek freedom, a similar military homosexual ethos existed but unlike the Spartans, the pairing of homosexual lovers in battle were part of Theban military organization. No one, even the most cowardly, would want to be shamed on the battlefield before the eyes of one's lover.⁷⁸

It was the legendary Theban Sacred Band or Sacred Brotherhood, composed of three hundred paired elite troops that met Philip II of Macedonia and his son Alexander at the battle of Chaeronea, and fought bravely, every man, to the death.⁷⁹ That historians should recall and honor such valor, is, not so much a tribute to homosexuality, but rather a simple and universal acknowledgement that a soldier's courage and devotion to his nation is praiseworthy whenever and wherever it is found.

Greek Homosexuality—a Complex Picture

What conclusions can we draw then about homosexual practices in ancient Greece?

Perhaps David Cohen, in *Law, Sexuality, and Society—The Enforcement of Morals in Classical Athens* summarized it best when he wrote:

In classical Athens the community judged individuals who engaged in homosexual relations, homosexual prostitution, or adultery in accordance with a matrix of legal rules and social norms, expectations, and values which was characterized by contradiction, ambivalence, and ambiguity.⁸⁰

Was homosexuality common everywhere? The answer is no. We know that in many parts of Ionia and elsewhere, homosexuality in its various forms met with intense public disapproval.⁸¹ Further, even where homosexuality was integrated into a pedagogical (Athens) or militaristic (Sparta, Thebes) State system, it was rigidly circumscribed by custom and the law.

Was it common among all classes of Greek society? Outside the artificially-induced social environs of the *pornai* or the gymnasia or military barracks, there is no evidence that suggests that homosexuality was an integral part of Greek society especially among the middle and lower classes where the sexes were more normally integrated on a day to day basis.

Was it common at all periods of Greek history? Again the answer is no. We find no homosexual references in Homeric times or before the late Archaic period. Homosexuality in its different forms was associated specifically with the Golden Age of Athens and the Military States of Sparta and Thebes.

It was not until the dawn of the Hellenistic Age [330–30 BC] following the Roman invasion and dissolution of Greek city-state system that we see

a marked return to a more normal pattern of family life reminiscent of earlier periods of Greek history; and a rise in the status of women; and new emphasis on the value of marriage and conjugal relations.⁸²

It seems strange, does it not, that ancient Greece, which was dying from her depopulating habits of infanticide, inbreeding and incessant fratricidal warfare, was given a new lease on life by her Roman conquerors? With this enforced opening-up to the outside world homosexual practices no doubt continued to intrude into Greek life, but the context in which they played themselves out, had radically changed.

The Early Roman View

Prior to the creation of the Roman Republic (200–118 BC), it is highly unlikely that the early rural populations of Rome who were attempting to master the soil and sink domestic roots had either the time, inclination or opportunity for the luxury of sexual deviancy that marked later periods of the nation's history.⁸³

These early Romans were characteristically a practical people not geared toward the intellectualization or spiritualization of sex or any other aspect of everyday life. Romans did not meditate, they acted.⁸⁴ The personal sense of a will to power of the freeborn Roman male citizen was manifested in the cult of manliness and held in precarious check by an ingrained sense of stoic asceticism.⁸⁵

The early Roman family system was marked by close knit family ties, a respect for women as wives, mothers and lovers, a fairly normal integration of the sexes and an educational system whereby fathers acted as the primary educators of their own sons—factors that mitigated against institutionalized pederasty.

In terms of same-sex relations and religious practices, according to Otto Kiefer, author of *Sexual Life in Ancient Rome*, the early Roman sexual deities were “intrinsically related always to sexual functions of women or to love between a man and a woman.”⁸⁶

The Romans did not have an equivalent of a Narcissus or a Hermaphroditos. Cupid, the son of Venus and Mercury and the Roman god of love, unlike Eros, the Greek god of erotic love, was not tainted by any connection to same-sex desires. Sex was inextricably tied to fertility and procreation although the Romans were knowledgeable concerning homosexual practices, which they referred to, not surprisingly as “Greek licentiousness.”⁸⁷ Romans stereotyped the defeated Greeks as “cunning, effeminate and degenerate.”⁸⁸

Homosexuality and Societal Sexual Dissolution

It was not until the early years of the Republic, that homosexuality, in its various forms, began to get a strong hold on Roman society. This rise in

homosexual practices, corresponded to a deterioration of family life and public and private morals and a decline in and corruption of traditional religion, set against a wider social backdrop of continuing political, financial, military, agrarian and economic chaos and instability.

The arrival in Rome of foreigners from Greece and the Far East who brought with them foreign religions and foreign deities, many with prominent same-sex rites, contributed to an increase of exposure of the general populace to homosexual behaviors. Mithras, the soldier god of life, the sun and fertility, whose worship included the rite of the bath in the blood of a bull, took on homosexual overtones and became very popular with the Roman legions.⁸⁹ The worship of Dionysus, who became Bacchus, was said to be connected to homosexual debauchery and murder.⁹⁰ The corruption of the Great Mother cult was reflected in the worship of the goddess Cybele, whose high priests were known to castrate themselves, dress like women and take on men as lovers.⁹¹ Sexual deviancy among many of the Roman emperors was accelerated by contact of the Imperial court with these Eastern religious cults.⁹²

The massive influx of foreign slaves, who were either prisoners of war or purchased abroad by wealthy Romans and who under Roman rule of *ius sacrum* were permitted to keep and practice their religious rites was a contributing factor to the above phenomenon.

The increased use of slaves as domestic servants also had a profound effect on Roman family life both among the old Roman aristocracy as well as the nouveau riche. Many of the responsibilities of the Patrician father and mother were now assumed by *servi* including the tutoring of young free-born boys and the use of wet nurses for Roman matrons. More slaves meant more leisure time for wealthy urban Romans of both sexes and an increased taste for luxurious living including the freedom to indulge in and a greater toleration for sexual excesses and deviations.⁹³

In this growing sexually charged atmosphere of increased sexual license, it is not surprising that there should appear on the Roman scene a version of the proverbial effeminate “queen” known as a *cinaedus*—a Latin word of Greek origin, which signified an effeminate male who enjoyed being anally penetrated (sodomized) by another male. The Latin term *muliebria pati* indicated that a male penetrated by another male was said to be having “a woman’s experience.”⁹⁴ To be on the receiving end of an act of sodomy or fellatio was considered by a Roman to be a disgrace of the first magnitude.⁹⁵

Whether or not the *cinaedus* was exclusively homosexual we do not know. He may have had extracurricular other sexual liaisons with women or young boys. Nor can we be sure of the degree to which monetary or other less tangible rewards such as upward political mobility in the Imperial courts influenced his behavior. We are also left with scant information as to what degree his same-sex activity intruded upon Roman society’s

rigid class distinctions, although it is unlikely that this was a consideration so long as the cinaedus was not a freeborn Roman adult or youth. It is also unclear if the cinaedi were viewed by Roman society, or by themselves, to be a separate entity from the common class of male prostitutes who plied their wares on the streets of Rome.

All we know for certain is that there existed in Imperial Rome a group of adult effeminate men (cinaedi) who appeared to have preferred the role of catamite (passive role) in same-sex relationships and who adopted a dress and mannerisms designed to attract male partners.

The cinaedus wore distinguishing clothing that marked him as a passive homosexual—clothing that was short, soft, revealing and seductive. He adorned his person with perfume and jewelry, wore lavish make-up and depilated his body including both the pubic area and buttocks.⁹⁶ He adapted effeminate bodily gestures including the batting of his eyelashes and a “mincing gait” (*fractus incessus*).⁹⁷

The popular literature of the day frequently connected the cinaedi to certain occupations such as temple dancers and *hierodules* and to actors and mimes in the Roman theater. It was also alleged that they had a special means of communicating their identity to other cinaedi and to potential clients. One of these signals was the scratching of their curly-topped head with one finger.

Naturally, the outrageous and unmanly antics of the effeminate cinaedi provided an open-ended reservoir of material for the Roman satirist and critics of Imperial Rome.

In *Satyricon*, a marvelous satire on ordinary Roman life written about 61 AD (and first printed in 1664), Gaius Petronius, Nero’s ill-fated advisor in matters of luxury and extravagance, captured the essence of the petty rivalries and jealous sentimentalities that characterized homosexual affairs in his day.⁹⁸

The Roman poet and epigrammatist Martial of Spanish birth heaped coals of scorn and ridicule upon the heads of secret effeminates. And in typical early Latin, coarse and vulgar but always direct, the poet Catullus of Verona, who was said to have dabbled with both sexes, threatens two homosexuals saying, “I’ll blow you and bugger you, pathic Aurelius and fairy Furios.”⁹⁹

Homosexuality in the Imperial Court

The degree to which family life and public and private morals had fallen by the time of the founding of the Empire by the Caesar Augustus in 27 BC is captured in the blistering sixteen satires of the Roman general Decimus Junius Juvenalis (55–127 AD) who appeared to save his most venomous attacks for the Imperial courts of Nero (54–68 AD) and Domitian (81–96 AD) and Hadrian (117–138 AD).¹⁰⁰

In *Satire I*, “The Roman Empire,” Juvenal asked, “What age so large a crop of vices bore, Or when was avarice extended more?” He listed sodomy as but one of a catalogue of vices that had infected the upper classes and were steadily seeping downward to all levels of Roman society.

Apparently the androgynous-looking cinaedus was not the only homosexual “type” on the Roman scene, because in his *Satire II* “Moralists Without Morals,” Juvenal claimed that some rough, taciturn-looking Stoics were practicing homosexuals:

What street is not overflowing
With these glum-looking queers? You rail at foul practices, do you,
When you’re the ditch where they dig, the Socratic bugging perverts?
Hairy parts, to be sure, and arms all covered with bristles
Promise a rough tough guy, but the pile doctor smiles; he knows better.
Seeing that smooth behind, prepared for the operation ...¹⁰¹

Juvenal also attacked men who entered into same-sex “marriages,” an obvious reference to the Emperor Nero, who, following in the path of his sadistic and incestuous father Caligula, pursued every sexual whim, natural or unnatural, including two “marriages”—one to the boy Sporus (whom Nero had castrated thus rendering him “a girl”) complete with veil and full wedding nuptials. The second to his freeman, Doryphorus.¹⁰²

And while the Emperor Hadrian did not attempt to “marry” his Antinous, he did command that, following the drowning of his young lover in the River Nile, Antinous be raised to the status of a god and worshipped with all the reverences and honors shown to a Roman deity.¹⁰³

In Juvenal’s *Satire IX* the reader encounters a pitiable homosexual prostitute named Naevolus who not only plays the dominant and active role to the wealthy catamite Virro, but also sires Virro’s children (with Virro’s wife) to enable the old man to keep up appearances. The poor Naevolus complains that sodomy is hard work and says that he would rather plough the master’s field than his person. Virro on the other hand is fearful of possible scandal or blackmail and was not above having his former male whore assassinated. Juvenal assures Naevolus that he will never be out of a job in Rome.¹⁰⁴

Juvenal’s friend, Martial, whose own tastes were rumored to be along pederastic lines, was equally effective in his poetic barbs against the growing effeminacy of Roman men and those freeborn citizens who “depilitate” their buttocks, “but for whom?” he asked.¹⁰⁵

The great Roman historian of the second century AD, Gaius Suetonius Tranquillus in his biographies of the twelve Caesars from Julius Caesar to Domitian related “a catalog of astounding psychosexual disease” in which homosexuality was “but one of their psychopathic characters.”¹⁰⁶ The exception was Claudius.

And while it is true that no emperor was an exclusive homosexual and none attempted to hide behind verbal euphemisms in order to rationalize

their deviant acts as the Greeks did, nevertheless, their sexual behavior was marked by an increasing degree of cruelty and sadism that was never characteristic of the Hellenistic tradition.¹⁰⁷

Did the Romans Consider Homosexuality Normal?

In a 1979 address to a Dignity convention titled “The Church and the Homosexual: An Historical Perspective,” the popular homosexualist apologist John Boswell stated that the Romans were “indifferent” to “questions of gender and gender orientation,” and “Roman law and social strictures made absolutely no restrictions on the basis of gender.”¹⁰⁸

Boswell claimed there was “absolutely no conscious effort on anyone’s part in the Roman world, in the world in which Christianity was born, to claim that homosexuality was abnormal or undesirable.”¹⁰⁹ He rejected the notion that “gay” men were held to be less masculine or inferior to “straight” men. It was Christianity, and not the Romans, that gave homosexuality a bad rap, he charged.¹¹⁰

Unfortunately for Boswell, even under the most superficial scrutiny, his statements on Roman indifferentism to homoerotic activities and his assertion that the Romans viewed “homosexuality” as being neither “abnormal or undesirable,” (his mixing of sexual gender and sexual identity metaphors notwithstanding) cannot be sustained.

It is true that under the Republic and the Empire, same-sex relations were both permitted and tolerated, if not approved of, by certain segments of Roman society, especially the ruling class, but only if certain class and gender prescriptions were vigorously adhered to.

Roman citizens were still expected to marry and produce at least one male heir.

Further, the norm by which their sexual behaviors were measured remained fundamentally unchanged. Sexual intercourse involved the active phallic penetration by the *vir* (a freeborn adult) of a female—wife, lover, slave or prostitute or—in terms of same-sex relations—the oral or anal penetration of a male “inferior,” that is, a slave, ex-slave, non-citizen or prostitute who played the passive, that is, the role of a woman.¹¹¹

Roman laws such as the *Lex Sca[n]tina* enacted at the beginning of the Republic, which specifically prohibited the debauchment of underage male citizens and Roman matrons, not only remained in effect but were expanded and eventually served as the basis for anti-homosexual legislation in the Christian era.¹¹² An adult who raped or sexually seduced a freeborn male child or youth was severely punished. In homosexual acts involving two adult citizens, the partner taking the passive role could be prosecuted.

Roman law continued to hold the body of the freeborn Roman citizen or youth to be “inviolable” against phallic penetration by another male. For a freeborn male to willingly permit himself to be penetrated by another male

was considered a disgrace and he was liable under the law.¹¹³ Not only the act, but even the desire for such an experience was considered “unmanly” and deserving of public censure.¹¹⁴ And certainly, law or no law, the effeminate cinaedus was considered a degenerate and was a consistent object of public ridicule.

It was not uncommon for young men, especially in the latter days of the Empire when sexual attacks upon Roman citizens of both sexes became more common, to wear amulets around their neck to indicate their freeborn status and by implication, their legal immunity from phallic penetration. This was particularly important when entering the public baths as these facilities had become notorious for attracting cinaedi and predatory homosexual males. For the freeborn male, the only thing worse than being raped anally was to be raped in the mouth.

Certainly, none of these considerations cited above indicate that the Romans, as Boswell asserts, were “indifferent” to sexual gender roles or to homosexual acts including sodomy or fellatio.

As for his statement that “no one in the Roman world, into which Christianity was born” made a conscious claim that “homosexuality was abnormal or undesirable,” one has only to read Boswell’s own chapter on ancient Rome in *Christianity, Social Tolerance, and Homosexuality* to know this statement is false.¹¹⁵

Meaning for Today

To the question, “Of what contemporary relevance is all this controversy over the ancient Roman or Greek view toward homosexuality and homosexual practices?” I respond, “Very relevant, if for no other reason than prominent homosexual advocates like Boswell obviously consider it so.”

One need only examine the testimony given in the State of Colorado Supreme Court Case of *Evans v. Romer*, to understand that what the ancients believed concerning the morality of homosexual acts is still of import today.

Popularly known as the Colorado Amendment 2 case, it had its beginnings when the citizens of Colorado voted in a state-wide referendum in 1992 to amend the State Constitution to repeal various municipal ordinances that had been enacted to prohibit discrimination on the basis of “homosexual, lesbian or bisexual orientation, conduct, practices or relationships.”

The “gay” lobby immediately challenged the constitutionality of Amendment 2 before the State Supreme Court of Colorado.¹¹⁶ One of the expert witnesses for the prosecution was Martha Nussbaum, then Professor of Philosophy, Classics and Comparative Literature at Brown University, and now at the University of Chicago.

Along Boswellian lines, Nussbaum testified that neither the pre-Christian civilizations of Greece and Rome nor the major philosophical traditions associated with them (i.e., Socrates, Plato and Aristotle) had any moral objections to homosexual behavior. It was not until Christianity appeared on the scene that homosexuality was condemned as being contrary to natural law and the natural common good, she claimed. All moral objections to homosexual acts are “inherently theological,” she asserted. Her underlying assumption was clear—laws that discriminate against homosexuals and/or homosexual behaviors are unconstitutional, in that they violate the Constitutional prohibition of laws respecting the establishment of religion.

Nussbaum’s testimony, given under oath, was challenged by John Finnis, Professor of Law and Legal Philosophy at Oxford University and by Robert P. George, Associate Professor of Politics at Princeton University. Professor George later wrote a scathing commentary on Nussbaum’s testimony, titled, “‘Shameless Acts’ Revisited: Some Questions for Martha Nussbaum.”¹¹⁷

According to George, Professor Finnis accused Professor Nussbaum of what amounted to “a series of misrepresentations, distortions and deceptions” and a willful falsifying of “not only the positions of Plato and Aristotle, but also that of modern commentators on Greek philosophy and public morality such as Kenneth Dover, A.W. Price, and Gregory Vlastos, as well as her own published works.”¹¹⁸

George noted that when Nussbaum was cross-witnessed by the State attorney defending Amendment 2, if Kenneth Dover, author of *Greek Homosexuality*, had concluded that Socrates, among others, “condemned homosexual conduct,” she unequivocally replied, “No.” This despite the fact that Kenneth Dover on page 160 quite clearly states that both Socrates and Plato condemned “homosexual copulation” as such, and not just pederastic seduction or special cases involving bribery and prostitution as Nussbaum claimed.¹¹⁹

George reported that Professor Nussbaum also claimed that Plato’s *Laws*, Book I, 636c, appears to contain a condemnation of homosexual conduct only because translators, under the influence of Christianity, imported prejudices against homosexuality into their translations. However, this is not true. As George documented, virtually all known translations of the passage in *Laws* 636c not only describe homosexual acts as *para phusin*, that is, “unnatural” or “contrary to nature,” but “a crime of the first rank.”¹²⁰

As George correctly concluded, the condemnation of homosexuality by Greek philosophers, as represented by Plato, is substantially in line with the Catholic tradition we are about to explore in depth.

Notes

- 1 For a discussion of temple worship in the ancient Mediterranean world see Karlen, 5–7. Also Reay Tannahill, *Sex in History* (New York: Stein and Day, 1981), 50–54.
- 2 Rueda, 371. For an excellent review of the position of American Judaism on morality of homosexual acts see Rueda, 370–375.
- 3 Ibid.
- 4 Ibid.
- 5 For opinions to the contrary see John Boswell, *Christianity, Social Tolerance, and Homosexuality* (Chicago: University of Chicago Press, 1980).
- 6 Dover, 185.
- 7 Will Durant, *The Life of Greece, The Story of Civilization: Part II* (New York: Simon and Schuster, 1939), 45.
- 8 Ibid. 54.
- 9 Ibid., 53, 48.
- 10 Ibid., 50–51.
- 11 See Karlen, 36–37. The playwright Aristophanes lampoons the love life of the effeminate Athenian poet and dramatist Agathon who was said to flit between wife, mistress and younger male lovers, but with little success with any of them. He is the object of endless ribald of jokes and his character is tainted by his affinity for making his rectum “so accessible to lovers.”
- 12 Durant, 299–300. Some of the *hetairai* became personages of great wealth and influence in their own right.
- 13 Dover, 31–32.
- 14 Karlen, 33, 36–37.
- 15 Ibid., 37.
- 16 Ibid., 38.
- 17 Durant, 287.
- 18 Ibid., 301
- 19 Dover, 20. The Athenian view of an adult homosexual who permitted himself to be penetrated by another male was a negative one. Such an individual was looked upon as a potential spy and enemy of the State as he had already betrayed his own nature and therefore was capable of betraying the greater community. With regard to the enforcement of morals in ancient Athens, David Cohen observed that, “The analogy of treason with immorality implies that *any* form of immorality can be punished, because immorality as such tends to undermine the ‘moral consensus’ on which the health of the state depends.” See David Cohen, *Law, Sexuality, and Society—The Enforcement of Morals in Classical Athens* (Port Chester, N.Y.: Cambridge University Press, 1991).
- 20 Angelo Di Berardino, “Homosexuality in Classical Antiquity,” in *Christian Anthropology and Homosexuality* (Vatican City, *L’Osservatore Romano*, 1997), 17.
- 21 Tannahill, 85.
- 22 Durant, 254.
- 23 Cohen, 103.
- 24 Durant, 288.

- 25 Ibid., 289.
- 26 Ibid.
- 27 Dover, 83, 87–88.
- 28 See John Pemble, *John Addington Symonds: Culture and the Demon Desire* (New York: St. Martin's Press, 2000) for Symonds' anti-sodomy opinions.
- 29 Dover, 163.
- 30 Tannahill, 85–86. Tannahill recalled that Straton, the Greek poet of Imperial Rome claimed that 16 was “the divine age” for an ideal *eromenos*.
- 31 Ibid., 80. Not every *erastes* sought after an effeminate partner. Some admired boys who possessed unambiguously male bodily features. In ancient Greece as in our own times, preferences for a particular “type” of young boy was heavily influenced by sexual fashion.
- 32 Ibid., 87–88. Dover used a simile from hunting when he described the *eromenos* as a “boy-hound” in which the human “quarry” gives the hunter a good run for his money. The ultimate object is copulation, Dover stated.
- 33 A. W. Price, *Love and Friendship in Plato and Aristotle* (Oxford, England: Clarendon Press, 1989), 15–54. In Chapter 2, “Love in the *Symposium*,” Price describes the life of an *erastes* and his young lover.
- 34 See Tannahill, 89.
- 35 Dover, 89. According to Dover, a boy who rejected the advances of an *erastes* and chose to remain chaste went on to become an adult male citizen in any case, and his performance of that role was not impaired by his past chastity.
- 36 Cohen, 164.
- 37 Ibid.
- 38 Tannahill, 88.
- 39 Karlen, 32.
- 40 Dover, 221.
- 41 Karlen, 34.
- 42 See Dover, 165 and Price, 230.
- 43 Dover, 165.
- 44 For a detailed comparison between Plato and his pupil Aristotle see A.W. Price, *Love and Friendship in Plato and Aristotle* (London: Oxford University Press, 1997).
- 45 Price, 162.
- 46 See John A. Garraty and Peter Gay, eds., “The Great Divide,” in *The Columbia History of the World* (New York: Harper & Row, 1972).
- 47 Karlen, 36.
- 48 Garraty and Gay, 149.
- 49 Dover, 1.
- 50 Like all writers, Dover has his own moral biases. In his preface to *Greek Homosexuality*, he repeated a statement by Erich Bethe that “the intrusion of moral evaluation, ‘the deadly enemy of science,’ had vitiated the study of Greek homosexuality; and that it has continued to do so.” Dover admitted that, “No argument which purports to show that homosexuality in general is natural or unnatural, healthy or morbid, legal or illegal, in conformity with God's will or contrary to it, tells me whether any particular homosexual act is

morally right or morally wrong. ... No act is sanctified, and none is debased, simply by having a genital dimension.”

- 51 K. J. Dover, *Marginal Comment, A Memoir*, 2nd ed. (London: Gerald Duckworth, 1995), 112.
- 52 See Karlen, 33.
- 53 Ibid.
- 54 Ibid., 287.
- 55 Dover, *Greek Homosexuality*, 19–109.
- 56 Ibid., 36.
- 57 Ibid., 41.
- 58 Ibid., 107. See also Karlen, 28. In 514 BC, the famed pair of Harmodius and Aristogiton killed the tyrant Hipparchus, a partner to their homosexual intrigue.
- 59 See Karlen, 31. Aiskhylos, reported to be a confirmed pederast, produced *Laios* in 467 BC, the first play of an Oedipus tetralogy.
- 60 Dover, *Greek Homosexuality*, 199.
- 61 Raymond M. Berger, *Gay and Gray, The Older Homosexual Man* (Urbana, Ill.: University of Illinois Press, 1982), 70.
- 62 Ibid., 70.
- 63 Daniel Tsang, *The Age Taboo—Gay Male Sexuality, Power and Consent* (Boston: Alyson Publications, 1981), 8.
- 64 Ibid.
- 65 Ibid., 9.
- 66 Durant, 67–97.
- 67 Ibid., 77.
- 68 Ibid., 295–296. At the battle of Aegospotami that brought the Peloponnesian War to an end, the Spartans put to death 3000 Athenian prisoners, including many of Athens’ “best” citizens, bringing Greece further down the path of national suicide.
- 69 Ibid., 87.
- 70 Ibid.
- 71 Peter Levi, *The Greek World* (England: Stonehenge Press, 1990), 91.
- 72 Ibid., 83.
- 73 Karlen, 27.
- 74 Ibid., 35. Also Cohen, 81.
- 75 Cohen, 81.
- 76 See Xenophon, *Minor Works*, translated from the Greek by J. S. Watson (London: George Bell & Sons, 2001).
- 77 Dover, *Greek Homosexuality*, 202.
- 78 Ibid., 192, 200. Dover has noted that Laios, the mythical Theban hero, was considered in Greek tradition to be the “inventor” of homosexuality.
- 79 Karlen, 27.
- 80 Cohen, 12.
- 81 Dover, 185–196.
- 82 Karlen, 39.
- 83 Ibid., 57.

- 84 Otto Kiefer, *Sexual Life in Ancient Rome* (New York: Dorset Press, 1993), 136.
- 85 Ibid., 138.
- 86 Ibid., 136.
- 87 Ibid., 269.
- 88 Karlen, 45.
- 89 Tannahill, 155. Also Karlen, 59.
- 90 Tannahill, 118.
- 91 Ibid., 199.
- 92 Karlen, 62.
- 93 In the 1st century AD, with the opening of the Roman Empire under the reign of Augustus, the slave population of Rome was approximately 35% of the total population. Throughout Italy, there were about two million slaves, mostly male, out of a population of six million. These men carried out the laborious tasks involved in construction, mining, and agriculture. Also, domestic staff within Roman households, were predominantly male.
- 94 Judith P. Hallett and Marilyn B. Skinner, *Roman Sexualities* (Princeton, N.J.: Princeton University Press, 1997), 30.
- 95 Ibid., 51. Although the standard punishment for the male caught in adultery was anal rape, the ultimate humiliation was to be raped in the mouth.
- 96 Karlen, 55.
- 97 Keifer, 126.
- 98 See Petronius Arbiter, *Satyricon*. Translated by Oscar Wilde (Chicago: Pascal Covici, 1927). The satire is a work of extraordinary length of which not all fragments have survived. It was probably introduced orally by Petronius to his guests in installments following a traditional evening banquet and was known to include comments on Nero's pederastic excursions.
- 99 Karlen, 48.
- 100 English translations of Juvenal's *Satires* are available from a number of web-sites including <http://ancienthistory.about.com/library/weekly/aa062700a.htm>. A translation by G. Ramsay is available from <http://www.fordham.edu/halsall/ancient/juvenalpersius-intro.html>.
- 101 Karlen, 52.
- 102 Roman law did not recognize same-sex "marriage"—even one "consummated" by an emperor. Claudius Nero was introduced into homosexual perversion by his tutor, Seneca. He became Emperor at the age of 16 after his adoption by Claudius and after he had Claudius' natural son poisoned. His mother and first and second wife met with a similar fate.
- 103 When Antinous died in Egypt, Hadrian ordered his court to pay him homage as a god. This act, was condemned by St. Athanasius who in 350 AD pronounced that Hadrian had "...immortalized his infamy and shame, and bequeathed to mankind a lasting and notorious specimen of the true origin and extraction of all idolatry."
- 104 Karlen, 53.
- 105 Ibid., 55.
- 106 Ibid., 49.
- 107 Keifer, 65. According to Keifer, by the time of Imperial Rome, especially among the ruling class, sexuality had degenerated into sadism and had become an expression of "hatred and the will to power."

- 108 John Boswell, "The Church and the Homosexual: An Historical Perspective," Fourth Biennial Dignity International Convention, 1979, available from <http://www.fordham.edu/halsall/pwh/1979boswell.html>.
- 109 Ibid.
- 110 Ibid.
- 111 Hallett and Skinner, 31.
- 112 Di Berardino, 22. No text of this law survived. What we know of it comes down through the writings of various Roman historians and writers. The law punished pederasty with sons of freeborn citizens even if the act was consensual (*stuprum cum*). A freeman who had sexual relationship with another freeman [not a slave] committed a *crimen*, and therefore even without a denunciation the magistrate was obliged to try him.
- 113 See Craig A. Williams, *Roman Homosexuality: Ideologies of Masculinity* (New York: Oxford Press, 1999).
- 114 Hallett and Skinner. 33.
- 115 See "Rome: The Foundation," in Boswell's *Christianity, Social Tolerance, and Homosexuality*.
- 116 The verdict striking down Amendment 2 was upheld by the United States Supreme Court in 1996. Supreme Court of the United States, No. 94-1039, Roy Romer, Governor of Colorado, et al., Petitioners v. Richard G. Evans et. al (517 U.S.620 (1996). On writ of certiorari to the Supreme Court of Colorado, May 20, 1996. Justice Anthony M. Kennedy delivered the majority opinion of the Court with Justices Antonin Scalia and Clarence Thomas dissenting.
- 117 See "'Shameless Acts' Revisited: Some Questions for Martha Nussbaum" by Robert P. George, associate professor of politics at Princeton University, was originally published in the Winter 1995-96 issue of *Academic Questions*, the Journal of the National Association of Scholars. I have used the on-line edition from <http://webcom.com/zurcher/philosophy/nussbaum.html>.
- 118 Ibid., 1.
- 119 Ibid.
- 120 Ibid. Also see Price, 230.

Chapter 2

The Early Church

The Rise of Christianity

Our Lord and Savior Jesus Christ was born in the reign of Caesar Augustus.¹ The Roman Republic had come to an end. The Imperial Empire stretched from the Atlantic in the west to the Syrian Desert in the east and from the Nile cataracts to the North Sea, and was wracked by decades of civil war, plague, famine. In addition to these political and demographic problems, there was the more fundamental issue of moral reform to counter the state of dissipation and anarchy into which the Roman family and public morals had fallen.

Enter Christianity, which brought the world not only a new and true Faith but also, a new standard of morality that was absolutely revolutionary in its time. For the Church of Jesus Christ, that is to say, the Roman Catholic Church, taught not only in terms of doctrine and dogma but morals as well.

In my chapter on the ancient world, I noted that the morality of the ancient Greeks and Romans, most especially in the sexual sphere, was predominantly one of externals, of appearances rather than substance. What mattered was one's outward conformity not one's internal disposition. Christianity changed all that with its emphasis on the formation of an upright conscience to correspond to one's external actions and behavior. Its goal according to Saint Paul, is to create a new man in Jesus Christ (*Ephesians 4:22–24*).²

The three-fold fountainheads for the early Church's teachings on sexual morality are the natural law, Holy Scripture and Tradition.³ Sex within marriage, which has as its primary purpose the procreation and education of offspring, was the only licit use of the sexual function. All other sexual acts including masturbation, fornication, adultery and prostitution were deemed "illicit," that is, gravely sinful.

Acts of sodomy, especially pederasty, in addition to being "illicit," carried a special onus as they were not only contrary to reason (as is all sin) but also, contrary to nature and, therefore, acts against the Author of Nature, who is God.⁴

Sodomy, either in its broadest definition which encompasses all same-sex acts or in its narrowest sense as anal penetration, has always been condemned by the Church, with homosexual acts involving violence and/or the corruption of minors (pederasty) bringing the harshest censure.⁵

The Church's condemnation of sodomy is based first and foremost on sodomy as a sin against God—a sin of self-idolatry and self-corruption. That is why, especially in the early Church and during the Middle Ages, the practice of sodomy was commonly linked to pagan religious rites and temple prostitution and to heretical sects and teachings including Gnosticism and Kabalistic Judaism and later the Manichean and Albigensian heresies.⁶

Old Testament

References to same-sex acts are to be found both in the Old Testament, which records God's relations with man before the Incarnation and the New Testament, which contains a compendium of the life of our Lord, Jesus Christ and his Apostles, as recorded by the Evangelists and other Apostles.⁷ However, most references to sexual sins found in Holy Scripture are found within the context of a man-woman relationship involving acts of fornication, incest, rape and adultery. Where references to homosexual acts do appear, they are always condemned as grievous sins and an abomination before the Lord.

In the Old Testament, in addition to the universally-acknowledged Scriptural condemnation of homosexual acts found in the book of *Genesis*, which records God's destruction of Sodom and Gomorrah and other Cities of the Plain, other references to the abominable vice of sodomy or unnatural lust can be found in the books of *Leviticus*, *Deuteronomy*, *Judges*, *Kings* and *Wisdom*. The following is a sampling.

From *Genesis 19:1–13, 24–25*

1 And the two angels came to Sodom in the evening, and Lot was sitting in the gate of the city. And seeing, he rose up and went to meet them: and worshipped prostrate on the ground,

2 And said: I beseech you, my lords, turn into the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. And they said: No, but we will abide in the street.

3 He pressed them very much to turn in unto him: and when they were come in to his house, he made them a feast, and baked unleavened bread and they ate:

4 But before they went to bed, the men of the city beset the house both young and old, all the people together.

5 And they called Lot, and said to him; Where are the men that came to thee at night? Bring them out hither that we may know them:

6 Lot went out to them, and shut the door after him, and said:

7 Do not do so, I beseech you, my brethren, do not commit this evil.

8 I have two daughters who as yet have not known man: I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men, because they are under the shadow of my roof.

THE EARLY CHURCH

9 But they said: Get thee back thither. And again: thou camest in, said they, as a stranger, was it to be a judge? Therefore we will afflict thee more than them. And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.

10 And behold the men put out their hand, and drew Lot unto them, and shut the door:

11 And them that were without they struck with blindness from the least to the greatest, so that they could not find the door.

12 And they said to Lot: hast thou here any of thine? Son-in-law or sons, or daughters, all that are thine bring them out of this city:

13 For we will destroy this place, because their cry is grown loud before the Lord, who has sent us to destroy them.

24 And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord of heaven.

25 And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth.

Genesis 19:1–13, 24–25

From *Leviticus* 18, 20

22 Thou shalt not lie with mankind as with womankind, because it is an abomination.

23 Thou shall not copulate with any beast, neither shalt thou be defiled with it. A woman shalt not lie down to a beast, nor copulate with it: because it is a heinous crime.

Leviticus 18:22–23

13 If any one lie with a man as with a woman, both have committed an abomination, let them be put to death: their blood be upon them.

Leviticus 20:13

From *Deuteronomy*

17 There shall be no whore among the daughters of Israel, nor whoremonger [sodomite, male prostitute] among the sons of Israel.

Deuteronomy 23:17

From *Judges*

There was a certain Levite, who dwelt on the side of Mount Ephraim, who took a wife of Bethlehem Juda:

14 So they passed by Jebus, and went on their journey, and the sun went down upon them when they were by Gabaa, which is the tribe of Benjamin:

15 And they turned into it to lodge there. And when they were come in, they sat in the street of the city, for no one would receive them to lodge,

16 And behold they saw an old man, returning out of the field and from the work in the evening, and he was also of Mount Ephraim, and dwelt as a stranger in Gabaa; but the men of that country were the children of Jemini.

20 And the old man answered him: Peace be with thee: I will furnish all things that are necessary: only I beseech thee, stay not in the street.

THE RITE OF SODOMY

22 While they were making merry, and refreshing their bodies with meat and drink, after the labour of the journey, the men of that city, sons of Belial (that is, without yoke,) and beset the old man's house, and began to knock at the door, calling to the master of the house, and saying: Bring forth the man that came into thy house, that we may abuse him.

23 And the old man went out to them, and said: Do not so, my brethren, do not so wickedly: because this man is come to my lodging, and cease I pray you this folly.

24 I have a maiden daughter, and this man hath a concubine [wife], I will bring them out to you, and you may humble them, and satisfy your lust; only, I beseech you, commit not this crime against nature on the man.

25 They would not be satisfied with his words; which the man seeing, brought out his concubine [wife] to them, and abandoned her to their wickedness: and when they had abused her all the night, they let her go in the morning.

Judges 19:1, 14–16, 20, 22–25

From the *Third Book of Kings*

21 And Roboam the son of Solomon reigned in Juda: Roboam was one and forty years old when he began to reign: and he reigned seventeen years in Jerusalem the city, which the Lord chose out of all the tribes of Israel to put his name there. And his mother's name was Naama an Ammonitess.

22 And Juda did evil in the sight of the Lord, and provoked him above all that their fathers had done, in their sins which they committed.

23 For they also built them altars, and statues, and groves upon every high hill and under every green tree:

24 There were also the effeminate [catamites, or men addicted to unnatural lust] in the land, and they did according to all the abominations of the people whom the Lord had destroyed before the face of the children of Israel.

3 Kings 14:21–24

9 So in the twentieth year of Jeroboam king of Israel, reigned Asa king of Juda,

10 And he reigned one and forty years in Jerusalem. His mother's name was Maacha, the daughter of Abessalom.

11 And Asa did that which was right in the sight of the Lord, as did David his father:

12 And he took away the effeminate out of the land, and he removed all the filth of the idols, which his fathers had made.

3 Kings 15:9–12

From the *Fourth Book of Kings*

Josias was eight years old when he began to reign: he reigned one and thirty years in Jerusalem: the name of his mother was Idida, the daughter of Hadaia, of Besecath.

4 Kings 22:4

THE EARLY CHURCH

4 And the king commanded Helcias the high priest, and the priests of the second order, and the doorkeepers, to cast out of the temple of the Lord all vessels that had been made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Jerusalem in the valley of Cedron and he carried the ashes of them to Bethel.

7 He destroyed also the pavilions of the effeminate [sodomites], which were in the house of the Lord, for which the women wove as it were little dwellings for the grove.

4 Kings 23:7

From *Wisdom*

9 But to God the wicked and his wickedness are hateful alike.

26 Forgetfulness of God, defiling of souls, changing of nature [unnatural lust], disorder in marriage, and the irregularity of adultery and uncleanness.

27 For the worship of abominable idols is the cause, and the beginning and end of all evil.

Wisdom 14:9, 26–27

New Testament

In the writings of Saint Paul, the great Apostle to the Gentiles; Saint Peter, Prince of the Apostles; and Saint Jude, one of the twelve Apostles who inveighed against the heretical dogma and practices of the Simonians, Nicolaites, and Gnostics, the New Testament condemnation of the unnatural vice becomes even more explicit.

Saint Paul, wrote his Epistle to the Romans at the Greek city of Corinth, whose very name at the time of the Apostles was synonymous with corruption and vice especially that of sodomy. Although it was not the first of his Epistles in the order of time, it has always been placed first by the Church because of the sublimity and universality of its message. It is special relevance that not only does Saint Paul condemn homosexual acts as being sinful in themselves, but that they may also serve as a recompense for error. As virtue is its own reward, so acts of disobedience to God bring with them the bitter fruit of vice.

The First Epistle to the Romans

16 For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek.

21 Because that, when they knew God, they have not glorified him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened.

22 For professing themselves to be wise, they became fools.

23 And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of fourfooted beasts, and of creeping things.

THE RITE OF SODOMY

24 Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among themselves.

25 Who changed the truth of God into a lie; and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

26 For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

27 And, in like manner, the men also, leaving the natural use of women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error.

31 Foolish, dissolute, without affection, without fidelity, without mercy.

Romans 1:16, 21–27, 31

The First Epistle of Saint Paul to the Corinthians

9 Know you not that the unjust shall not possess the kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers,

10 Nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.

1 Corinthians 6:9–10

The First Epistle of Saint Paul to Timothy

9 Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked and defiled, for murderers of father, and murderers of mothers, for manslayers,

10 For fornicators, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and whatever other thing is contrary to sound doctrine.

1 Timothy 1:9–10

The Second Epistle of Saint Peter The Apostle

But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction.

6 And reducing the cities of the Sodomites, and of the Gomorrhites, into ashes, condemned them to be overthrown, making them an example to those that should after act wickedly.

7 And delivered just Lot, oppressed by the injustice and lewd conversation of the wicked

8 For in sight and hearing he was just: dwelling among them who from day to day vexed the just soul with unjust works

9 The Lord knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented.

2 Peter 2:1, 6–9

The Catholic Epistle of Saint Jude the Apostle

3 Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to contend earnestly for the faith once delivered to the saints.

4 For certain men are secretly entered in, (who were written of long ago unto judgment,) ungodly men, turning the grace of our Lord God into riotousness, and denying the only sovereign Ruler, and our Lord Jesus Christ.

7 As Sodom and Gomorrha, and the neighbouring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire.

Jude 1:3–4, 7

Instruction, Correction and Reform—An Act of Mercy

As the Church's eternal mission is the salvation of souls, so her condemnation of all sin including homosexual acts is always co-joined to that of God's infinite mercy and the need for repentance and reform of one's life. To deliberately indulge in a serious vice places one's soul in danger of eternal damnation and renders the sinner incapable of any virtue on a supernatural level.⁸ Direct refutation combined with fraternal correction in the matter therefore is an act of mercy not only for the individual caught in the vice, but as a preservative to keep others from falling into the same pit.⁹ Although sexual sins are generally a matter of private confession, at different periods of the Church, the sin of sodomy has been a "reserved" sin, that is, the penitent was required to confess to the pope or to a bishop.¹⁰

From Saint Peter to Saint Felix I, the early popes together with the early Church Fathers drew up Church general decrees, and later canons and pastoral and penitential codes and instituted a series of synods and councils by which their decrees in matters of faith and morals, including the immorality of all homosexual acts, were made known to the universal Church.

At the Spanish Council of Elvira (305–306) the Church condemned homosexual acts especially pederasty excluding from Communion, even at the point of death (*articulo mortis*), one who does violence to boys (*the stuprotores puerorum*).¹¹

At the Council of Ancira (Ancyra) held in Asia Minor in 314, canons 16 and 17 prescribed heavy penances by both age and condition for both sodomy and bestiality and bishops were ordered to root out these practices from among the people.¹²

Special provisions including 15 years of penance and a five-year period of probation before being reunited with the communion of the faithful and receiving Holy Communion were made for those who committed these acts before age of 20. For those aged 20 and over and married, the penance was extended to 25 years. And for the married, over 50 years of age, the grace of Holy Communion was reserved until the time of death.¹³

In practical terms of letting the punishment fit the crime, harsher punishment for both laymen and clerics were applied to sexual crimes involving sacrilege, force and the seduction and corruption of the young. Offenders including defrocked clerics were often turned over to public authorities for punishment.¹⁴ As a general rule, however, if given a choice, offenders found guilty of sodomy preferred to be tried by the Church rather than secular courts as the former was held to be more restrained and compassionate than the latter.

Early Church Fathers Condemn the Vice of Sodomy

Among the Fathers of the early Church who specifically condemned sodomy and pederasty in their writings and sermons were Saint Athanasius, Saint John Chrysostom and Saint Augustine.

Of Emperor Hadrian's homosexual affair with the young and beautiful Antinous, Saint Athanasius, (296–373), the Bishop of Alexandria and Confessor and Doctor of the Church and slayer of Arianism wrote in 350 AD:

And such a one is the new God Antinous, that was the Emperor Hadrian's minion and the slave of his unlawful pleasure; a wretch, whom that that worshiped in obedience to the Emperor's command, and for fear of his vengeance, knew and confessed to be a man, and not a good or deserving man neither, but a sordid and loathsome instrument of his master's lust. This shameless and scandalous boy died in Egypt when the court was there; and forthwith his Imperial Majesty issued out an order or edict strictly requiring and commanding his loving subjects to acknowledge his departed page a deity and to pay him his quota of divine reverences and honours as such: a resolution and act which did more effectually publish and testify to the world how entirely the Emperor's unnatural passion survived the foul object of it; and how much his master was devoted to memory, than it recorded his own crime and condemnation, immortalized his infamy and shame, and bequeathed to mankind a lasting and notorious specimen of the true origin and extraction of all idolatry.¹⁵

Saint Athanasius did not hesitate to label his archenemy Arius, the handsome deposed priest of the Alexandrian Church an "effeminate."¹⁶ Arius' heretical doctrine was championed by the powerful eunuch Eusebius, grand chamberlain of the Byzantine Imperial court under the Emperor Constantine and later his son, Constantius I.

Saint John Chrysostom (344?–407), the Patriarchate of Constantinople and a Doctor of the Church famous for his great oratory and sermons, was unrelenting in his public attack on the unnatural and diabolic desires of the sodomites. He lashed out at the sodomites who had "devised a barren coitus, not having for its end the procreation of children" and attacked the paederasts who came to church to look with lustful curiosity upon handsome youth.¹⁷ He described sodomy as an unpardonable insult to nature and a sin that destroys the soul inside the body.¹⁸

Likewise, Saint Augustine, the great Bishop of Hippo and convert from Manicheanism, also warred against sodomy declaring the vice should be punished wherever and whenever it was appeared:

Offenses against nature are everywhere and at all times to be held in detestation and should be punished. Such offenses, for example, were those of the Sodomites; and, even if all nations should commit them, they would all be judged guilty of the same crime by the divine law, which has not made men so that they should ever abuse one another in that way. For the fellowship that should be between God and us is violated whenever that nature of which he is the author is polluted by perverted lust.¹⁹

With special reference to Saint Paul's *First Epistle to the Romans*, (Rom 1:26) Saint Augustine observed:

Still thou dost punish these sins which men commit against themselves because, even when they sin against thee, they are also committing impiety against their own souls. Iniquity gives itself the lie, either by corrupting or by perverting that nature which thou hast made and ordained. And they do this by an immoderate use of lawful things; or by lustful desire for things forbidden, as 'against nature'; or when they are guilty of sin by raging with heart and voice against thee, rebelling against thee, 'kicking against the pricks'; or when they cast aside respect for human society and take audacious delight in conspiracies and feuds according to their private likes and dislikes.²⁰

Saint Basil and Pope Saint Siricius on Homosexuality in the Religious Life

With an all-male clergy, it is not surprising that the issue of homosexuality and pederasty in the religious life should have been a matter of serious consideration and deliberation by early Church Fathers. Then as now, the problem of predatory homosexuality in clerical circles was more of a reflection of the general moral corruption of the day rather than the specific failing of clerics and monks.²¹

However, if the instructions of Saint Basil were the norm, we can surmise that where the accused cleric was found guilty of engaging in or attempting to engage in same-sex activities, the consequences were swift and painful.

Saint Basil of Cesarea, the 4th century Patriarch of Eastern monks and one of the four great Doctors of the East held that:

The cleric or monk who molests youths or boys or is caught kissing or committing some turpitude, let him be whipped in public, deprived of his crown [tonsure] and, after having his head shaved, let his face be covered with spittle; and [let him be] bound in chains, condemned to six months in prison ...after which let him live in a separate cell under the custody of a wise elder with great spiritual experience...let him be subject to prayers, vigils, and manual work always under the guard of two spiritual brothers, without being allowed to have any relationship ...with young people.²²

It should be noted that the exposition of a public flogging which exposed the offending cleric or monk to open ridicule would virtually insure that the offender would never rise to hold an office in the Church.²³

On the question of whether or not a layman who had committed acts of pederasty or sodomy could apply for and receive Holy Orders, we can refer to the directives on the norms for priestly ordination issued by Pope Saint Siricius (384–399) on 10 February, 385:

We deem it advisable to establish that, just as not everyone should be allowed to do a penance reserved for clerics, so also a layman should never be allowed to ascend to clerical honor after penance and reconciliation. Because although they have been purified of the contagion of all sins, those who formerly indulged in a multitude of vices should not receive the instruments to administer the sacraments.²⁴

Thus, any layman having been once caught up in the vice of sodomy in any form, even though he had served out his penance, by implication, would not be permitted to enter the clerical state.

The text of Pope Siricius's decree on key aspects of church discipline and clerical celibacy is of special importance because it is the oldest completely preserved papal decretal (edict for the authoritative decision of questions of discipline and canon law) and reflects the pope speaking with the consciousness of his supreme ecclesiastical authority and of his pastoral care over all the churches.

Christian Influences in the Temporal Sphere

Not surprisingly, beginning in the 2nd century and continuing through the late 5th century, the preaching and writings of these early Church Fathers combined with the edicts of the early popes in the realm of sexual morality had made their influence felt in the Roman Imperial courts both in the West and in the East.²⁵

Indeed, the names of many of these early Church leaders particularly those of Saint Athanasius, Saint John Chrysostom and Saint Ambrose are inscribed, for both good and ill, in the chronicles of the Imperial court of the early Empire. The timing was propitious.

During these early years of the Empire, there was a recurring spirit of stoicism reflected both in the realm of the public and political affairs of the Roman Senate and of the Imperial courts and their emperors.

Roman jurisprudence reflected this trend. So much so, that by the time Constantine the Great had ascended the throne in 312, Roman law had already come to view the inveterate sodomite as a danger to both Church and State.²⁶ Homosexual acts, specifically pederasty and homosexual rape, were placed in the category of capital offenses. Thus it was, Roman law, influenced by the old Mosaic law and now backed by the emerging powerful sect known as Christianity, came to serve as the basis for anti-sodomy

legislation in Italy and throughout Europe from the 3rd century until the beginning of the 20th century.²⁷

On December 16, 342, Constantine's sons, Constantine II and his younger brother Constans issued a decree making it a capital offense for a married man, of his own free will, to play the role of a woman, that is the role of the passive partner in a homosexual liaison. Homosexual prostitution was discouraged, but not totally prohibited. Eunuchs were also exempt from the law since as castrated males they were viewed as androgynous beings not real men.²⁸

The emperor's second son, Constantius II, a protector of Arians and a persecutor of Saint Athanasius, also enacted a minor piece of anti-sodomitical legislation that severely punished any male who married an effeminate (literally a woman) and then permit *his* own body to be penetrated by that effeminate male. This rather odd sexual configuration, that is, the "marriage" of a man to a male eunuch who would act the part of a "wife," was an arrangement not unknown at the time.

Later emperors of both the Eastern and Western Roman Empires re-enforced and extended anti-sodomy legislation.

In the Eastern Empire, under the great Christian emperor Theodosius I (379–395), a royal decree was twice posted on May 14 and again on August 6, 390 at the Roman hall of Minerva, a popular gathering place for artisans and actors, stating that any man, including prostitutes and eunuchs, who permitted his body to be used like a women (anal penetration) would be consigned to the flames. The death penalty was also instituted for those who forced a male into homosexual prostitution.

At that time, Theodosius was under an eight-month public penance set by Saint Ambrose, the Bishop of Milan, for the massacre of 7000 citizens of Thessalonica in retaliation for the killing of the emperor's officials. The emperor was also under pressure to rid Rome of the stench of moral corruption and to rid the city of the remaining visages of paganism. He vigorously attacked the Arian heretics who denied the divinity of Christ and the followers of Macedonius, who impugned the Divinity of the Holy Ghost. The ancient writer Palladius sings the praises of the reign of Theodosius in his book *The Lausiatic History*, written in 419 AD.²⁹ Theodosius became an intimate of Saint Ambrose, who preached his funeral oration and was in attendance at the First General Council of Constantinople, under Pope Damasus I in 381.

His successor Arcadius, (395–408) continued the attack against heresy and paganism including the closing of the pagan temples at Gaza.

To complete the task of his father, in 438, Arcadius's son, Emperor Theodosius II (408–450) enacted the famous Theodosian Code (9,7,6) ordering the death of all men, without distinction, who permitted their bodies to be used like a woman, that is, who assumed the passive role in a homosexual relationship.³⁰

In 410, while Theodosius II occupied the Imperial throne in the East; his brother Honorius (395–423) was emperor of the Western Empire; and Pope Saint Innocent I occupied the Chair of Peter, Rome was sacked for the first time by the Goths. Forty-five years later, the Vandals sacked Rome, this time with Pope Leo the Great (the first bishop actually called “Pope”) at the head of the Church.

In the West, the figurehead rule of Romulus Augustulus, last in the unbroken line of Roman emperors, came to an end in 476. The Germanic leader Odoacer of the Heruli tribe entered Italy and became king.

Although King Odoacer, an Arian, respected the Catholic Church, he did seek to influence the election of the new pope after the death of Pope Saint Simplicius (468–483), but to no avail.

In other parts of Europe, Gaul was taken by the Franks, Burgundians and Visigoths; the Visigoths and Sueves divided Spain between them; the Vandals took control of North Africa; and Roman Britain fell to the Anglo-Saxons. The so-called Dark Ages had fallen on the West.

The Justinian Code

In the Eastern Roman Empire, however, the reign of Byzantine emperors continued until the fall of Constantinople in 1453. The greatest of these rulers of the later empire was Flavius Anicius Julianus Justinianus, known to history as Justinian I.³¹ The most enduring legacy to the world of this great Christian emperor was the codification of Roman law that would later serve as a model for the common law system in England and the New World.

The Justinian Code, a well-ordered and complete codex of all Roman law, past and present, including the old Theodosian Code with its anti-sodomy laws, appeared in its final and complete form in 534.

In keeping with the Christian tradition of tempering justice with mercy, and since male homosexual acts were viewed as sins against God as well as crimes against the State, the supreme penalty of death was applied only to the obdurate and the unrepentant.³² Although the law provided that the Crown was entitled to take independent action, it was the Church that exercised a general jurisdiction over homosexual offenders and imposed its own spiritual discipline upon those whom its courts convicted.³³

Under the new Constitution, which heavily castigated both blasphemy and homosexuality, if a man was found guilty of engaging in an act of *peccata contra naturam* with another man, he must confess his mortal sin in the presence of the Most Blessed Patriarch and do penance to avert civil punishment. This public confession made it virtually impossible for a laymen or cleric found guilty of sodomy from entering the priesthood or religious life or from advancing to a higher ecclesiastical rank in the Church.

The Justinian Code was particularly effective against the ancient Greco-Roman practices of pederasty and homosexual and child prostitution.

The Development of Penitential Texts

In the late 500s and early 600s, the Church began to assume a greater role in the judging of sinful acts, some of which, like sodomy, were also held to be crimes against the State. With the rise in the practice of private confession, confessors began to seek out the aid of penitential guides.

Held to be Frankish in origin, these penitential texts simply listed and then briefly described the exact nature of the sin in question, noting its objective gravity and recommending suitable penances that took into consideration the age of the penitent and any special circumstances surrounding the commission of the act.³⁴ The lists of various types of homosexual acts were remarkably detailed for the age and included not only those between two men or a man and a boy, but also acts of sodomy committed by a man on a woman. Since the penitentials were simply listings, they cannot be used to indicate the frequency or habitual nature of these sins.³⁵

Pope Saint Gregory the Great Condemns Homosexual Acts and Desires

Pope Gregory I began his 14-year reign as supreme pontiff in 590 (the first monk to become pope), with his *Liber Pastoralis Curae* on the role of the bishop as the pre-eminent physician of souls entrusted by God to his care and supervision, a doctrine he practiced as well as preached.³⁶ His sermons, based largely on Holy Scripture, drew immense crowds and set the pattern for many famous preachers of the Middle Ages. His indelible influence in the areas of Church doctrine, organization and discipline make him one of the most remarkable figures in ecclesiastical history.

Pope Gregory held a distinctive view of Church-State relations. He saw the Imperial government centered at Constantinople together with the Church as forming a united whole. At the same time each had its own sphere of control—one ecclesiastical and the other secular. Still, the pope did not hesitate to call upon the Crown, as protector of the Church and keeper of the peace, not only to suppress schism, heresy, or idolatry, but also to enforce discipline among monks and clergy.

Pope Gregory's teaching on sodomy did not break new ground, but rather reflected the summing up of the teachings of the earlier Fathers of the East and West at the beginning of the Middle Ages on the nature of the crime. Using the Old Testament text from Genesis 19:1–25 describing the terrible fate of Sodom and Gomorrah, the pope declared:

Brimstone calls to mind the foul orders of the flesh, as Sacred Scripture itself confirms when it speaks of the rain of fire and brimstone poured by the Lord upon Sodom. He had decided to punish in it the crimes of the flesh, and the very type of punishment emphasized the shame of that crime, since brimstone exhales stench and fire burns. It was, therefore, just that the sodomites, burning with perverse desires that originated from the foul odor

of the flesh, should perish at the same time by fire and brimstone, so that through this just chastisement they must realize the evil perpetrated under the impulse of a perverse desire.³⁷

The reader will note that Pope Gregory not only condemned the act of sodomy as a “crime,” but also denounced the desires of the sodomites as “perverse.” Thus, lustful homosexual thoughts and desires, willfully entertained, are not only sinful (even where the act is not carried out), but they are unnatural and perverse as well.

Sodomy as a Vice and Crime in the Middle Ages

Throughout the Middle Ages including the reign of Charlemagne, king of the Franks (768–814) and Holy Roman Emperor (800–814) and well beyond, the moral and legal status of sodomy remained essentially the same. The Church always viewed sodomy as a special evil and always a mortal sin when voluntarily entered into. The State considered sodomy a crime, although the death penalty was normally reserved for sodomitical acts involving the seduction of the young, acts of violence including homosexual rape, or blasphemy. In such cases involving clerics and monks, the offenders were first defrocked, punished by the Church and then turned over to the Crown for final sentencing.

The Spanish Visigothic Code of 600 (*Lex visigothical*) provided for a particularly harsh punishment in ordering homosexual offenders who “carnally united with men” to be castrated prior to death. If married, their goods were to be immediately inherited by their children or heirs.³⁸

At the Council of Toledo in 693, Egica, the Gothic king of Spain, exhorted the clergy to strenuously fight against homosexual practices and “...to decisively extirpate this obscene crime committed by men who sleep with men, whose terrible conduct corrupts the grace of honest living and provokes the wrath of the Supreme Judge of heaven.”³⁹

Saint Peter Damian—Eleventh Century Moral Reformer⁴⁰

The alleged warning of Saint Bernard (778–842), Archbishop of Vienne, France to Pope Eugene II that “Your brothers, the cardinals, must learn by your example not to keep young, long-haired boys and seductive men in their midst,” is probably an indication of the degree to which the morals of the clergy had fallen by the 9th century in Medieval Europe.⁴¹ For the next 300 years until the era of the Gregorian reforms of the mid-12th century, wholesale violations of the vows of chastity by priests, monks and nuns and the rise of sodomy and pederasty among religious, ranked second only to the crisis of usury and simony, as major problems facing the Catholic Church.

However, it appears that whenever Holy Mother Church has had a great need for a special kind of saint for a particular age, God, in His infinite

mercy, has never failed to fill that need. And so, in the year 1007 AD, a boy child was born to a noble but poor family in the ancient Roman city of Ravenna, who would become a doctor of the Church, a precursor of the Hildebrandine reform in the Church and a key figure in the moral and spiritual reformation of the lax and incontinent clergy of his time.

Tradition tells us that Saint Peter Damian's entrance into this world was initially an unwelcome event that overtaxed and somewhat embittered his already large family. He was orphaned at a young age. His biographer John of Lodi tells us that were it not for the solicitude of his older brother Damian, an archpriest at Ravenna, the youth might have lived out his life in obscurity as a swineherd, but God deemed otherwise. Peter's innate intellectual talents and remarkable piety in the light of great adversity were recognized by the archpriest, who plucked his younger brother from the fields and provided him with an excellent education first at Ravenna, then Faenza and finally at the University of Parma. In return, Peter acknowledged his brother's loving care by adopting Damian as his surname.⁴²

Although he excelled in his studies and quickly rose in academic ranks, Peter felt drawn to the religious rather than university life. His spirituality would be formed by his love for the Rule of Saint Benedict and his attraction to the rigorous penance and individualistic practices of Saint Romuald.

In his late twenties, he was welcomed into the Benedictine hermitage of the Reform of Saint Romuald at Fonte-Avellana where he eventually became prior—a position he retained until his death on February 21, 1072, while also serving as Cardinal-Bishop of Ostia, an honor bestowed upon Peter by Pope Stephen IX in 1057. The life of the well-traveled holy monk was distinguished by his great learning and a marvelous knowledge of Holy Scripture and by great penitential acts, which served both as a rebuke and as an inspiration to his fellow monks and the secular clergy at a time in the Church when moral turpitude was endemic in clerical ranks.

Owen J. Blum, OFM, Saint Peter Damian's chief translator and biographer in modern times in one of his many works on the hermit-monk, *St. Peter Damian: His Teaching on the Spiritual Life*, states that, for Damian, the spiritual life was first and foremost a life of prayer, especially the recitation of the Divine Office. Damian also promoted and practiced a special devotion to the Blessed Virgin.⁴³

The two hallmarks of the holy monk's teachings on the spiritual life were his great hatred of sin and his fundamental and overriding interest in the spiritual advancement of the Catholic priesthood. As Blum noted, "Damian thought of the priesthood as an order of the greatest dignity. Indeed, it was the exalted nobility of this office that caused him to speak in such dire terms to priests who forgot their position and tarnished their souls with incontinence."⁴⁴

Damian showed remarkable insight into the importance of model episcopal leadership, stating that "the example of a virtuous life" filters down

from “the princes of the Church to all levels of the clergy and laity.”⁴⁵ The holy monk was equally insistent on the deposition of unworthy incumbents to the priesthood, the duty of which fell to the local bishop.⁴⁶

Much of the success of his program of clerical moral reform was due to the fact Damian was able to closely link his own efforts with that of the papacy. Indeed, his wise council and diplomatic skills were employed by a long succession of popes.

Damian died in the odor of sanctity on February 22, 1072 at the age of 66 in Faenza while returning to Rome after a papal mission to Ravenna.⁴⁷

The *Book of Gomorrah*—A Medieval Treatise on Sodomy

Among Saint Peter Damian’s most famous writings is his lengthy treatise, Letter 31, the *Book of Gomorrah* (*Liber Gomorrhianus*) written in 1049 AD, which contains the most extensive treatment and condemnation by any Church Father of clerical pederasty and homosexual practices.⁴⁸ His manly discourse on the vice of sodomy in general and clerical homosexuality and pederasty in particular, was written in a plain and forthright style that makes it quite readable and easy to understand.

In keeping with traditional Church teachings handed down from the time of the Apostles, he held that all homosexual acts are crimes against Nature and therefore crimes against God who is the author of Nature.

It is always refreshing to find an ecclesiastic whose first and primary concern in the matter of clerical sexual immorality is for God’s interests, not man’s, especially with regard to homosexuality in clerical ranks. Also, his special condemnation of pederastic crimes by clergy against young boys and men (including those preparing for Holy Orders) made over 900 years ago, certainly tends to undermine the excuse of many American bishops and cardinals today who claim that they initially lacked specific knowledge and psychological insights by which to assess the seriousness of clerical pederastic crimes.

Upon a first reading of the *Book of Gomorrah*, I think the average Catholic would find himself in a state of shock at the severity of Damian’s condemnation of clerical sodomitical practices as well as the severe penalties that he asks Pope Leo IX to attach to such practices.

Part of this reaction, as J. Wilhelm asserts with regard to modern Catholics’ adverse reaction to the severity of medieval penalties (including capital punishment for heresy), can be attributed to the fact that we live in an age that has “less regard for the purity of the faith,” and have, in sharp contrast to medieval saints like Saint Peter Damian, lost a sense of sin.⁴⁹

One of the most remarkable things about the *Book of Gomorrah*, written as it was about 950 years ago, is how many of Damian’s insights can be applied to the current pederast and homosexual debacle here in the United States and abroad including the Vatican. His treatise certainly stands as a

masterful refutation of contemporary homosexual apologists who claim that the early Fathers of the Church did not understand the nature or dynamics of homosexuality. Rather, as Damian's work demonstrates, the degradation of human nature as exemplified by sodomitical acts is a universal phenomenon that transcends time, place and culture.

A dominant theme of Damian's work was the holy monk's insistence on the responsibility of the bishop or superior of a religious order to curb and eradicate the vice of sodomy from their ranks.⁵⁰ He minced no words in his condemnation of those prelates who refused or failed to take a strong hand in dealing with clerical sodomitical practices either because of moral indifference or the inability to face up to a distasteful and potentially scandalous situation.⁵¹

Other issues tackled by Saint Peter Damian, which have a particular relevance today, are:

- The problem of homosexual bishops or heads of religious orders who engage their "spiritual sons" in acts of sodomy.
- The sacrilegious use of the sacraments by homosexual clerics and religious.
- The special problems for the Church related to the seduction of youth by clerical pederasts.
- The problem of overtly lax canons and penances for clerical and religious offenders that make a mockery of the seriously sinful nature of homosexual acts.

The Motivation for a Treatise on Sodomy

When the humble monk and future saint, Peter Damian presented his Letter 31, the *Book of Gomorrah*, to Pope Leo IX, he made it clear that his first and overriding concern was for the salvation of souls. While the work is addressed specifically to the Holy Father, its distribution was intended for the universal Church, most especially the bishops of secular clergy and superiors of religious orders.

In his introduction, the holy writer made it clear that the Divine calling of the Apostolic See makes its primary consideration "the welfare of souls." Therefore, he pleaded with the Holy Father to take action against "a certain abominable and most shameful vice," which he identified forthrightly as "the befouling cancer of sodomy," that was ravaging both the souls of the clergy and the flock of Christ in his region, before God unleashed his just wrath on the people.⁵² Recognizing how nauseating the very mention of the word sodomy must be to the Holy Father, he nevertheless asked with blunt frankness:

...if a physician is appalled by the contagion of the plague, who is likely to wield the cautery? If he grows squeamish when he is about to apply the cure, who will restore health to stricken hearts?⁵³

Leaving nothing to misinterpretation, Damian distinguished between the various forms of sodomy and the stages of sodomitical corruption beginning with solitary and mutual masturbation and ending with inter-femoral (between the thighs) stimulation and anal coitus.⁵⁴ He noted that there is a tendency among prelates to treat the first three degrees of the vice with an “improper leniency,” preferring to reserve dismissal from the clerical state for only those men proven to be involved in anal penetration. The result, Damian stated, is that a man, guilty of the “lesser” degrees of the vice, accepts his milder penances, but remains free to pollute others without the least fear of losing his rank. The predictable result of his superior’s leniency, said Damian, was that the vice spreads, the culprit grows more daring in his illicit acts knowing he will not suffer any critical loss of his clerical status, he looses all fear of God and his last state is worse than his first.⁵⁵

Damian decried the audacity of men who are “habituated to the filth of this festering disease,” and yet dare to present themselves for Holy Orders, or if already ordained, remain in office.⁵⁶ Was it not for such crimes that Almighty God destroyed Sodom and Gomorrah, and slew Onan for deliberately spilling his seed on the ground? he asked.⁵⁷ Quoting Saint Paul’s *Epistle to the Ephesians* (Eph 5:5) he continued, “...if an unclean man has no inheritance at all in heaven, how can he be so arrogant as to presume a position of honor in the Church, which is surely the kingdom of God?”⁵⁸

The holy monk likened sodomites seeking Holy Orders, to those citizens of Sodom who threatened “to use violence against the upright Lot” and were about to break down the door when they were smitten with blindness by the two angels and could not find the doorway. Such men, he said, are stricken with a similar blindness and “by the just decree of God they fall into interior darkness.”⁵⁹

“If they were humble they would be able to find the door that is Christ, but they are blinded by their “arrogance and conceit,” and “lose Christ because of their addiction to sin,” never finding “the gate that leads to the heavenly dwelling of the saints,” Damian lamented.⁶⁰

Not sparing those ecclesiastics who knowingly permit sodomites to enter Holy Orders or remain in clerical ranks while continuing to pollute their office, the holy monk lashed out at “do-nothing superiors of clerics and priests,” and reminded them that they should be trembling for themselves because they have become “partners in the guilt of others,” by permitting “the destructive plague” of sodomy to continue in their ranks.⁶¹

Homosexual Bishops Who Prey on their Spiritual Sons

Then comes the bitterest blast of all reserved for those bishops who “commit these absolutely damnable acts with their spiritual sons.”⁶² “Who can expect the flock to prosper when its shepherd has sunk so deep into the bowels of the devil. ...Who will make a mistress of a cleric, or a woman of a

man?...Who, by his lust, will consign a son whom he had spiritually begotten for God to slavery under the iron law of Satanic tyranny,” Damian thundered.⁶³ Drawing an analogy between the sentence inflicted on the father who engages in familial incest with his daughter or the priest who commits “sacrilegious intercourse” with a nun, with the defilement of a cleric by his superior, he asked if the latter should escape condemnation and retain his holy office?⁶⁴ Actually, the latter case deserves an even worse punishment said Damian, because whereas the prior two cases involved natural intercourse, a religious superior guilty of sodomy has not only committed a sacrilege with his spiritual son, but has also violated the law of nature. Such a superior damns not only his own soul, but takes another with him, Damian said.⁶⁵

Clerical Homosexual Abuse of the Sacrament of Confession

Next, Damian denounced as one of “the devil’s clever devices” concocted in “his ancient laboratory of evil,” by which confirmed clerical sodomites, experiencing a pricking conscience, “confess to one another lest their guilt come to the attention of others.”⁶⁶ As Damian observed, however, though such men have become “penitents involved in great crimes,” they appear to look none the worse for their penances. “...their lips are not pale from fasting nor are their bodies wasted by self-denial,” nor are their eyes red from weeping for their sins.⁶⁷

The holy monk questioned the validity of such confessions asking, “By what right or by what law can one bind or loose the other when he is constrained by the bonds of evil deeds common to them both?”⁶⁸ Quoting Holy Scripture concerning “the blind leading the blind,” (*Matt 8:4, Luke 5:4*) Damian continued, “...it becomes perfectly clear that he who is oppressed by the same guilty darkness tries in vain to invite another to return to the light of repentance. While he has no fear of extending himself to outstrip the other in erring, he ends up accompanying his follower into the yawning pit of ruin.”⁶⁹

Since this practice remains a common one today within the homosexual underworld of diocesan priests, bishops and religious and between pederast priests and their young victims, it may be well to recall that under the revised 1983 Code of Canon Law, the absolution of a partner (clerical or layperson) in a sin against the sixth commandment of the Decalogue is invalid, except in danger of death (Can. 977) and a priest who acts against the prescription of Can. 977 incurs a *latae sententiae* excommunication, the lifting of which is reserved to the Apostolic See (Can. 1378 §1). Unless the offending priest has his excommunication lifted by the Sacred Penitentiary or the Holy Father, he has not been validly absolved. Should he attempt to offer the Holy Sacrifice of the Mass in a state of mortal sin he compounds his offenses with the grave sin of sacrilege.

Sodomite Priests and The Sacred Mysteries

In a lengthy and scathing attack on faulty and “spurious” canons and codices related to penalties for various sodomitical acts that were in use by the Church in the mid-1000s, Damian compared them to the harsh and long penances assigned to laymen guilty of unnatural acts with men and beasts by the Church Fathers at the Council of Ancyra (314 AD) and found them wanting.⁷⁰

If, under earlier Church laws, a layman guilty of sodomy can be deprived of the Holy Eucharist for up to 25 years or even till the end of his life, how is it possible that a similarly offending cleric or monk is let off with minor penances, and is judged worthy to not only receive the Holy Eucharist but consecrate the Sacred Mysteries? he asked.⁷¹ If the holy fathers ordained that sodomites should “pray in the company of demoniacs,” how can such a cleric hope to rightly exercise his priestly office as a “mediator” between God and His people? Damian continued.⁷²

Later, Damian returned to this same theme and exclaimed, “For God’s sake, why do you damnable sodomites pursue the heights of ecclesiastical dignity with such fiery ambition?”⁷³ He warned these clerics, who persisted in their unnatural lusts, against inflaming the wrath of God, “lest by your prayers you more sharply provoke Him whom your wicked life so obviously offends.”⁷⁴ At the conclusion of this section, Damian reminded clerics and prelates alike that, “It is a dreadful thing to fall into the hands of the living God.” (Heb 10.31)⁷⁵

Remarkable Insights into the Nature of Homosexuality

In his description of the unnatural passions that rule over the sodomite, Damian revealed an extraordinary degree of perception regarding the narcissistic, promiscuous and compulsive psychosexual aspects of homosexual behavior.

“Tell us, you unmanly and effeminate man, what do you seek in another male that you do not find in yourself?” he asked. “What difference in sex, what varied features of the body?” he continued.

Then he explained the law of life. “For it is the function of the natural appetite that each should seek outside himself what he cannot find in his own capacity. Therefore, if the touch of masculine flesh delights you, lay your hands upon yourself and be assured that whatever you do not find in yourself, you seek in vain in the body of another,” he concluded.⁷⁶

The Particular Malice of the Vice of Sodomy

A wise Dominican once told this writer, that once the vice of sodomy has contaminated a seminary, Church authorities have only two options—close the place down and send everyone home or do nothing and simply wait for the moral rot to spread until the foundation collapses on its own. Why is this particular vice so deadly to the religious life?

According to Damian, the vice of sodomy “surpassed the enormity of all others:”

Without fail it brings death to the body and destruction to the soul. It pollutes the flesh, extinguishes the light of the mind, expels the Holy Spirit from the temple of the human heart, and gives entrance to the devil, the stimulator of lust. It leads to error, totally removes truth from the deluded mind. ...It opens up hell and closes the gates of paradise. ...It is this vice that violates temperance, slays modesty, strangles chastity, and slaughters virginity. ...It defiles all things, sullies all things, pollutes all things. ...This vice excludes a man from the assembled choir of the Church. ...it separates the soul from God to associate it with demons. This utterly diseased queen of Sodom renders him who obeys the laws of her tyranny infamous to men and odious to God. ...She strips her knights of the armor of virtue, exposing them to be pierced by the spears of every vice. ...She humiliates her slave in the church and condemns him in court; she defiles him in secret and dishonors him in public; she gnaws at his conscience like a worm and consumes his flesh like fire ...this unfortunate man (he) is deprived of all moral sense, his memory fails, and the mind’s vision is darkened. Unmindful of God, he also forgets his own identity. This disease erodes the foundation of faith, saps the vitality of hope, dissolves the bond of love. It makes away with justice, demolishes fortitude, removes temperance, and blunts the edge of prudence. Shall I say more?⁷⁷

Repent and Reform Your Lives

Like every saint before him and every saint that will ever come after him, Saint Peter Damian exhorted the cleric caught in the vice of sodomy to repent and reform his life and in the words of the Blessed Apostle Paul, “Wake up from your sleep and rise from the dead, and Christ will revive (enlighten) you.” (*Eph 5:14*)⁷⁸ In a remarkable affirmation of the Gospel message, he warned against the ultimate sin of despairing of God’s mercy and the necessity of fasting and prayer to subdue the passions:

...beware of drowning in the depths of despondency. Your heart should beat with confidence in God’s love and not grow hard and impenitent, in the face of your great crime. It is not sinners, but the wicked who should despair; it is not the magnitude of one’s crime, but contempt of God that dashes one’s hopes.⁷⁹

Then, in one of the most beautiful elocutions on the grandeur of priestly celibacy and chastity ever written, Damian reminded the wayward cleric or monk of the special place reserved in heaven for those faithful priests and monks who have willingly forsaken all and made themselves eunuchs for Christ’s sake. Their names shall be remembered forever because they have given up all for the love of God, he said.⁸⁰

Notorious Vs Non-Notorious Offenders

One of the very interesting historical sidebars to Damian's treatise is that he made no reference to the popular practice of distinguishing "notorious" from "non-notorious" cases of clerical immorality—a policy which can be traced back to the 9th century and the canonical reforms on ecclesiastical and clerical discipline by the great German Benedictine scholar and Archbishop of Mainz, Blessed Maurus Magnentius Rabanus (776?–856). Under this policy, the removal of clerics found guilty of criminal acts including sodomy, depended on whether or not his offense was publicly known, or was carried out and confessed in secret.

In cases that had become "notorious," the offending cleric was defrocked and/or handed over to the secular authorities for punishment. But if his crime was known only to a few persons such as his confessor or religious superior, the offending cleric was privately reprimanded, served a penance and then was permitted to continue at his post, or transferred to a similar post in a different diocese.⁸¹ Given the aggressive and predatory nature of the vice of sodomy, it is highly likely that such a policy contributed to, rather than inhibited, sodomitical practices among clerics and religious between the mid-800s and the early 1000s. In any case, it was unlikely that Damian, who openly expressed his condemnation of too lenient canonical regulations related to the punishment of clerical sodomites and was so judicious in preserving the integrity of the priesthood and religious life, would have approved such a policy.

Saint Damian Prepares to Defend His Work

Saints are realists, which is no doubt why Saint Peter Damian anticipated that his "small book" which exposed and denounced homosexual practices in all ranks of the clergy including the hierarchy, would cause a great commotion in the Church. And it did.

In anticipation of harsh criticism, the holy monk puts forth his own defense as a "whistle-blower." He stated that his would-be critics will accuse him of "being an informer and a delator of my brother's crimes," but, he said, he had no fear of either "the hatred of evil men or the tongues of detractors."⁸²

Hear, dear reader, the words of Saint Peter Damian that come thundering down to us through the centuries at a time in the Church when many shepherds are silent while clerical wolves, some disguised in miters and brocade robes, devour its lambs and commit sacrilege against their own spiritual sons:

...I would surely prefer to be thrown into the well like Joseph who informed his father of his brothers' foul crime, than to suffer the penalty of God's fury, like Eli, who saw the wickedness of his sons and remained silent. (Sam 2–4.) ...Who am I, when I see this pestilential practice flourishing in the

priesthood to become the murderer of another's soul by daring to repress my criticism in expectation of the reckoning of God's judgement? ... "How, indeed, am I to love my neighbor as myself if I negligently allow the wound, of which I am sure he will brutally die, to fester in his heart... So let no man condemn me as I argue against this deadly vice, for I seek not to dishonor, but rather to promote the advantage of my brother's well-being. Take care not to appear partial to the delinquent while you persecute him who sets him straight. If I may be pardoned in using Moses' words, 'Whoever is for the Lord, let him stand with me.'" (Ezek 32.26)⁸³

True Church Reform Begins With the Vicar of Christ

As he drew his case against the vice of clerical sodomy to a close, Saint Peter Damian pleaded with another future saint, Pope Leo IX, urging the Vicar of Christ to use his office to reform and strengthen the decrees of the sacred canons with regard to the disposition of clerical sodomites including religious superiors and bishops who sexually violate their spiritual sons.

Damian asked the Holy Father to "diligently" investigate the four forms of the vice of sodomy cited at the beginning of his treatise and then provide him (Damian) with definitive answers to the following questions by which the "darkness of uncertainty" might be dispelled and an "indecisive conscience" freed from error:

- 1) Is one who is guilty of these crimes to be expelled irrevocably from Holy Orders?
- 2) Whether at a prelate's discretion, moreover, might one mercifully be allowed to function in office?
- 3) To what extent, both in respect to the methods mentioned above and to the number of lapses, is it permissible to retain a man in the dignity of ecclesiastical office?
- 4) Also, if one is guilty, what degree and what frequency of guilt should compel him under the circumstances to retire?⁸⁴

Damian closed his famous letter by asking Almighty God to use Pope Leo IX's pontificate "to utterly destroy this monstrous vice that a prostrate Church may everywhere rise to vigorous stature."⁸⁵

Pope Leo IX—The Precursor of Gregorian Reform

Before describing the reception that Saint Peter Damian's treatise on sodomy received at the papal court of Leo IX, I think it helpful to briefly examine the early life of this extraordinary pope, the precursor to the great Hildebrand reform in the Catholic Church.

Unlike Peter Damian, Bruno entered the world under much more favorable emotional and material circumstances than those of the holy monk. He was born at Egisheim, near the borders of Alsace on June 21, 1002. At the age of five, his influential, loving and pious parents committed him to the

care of the energetic Berthold, Bishop of Toul, who had a school for the sons of the nobility. The future pope's principle biographer and intimate friend, Wilbert, records that the youth was handsome, intelligent, virtuous and kindly in disposition, a description which later manifested itself in the distinguishing title given him when he served as chaplain at the Imperial court—"the good Bruno."⁸⁶

In 1027, Bruno became Bishop of Toul, the frontier town of his youth that was now plagued both by war and famine. He remained at this rather obscure see for more than 20 years until his ascendancy to the Chair of Peter on February 12, 1049.

When the saintly Bruno, after his election at Worms, entered Rome dressed humbly in a friar's robe and barefooted, he was greeted by a cheering populace who acclaimed with one voice that they would have no other but Bruno as their new pope. Little wonder, as under the on-again off-again reign of the dissolute Benedict IX (1032–1044, 1045, 1047–1048) the papacy had fallen into serious disrepute. Bruno's predecessor, Damasus II, the Bishop of Brixen, had died of malaria after only 20 days in office.⁸⁷

Like any pontiff set on reforming abuses within the Church, Pope Leo IX immediately surrounded himself with like-minded virtuous and able clerics including the remarkable Benedictine abbot, Hildebrand of Tuscany, the future Pope Gregory VII, one of the greatest popes of the Church.⁸⁸ In 1049, the pope appointed Hildebrand administrator of the Patrimony of St. Peter's (Vatican finances) and made him promisor of the monastery of St. Paul extra muros which had fallen into moral and physical ruin. Historian Thomas Oestreich states that "Monastic discipline was so impaired that the monks were attended in their refectory by women; and the sacred edifices were so neglected that the sheep and cattle freely roamed in and out through the broken doors."⁸⁹ Deplorable conditions indeed, but soon to be remedied.

Only four months after his election, Pope Leo IX held a synod to condemn the two notorious evils of the day—simony, i.e., the buying, selling or exchange of ecclesiastical favors, offices, annulments and other spiritual considerations, and clerical sexual incontinence including concubinage (permanent or long-standing cohabitation) and sodomy. Immediately following the April synod, he began his journeys through Europe to carry out his message of reform. In May 1049, he held a council of reform in Pavia, which was followed by visits and councils in Cologne, Reims (many decrees of reform were issued here) and Mainz before returning to Rome in January 1050.⁹⁰ It was during this period that Damian brought his treatise on sodomy to the attention of the Holy Father.

Pope Leo IX Gives His Ruling on Clerical Sodomy

The approximate date that Damian delivered the *Book of Gomorrah* to Pope Leo IX is generally held to be the second half of the first year of the

pontiff's reign, i.e., mid-1049, although some writers put the date as late as 1051. We do know, absolutely, that the pope did respond to Damian's concerns, as that response in the form of a lengthy letter (JL 4311; *ItPont* 4.94f., no. 2) is generally attached to manuscripts of the work.⁹¹

Pope Leo IX opened his letter to "his beloved son in Christ, Peter the hermit," with warm salutations and a recognition of Damian's pure, upright and zealous character. He agreed with Damian that clerics, caught up in the "execrable vice" of sodomy "...verily and most assuredly will have no share in his inheritance, from which by their voluptuous pleasures they have withdrawn." "...Such clerics, indeed profess, if not in words, at least by the evidence of their actions, that they are not what they are thought to be," he declared.⁹²

Reiterating the category of the four forms of sodomy which Damian lists—solitary masturbation, mutual masturbation, and interfemoral and anal coitus, the Holy Father declared that it is proper that by "our apostolic authority" we intervene in the matter so that "all anxiety and doubt be removed from the minds of your readers."⁹³

"So let it be certain and evident to all that we are in agreement with everything your book contains, opposed as it is like water to the fire of the devil," the pope continued. "Therefore, lest the wantonness of this foul impurity be allowed to spread unpunished, it must be repelled by proper repressive action of apostolic severity, and yet some moderation must be placed on its harshness," he stated.⁹⁴

Next, Pope Leo IX gave a detailed explanation of the Holy See's authoritative ruling on the matter.

In light of divine mercy, the Holy Father commanded, without contradiction, that those who, of their own free will, have practiced solitary or mutual masturbation or defiled themselves by fornicating between the thighs, but who have not done so for any length of time, nor with many others, shall retain their status, after having "curbed their desires" and "atoned for their infamous deeds with proper repentance."⁹⁵

However, the Holy See removed all hope for retaining their clerical status from those who alone or with others for a long time, or even a short period or with many, "have defiled themselves by either of the two kinds of filthiness which you have described, or, which is horrible to hear or speak of, have sunk to the level of anal intercourse."⁹⁶

He warned potential critics, that those who dare to criticize or attack the apostolic ruling stand in danger of losing their rank. And so as to make it clear to whom this warning is directed, the pope immediately added, "For he who does not attack vice, but deals with it lightly, is rightly judged to be guilty of his death, along with the one who dies in sin."⁹⁷

Pope Leo IX praised Damian for teaching by example and not mere words and concluded his letter with the beautiful hope that when, with

God's help, the monk reaches his heavenly abode, he may reap his rewards and be crowned, "...in a sense, with all those who were snatched by you from the snares of the devil."⁹⁸

Differences On The Matter of Discipline

Clearly, on the objective immorality of sodomitical acts, both Damian and Pope Leo IX were in perfect accord with one another. However, in terms of Church discipline, the pope appeared to have taken exception with Damian's appeal for the wholesale deposition of all clerics who commit sodomitical acts. I say, appeared, because I believe that even in the matter of punishing known clerical offenders, both men were more in agreement than not.

Certainly, Damian, who was renowned for his exemplary spiritual direction of the novices and monks entrusted to his care, was not unaware of certain mitigating circumstances that would diminish if not totally remove the culpability of individuals charged with the crime of sodomy in all its forms. For example, some novices or monks may have been forced or pressured by their superiors to commit such acts. No doubt, it is circumstances such as these that prompted Pope Leo IX to use the term, "who of his own free will" in describing a cleric guilty of sodomy.⁹⁹ Also among the four varieties of sodomy Damian discusses in his treatise, he stated that inter-femoral and anal coitus are to be judged more serious than solitary or mutual masturbation.¹⁰⁰

All in all, what this writer found to be most remarkable about the pope's letter to Damian, was the absolutist position Pope Leo IX took concerning the ultimate responsibility of the offending cleric's bishop or religious superior. If the latter criticized or attacked this apostolic decree, he risked losing his rank! Prelates who fail to "attack vice, but deal lightly with it," share the guilt and sentence of the one who dies in sin, the pope declared.¹⁰¹

Damian's Contemporaries React to the Treatise

Considering the utterly deplorable state of the secular clergy and monastic life during the tenth and eleventh centuries, I think we can say, without contradiction, that the publication of the *Book of Gomorrah* must have sent shock waves throughout the Church

Leslie Toke, whose biography of Saint Peter Damian appears in *New Advent*, confirmed that his work "caused a great stir and aroused not a little enmity against its author." Toke conjectured that "Even the pope, who had at first praised the work, was persuaded that it was exaggerated and his coldness drew from Damian a vigorous letter of protest."¹⁰² I do not think that this assessment is a valid one.

That Damian's treatise proved to be controversial and unwelcome especially among superiors and members of the hierarchy who were sodomizing their "spiritual sons" or those with bad consciences resulting from an

inability or an unwillingness to exercise their authority in severely disciplining offending clerics or monks, is not surprising.

But as to the charge that the holy monk was guilty of exaggerating the seriousness and extent of sodomy among the secular clergy and monks not only in his region, but also in the Church at large, I believe that charge to be false.

We know, for example, that among the first actions taken by Pope Leo IX at the Council of Reims in 1049 was the passage of a canon against sodomy (*de sodomitico vitio*).¹⁰³

Also, the probability that Damian was, in fact, speaking the full truth concerning the extent of this plague in the Church can be discerned from a number of subsequent events including the condemnation of clerical immorality including sodomy at the Synod of Florence attended by Damian in June, 1055, under the pontificate of Pope Victor II (1055–1057).¹⁰⁴ Almost 50 years after Damian's death, the Council of Nablus assembled in 1120 under the direction of Garmund, Patriarch of Jerusalem and Baldwin, king of Jerusalem, continued to issue edicts and penalties against the vice and crime of sodomy.¹⁰⁵

We also know that Saint Anselm (1033–1109) as the Archbishop of Canterbury, England, confirmed Damian's thesis of the wide-spread practice of sodomy not only among clergy, but commoner and courtier as well, when he stated that "...this sin (sodomy) has been publicly committed to such an extent that it scarcely makes anyone blush, and that many have fallen into it in ignorance of its gravity."¹⁰⁶

Certainly, Damian's reputation and credibility was not diminished in the minds of the great and holy men of his day by either the writing or the publication of his treatise on sodomy. Pope Leo IX and future popes continued to seek out his services and advice including Pope Nicholas II (1059–1061) and Pope Gregory VII (1073–1085). Also, Pope Stephen X (1057–1058) made Damian a cardinal in 1057 and consecrated him Cardinal-Bishop of Ostia and appointed him administrator of the Diocese of Gubbio.

Although never formally canonized, Saint Peter Damian was revered as a saint at the time of his death and his cultus has existed since then at the monastery of Faenza, at the desert hermitage of Fonte-Avellana, at the great abbey of Monte Cassino and at Hildebrand's Benedictine monastery at Cluny. In 1823, Pope Leo XII extended his feast (February 23) to the whole Church and pronounced Saint Peter Damian, a Doctor of the Church.¹⁰⁷

Alan of Lille in Defense of Nature

The Church's condemnation of homosexual acts continued to be expressed in many different ways throughout the medieval period—by tra-

ditional means such as council edicts and papal declarations and by more personal and unusual initiatives as Saint Damian's *Book of Gomorrah* and 120 years later, Alan of Lille's *The Complaint of Nature*.¹⁰⁸

I was introduced to this marvelous work of Alan of Lille by my long-time friend and pro-life colleague, Dr. Herbert Ratner, editor of *Child and Family* magazine and one of the 20th century's most illustrious family physicians, who frequently referred to "Nature" as the "Vicar-General" of God the Father, a phrase taken from Alan's work.

The famous monk, poet, theologian, eclectic philosopher and moral reformer was born in Lille in Flanders in 1116 and died at the Cistercian Monastery of Cîteaux in 1203. A devotee of Plato, his works reflected a phenomenal knowledge of both classical and Christian literature and made him one of the most celebrated teachers of his day.¹⁰⁹

Alan took part in the Third Lateran Council in Rome in 1179 called by Pope Alexander III and attended by the Emperor Frederick I and more than 302 bishops. Included among the many edicts directed at the reformation of morals was the provision that any cleric found guilty of the "sin against nature" was to be demoted from his state and kept in reclusion in a monastery to do penance. If he were a layman, he was to be excommunicated and "kept rigorously distant from the communication of the faithful."¹¹⁰

The *Plaint of Nature* (*De Planctu Naturae*), written in Menippean-style with strong satirical quasi-comic overtones, was Alan's most enduring work. Dated 1160–1165, I have used the translation and commentary of James J. Sheridan of St. Michael's College, Toronto.

The heroine of the poem is Nature herself who has been appointed by God as "His Substitute, His vice-regent," to ensure that there would be no deviations in the natural order. All goes well for a time, until Nature abandons her post in favor of an incompetent delegate (Venus) who opens up the door of vice and unnatural sexual practice to man, who of all God's creatures is capable of turning his back on the natural order.¹¹¹ In the end, Nature is forced to outlaw and "excommunicate" those who indulge in these vices.¹¹²

The *Plaint of Nature* opens with our poet beset by sorrow arising from man's contempt for Nature's laws regarding sex and generation. Homosexuality has become rampant. Women have lost their attractiveness and the great lovers are no more.¹¹³

In the midst of his trance-like state, the poet is visited by a beautiful creature wearing a crown of stars and a dress forever changing colour. She reveals herself to him—She is Nature.¹¹⁴ Her (com)plaint and the reason she has come to earth is that man, upon whom she has lavished many honours and privileges, has turned against her and is indulging in many sexual perversions. Yet Nature's laws cannot be eradicated she insists for they

guide all things, keep the world in order and bind things together which cannot be untied.¹¹⁵ It is man who must reform or Nature will punish him for his intransigence.¹¹⁶

The poet then asks Nature why she attacks sodomy so bitterly in light of the claim that even the gods, for example Jupiter, Bacchus and Apollo, are said to indulge in same-sex practices.

She replies that the works of these poets are “naked falsehoods made attractive by artistic appeal, or falsehoods dressed in a cloak of probability.” Man finds these lies attractive, Nature explains, because by associating unnatural sex with the gods, man is better able to excuse his own deviant behavior.

The poet then asks how it came to be that God’s vice-regent should find herself under such violent attack and Nature tells him her tale of woe.

Nature says she retired and sub-delegated her work to Venus, whom she gives explicit instructions that her laws and blueprint for generation are to be followed literally and without exception. Sexual unions are to be strictly between males and females. But Venus gets bored and abandons both her husband Hymenaeus to whom she has pledged her troth and her legitimate son Desire to take up an illicit affair with Antigenius with whom she spawns a bastard son, Sport (Jocus), who becomes the font of all perversions.

Nature charges Venus with unmanning man and changing “hes” into “shes.”¹¹⁷ Venus has turned him into a hermaphrodite.

Using a grammatical metaphor, Alan, speaking through Nature, laments that, whereas, under Nature’s laws, man is the subject and woman the predicate, man has betrayed his nature by attempting to become at once both subject and predicate—but it is an utter impossibility.¹¹⁸

In opening the door to such sexual transgressions, Nature asserts, Venus has also opened the door to other vices including injustice, fraud, gluttony, avarice, arrogance, envy, prodigality and disrespect for the law. However, Nature attests, man can and must combat these vices by practicing the opposite virtues—chastity, temperance, generosity and humility. Among the remedies she proposes are fasting, restrain from strong drink that unleashes lust, custody of the eyes and generosity.¹¹⁹

At the end of our tale, Nature calls upon her cohort Genius who dons his official robes and reads the sentence of excommunication—the punishment for man who has sinned against Nature. Nature and her attendants with their candles then depart, darkness descends and the poet awakens from his ecstasy.¹²⁰

Although Alan’s condemnation of sodomy took quite a different form than that of Saint Peter Damian, both writers appeared to be of one mind with the early Church Fathers with regard to the steps necessary to conquer the vice of homosexuality.

Saint Albert the Great and Saint Thomas Aquinas Condemn Sodomy¹²¹

Among the great Dominican Doctors of the Church of the Middle Ages, two—Saint Albertus Magnus and Saint Thomas Aquinas—were uncompromising in their condemnation of sodomy.

The “Doctor Universalis,” Saint Albert the Great (1206–1280), scientist, philosopher and theologian, who was recognized for his extraordinary genius and extensive knowledge, condemned sodomitical acts on four grounds:

1. They proceed from a burning frenzy that subverts nature.
2. They are acts of disgusting foulness of high and low estate.
3. The vice tenaciously binds its adherents making it difficult for a man to extricate himself from the practice.
4. The vice passes quickly from one person to another.¹²²

The equally gifted “Doctor Angelicus,” Saint Thomas Aquinas (1225?–1274), known for both his intellectual genius and humble Christocentric piety, held that all sexual acts between persons of the same-sex, even if consensual, are nevertheless transgressions of the Divine law by which man’s sexual nature is governed.¹²³ He contends that any sin “against nature” (*peccatum contra naturam*) debases man to a level beneath that of an animal.¹²⁴

The Creation of Inquisitional Tribunals

The Fourth Council of the Lateran in 1215, held under Pope Innocent III and attended by Saint Dominic, was the most important council of reform of the medieval period.

In terms of sacramental and moral reform, the council mandated personal confession, including the confession of sexual sins. This necessitated a better-educated clergy capable of making moral distinctions with regard to the exact nature and seriousness of the sins of the penitent, which in turn, contributed to a greater appreciation of and special insights into the complexities of human psychology and behaviors including sexual behaviors.

The council also included the promulgation of a number of canons designed to counteract the heretical teachings of the Albigensians and Cathari—sects to which the crime of sodomy has been traditionally linked. These sects were highly aggressive and hostile not only to the Church but to the State and legitimate civil authority as well.

Following the close of the council, the Church began a lengthy process of standardizing canonical and criminal procedures many of which had historic roots in both Roman and English law.¹²⁵ A new form of inquiry or “inquisition” using papal delegates and judges was established to combat

the growing menace of the heretical sects and to administer justice in the name of the Church.¹²⁶

The newly emerging Mendicant Orders were tailor-made for the task.¹²⁷ Because of their wide support among the populace and their superior theological training and detachment from worldly considerations, the Order of Preachers, popularly known as the Dominicans, and the Franciscans were chosen by Pope Gregory IX (1227–1241) to organize and conduct these tribunals.¹²⁸ These early inquisitions were not a distinct and separate entity, but rather a grouping of permanent judges who executed their doctrinal functions in the name of the Church. Where they sat, there was the Inquisition.

According to Edward Peters, author of the landmark study *Inquisition*, “The essential purpose of the inquisitors was to save the souls of the heretics and those close to them and to protect the unity of the Church.”¹²⁹ This was in sharp contrast to the secular courts where the objective in the sentencing of convicted heretics was strictly a punitive one.¹³⁰ The sentences given out by the offices of the Inquisition were issued in the form of penance following an act of contrition and a promise of reform by the penitent and absolution by the priest.¹³¹

Peters noted that sodomy and bestiality were “part of that general class of moral offenses that were the legitimate concern of spiritual and temporal courts in an age when religion...was regarded as the fundamental bond and basis of all social, political, and legal structures.”¹³² Although the state was entitled to take independent action, it was the Church that exercised general jurisdiction over homosexual offenders.¹³³

The Church, guided by canon law, undertook the role of spiritual rehabilitation of the offending cleric or layman and leveled suitable penances upon those convicted of sexual sins and crime and as a whole the Inquisition tempered its justice with restraint and compassion in dealing with sex offenders, especially the young. However, cases involving unrepentant habitual sodomites or those which involved sexual violence (rape), the seduction of minors or incompetents, or heretical religious practices, were turned over to State for punishment. It was the State and not the pope or the inquisitors acting in his name, that pronounced and carried out the sentence for these grave crimes which was usually death by fire, the common punishment for capital crimes in those times.¹³⁴

Throughout the remainder of the 13th century and for the next 200 years—the period of European history known as the Renaissance—the condemnation and punishment of sodomy as a crime against God and the State would remain essentially unchallenged and unchanged.

Notes

- 1 Chris Scarre, *Chronicle of the Roman Emperors* (London: Thames and Hudson, 1995) 8–9. Gaius Octavius (Octavian) who defeated Mark Antony at the Battle of Actium in 31 BC, became Caesar Augustus, the first Roman emperor through a series of tactical political maneuvers whereby the office of emperor was grafted onto the traditional constitutional government. He ruled from 27 BC–14 AD. The emperor was the head of state and supreme military commander under the protection of the praetorian guard. However, his position of supreme power was always precarious at best as the record shows. According to Scarre, of the first 12 emperors only four died of natural causes, four were assassinated, two committed suicide, and two were most likely murdered.
- 2 See Romano Amerio, *Iota Unum—A Study of Changes in the Catholic Church in the XXth Century*. Translated from the 2nd Italian Edition by Rev. Fr. John P. Parsons (Kansas City, Mo.: Sarto House, 1996), 68. Amerio states that the Church teaches that man is corrupt from original sin and needs religion to heal him and save his soul. Catholicism *takes* man as he is while not *accepting* him as he is, and tries to make him a new man in Christ, Amerio continues. This thinking is in contrast to the popular belief that the Church must *accept* man, including homosexuals, as he is.
- 3 Amerio, 391. As defined by Saint Thomas Aquinas “The natural law is a participation in the eternal law and an impression of the divine light in the rational creature, by which it is inclined to its due action and end.”
- 4 Saint Thomas held sodomy to be a species of lust, but more serious because it is both contrary to reason and to nature.
- 5 Rocke, 10. Technically the Church’s definition of sodomy, especially during the Middle Ages, included bestiality and the anal penetration of a women by a man. However, the term was commonly applied to same-sex acts, that is, males with males and females with females. This language served as the religious and juridical standard throughout the Middle Ages and into modern times.
- 6 Down through the centuries, sexual deviancy has been connected to religious deviancy, especially the teachings of dualism as promoted by sects such as the Cathars, Kabalistic Jews, and centuries later the Free Spirit Movement. The teachings of Catharism, especially its dualistic doctrine of good and evil and its condemnation of material creation including human procreation, were linked by the Church to the promotion of various forms of sexual deviancy including sodomy. See Norman Cohn, *The Pursuit of the Millennium* (New York: Oxford University Press, 1961) and Steven Runciman, *The Medieval Manichee A Study in Christian Dualism* (London: Cambridge University Press, 1982).
- 7 Old and New Testament texts are taken from *The Holy Bible*, translated from the Latin Vulgate, using the Douay-Rheims edition republished in 1899 by the John Murphy Company. For the King James version of these texts see Rueda’s *The Homosexual Network*, 253–256.
- 8 Alan of Lille, *Plaint of Nature*, Translation and Commentary by James J. Sheridan (Toronto, Canada: Pontifical Institute of Mediaeval Studies, 1980), 48.
- 9 Amerio, 80–81.
- 10 Bailey, 110.

- 11 Atila Sinke Guimarães *In the Murky Waters of Vatican II*, from the Collection *Eli, Eli, Lamma Sabacthani?* Vol. I (Mettairie, La.: MAETA, 1997), 356.
- 12 Pierre J. Payer, *Book of Gomorrah—An Eleventh-Century Treatise Against Clerical Homosexual Practices* (Waterloo, Ontario, Canada: Wilfrid Laurier, University Press, 1982), 8.
- 13 Guimarães, 356–357.
- 14 Foucault, 37–39.
- 15 See Andrea Marie Brokaw, “Hadrian and Antinous.” Full text available from <http://ladyhedgehog.hedgie.com/antinous.html>.
- 16 For an excellent review of the life of Saint Athanasius see Cornelius Clifford’s work on the “Father of Orthodoxy” and defender of the doctrine of the Incarnation against the Arians as transcribed by David Joyce. The text is available from <http://www.newadvent.org/cathen/02035a.htm>. Eusebius, was one of a number of eunuchs who rose to power in the Byzantine era and promoted the doctrines of the Arians.
- 17 Bailey, 26, 83.
- 18 Ibid., 83. Also Guimarães, 361.
- 19 Saint Augustine, *Confessions*, Book III, Chapter VIII, online edition available from <http://www.ourladyswarriors.org/saints/augcon3.htm>.
- 20 Ibid.
- 21 Bailey, 100.
- 22 Guimarães, 361. Along with Saint Basil, Saint Clement of Alexandria the great Athenian-born Christian apologist and missionary theologian to the Hellenistic world railed against pederasty in Greek society, particularly the practices of one called Hercules of whom he said had become “effeminate among the Greeks, and a teacher of the disease of effeminacy to the rest of the Scythians, so much so that it was becoming tedious to recount his adulteries of all sorts, and debauching of boys.”
- 23 Owen J. Blum, OFM, *Peter Damian Letters 31–60* (Washington, D.C.: Catholic University of America, 1990), 29.
- 24 Guimarães, 357. See also Blum, 30.
- 25 With the death of Emperor Antoninus Pius in 161 AD and up until the reign of Constantine in 312 AD, the tribunician power was often divided between East and West.
- 26 At the great battle of Milvian Bridge, Constantine defeated the Eastern emperor Licinius and reunited the divided Roman Empire. In gratitude for the protection that the Christian ensign had afforded his outnumbered but ultimately victorious troops in battle, he ended the persecution against Christians in both the East and West and permitted them free practice of their faith along side of the Jews and pagans. Gradually, the emperor granted the Church more and more privileges and in return, the early Church acknowledged the cult of the emperor under many forms. Constantine brought his children up as Christians although he himself remained a catechumen to the end of his life. He was known to prefer the company of Christian bishops rather than that of pagan priests, and was present at the First Council of Nicaea (Nicea) in 325 AD which formulated the Nicene Creed that held against Arius that Christ was the true Divinity of the Son of God. For an excellent summary of the life of Constantine I (312–337 AD) see <http://www.newadvent.org/cathen/04295c.htm>.

- 27 Guimarães, 368. The author quotes jurist Pietro Agostino d'Avack, "During successive centuries, this lay temporal legislation was substantially unaltered and was nearly identical everywhere, whether in Italy or in the other European States...." D'Avack cites anti-sodomy laws from Ferrara in 1566, Milan, Rome, and the Province of Marche in the 17th century, Florence in 1542, 1558, 1699, Sicily in 1504, and from Portugal and Spain.
- 28 The male eunuch was commonly used as a woman in homosexual relations. However, even though he was castrated, he was capable of having an erection and he could therefore play the active role in an act of sodomy. As a prelude to the action taken against Arianism, Theodosius I in 389 had already moved to deprive neo-Arian eunuchs from making or benefiting from wills.
- 29 Robert T. Meyer, Ph.D., translator, *Palladius: The Lausiatic History*, Ancient Christian Writers—The Works of the Fathers in Translation Series (Ramsey, N.J.: Newman; Longmans, Green & Co., 1965), 31.
- 30 Edward Peters, *Inquisition* (Berkley, Los Angeles: University of California Press, 1988), 29–30. The *Codex Theodosianus*, contains the collection of imperial decrees made in 453 from the reign of Constantine onwards. The *Corpus Iuris Civilis* of Justinian issued in 529, codified and regularized the great mass of Roman legal rule and doctrine.
- 31 Justinian I like many Christian Emperors played an important role of the early councils of the Church. At the Second General Council of Constantinople in 529 with 165 bishops in attendance Emperor Justinian I and Pope Vigilius, condemned the errors of Origen and confirmed the first four general councils, especially that of Chalcedon whose authority was contested by some heretics.
- 32 Bailey, 158–159.
- 33 Arthur Frederick Ide, *Unzipped, The Popes Bare All* (Austin, Texas: American Atheist Press, Inc., 1987), 154.
- 34 Tannihill, 158–159.
- 35 Bailey, 99. Bailey noted that during this time period, in the normal life of a well-governed monastery, sodomy was rare or non-existent despite the temptations of life in an all male environment. He added that heterosexual violations of the law of celibacy were much more common than homosexual acts.
- 36 Saint Gregory the Great was born in the still-garrisoned city of Rome about 540 into a wealthy and saintly patrician family with large holdings in Sicily and a mansion on Caelian Hill in Rome. In 574, he forsook his public career as a Roman lawyer and administrator and took the cowl of a monk. Only four years later, Pope Benedict I (575–579) took him from seclusion, ordained him and made him one of the seven deacons (*regionarii*) of Rome. From 579–585 Gregory served as permanent ambassador to the Court of Byzantium in Constantinople—an experience that convinced the future pope that the future of the Roman Church laid in the West and not the East. His election to the papacy was confirmed by Emperor Maurice in 590. Pope Gregory began the long process by which monastic bodies have come under direct control of the Holy See rather than the bishopric in which the monastery is located. An excellent summary of the life and teachings of Pope Saint Gregory written by G. Roger Hudleston and transcribed by Janet van Heystsee is available from <http://www.ewtn.com/library/MARY/CEGREGRY.HTM>.
- 37 Guimarães, 262.
- 38 *Ibid.*, 367.
- 39 *Ibid.*, 357.

- 40 This segment on Saint Damian originally appeared in *Catholic Family News* under the title “St. Peter Damian’s *Book of Gomorrah* A Moral Blueprint for Our Times” by Randy Engel as a two-part series in June and July 2002 and is available from <http://www.catholicthought.com/>.
- 41 The Millenari, *Shroud of Secrecy—The Story of Corruption Within the Vatican* (Canada: Key Porter Books, 1999), 149. According to retired Vatican prelate Msgr. Luigi Marinelli, the Millenari, i.e., the authors of this work, are a group of influential and knowledgeable Roman clerics who wish to remain anonymous.
- 42 For an excellent summary of the life and list of complete writings of Saint Peter Damian see the *New Advent Catholic Encyclopedia*, “St. Peter Damian,” by Leslie A. St. L. Toke, transcribed by Joseph C. Meyer available from <http://www.newadvent.org/cathen/l1764a.htm>. Also Catholic Online Saints, “St. Peter Damian,” from <http://saints.catholic.org/saints/peterdamian.html>; Owen J. Blum, OFM, *St. Peter Damian: His Teaching on the Spiritual Life—A Dissertation* (Washington, D.C.: Catholic University Press of America, 1947); and Christopher Rengers, OFM Cap., *The 33 Doctors of the Church* (Rockville, Ill.: Tan Publishers, 2000).
- 43 Blum, 81.
- 44 Ibid., 81, 185.
- 45 Ibid., 177.
- 46 Ibid., 181.
- 47 Ibid., 35.
- 48 This text is based on two translations of Peter Damian’s the *Book of Gomorrah*. The most accurate is by Owen J. Blum, OFM, *Peter Damian, Letters 31–60*, part of the Fathers of the Church—Medieval Continuation Series (Washington, D.C.: Catholic University of America Press, 1990). An earlier bastardized translation, *Book of Gomorrah—An Eleventh-Century Treatise Against Clerical Homosexual Practices*, by Pierre J. Payer, (Waterloo, Ontario, Canada: Wilfrid Laurier, University Press, 1982), is ideologically driven as evidenced by the author’s references to the works of well known pro-homosexual writers including John Boswell, Anthony Kosnick, and John McNeil in his introduction.
- 49 See comments of J. Wilhelm on “Heresy,” transcribed by Mary Ann Grelinger and available from http://www.newadvent.org/cathen/07256b.htm#REF_IV.
- 50 Blum, 15.
- 51 Payer, 29–30.
- 52 Blum, 5–6.
- 53 Ibid., 6.
- 54 Ibid., pp. 6–7. Throughout the history of the Church the definition of sodomy has varied somewhat especially with regard to the issues of self-abuse, mutual masturbation by use of hands and bestiality. However, it has always included anal penetration, usually of another male, although in some cases of a female. Saint Peter Damian makes no reference to fellatio either as a form of masturbation or as a homosexual practice.
- 55 Ibid., 8.
- 56 Ibid.
- 57 Ibid., 8–9.
- 58 Ibid., 10–11.

- 59 Ibid., 12–13.
- 60 Ibid., 12–14.
- 61 Ibid., 15.
- 62 Ibid.
- 63 Ibid.
- 64 Ibid., 16.
- 65 Ibid.
- 66 Ibid.
- 67 Ibid., 17.
- 68 Ibid.
- 69 Ibid., 17–18.
- 70 Ibid., 20–27.
- 71 Ibid., 27.
- 72 Ibid., 28.
- 73 Ibid., 38.
- 74 Ibid.
- 75 Ibid., 42.
- 76 Ibid., 35.
- 77 Ibid., 30–32. Here the term “vice” (Lat. *Vitium*) is used in its traditional sense as a habit inclining one to sin. This habit or vice, which according to Saint Thomas Aquinas, stands between power and act, is the product of repeated sinful acts of a given kind and when formed is in some sense also their cause. While Saint Thomas Aquinas holds that, absolutely speaking, the sin surpasses the vice in wickedness, he also states while the sin may be removed by God the vice or vicious habit may remain. One conquers vice by the continuous practice of all virtues, but particularly that virtue to which it is opposed. In the case of the vice of sodomy that particular virtue is chastity. See <http://www.newadvent.org/cathen/15403c.htm>.
- 78 Ibid., 44.
- 79 Ibid., 44–45.
- 80 Ibid., 47–49.
- 81 Payer, 17.
- 82 Blum, 49.
- 83 Ibid., 48–49.
- 84 Ibid., 53.
- 85 Ibid.
- 86 An excellent and extensive biography of Saint Leo IX, from which this short profile was taken, is available from <http://www.newadvent.org/cathen/09160c.htm>. The biography was written by Horace K. Mann, and transcribed by W. G. Kofron.
- 87 For a biography of Damasus II see <http://www.newadvent.org/cathen/04614a.htm>. For background material on Benedict IX see <http://www.newadvent.org/cathen/02429a.htm>. According to the New Advent biography by Horace K. Mann, transcribed by Kryspin J. Turczynski, Abbot Luke of the Abbey of Grottaferrata reports that Saint Bartholomew convinced Benedict to definitely resign the pontificate. Benedict died in penitence at Grottaferrata.

- 88 A comprehensive biography of Pope Gregory VII by Thomas Oestreich, transcribed by Janet van Heyst, is available at <http://www.newadvent.org/cathen/06791c.htm>.
- 89 See Horace K. Mann essay on St. Leo IX at <http://www.newadvent.org/cathen/09160c.htm>.
- 90 Ibid.
- 91 Owen J. Blum, OFM, *Peter Damian Letters 31–60*. Fathers of the Church—Mediaeval Continuation Series (Washington, D.C: Catholic University of America, 1990), 3.
- 92 Ibid., 3–4.
- 93 Ibid., 4.
- 94 Ibid.
- 95 Ibid., 5.
- 96 Ibid.
- 97 Ibid.
- 98 Ibid.
- 99 Ibid., 4.
- 100 Ibid., 7.
- 101 Ibid., 5.
- 102 See Leslie A. St. L. Toke (transcribed by Joseph C. Meyer), “St. Peter Damian,” *New Advent Catholic Encyclopedia* at <http://www.newadvent.org/cathen/11764a.htm>.
- 103 Payer, 21.
- 104 Toke, 1.
- 105 Guimarães, 357.
- 106 H. Montgomery Hyde, *The Love That Dared Not Speak Its Name* (Boston: Little, Brown and Company, 1970), 35–36.
- 107 Toke, 2.
- 108 Also called Alain de l’Isle, Alain of Lille, and Alain Von Ryssel. I have chosen Alan of Lille as it is the name used by James J Sheridan in his translation and commentary of *The Complaint of Nature*.
- 109 For biographical data and a review of Alan of Lille’s writings see William Turner, “Alain de l’Isle,” at <http://www.newadvent.org/cathen/01244e.htm>.
- 110 Guimarães, 358.
- 111 Sheridan, 33–35, 99.
- 112 Ibid., 46.
- 113 Ibid., 35.
- 114 Ibid., 36–38.
- 115 Ibid., 56.
- 116 Ibid., 39.
- 117 Ibid., 67.
- 118 Ibid., 68.
- 119 Ibid., 46.
- 120 Ibid., 45.
- 121 For an interesting comparison of the two great giants of the Church see Simon Tugwell, OP, *Albert & Thomas* (New York: Paulist Press, 1988).

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- 122 Hyde, 32. Also Guimarães, 363. Note: Hyde misdates Saint Albert the Great as living in the 800s.
- 123 Saint Thomas Aquinas, *Summa Theologiae*, I–II, q. 95, a. 2.
- 124 Guimarães, 363.
- 125 Edward Peters, *Inquisition* (Berkeley, Los Angeles: University of California Press, 1988), 52.
- 126 For an introduction to the Inquisitional system of ecclesiastical justice see “Inquisition,” by Joseph Blotötzer and transcribed by Matt Dean available from <http://www.newadvent.org/cathen/08026a.htm>.
- 127 At the Council of Vienne (1311–1313) held in France by order of Pope Clement V, the first of the Avignon popes, the Patriarchs of Antioch and Alexandria, 300 bishops, and three kings, Philip IV of France, Edward II of England, and James II of Aragon, were present. The synod dealt with the crimes and errors imputed to the Knights Templars, the Fraticelli, the Beghards, and the Beguines. Acts of sodomy were among the crimes impugned to the Knights Templars. Also on the agenda was the opening of a new crusade and the reformation of the clergy.
- 128 Peters, 58.
- 129 Ibid., 64.
- 130 Ibid., 129.
- 131 Ibid., 66.
- 132 Ibid., 87.
- 133 Bailey, 154.
- 134 Peters, 67.

Chapter 3

The Renaissance

Introduction

The humanistic revival of classical art, literature and learning known as the Renaissance began in Italy in the 14th century and spread throughout Europe over the next 250 years. It was an era that witnessed great historical changes for both Church and State including the rise of nationalistic tendencies among the secular powers which helped fuel the Reformation in Germany in 1517 and England in 1533. The discovery of the New World revolutionized European commerce and economics stimulating the development of urbanization in the great cities of Europe and the rise of a new ruling class of wealthy merchants and bankers.

There was also a weakening of the Christian moral life especially among the upper classes and the Church hierarchy not excluding the Roman Curia and papacy for whom temporal consideration generally overrode any competing religious and moral considerations. It was said of the Renaissance period that in the quest for the ideal Christian life, the cult of holiness had been replaced by the cult of greatness.¹

Given this sad state of ecclesiastical affairs, it is more than passing interest that the only Renaissance pope to be canonized was Saint Pius V (1566–1572) whose pontificate was marked by a zealousness for the purity of the Faith and a campaign for moral reform of the laity and clergy that included an end to the vice of sodomy which the pope termed “the execrable libidinous vice against nature.”²

At the personal level, the universality and objectiveness of Christian morals were undermined by the new heretical doctrines of the Protestant Reformers including justification by faith alone without reference to good works, the denial of freedom of will, which furnished an excuse for moral lapses and the personal certainty of salvation in faith (i.e., subjective confidence in the merits of Christ).³

In terms of sexual morality, however, it would be a mistake to characterize the Renaissance as a period of unbridled sexual license in which all expressions of carnal lust and sexual excesses were equally tolerated if not encouraged.⁴ This most certainly was not the case. For whatever his moral failings and materialistic tendencies, the Renaissance man remained, at the very core of his being, fundamentally religious. This perhaps is the best explanation as to why throughout Renaissance Europe and England, the prevailing common sense view of sodomy was that it was an abomination.⁵

Studies on Sodomy in Renaissance Italy

Among the great city-states that emerged in Italy during the Renaissance period was the Republic of Florence considered by many to be the original model for the modern State in the world and birthplace of Dante Alighieri and the first Medici, and the Republic of Venice, mistress of the seas and center of Italian industry and commerce. Both Florence and Venice vied for the title of the birthplace of statistical science and both city-states kept detailed historical records including population statistics and legal and juridical records including convictions for sodomy and other vices—making them a historian's paradise.

In recent years a number of historiographers have chronicled the rise of homosexual practices in Renaissance Italy and Europe. Oxford Press has published at least two major works on the subject—Guido Ruggiero's, *The Boundaries of Eros—Sex Crime and Sexuality in Renaissance Venice* (1985) and Michael Rocke's *Forbidden Friendships Homosexuality and Male Culture in Renaissance Florence* (1996). In 1989, Harrington Press, an imprint of Haworth Press, Inc. that publishes a large number of homosexual texts, published a more generalized study, *The Pursuit of Sodomy—Male Homosexuality in Renaissance and Enlightenment Europe*, edited by Kent Gerard and Gert Hekma.

The term "sodomy" as used in all these historical references encompassed a broader definition than strictly anal penetration. In general usage, *sodomy* was equated with male same-sex acts of every kind including mutual masturbation and fellatio.⁶ However, the terms "sodomite" and "bugger" were usually reserved for the man who was judged to be addicted to the vice and who took the "active" role in the same-sex act typically with a younger partner. As we shall see, throughout Europe, sodomy in all its forms was a dangerous and punishable crime with penalties ranging from large fines and exile to burning at the stake.

Sodomy in Renaissance Florence

In his excellent study on sodomy and the evolution of the Office of the Night in Florence, Michael Rocke made it clear that for the Renaissance man, homosexual *behavior* and not homosexual *identity* remained the cornerstone of common thought on the subject. Florentines felt no compulsion to "organize their understanding and representation of sexuality," based on sexual deviancy alone, he said.⁷ In their mind, *any* man was seen as being capable of engaging in sodomy, as well as normal sexual relations with women, hence they did not seek to segregate males exclusively according to the object of their sexual desires.⁸

As Rocke pointed out early in his study, long before the Renaissance period, Florence suffered the reputation of being the capital of two vices—usury, practiced by the international merchant-banking houses like Bardi and Peruzzi, and sodomy. Among Italians and foreigners alike, "to sodom-

ize” was dubbed *florenzen* and a “sodomite,” a Florenzer,” he noted.⁹ As for the Florentines, they insisted that sodomy was an imported vice brought into the city by wayfarers and brigands (*trapassi or malandrini*).¹⁰

Among the sociological factors that contributed to the general atmosphere of lax morals and the practice of sodomy in particular in Renaissance Florence, said Rocke were:

- The catastrophic demographic consequences of the Black Death and subsequent famine and social and political anarchy. In addition to the Great Plague of 1348–1350 there were recurrent episodes in 1363–1364, 1400, 1417, 1423–1424 and 1430.
- The traditional social patterns of late marriage resulting in a profusion of youthful bachelors.
- The strict seclusion of respectable young unmarried women prior to marriage.
- The revival of interest in the arts and culture of ancient Greece with its tradition of pederasty.¹¹

How pervasive was the vice in Florence?

Rocke reported that historical records of the early Renaissance period support the charge that *all* social strata were infected with the vice.¹² The rich and the poor, the layman and the cleric, the citizen and the foreigner were said to practice sodomy. Taverns, public baths, houses of gambling and prostitution and certain public locations such as the Via tra’ Pellicciai (Street of the Furriers) were notorious gathering places for sodomites. Rocke also identified certain occupations that were popularly associated with sodomy including the armed forces, the theater, the arts and teaching (dance and fencing).¹³

Was there something resembling a “homosexual sub-culture” in Renaissance Florence?

Rocke answered “no,” although he did document the existence of discreet “networks” or “circles” of sodomites that met the needs of men desiring same-sex contacts.¹⁴ These groupings, however, did not form a separate “sexual minority” in the modern sense, he explained. Rather they were absorbed into the larger and more general framework of illicit sexual activities that thrived in the male-dominated culture of Florence. His comments on the subject are worth quoting in full:

Enmeshed in these dense and often far-flung webs of affiliation, sodomy in Florence had a marked collective character. The extensive and multi-faceted networks of associations and friendships among sodomites and others sympathetic to them help account for the vitality of sodomy in the community and, consequently, for the difficulty of eradicating it.¹⁵

Pederasty Dominates the Florentine Scene

As to the particular form that male sodomy took in Florence, there was no question that it followed the same pattern that had dominated the

Mediterranean scene centuries before the coming of Christ—it was pederasty in the classical Greek mode with only minor divergences.

The Rocke study demonstrated that homosexual relations in Florence followed a strict hierarchical form that included an older male between the ages of 19 and 30, and a younger male, usually a teenage boy, between the ages of 14 to 16. The former took the manly active or dominant role and the latter, the passive or feminine role. According to Rocke, these roles were rarely exchanged except where two adolescent peers were involved in mutual sex play.¹⁶

In order to attract and seduce handsome young sex partners, older Florentines employed traditional inducements similar to those involved in the Greek *eromenos*—*erastes* relationship—money, gifts and in some cases, the promise of social advancement. If the youth was very poor, an offering of food or housing was usually sufficient to entice him to sexual service, Rocke remarked.¹⁷

Obviously, the more pleasure that the adult male could give his young partner the easier it was to secure his continued cooperation in the homosexual relationship. Rocke quoted the Venetian libertine priest Antonio Rocco who, in his apologia for pederasty, *L'Alcibiade fanciullo a scola* (ca 1630) contended that while the adolescent takes “natural” and “physiological” pleasure in being penetrated, it is a “conscientious lover’s duty” to foster that pleasure.¹⁸

From the vantage point of the younger partner, sodomy was also seen as a transitional venture on the way to traditional heterosexual marriage. Rocke made the important point that although some men referred to their younger sexual companion as their “girl” or their “woman,” and to boy prostitutes as “bitches,” the teen partners themselves did not appear to suffer from any “sexual gender identity crisis,” that is, they did not think of themselves as women even though they permitted their bodies to be used like women.¹⁹

One of the most important revelations of the Rocke study was that consensual homosexual relationships involving two grown men were virtually unheard of in Florence. As Rocke stated, “...sex between mature men, was, with rare exceptions, unknown.”²⁰ It was considered both “dishonorable” and “feminine” for *any* full grown man to play the woman’s part, even those men who sought out same-sex relations exclusively, he said. Habitual or inveterate sodomites were known to exist in Renaissance Florence as a small group of older unmarried men, but their passive partners were teenage boys not their peers, Rocke explained.²¹

Mendicant Orders Lead Campaign for Moral Reform

Although Florence had among the most severe laws against sodomy in all Europe, up until the early 1400s, these statutes were unevenly and spo-

radically enforced. As noted earlier, patterns of late marriage and the isolation of young women before marriage had ingrained sodomy into the very social fabric of Florentine society making wholesale enforcement of such laws virtually impossible.

Most sodomy cases that made it to the Florentine courts involved notorious habitual offenders including older men who played the passive role; violent and/or statutory male rape including child abuse and gang rape; blasphemy or sacrilege; or cases in which foreigners were charged with sodomizing Florentine boys.²² Guilty parties faced harsh punishment including heavy fines, castration, prison, corporal punishment, exile and execution.

Historian Rocke said that the opening of the 15th century marked the beginning of a radical shift in public attitudes toward sodomy in Florence whose citizens demanded a more vigorous enforcement of anti-sodomy laws and an end to *laissez faire* tolerance of the vice by public authorities. At the same time there was an effort to make the punishment more aptly fit the crime especially when the case involved adult first time offenders and youth.²³

Among the many factors that contributed to the public's groundswell for a campaign of moral reform in Florence and other cities of Italy and Europe was the growing popular belief that God had sent the plague, famine and incessant fratricidal warfare as a punishment for the widespread practice of sodomy. This apocalyptic message that recalled the destruction of Sodom and Gomorrah by fire and brimstone for the crime of sodomy was reinforced by the two of the greatest "Preachers of Repentance" of the late Middle Ages—the saintly Franciscan Italian missionary and miracle worker, Saint Bernardino of Siena, and the remarkable Dominican moral reformer, Girolamo Savonarola.

Saint Bernardino of Siena (1380–1444)

Known world-wide as the "Apostle of Italy," the mendicant friar Bernardino degli Albizeschi transversed the great cities and smaller villages of central and northern Italy for more than 40 years with his call to the faithful, including his own brothers of the Observant and Order of Friars Minor, to reform their lives.

Born into a noble and influential Siennese family, Bernardino, like Saint Peter Damian, suffered the loss of his parents at a young age and was likewise reared by relatives, in this case, his pious aunts.²⁴

In 1402, at the age of 21, Bernardino received the Franciscan habit at the friary of San Francesco in Siena that belonged to the Observant branch of the Order of Friars Minor. Two years later, after his profession and ordination, he founded a new Observant friary outside the city called La Capriola, where he led a quiet and secluded life of prayer and study of Holy Scripture. It was not until 12 years later, in 1417, that Bernardino emerged

from the friary to begin his public ministry to promote morality and regenerate Italian society under the banner of the Holy Name of Jesus.

As all his biographers including Franco Mormando have confirmed, in an age when preaching was the most important means of mass communication and mass instruction of the faithful, the holy and charismatic Bernardino drew thousands of listeners to his sermons, many of which, by necessity, were preached in the town square to accommodate the vast crowds.²⁵ His audience “embraced the entire spectrum of society,” said Mormando, from the most influential and powerful personages of Church and Crown to the poorest and humblest of laborers, farmers and servants; from the most educated circles of society to the most illiterate peasant.²⁶ Yet the friar’s message remained the same for one and all—repent and reform your lives.

Bernardino Attacks Sodomy in Lenten Message

With the same vigor and explicitness of Saint Peter Damian, 370 years before him, Bernardino rarely missed an opportunity to denounce the sin from which “even the Devil flees in horror,”—the sin of sodomy, explained Mormando.²⁷ Not surprisingly, when the famous preacher from Siena was invited by Florentine civic (not ecclesiastical) officials to deliver a series of Lenten sermons in 1424 and 1425 to rally popular support for moral reform including the abolition of sodomy, his audience was hardly a disinterested one.

These lengthy sermons demonstrated a remarkable knowledge of some of the causal factors that we now associate with homosexuality as well as insights into the nature of the vice and the effects it produces on males unfortunate enough to be caught up in the vice. Saint Bernardino preached:

No sin had greater power over the soul than the one of cursed sodomy, which was always detested by those who lived according to God. ...Such passion for undue forms borders on madness. This vice disturbs the intellect, breaks an elevated and generous state of soul, drags great thoughts to petty ones, makes [men] pusillanimous and irascible, obstinate and hardened, servilely soft and incapable of anything. ...Sodomites, unrepentant, will suffer more pains in hell than anyone else, because this is the worst sin there is.²⁸

Rocke, also among the friar’s biographers, recorded that Bernardino portrayed the inveterate sodomite as a man who is apathetic toward the fair sex, opposed to marriage, a hater of children and practitioners of sterile and perverted sexual practices which greatly offended God.²⁹ In his sermons, the friar claimed that some men who become habitual sodomites in their youth continue to use boys sexually in maturity and that these individuals once past the age of 32 or 33 found it especially difficult to give up the vice, said Rocke.³⁰

The holy friar showed remarkable insight into the problems a woman is likely to expect should she marry a habitual sodomite. According to Rocke,

Bernardino offered this “general rule”—“the greater a sodomite he is, the more he will hate his wife, as pretty as she may be...”³¹ The friar noted that in addition to being reminded daily that her husband preferred boys to her, there was also the danger that he might force his “unnatural passions” on her, Rocke recorded.³²

Reflecting on the dangers of rampant unrest and intrigues that characterized Florentine political life, the friar drew a connection between homoerotic loyalties and the subversion of the common good.³³ He was not alone in his thinking, said Rocke. An earlier 1418 Florentine law sought to exclude from civic and guild offices any convicted or suspected sodomites on the basis that they might conspire with one another against the State.³⁴

But, sodomites were not the only objects of Bernardino’s scathing attacks, observed Rocke. The friar also lashed out against parents who fail to set a good religious and moral example for their children and who do not properly monitor and discipline their adolescent sons.³⁵ Along similar lines, Mormando confirmed that the fiery preacher condemned the emasculating mother who encouraged effeminacy of dress and manners in her son either to psychologically unman him or in some cases to attract wealthy and influential male suitors for the boy.³⁶

Bernardino did not overlook the rich and powerful and the privileged in his condemnation of sodomy, nor was he above warning the populace of the alleged favoritism towards sodomites by the powerful Medici, said Rocke.³⁷

Finally, Bernardino attacked the ease with which sodomites escaped punishment in both Florence and his own city of Siena and demanded that public officials strictly enforce the laws against sodomy in order to restore social and moral stability to the city.

Given the extraordinary power of the saintly friar to convert the hard-hearted and morally indifferent to repentance and reform we can assume Bernardino was successful in raising the consciousness level of the individual Florentine as to the moral and social dangers of sodomy. However, it took seven long years before Florentine government decided to institute a new program of policing and punishing the crime of sodomy—a program that was directed more at managing and controlling the vice rather than eradicating it.

Michael Rocke on the Office of the Night

In 1432, the Republic of Florence created the Office of the Night (*Ufficiali di notte*), heretofore referred to as “the Office,” to systematically and vigorously police and prosecute males who engaged in sodomy including “consensual” affairs. Rocke reported that this specially convened judiciary commission was endowed with sweeping investigative and policing powers and it enjoyed an unprecedented reign of 70 years during which time it tried over 17,000 cases of sodomy leading to about 3,000 convictions.³⁸ It is the detailed records of these trials, uncovered by Rocke, which

provide such an amazingly intimate look at the practice of sodomy in Renaissance Italy.

According to Rocke, since the draconian penalties of the past against convicted sodomites did not appear to be effective in curbing the vice, the Office decided upon a different strategy, one that was more lenient, especially toward youthful offenders and put more emphasis on social sanctions such as public corporal punishment and the use of public ridicule and ostracism.³⁹ It is obvious, said Rocke, that the Office saw itself as the court of last resort rather than first resort in dealing with convicted sodomites.⁴⁰

Rocke's original research into the history of the Office revealed the manner in which it undertook the task of policing the vice. One of its most prominent features, said Rocke, was the leniency shown to the adolescent partner and the *defacto* acknowledgement by the Office that so-called "consensual" sex with minors often involved a degree of bribery, intimidation, or threat or actual violence by the adult male partner.⁴¹ Also, as Rocke reminded his readers, "Although the courts seldom penalized boys who let men sodomize them, families and the community evidently had their own way of punishing, shaming, and even ostracizing them."⁴²

The primary form of punishment administered by the Office was a monetary one—the payment of fines on a sliding scale based on the age and social status of the offender. Rocke noted that fines were reduced for men who after being arrested or cited by the Office freely confessed their misdeeds, while those who voluntarily turned themselves into the Office, confessed their crimes and named their partners, were awarded immunity from prosecution.⁴³ For the most serious cases there was prison or exile. False accusations were vigorously punished, Rocke said.⁴⁴

As wide as its juridical powers were, however, the Office did not have jurisdiction over clerical sodomites, Rocke stated. In 1436, when the Office attempted to extend its authority over monasteries, Pope Eugenius IV (1431–1447) was quick to publicly reject the magistracy's action as an infringement of ecclesiastical privilege.⁴⁵

After the officials of the Office identified monks, priests, chaplains, vicars and other members of the clergy as pederasts, they turned their names over to the proper ecclesiastical authorities including the Inquisition. However, unlike Venice and Valencia where churchmen were among the conspicuously prosecuted for sodomy, it does not appear that the vice was a prominent feature of the Florentine clergy. Rocke did, however, report on a few of the more sensational cases that were tried by the Church.⁴⁶

Rethinking a Failed Strategy

Whatever the original hopes of the founders of Office of the Night were for the lenient application of the Republic's anti-sodomy laws as a means of controlling spread of the vice, by the late 1450s it was clear that the strategy had backfired. For while it was true that earlier draconian measures

against sodomites including castration and capital punishment did not totally eradicate the vice from the Florentine landscape, it did not necessarily follow that the Office's novel policies of leniency, self-denunciation with guaranteed immunity and a tendency to turn a blind-eye to an ever growing number of adult recidivists, would fare any better.

According to Rocke, by 1458 a full crisis was in the making. As common sense would dictate, the more tolerance the Office exhibited toward sodomy the more the vice increased. Not unexpectedly, the growing network of confirmed sodomites in Florence had taken full advantage of the law to escape punishment and protect and advance their own interests.

The Florentine government demanded that the Office of the Night institute a more vigorous and punitive approach to the punishment of sodomites, said Rocke.⁴⁷ The Officers of the Night countered this order with the argument that such action unfairly discriminated against the poor who made up the bulk of convicted offenders, for, unlike the rich, they could not pay larger fines nor could they escape punishment by going abroad. This conflict of interests, as Rocke noted, reflected the "...considerable differences that often existed between prescriptive norms and practice, between laws against sodomy and their enforcement."⁴⁸ In actuality, these differences were never entirely resolved.

In 1502, the Office of the Night was dissolved and its responsibilities transferred to other offices. The local magistracy continued to handle the every-day garden variety of cases of sodomy using fines and public humiliation as punishment, reported Rocke. More serious and politically explosive sodomy cases such as those involving the use of violence and forcible rape; multiple crimes including murder; cases involving Jews; and cases of sodomy that took place in churches, were turned over to higher criminal courts such as the Watch of Eight, Rocke confirmed.⁴⁹

Frate Girolamo Savonarola Wars Against Sodomy

While this Great Debate was being carried out in the secular realm in Florence, the Dominicans entered the fray in the person of Girolamo Savonarola—another of the great religious protagonists of the Renaissance era whose demand for moral reform sent shock waves throughout Florence, the Papal States and Rome—the seat of the Roman Curia and the papacy.

Savonarola was born at Ferrara on Saint Matthew's day, September 21, 1452, the third son of a noble family who had come from Padua to settle in Ferrara at the invitation of Niccolò III of the great house of Este, a rival to the Medici in their patronage of literature, the arts and science.⁵⁰

William Clark, one of Savonarola's English biographers has noted that from early childhood, Savonarola possessed "a serious, almost sorrowful nature" that continued to characterize his adult life and religious ministry.⁵¹

The young man was in his early 20s when he entered the Dominican Order at Bologna to begin a life of prayer, learning and ascetic practices.

In 1481, the preacher's superior sent him to Florence where it appeared that his strident preaching on the need for repentance and reform offended the ears of the populace most especially the courtiers of the ruling House of Lorenzo de' Medici. Undiscouraged, Savonarola went on to preach the Gospel message throughout Italy centering more and more attention on the Book of Revelation and the coming prophecy of the Great Chastisement to come and rebirth of the Church that was to follow.

He returned to Florence in 1489. Two years later he was appointed prior to the great monastery of San Marco, whereupon, he immediately began his program for the moral reform of the Order by establishing a new Dominican congregation that took on the strict observance of the original Rule of St. Dominic—a life distinguished by severe austerity, prayer and learning.

The new prior did not demand of others what he himself did not observe. His own life was one of abstemious behavior—he undertook great fasts and wore only the coarsest and most patched clothing. In an age when clerical fornication, adultery and concubinage were the rule rather than the exception, “No one ever doubted of the chastity of Savonarola.”⁵² The new prior also established the custom of regularly visiting the cells of his Dominican charges that he might raise their minds and hearts to God. Inspired by the example of Savonarola, the ranks of his small congregation quickly swelled to 238 monks many of whom were drawn from among the most prominent families of the city.

In August 1490, Clark reported, the Frate began to publicly preach at the great cathedral of San Marco. Florence was to be the starting point of his new campaign to reform the Church, the clergy and religious and the laity. This time thousands of Florentines flocked to hear him denounce the immoralities and vanities of the age. A special gallery was erected for young children and youth to more clearly hear Savonarola's message, for the monk had long determined that they held the key to a new Reformation.⁵³

With the death of Lorenzo, “the Magnificent” on April 8, 1492, and the subsequent collapse of Medicean rule and restoration of the Florentine Republic in November 1494, the door was opened to a new era of moral reform modeled along Savonarolian lines and a renewed attack against sodomy both by the Office of the Night and the Watch of Eight.⁵⁴

The Reform of the *Fanciulli*

One of the most interesting aspects of Savonarola's program for the eradication of sodomy, as reported by Locke, was that involving the conversion and rehabilitation of the *fanciulli*, the delinquent and often violent and licentious adolescent boys of Florence, many of who regularly offered their sexual services as passive partners to the older sodomites of the

city.⁵⁵ By cutting off the “supply,” the Florentine preacher reasoned, one could diminish if not eliminate the “demand.”

Clark reported that following a lengthy period of self-imposed silence that began in October 1495, Savonarola emerged from his monastery in February 1496, to proclaim his new anti-sodomy program directed at the re-education and religious formation of Florentine boys and youth.⁵⁶ For the period it was in effect it met with extraordinary success. According to Rocke, not only did he persuade many of the young men to turn away from a life of sexual promiscuity and violence in favor of a life of good works and pious devotion, but he also motivated them to police and aggressively reproach those who continued to practice the vice.⁵⁷

Perhaps Rocke’s most startling and significant revelation concerning Savonarola’s reform program for boys was the fact that as the available pool of young passive partners began to dry up, the city’s sodomites were forced to turn to older boys and adult men for sexual favors.⁵⁸ Rocke’s examination of the documents of the Office of the Night revealed that there was a rise in the normal mean age of passive partners from 16 to 18 years old.

Rocke himself did not speculate on the implications of this historic temporary transition, from classic pederasty to more adult peer homosexual relations in late 15th century Florence.

However, I believe that it is not too far afield to draw at least a partial causal relationship between the rise of child protection laws including the criminalization of pederasty, and the rise of a full blown male adult homosexual subculture in Italy and throughout Europe in the late 1700s.

In the years immediately following the death of Frate Savonarola, whose controversial foreign politics and intrigues combined with his public condemnation of papal court immorality led to his excommunication by Pope Alexander VI (1492–1503) in 1497 and his arrest, torture and execution at the stake one year later, the tumultuous political see-sawing of anti-sodomy legislation in Florence continued unabated well into the 17th century.⁵⁹

From Renaissance Florence we now transport the reader to Renaissance Venice.

Clerical Sodomy in Renaissance Venice

In Guido Ruggiero’s *The Boundaries of Eros—Sex Crime and Sexuality in Renaissance Venice*, written ten years before Rocke’s classic study on sodomy in Florence, we find that by the 1400s, sodomy, once a minor blip on the Venetian moral landscape had grown into a major problem for the Republic, infecting all classes of society including the nobility and the clergy.⁶⁰

Although one finds many similarities between the two city-states of Florence and Venice with regard to the policing of the vice, there are some unique aspects of the Venetian approach that warrant special attention,

most especially the struggle for jurisdiction over offending clerics who have committed capital crimes including sodomy.

Under Venetian law, sodomy was defined as any sexual act between two males including group (not individual) masturbation, external interfemoral stimulation between the legs of a passive partner, and anal penetration.⁶¹ As in Florence, the nature of most sodomy cases was decidedly pederastic.

Ruggiero reported that the culpable partner in sodomy cases was generally the male adult. His passive adolescent partner was merely a submissive agent.⁶² Physicians were required to report to the public authorities all cases involving the rupture of the anal orifice of a minor boy due to an act of sodomy, said Ruggiero, and death at the stake was almost a virtual certainty for men convicted of the homosexual rape of a youth.⁶³

Despite the severe penalties attached to sodomy convictions, however, Venice had a lively homosexual network similar to that of Florence, that was part of the larger underground network of illicit activities in the city, but did not constitute a separate homosexual subculture.⁶⁴ Ruggiero reported that there were certain locations in the city that were notorious for same-sex male assignations liaisons.⁶⁵ He also revealed that it was a common practice in sodomite circles, to feminize male names, for example, changing Rolandino to Rolandina.⁶⁶

As outlined by Ruggiero, the principal unit of judiciary power in Venice was the powerful Dieci or Council of Ten, the membership of which was drawn from the city's wealthiest patrician families. The Ten delivered justice. More importantly, it delivered *equal* justice, which meant that it was not above sentencing nobles to death for capital crimes including sodomy.⁶⁷

Unlike Florence, sodomy was always viewed by the Venetian ruling class as a "seriously willed crime," claimed Ruggiero.⁶⁸ He reported that although the city had its own Office of the Night that was charged with policing public morals including the prosecution of sodomites, the Ten assumed jurisdiction in particularly grave cases including incidents of sodomy on Venetian ships; incidents of sodomy that occurred in churches; and cases involving Jews and Christians, or members of the Venetian aristocracy, or high ranking churchmen.⁶⁹

One such case cited by Ruggiero involved a dual crime of sodomy and murder committed on sacred ground. A non-noble son of a city official was accused of the murder of a nobleman named Morosini at the monastery of San Zaccaria. The youth admitted the killing, but said he acted only in self-defense in an attempt to protect his virtue. Since the youth held to his story even under torture, the Ten released him despite pressures from the noble's family to sentence him to death.⁷⁰

The issue of clerical sodomy had long been a vexing one for the Council of Ten. According to Ruggiero, the Ten along with other Venetian law enforcement agencies believed that the Church was "too lenient" in its

treatment of convicted clerical sodomites and that it had a tendency “to protect its own in such matters.”⁷¹ The key question still being asked today was, “Is the cleric above the secular law in the commission of a crime involving a minor?” It appeared to the Ten that while laymen including noblemen convicted of sodomy, received harsh punishment, clerics, even in cases that involved minors, often got away without punishment by Church officials.⁷² Under these circumstances, said Ruggiero, the Ten appealed to the pope for help and received it.⁷³

Sensitive to the continuous charge that the Church was soft in its dealing with clerical sodomites Ruggiero noted that the pope also ordered all clerics to wear clerical attire (robes) and to be registered with the local bishop “in order to be properly distinguished from non-clerics seeking special status to avoid secular punishment.”⁷⁴ And, although death by burning was ruled as unsuitable for a man of the cloth, more stringent penalties were instituted for clerics found guilty of the crime of sodomy including the lifetime confinement of such clerics on a diet of bread and water, Ruggiero pointed out.⁷⁵

Throughout the other kingdoms of Europe, the legal secular standards for the punishment of the crime of sodomy by the Church and State remained essentially the same as that of the great city-states of Florence and Venice throughout the Renaissance period.

Sodomy in Other Renaissance Cultures

In Spain, the prosecution of sodomites was the joint-task of both the Inquisition and the State. Penalties for laymen ranged from corporal punishment and exile to burning at the stake. Clerical sodomites were usually punished by defrocking and in some cases handed over to the secular authorities for execution after the confession and absolution of their sins.

Feminist apologist Professor Mary Elizabeth Perry in her essay “‘The Nefarious Sin’ in Early Modern Seville,” reported that in late medieval Spain, where “crimes against nature” were closely linked to “religious deviancy,” death by fire was reserved for apostates, heretics and sodomites.⁷⁶

Perry stated that since Seville was located in the Kingdom of Aragon, the Inquisition under the direction of the Jesuit Order retained jurisdiction over sodomy cases, whereas in Castile, the crime was a matter for the secular authorities.⁷⁷

Most of the cases that came before the Inquisition, Perry explained, involved the already familiar pederastic pattern of homosexual relations in late medieval Europe, that is, the sexual servicing of older men by young boys in their mid to late teens.⁷⁸ In cases involving minors under the age of 17, the Jesuits, who were more interested in the salvation of souls than in the infliction of punitive measures, generally argued for leniency and the rehabilitation of youthful offenders, Perry noted.⁷⁹ The Jesuits also main-

tained a prison ministry for adult sodomites who were held in separate cells in the Royal Prison in Seville.⁸⁰

Perry claimed that in Seville, a center of Catholic piety with a very large number of churches and monasteries, the vice of sodomy was practiced by a significant number of religious and the secular clergy.⁸¹

In some clerical cases, the priest or religious was charged with the solicitation of youth for sexual purposes in the confessional, she reported. Penalties for this dual offense of sacrilege and sodomy ranged from reclusion to a monastery where the convicted cleric was prohibited from hearing confessions and disciplined by his bishop or religious superior, to execution by burning. The latter punishment was usually reserved for notorious clerical offenders or cases involving the sexual abuse of young children, said Perry.⁸²

One such notorious case cited by Perry involved a religious by the name of Pascual Jaime, who served as chaplain to the Duke of Alcada.⁸³ Caught in a compromising position with one of his dolled-up street urchins who were always in his company, Jaime admitted his life-long pederast passions to the Inquisition. He was convicted, defrocked, handed over to the secular authorities by his archbishop and publicly burned at the stake in front of the archbishop's palace.⁸⁴ Later, his young accomplice, Francisco Legasteca, who had been awaiting trial in Royal Prison, was also found guilty of sodomy and despite his young age, was also consigned to the flames as a warning to others who had been part of Jaime's pederast network, Perry noted.⁸⁵

Sodomy in Renaissance England

In comparison with its European counterparts, the Renaissance came relatively late to England—starting in the late 1400s and ebbed in the mid-1600s. It was a period of English history when religion was intimately tied to politics and the crime of sodomy viewed as a treasonable act by the Crown.

As documented by Alan Bray, author of *Homosexuality in Renaissance England*, in both Elizabethan and Jacobean England, the Protestant Reformers propagated the view that the vice of sodomy was a foreign import—introduced to the isle by the Lombards and Papists—more specifically, the Jesuit Order.⁸⁶

In popular literature of the period, the papacy itself was portrayed as a “second Sodom” and a “cistern full of sodomy,” and the Jesuits as Rome's Antichrist shock troops and the natural enemies of the State.⁸⁷

From their pulpits, Protestant ministers condemned priestly celibacy as a cause of sexual deviancy in religious life, while upholding marriage for the clergy as a natural remedy for concupiscence and a “bulwark against sexual debauchery.”⁸⁸ Scriptural references to God's destruction of Sodom and Gomorrah as a punishment for sodomy provided another popular theme

for their sermons as was the connection of sodomy to heresy and witchcraft and sorcery.⁸⁹

English Catholics in turn were wont to blame the “unspeakable” vice on the influx of Protestants from the Continent.⁹⁰ Historian Cynthia B. Herrup recalled that the well known English Benedictine monk Father Augustine Baker in the late 1500s, charged that sodomy was “the greatest corruption in our land” and he warned the youth of Oxford and Cambridge to be alert to possible homosexual solicitation.⁹¹ A warning, not without some basis in fact, for in 1541 Reverend Nicholas Udall, the headmaster of Eton, was prosecuted by the Privy Council for alleged sexual transgressions including buggery.⁹²

A Portrait of an English “Bugger”

Like his Continental counterpart, the English Renaissance man did not conceive of the sodomite or bugger, as he was popularly called, as a man with a different and distinct nature, but rather the general product of a lifetime of material luxury and sexual excesses of all kinds. The portrayal of sodomy as a vice to which the English gentry, more specifically, the London gentry, were addicted, was a common theme in Elizabethan writings and the theater, whereas common folk were portrayed as having more normal sexual desires, said Bray.⁹³ In actuality, sodomy appeared to have permeated all levels of English society, the fact that it was a felony punishable by hanging until death, notwithstanding.

In early Renaissance England, the two primary factors said to contribute to the spread of the vice were the historical pattern of late marriage and the social reality of crowded housing that forced non-family members, especially unmarried servants and apprentices, to share the same bed. Also, at a time when blood-lines and inheritance laws were matters of grave political and social importance, the natural consequence of producing bastard sons from unions with female prostitutes or female servants could be eliminated altogether by taking one’s pleasures with adolescent boys from the lower classes. The sexual libertine, obviously, did not need any excuse.

As in Renaissance Florence and Venice, with the exception of mutual sex play between adolescent partners or groups of boys, sodomy was generally defined in pederastic terms, that is, as same-sex relations involving an active male adult and a passive adolescent boy drawn from the poorer working class.

Sometimes, the dominant partner was a married man and father from the upper classes who managed to live out a secret or discreet life as a lover of boys,” but as Bray noted, in any case neither party was under pressure to define themselves solely by their sexual acts.”⁹⁴

According to Bray, while there is historical evidence that some of these pederastic relationships involved mutual affection and friendship, more often than not, the elements of material and financial enticements played

the decisive role in the relationship. Also, he added, the element of coercion, actual or potential, can be said to be a factor especially in those sexual liaisons involving employers and their young apprentices; teachers and their underage pupils; or masters and their male servants or pages.

All classes of English society had access to the services of boy prostitutes housed in tavern brothels that catered to clientele seeking same-sex relations, said Bray.⁹⁵

Anti-Sodomy Laws Not Enforced

Although the police records and court proceedings for sodomy trials during the Renaissance period in England are no where as complete and detailed as those of their Italian counterparts, they do provide some information on the extent to which the vice was prosecuted and on the existence and operations of various urban networks or circles of sodomites.

From the surviving official documents and other historical data, it appears that up until the mid-1650s, law enforcement officials in major urban centers like London and in rural areas did not view sodomy as a special type of sexual offense that demanded exclusive attention or vigorous prosecution. Renaissance England did not have an equivalent to the Office of the Night nor was the Inquisition ever formally established as a major juridical force in England as it was on the Continent.

Sodomy cases that made it to the English courts, said Bray, generally involved violence against minors including homosexual rape; notorious incidents involving a grave breach of the social order; and those involving "malicious intent," that is, where the charge of sodomy was leveled against a prominent personage as a means of destroying his reputation and influence. But even in these cases, the successful prosecution of sodomites was uncommon.

To understand the apparent discrepancy between the popular sentiments of the day that viewed sodomy as a grave offense against God and the Crown, and the general lack of enforcement of anti-sodomy statutes, it is necessary to briefly examine the language as well as the legislative intent of England's early anti-sodomy statutes.

The Buggery Act, as it was known, was drafted and promulgated by Thomas Cromwell, Henry VIII's Lord Chancellor and an important architect of the English Reformation in 1533, two years before England's formal schism with Rome. Although the law, no doubt, accurately reflected the strong popular sentiments against the vice, the primary motivation for its passage was political not moral. Its aim was not so much the suppression of sodomy as it was the removal of the Catholic Church's jurisdiction in the matter. For in addition to making sodomy a felony punishable by death, the statute permitted the Crown to seize the property and lands of convicted sodomites including members of the clergy, thus providing still another

excuse for Henry VIII's wholesale looting of the great monastic houses of England.

It is one of those fascinating footnotes of history that in July of 1540 when the disgraced Cromwell made his way to the scaffold (he made a public confession of faith in the Catholic Church immediately before his execution), he was accompanied to the place of execution by Walter, the 1st Lord of Hungerford, who was condemned to death for committing sodomy with his manservants as well as harboring an alleged enemy of the Crown.⁹⁶

Over the next 100 years, the provisions of the 1533 law would undergo some modifications. For example, in 1548, King Edward VI approved an amendment to the law that excluded the confiscation of a convicted felon's property by the Crown. The law was repealed for a short period by Edward's successor, the Catholic Queen Mary I as part of a general overhaul of the Protestant legislation she had inherited from Edward. However, Mary's reign proved short. When Queen Elizabeth I ascended the English throne in 1563, she re-instituted her father's anti-sodomy law in its original form.⁹⁷

According to Herrup, throughout the Elizabethan and Jacobean periods, the language of anti-sodomy legislation was expressed in ecclesiastical rather than common law terms. The definition of sodomy included not only "carnal knowledge between two men," but also bestiality and unnatural (anal) coitus between a man and a woman.⁹⁸ An important feature of English law was that penetration alone determined the felony.⁹⁹

This singular requirement necessary for conviction in sodomy cases was difficult, if not impossible, for non-participants to prove. Also, most same-sex affairs involved an adult and a minor from the lower class, whose testimony like that of a women, was generally held to be unreliable. The issue of class distinction also carried over to cases involving two adult males since these usually involved a man from the aristocracy and a lower class subordinate in his employ. Further, by bringing the case to the attention of the courts, the accuser automatically implicated himself in a felonious act punishable by death, Herrup pointed out. And, when all else failed, there was always bribery and the intimidation of witnesses.¹⁰⁰

Although many confirmed sodomites, from all classes, may have eluded the scaffold or gallows on legal technicalities, it does not follow that they escaped punishment altogether. The public humiliation and ostracism of known sodomites including their confinement in the stocks were painful enough reminders of the horror with which the general populace viewed acts of buggery.

It is interesting to note that a common, though not necessarily untruthful ploy used by the defense in buggery cases, especially those involving the aristocracy, was the claim that the defendant was in an intoxicated state when the alleged act occurred, thus, he could not be held culpable for his actions.¹⁰¹

Three examples of how all the multi-faceted contingencies of the law against sodomy actually played themselves out in Renaissance England can be found in the Christopher Marlowe murder trial of the late Elizabethan period; the Castlehaven Affair of the post-Jacobean period; and the Molly House trials of the early 18th century. Each case is unique in its own right.

Sodomy, Spying, Murder and Mayhem Catholic and Protestant Intriguing in Renaissance England

The Reckoning by Charles Nicholl is a masterful re-creation and re-examination of the circumstances and events leading up to the trial of Ingram Frizer for the murder of the famous Elizabethan playwright Christopher Marlowe on May 30, 1593—a murder in which “lewd” and “unnatural passions” were rumored to have played a part.¹⁰²

In fact, the murder probably had little if anything to do with Marlowe’s alleged homosexual proclivities, and everything to do with his secret life as a spy and intriguer in the service of the Crown under the direction of the brilliant spy master (later Sir) Francis Walsingham, a Renaissance version of a modern James Bond.

Marlowe was recruited into the world of smoke and mirrors in the mid-1580s while studying for holy orders at Corpus Christi College, one of the ancient colleges of the University of Cambridge. He continued his espionage career long after he had forsaken the Anglican Church for a successful career in London as a playwright and dramatist.

As reported by Nicholl, Marlowe posed as a defector to the Catholic cause in support of Mary Stuart, Queen of Scots against her cousin Queen Elizabeth I. He was said to have played a role in the ill-fated Babington Plot of 1586 to kill the Queen and place Mary on the English throne.¹⁰³

Earlier, while still at Cambridge, Marlowe was given an assignment to penetrate influential Catholic circles across the channel in Rheims, home of the English College that trained Catholic seminarians, priests and missionaries (and spies, recruiters and infiltrators) for their eventual return to England and the nation’s conversion back to the One True Faith. It remains unclear if he ever actually carried out the mission.¹⁰⁴ In any case, it is these events, rather than Marlowe’s rumored homosexual affairs, that drew my particular attention when reading *The Reckoning* for reasons that will soon be made clear.

On May 18, 1593, twelve days before his death, Nicholl said that Marlowe was called before the Privy Council to answer charges that he was a blasphemer and a practicing homosexual. Information concerning the playwright’s anti-religious and hostile views toward Scripture had already been obtained (under torture) from Marlowe’s former roommate, Thomas Kyd.¹⁰⁵

Another witness against Marlowe, said Nicholl, was a man of the cloth, one Reverend Richard Baines who said that he had heard Marlowe blas-

pHEME the Lord by saying that, "St John the Evangelist was bedfellow to Christ, and used him as the sinners of Sodoma."¹⁰⁶ Baines urged that "the mouth of so dangerous a member should be stopped."¹⁰⁷ This latter remark was certainly a strange one for a clergyman to utter, but then the Reverend Baines was not your ordinary run of the mill minister. He was, like Marlowe, a long-time spy and intriguer for the Crown, with a most unusual background as an infiltrator and spy against the Catholic Church and would-be traitors to the Crown.

Treachery in the English Seminary

The young Baines was one of Walsingham's earliest recruits at Cambridge. The ambitious and enterprising lad began his studies at Christ's College, but on cue from his controllers later transferred to Caius College in Trinity Street that was home to a large contingent of Catholics. Here he became known, in espionage parlance, as a "sleeper."

In 1578, Baines was "activated" and sent to Rheims where he enrolled as a seminary student at the English College where Walsingham had already established an extensive spy network.

As related by Nicholl, the spymaster's agents gathered military and political intelligence on the French government and English émigrés in Paris as well as the Catholic religious and lay leaders of the College. They also attempted to intercept communications between the College and the Vatican, as well as provide the Crown's secret service with advance warning of priests entering England, said Nicholl.¹⁰⁸ Within the College itself, the English agents were instructed to create maximum friction and dissatisfaction among the seminarians and between the seminarians and their superiors, reported Nicholl.¹⁰⁹

Life at the College was very austere. It revolved solely around study and prayer. Its seminarians, drawn from England and the Continent, were instantly recognizable by their traditional black gowns and tricorne hats. There was a great *esprit de corps* among these young soldiers of Christ, many of whom were willing to risk torture and death should they be captured on English soil.

Then, of course, there were men like Baines who were equally dedicated to the cause of the Crown. From what we know of his four years at the College, he spent every waking moment plotting against the Catholic Church and her ministers, especially the College's president Dr. (later Cardinal) William Allen, while outwardly attending or saying Mass and professing his dedication and love for Christ and His Church.

As reported by Nicholl, Baines was raised to the sub-deaconate and deaconate in March and May of 1581 and was ordained a Catholic priest on September 1581.¹¹⁰ He continued his efforts to insinuate himself deeper into the inner circles of senior officials to discover their secret plans and

projects and to spread discontent and rebellion against authority among the young seminarians; deeds for which Walsingham was said to pay well.¹¹¹

Some of the techniques cited by Nicholl that Baines used to spread dissension among the young men at the seminary included the use of “licentious” talk to stimulate carnal passions; breeding contempt and resentment for the strict discipline and rules of the College and against those superiors who enforced the rules; and the urging of hatred of things holy including sacred doctrine.¹¹²

Eventually Baines’ cover was blown, but the College Council did not immediately act upon the revelation until he approached Allen about returning to England as a missionary in May 1582. After his unmasking, said Nicholl, Baines was held at the local jail for almost a year and then transferred back to the College where he made a signed confession in which he stated he had conceived of a plan to kill Allen, indeed the whole College if he could, by poisoning the seminary’s water system.¹¹³

After a time, Allen permitted him to return to England where he continued in Walsingham’s service as a man of property and prominent Protestant minister in Lincolnshire, reported Nicholl.¹¹⁴

Baines, as noted earlier, was certainly not alone in his treachery.

Another traitor at the College cited by Nicholl was John Nicols, a seminarian from Rome who deserted to the English government.

There was also the case of Gilbert Gifford who enrolled at the College at Rheims in 1577 when he was 16 years old. Although he was thought to be a Catholic youth of exceptional merit, somewhere along the line the English managed to “turn” him also.

Nicholl, confirmed that Gifford had two primary targets. One was his cousin Dr. William Gifford, a Professor of Theology, over whom it is said his cousin had a sinister hold. The second was a young man by the name of John Savage whom Gifford persuaded to pledge a solemn oath to kill Queen Elizabeth.¹¹⁵ Savage later became one of the conspirators in the Babington Plot that was secretly micro-managed by Walsingham.

Gifford himself returned to England in December of 1585 by which time Walsingham was ready to move against the plotters and successfully rid the Queen of her rival, Mary Queen of Scots. Gifford, who was born into a poor family, soon became a wealthy man—no doubt a reward for his outstanding services to his spymaster and the Crown.¹¹⁶

Naturally, the English College at Rheims was not the only Catholic institution infiltrated by English spies working for the Crown.

Nicholl cited the case of Salomon Aldred, a “turned” Catholic and tailor by trade, who infiltrated the English College seminary at Rome and later became a spy for Walsingham in France. Aldred was described in a somewhat contemptuous manner by his controller thusly: “He is one in show simple, but better acquainted with Romish practices against England

than any. ...He is unnatural, and of little honesty, yet he is very worth the winning.”¹¹⁷

Another young Catholic who spied at the seminary for the Crown was Charles Sledd who specialized in producing anti-Catholic caricatures of prominent figures like Allen.¹¹⁸

Of all these Renaissance figures from the “secret theater” of espionage, it is Richard Baines who remains the most intriguing.¹¹⁹

Baines never “turned.” He was never a “defector” from the Faith. He had no vocation, no calling to the priesthood that could be said to have “soured.” He was, in fact, never even a Catholic! He simply entered the seminary and got himself ordained a Catholic priest for the *sole purpose* of spying on the Church.

The Baines case is very important to this study because it demonstrates in a concrete way that the infiltration of the Catholic priesthood as an *agent provocator* is not merely a figment of a “deranged” and “conspiratorial” imagination. It actually happened! It happened in 16th century Renaissance England. And it would happen again, more than 300 years later as part of Stalin’s campaign to infiltrate and undermine the Catholic Church in England and throughout Europe and the United States.¹²⁰

“A House in Gross Disorder” The Trial of the Earl of Castlehaven

In her exquisitely crafted book, *A House in Gross Disorder*, Cynthia Herrup presents a detailed history and analysis of this late Renaissance tragedy that reads like a modern Gothic novel.

In 1631, Mervin Touchet, the 2nd Earl and 12th Baron of Castlehaven was tried, convicted and executed along with two of his accomplices for sundry sexual crimes that included voyeurism, rape, incest, group sex, adultery and sodomy. The original charges against the Earl that included rape and sodomy had been brought by his eldest son and heir, James (Lord Audley).

As Herrup related, during the trial, Lord Audley testified that his wife was pressured into having sexual relations with his father’s manservants including Henry Skipwith (while the Earl occasionally looked on) and that he (James) feared the loss of his inheritance to Skipwith, a “favorite” of his sodomite father.¹²¹ Skipwith was also accused of being sexually involved with Lord Audley’s stepmother, wrote Herrup.¹²²

In an unusual judicial ruling, the Court permitted the Earl’s (second) wife, Anne, to give incriminating evidence against her own husband and his cohorts. Herrup reported that the Countess testified that she was restrained by the Earl while he watched her page, Giles Broadway, rape her. She also admitted having sexual relations with her son-in-law, John Anktil, and confirmed that her husband regularly sodomized his manservants and other household attendants including his footman.¹²³

Other testimony indicated that the Earl, the father of six children by his first wife, played both the active and passive role with his manservants and was obsessed with and dominated by them, a shocking and dangerous reversal of class norms.¹²⁴ Clearly, there were a number of overriding issues involving the undermining of an entire social structure and the violation of the honor of the ruling class that went beyond his indictment for sodomy.

Unfortunately for the Earl of Castlehaven, his total amorality was not the only factor weighing in against his acquittal. Although he held membership in the Church of England (witnesses charged he was an atheist), his brother was a Catholic and both had ties to Ireland at a time when the Irish were still battling the English. These were the seeds of treason. Also, as Herrup noted, unlike his father, James I and his libertine Jacobean court, the current sovereign of the House of Stuart, Charles I, was a man of strict and conventional morals in both his private and public life. The idea that a member of the aristocracy would abet in the rape of his own wife by his own manservants had sent shock waves through Whitehall.

Still, it was possible that Mervin might have been able to escape with his life had he shown any sign of repentance. He did not. He continued to declare he was innocent of the charges against him, said Herrup.¹²⁵

The actual trial lasted only one day. On April 25, 1631, the judge and jury made up of 27 peers including friends of the Countess rendered their verdict—guilty.¹²⁶ Knowing the king was against the Earl of Castlehaven had made that a foregone conclusion. However, it was widely believed that Charles would commute the death sentence especially as Lord Audley asked for mercy for his father and the distinguished Touchet family lineage went back to antiquity. But the king did not.

The Earl was beheaded on Tower Hill and two of his minions, Broadway and Florence Fitzpatrick (who had been promised immunity) were hanged at Tyburn three months later.¹²⁷

Had the Castlehaven scandal been simply a case of a master bugging his servant, it probably never would have come to trial. However, as Herrup concluded, it was the grave social and political implications of the Earl's acts, rather than the acts themselves, that made his downfall inevitable—an important observation that is applicable to the debate over homosexuality in our own times.

The “Molly House” Trials

Our third and final example of the application of English anti-sodomy laws takes us to the end of the English Renaissance period. Here we return to the writings of Alan Bray.

In the spring of 1726, acting under pressure from the Societies for Reformation of Manners, a lay committee for the monitoring of public morals, the London police conducted a sting operation against the house of

Margaret Clap in Field Lane, off Holborn, and other “molly houses” located in taverns and private homes north of the Thames.¹²⁸ As far as the Societies were concerned the action was long overdue, reported Bray. Earlier police raids against these sodomite haunts conducted in 1699 and 1707 had apparently not been effective in halting the proliferation of the gatherings of all-male debauchees that had been a part of the London social scene for more than 100 years.¹²⁹

Molly is the familiar pet form or diminutive of the female name Mary. Originally, “molly” was slang for a female prostitute, but later the term came to be identified with same-sex devotees who exhibited exaggerated effeminate traits and mannerisms.¹³⁰

Although, some writers contend that mollies were drawn from all the social classes, including the aristocracy, it is more probable that the lower and lower-middle classes predominated at these establishments.¹³¹

The molly house was, in fact, a male homosexual brothel. According to Bray, by the early 1700s, it had become a society within a society—complete with its own jargon, designated cruising areas, customs and rules.¹³² Here men gathered to drink, sing, dance, flirt, gossip, arrange assignations and engage in sex with each other or with young male prostitutes hired by the proprietors.

The hallmark of a molly was his extravagance in effeminacy and transvestism, claimed Bray.¹³³ There was a secret set of signals by which mollies could identify one another. One molly house described by Bray featured a room called “the chapel” where men played husband and wife as if it were their “wedding night.”¹³⁴ Male and female roles were interchangeable.

At the molly house, Renaissance men with same-sex desires let down their hair, figuratively and literally. They wore make-up and adorned themselves in female clothing or costumes all the while assuming female voices and airs and prancing about with a mincing gait and other caricaturized mannerisms of the feminine gender. In other words, mollies were what we call today, “flaming queens.”

As Randolph Trumbach noted in his essay “The Birth of the Queen: sodomy and the Emergence of Gender equality in Modern Culture 1660–1750,” to effect the feminine identity associated with the passive or receptive role, the molly was required to adapt artificial help in terms of clothing, mannerisms and feminine names.¹³⁵ On the other hand, if the molly was taking the active role, such adaptations were unnecessary.

Whether one chooses to identify the mollies, as “homosexual transvestites” or “cross-dressing homosexuals,” one thing is clear—they were ultimately organized for the sole purpose of procuring male same-sex partners. As Bray suggested, no one ever entered a molly house ignorant of the type of trade it provided or the nature of and penalties attached to the homosexual acts committed therein.¹³⁶

One unusual aspect of London's molly house was that it served as a homosexual enclave for adult sodomites who engaged in sex with each other as well as young boys. True, there were some English rakes who equated radical politics with radical sex and who sought out the sexual diversions and irreverent atmosphere of the molly house offered along with houses of female prostitution. However, it appears that most of the patrons of the molly houses were adult men who were exclusively drawn to other adult men or boys for sexual gratification. The "he-whore" had no interest in women, remarked Trumbach.¹³⁷ In this sense then, there were some mollies in 18th century England whose behaviors and sexual preference were characteristic of the modern effeminate homosexual.

The fact that sodomites were having sexual relations, both active and passive, with other adult males at the molly houses did produce some interesting legal implications including the possibility of blackmail and its attendant dangers of public exposure, scandal and possible suicide, suggested Trumbach.¹³⁸ Homosexual acts with young boys whose testimony in court could easily be dismissed were one thing. Homosexual acts with other adult males was quite a different matter. These men were playing a dangerous game and they knew it.

Under English law, it was homosexual acts leading to penetration and ejaculation that lead to convictions for sodomy and the gallows.¹³⁹

The sensational Clap trial led to the conviction and hanging of three men in May 1726.¹⁴⁰ Additional trials followed in July, but these appeared to have attracted less public attention, the novelty of the molly perhaps having been worn a bit thin. By the mid-1700s, most of the molly houses were discovered and closed down. But the concept of a "molly" as an effeminate sodomite and a prototype of a male homosexual continued to linger on in English society for decades, indeed well into modern times.

Sodomy Charges Against Three Renaissance Popes

Before leaving the Renaissance period, I should like to touch upon the delicate issue of the three Renaissance popes to whom the label of sodomite has been affixed by various writers and historians and whose names appear on various "queer" lists as homosexuals. They are Pope Paul II, Pope Sixtus IV and most importantly, Pope Julius III.

With regard to the charges against the first two of these popes, Paul II and Sixtus IV the historical evidence against them is virtually non-existent.

Pietro Barbo, the future Pope Paul II was born in Venice in 1417 to Niccolo Barbo and Polixena Condulmer, the sister of Pope Eugene IV (1431-1447). After studying for a career in business, the pope's nephew changed his mind and entered the priesthood where he quickly advanced from Archdeacon of Bologna to cardinal deacon in 1440. Barbo was elected pope in 1464 largely as a reaction against the policies of his predecessor, Pope Pius II. Known personally for both his generosity to the poor and his

love of display and gala festivals, the imposing Paul II did not hesitate to use his office to prosecute heretics in France and Germany and to attempt to restore order in the Papal States.¹⁴¹

With regard to matters of faith and morals, the pope demonstrated a great concern regarding the growing influence of the half-pagan and materialistic side of the Humanist Movement in various Church dicasteries. In 1466, he abolished the College of Abbreviators that was charged with the abridging of papal decrees and edicts before they went to the copyists. He also moved to suppress the Roman Academy on the grounds of gross immorality on the part of some of its members. Naturally these actions ignited a strong negative reaction from those intellectuals and prominent public figures who stood to lose their profitable stipends and the many privileges associated with the office.¹⁴²

Among those so affected was the well-known Humanist writer and archivist Bartolomeo Sacchi, known as Platina, who enjoyed membership in both the College of Abbreviators and the Roman Academy.¹⁴³

Platina got his revenge against Paul II five years after the pope's death in a calumnious biography in which he charges his archenemy with being a sodomite and a lover of young boys. In fact, Paul II had a reputation for sternness in his private conduct and we know he used his office to attack immorality, even within the Curia itself. Given Platina's well-known grievances against the pope, and since there appears to be no collaborative testimony to support the charges of gross immorality, this writer is inclined to side in favor of Pope Paul II and against Platina.

The second pope to be charged with sodomy was Pope Sixtus IV, a radically different personality than his predecessor Paul II to whom he owed his ecclesiastical good fortune.

Francesco della Rovere, the future Pope Sixtus IV was born in humble surroundings near Abisola on July 21, 1414. After entering the Franciscan Order, he gained eminence as an outstanding student of philosophy and theology at the University of Pavia and later rose to the office of procurator. In 1467 Pope Paul II created him Cardinal of S. Pietro in Vincoli. Four years later, with the death of Paul II, della Rovere himself ascended the Chair of Peter.

Unfortunately for the Church and for the new pope, Sixtus IV's energies were immediately consumed in a series of pressing political struggles both within and without the Papal States. Also, his penchant for nepotism entangled the pontiff in some unsavory Italian political intrigues including the disastrous Pazzi Conspiracy headed by the pope's nephew, Cardinal Raffaele Sansone Riario, that was designed to bring about the overthrow of the Medici and bring Florence under the rule of the House of Riarii.¹⁴⁴

Although Sixtus IV is remembered in his history as a political rather than religious leader, his pontificate was not altogether marked by secular interests. He vigorously attacked the heretical doctrine of the Waldenses

and was a well-known patron of arts and letters. Unlike Pope Paul II, his attitude toward the Renaissance was decidedly positive and he was credited with being the second founder of the Vatican Library. Not without a touch of irony, Sixtus IV turned over the management of the library to none other than Platina who held the office until his death in 1481.

As to his private life and personal morals Sixtus IV was held to be blameless.

So where did the charges of sodomy against him originate? With a political enemy and a life-long conspirator against the Papal government by the name of Stefano Infessura.¹⁴⁵

Born at Rome circa 1435, Infessura was a lawyer by profession and served for many years as the secretary to the Roman Senate. He was notorious for his anti-papal sentiments and political intrigues including a conspiracy against Pope Nicholas V. Indeed his life's work was dedicated to the destruction of the Papal States and the transformation of Rome into a republic.

In 1494, Infessura wrote a scurrilous attack on the papacy in the form of a chronicle titled, *Diarium urbis Romae* (Diario della Citta di Roma 1294–1494). The work, later widely used by Protestants against the Church, contained all manner of gossip and rumors of Roman society including a host of calumnies against the morals of the Papal Court, which during the Renaissance period was certainly not always of the highest caliber. But Infessura did not stop there. Where calumnies against certain enemies were wanting, he created them, as were the charges of incestuous pederasty and sodomy made against Pope Sixtus IV.

As evidence in support of these charges, Infessura cited the pope's appointment of his two favorite nephews, Pietro Riario, a Franciscan, and Giuliano della Rovere (the future Pope Julius II) to the cardinalate. He then went on to claim that the young men became their uncle's lovers.

Infessura's charges of nepotism against Sixtus IV were true. His nephews Pietro and Giuliano received their red hats on December 16, 1471. Raffaele Sansone Riario, not quite 17 years old, received his red hat on December 10, 1477 along with two other relatives, Cristoforo della Rovere and Girolamo Basso della Rovere.¹⁴⁶ Their main qualification for the office was that they were family. In these turbulent times, a pope needed to surround himself with men he could trust and this need generally translated itself into papal appointments of family members.

Of Cardinal Pietro Riario (1445–1474) we know little except for the fact that he lived the life of a Renaissance prince and became a generous patron of the arts and scholarship. He is remembered for the building of the Cancelleria Palace allegedly financed from the winnings of one night of dice play with the nephew of Pope Innocent VIII. In his personal conduct, the unanimous verdict of history was that he lived an immoral life but no rumors of homosexuality were attached to his love affairs.

Cardinal Giuliano della Rovere, proved more worthy of his office. A soldier at heart, he undertook many diplomatic and military tasks for Pope Innocent VIII (1484–1492) over whom he held considerable influence. Under the Borgia pope Alexander VI (1492–1503) he did not fare as well, but nevertheless his ecclesiastical star continued to rise. With the sudden death of Pope Pius III on October 18, 1503, after only 26 days in office, Giuliano's moment had arrived. Within hours of the October 31, 1503 papal conclave he was elected pope and took the name Julius II.

Under his ten-year reign the Papal States were made secure from internal struggles and foreign interventions and Italy delivered from its subjection to France. Interestingly, unlike his uncle, Pope Sixtus IV, he was free from nepotism.¹⁴⁷ He heard Mass almost daily, often celebrating it himself. In 1512, he convoked the Fifth Lateran Council with the intention of instituting a number of important Church reforms especially within the Roman Curia and the monastic orders.

Let us return now to Infessura's charges that both Pietro and Giuliano served as "catamites" to their pope-uncle Pope Sixtus IV.

First, there is the implausibility that, given the close alliance that extended between family members, especially those of great power and influence, an uncle, much less a pope-uncle would sexually misuse his own natural nephews. Secondly, if heredity plays any role what-so-ever in one's sexual life, the Rovere lineage was wildly heterosexual and prolific, its eminent ecclesiastics not excluded.

For example, before he became pope, Giuliano fathered three daughters, one of whom he gave in marriage to Giovanni Giordano Orsini.¹⁴⁸ Famous for his warlike manliness and temperamentally characterized as the *pontefice terribile*, it borders upon the incredible to suggest he would submit his body for penetration by any man—including his uncle, the pope, no less.

Later reputable historians of the Renaissance popes have largely dismissed the chronicles of Infessura as being grossly unreliable and purposefully maligning. So much so that when Oreste Tommasini, edited the *Diarium* in 1890, all references to Infessura's accusation of pederasty and sodomy against Pope Sixtus IV and his nephews were eliminated on the grounds that they lacked any foundation whatsoever in fact.

The Distinguished Del Monte Family

Unlike the accusations of sodomy made against Pope Paul II and Pope Sixtus IV, the charges of unnatural affection between Cardinal Giovanni Maria Ciocchi del Monte who became Pope Julius III and the 17-year-old Cardinal Innocenzo, appeared during their lifetime.

Although, once again, the historical evidence appears to disprove that the love between the del Monte pope and his adopted nephew was a homoerotic one, nevertheless the story of their extraordinary relationship and its

tragic consequences is worth retelling, if only to reaffirm the character and integrity of one of history's most maligned popes.

In Michael L. Doerr's historic masterpiece *The Life of Cardinal Innocenzo Del Monte, A Scandal in Scarlet*, we can trace the ecclesiastical fortunes—both good and bad—of the del Monte family of Tuscany for three generations beginning with the elevation of the most worthy Anthony Maria Ciochi del Monte to the office of cardinal on March 10, 1511.¹⁴⁹

Antonio assisted Pope Julius II at the Fifth Lateran Council and after the death of the old della Rovere pope became a confidant to the youthful Cardinal Giovanni de' Medici who took the name of Pope Leo X (1513–1521).¹⁵⁰ Antonio was credited with helping to uncover the plot to murder the pope and with bringing the would-be assassins to justice.¹⁵¹ In gratitude for his personal service and in recognition of his service to the Church, in 1519, Leo X awarded Antonio the See of Albano.

So esteemed was he among his fellows of the Sacred College that at both the 1522 papal conclave following the death of Pope Leo X, and again at the 1523 conclave following the death of Pope Adrian VI, Antonio's name was found among the candidates for the papal office.¹⁵² When the honor fell to Cardinal Giulio de' Medici, who reigned for the next 11 years as Pope Clement VII, Antonio served him also, both at home and abroad, as he had faithfully served the pope's three predecessors.

When his brother died, Antonio brought his sister-in-law Margherita and her six children to Rome to reside with him, reported Doerr. He raised them as if they were his own taking special care for their spiritual, educational and material needs. Later, when his brother, Vincenzo died, Antonio likewise aided his widow Crisofora and her children. Of these, the eldest son, Giovanni, became the cardinal-uncle's favorite and the heir apparent to the most powerful man in the Church after the pope.

Pope Julius III—A Great Canonist and Defender of the Faith

Giovanni Maria (Giammaria) Ciochi del Monte, the future Pope Julius III, was born in Rome on September 10, 1487. Following in his father's footsteps, he studied law at Perugia and Siena, and under the tutorage of his famous uncle he attended the finest oratory and received his theological training under the great Dominican teacher, Ambrosius Catharinus. Thanks to Antonio's influence, Giovanni entered papal service as chamberlain to Pope Julius II. In 1512, at the age of 25, he succeeded his uncle as Archbishop of Siponto.¹⁵³

The young prelate later won the favor of both Medici popes. Leo X gave him the Diocese of Pavia and continued to retain him for administrative purposes at Siponto. Pope Clement VII made him vice-legate of Perugia and twice, prefect of Rome.¹⁵⁴

After the death of his cardinal-uncle on September 20, 1533, Giovanni Maria's star continued to rise on the talented prelate's own merits. In 1534, he was appointed legate to Bologna, the Romagna and Piacenza.

On October 5, 1543 Giovanni Maria received the red hat from the hands of Pope Paul III (1534–1549) who later entrusted the new cardinal with the preparatory work necessary for convocation of the Council of Trent that was called to meet the crisis of the Protestant Reformation.

On February 6, 1545, he was appointed the first president of the Council and ten months later, on December 13, 1545 he convened the first session of the historic Council that would cover a span of 14 years and would bring about major reforms in the life of the Church.¹⁵⁵

As recorded by Doerrer, in 1547, Pope Paul III relieved Giovanni Maria of his duties with regard to the management of the Council due to the cardinal's poor health and made him legate to Bologna where del Monte had served 13 years earlier. Doerrer recalled that the inhabitants filled the streets with "joyous adulation at the appointment," a reaffirmation of the high esteem in which he was held by the people.¹⁵⁶

Four years later, following the death of Paul III, Cardinal Giovanni Maria Ciochi del Monte found himself occupying the Chair of Peter as Pope Julius III.

What type of man was the new pope?

The renowned German church historian Father Hubert Jedin (1900–1980) who wrote the definitive history of the Council of Trent, stated that del Monte was one of the most skillful canonists of his time with a great knowledge of the law and a natural affinity for diplomacy. In the words of Doerrer, he possessed, "...that unerring sense of objectivity, that instinctive appreciation of what is politically correct and attainable, which are characteristics of the Italian man-of-the-people to this day."¹⁵⁷ The members of the Curia found him a diligent and faithful and honest servant of the Church.¹⁵⁸

As Pope Julius III, he remained a strict defender of the Faith and institutions of the Church and a papal leader in the Church's Counter-Reformation.¹⁵⁹

Pastorally speaking, the pope appeared to have gained the love and respect of the populace in the many dioceses where he served, especially in Bologna. Perhaps part of his charm was that he never became fully cosmopolitan, retaining many of the characteristics of the rural peasants of the Tuscany region. He was a distinguished prince of the Church, but his personal demeanor was often somewhat coarse and unrefined, confided Doerrer.

He had "an unusual racy and inappropriate sense of humor," and "an unusually melancholy temperament" punctuated by a decidedly short fuse and unmovable stubbornness, Doerrer added.¹⁶⁰ Also, good wine was never

far away, helping to kill the pain of chronic gout and infections of the eyes and teeth and neurological facial problems that plagued his later years.¹⁶¹

What his short reign as Pope Julius III might have been like had the elderly del Monte never laid eyes on the young Innocenzo we do not know, but there is no doubt that it would have been much more favorable than history now records.

Cardinal Innocenzo—the Last of the Renaissance Princes

Innocenzo, the future cardinal-prince, was about 15 years old when he first met the aging prelate who was then serving as the governor of Piacenza.

Born in 1532, in the northern fortress town of Borgo San Donnino, half way between Piacenza and Parma, Innocenzo (not his baptismal name) was the illegitimate son of a common soldier and beggar woman who left home at the age of 14 to seek his fortune and never looked back.¹⁶² All his life, Doerrerr tells us, Innocenzo would be driven by an indomitable instinct to survive and survive he did, no matter what the cost to those who cared for him including his greatest benefactor, Cardinal Giovanni Maria.

The details of their first meeting are sketchy. According to Doerrerr, many young men of the neighboring region came to the cardinal's establishment seeking work. The story is that Innocenzo attracted the prelate's particular attention when the young boy skillfully wrestled himself free from the grasp of the cardinal's pet ape. Impressed by the youth's courage and spunk, the cardinal brought him into his household where Innocenzo served initially as a *valero*—a combination of footman and attendant to the sickly prelate. His lack of formal education and over-all coarse behavior, which in other households might have militated against him, found favor with the old del Monte who came to treat the youth with the same affection he showed for his own relatives' grandsons. Soon the witty and charming Innocenzo had attached himself to the entire family, Doerrerr said.

Had the cardinal let the matter rest here, we probably never would have heard any more about the ill-fated Innocenzo. But once the stubborn old man determined that his favorite should be given an opportunity to prove himself worthy and advance up the social and ecclesiastical ladder, the youth's fortunes and misfortunes would forever be tied to the del Monte name. When, at Giovanni Maria's request, the cardinal's brother, Boldovino, formally adopted the boy, the relationship between the two men was formally sealed.¹⁶³

After seeing to the youth's general education, the cardinal obtained for him a minor position as a provost in the Tuscany Diocese of Arezzo, even though it was obvious from the youth's behavior and temperament, that he was totally unsuited for a career in the service of the Church.

And here, in minor obscurity, he might have remained had not the unexpected happened.

Pope Paul III died suddenly and the elderly del Monte ascended the papal throne as Pope Julius III.

Once again, nepotism swept through the Curia. But as we have already seen this was nothing new in the history of the Church. During these dangerous times for the papacy, as Doerrerr humorously noted, "Almost every cardinalitial consistory was like a little family reunion."¹⁶⁴

In a more serious vein, Doerrerr noted that while the practice of nepotism is largely disparaged today, during the Renaissance when the Papal States and the papacy itself was under constant attack, having one's relatives in key Church positions served to stabilize Church administration and insured loyalty to the reigning pontiff.

Secondly, it is an incontrovertible fact of history, that with the exception of his adopted nephew Innocenzo, the confidence that Pope Julius III placed in his cardinal-nephews reaped great rewards for the Church during the mid-16th and early 17th centuries.

Among the most praiseworthy of del Monte's legitimate cardinal-nephews listed by Doerrerr are:

- The great reformer Cardinal Fulvio della Corgna.
- The saintly Cardinal Cristoforo Guidalotti Ciochi del Monte, a Doctor of both civil and canon law.
- Cardinal Girolamo Simoncelli, Boldovino's grandson known for his great zeal and love for the Church.
- And the most remarkable of all, Giovanni Maria's great nephew, Saint Roberto de' Nobili, who was made a cardinal at age 12, lived an exemplary religious life and died in 1559 with the odor of sanctity at the age of 17, having exhausted his short life in God's service.¹⁶⁵

Unfortunately Innocenzo was not cut from the same cloth as these men. Cardinal Reginald Pole once called him an "impious rogue," Doerrerr said.¹⁶⁶

When the College of Cardinals heard that the pope intended to raise his adopted nephew, a *bastardo* to boot, there was a sense of outrage especially among the leaders of the Counter-Reformation in the Curia who believed, with good reason, that the appointment would bring dishonor upon the Church.

Ignoring these protests, Pope Julius III quickly issued a bull legitimizing Innocenzo (he had done the same for his brother Boldovino's illegitimate son Fabiano) and in a secret consistory on July 2, 1550 gave him the red hat.¹⁶⁷ He then made Innocenzo papal legate to Bologna. Soon, said Doerrerr, the young prelate was living the life any Medici prince would envy.¹⁶⁸

With regard to his new ecclesiastical appointment, Innocenzo was never more than a figurehead. When the elderly del Monte realized he had made a grievous error in selecting Innocenzo for the dual political and diplomatic role for which the young man had absolutely no qualifications, he gave his

cardinal-nephew's tasks over to the capable Cardinal Girolamo Dandini, Doerrerr recorded.¹⁶⁹ This left Innocenzo free to indulge his baser passions which included a string of scandalous love affairs including one with his future sister-in-law, the poetess Donna Ersilia Cortese.¹⁷⁰

Whether or not such behavior ever motivated Julius III to consider reducing Innocenzo to a lay-state remains in the realm of conjecture. The pope was made aware of the Cortese affair which threatened to become a public scandal of the first order, but he did nothing to defend the reputation of the del Monte family. By this time, Pope Julius III was in failing health due to the advancement of gout that made eating too painful. He died literally of starvation on March 23, 1555 and was buried in Saint Peter's crypt. His plain tomb bearing the name Papa Julius III.¹⁷¹

Cardinal Innocenzo was now on his own. He was just 23 years old.

With the death of his great benefactor—the only person that he probably ever truly loved and who loved him back—the young Cardinal Innocenzo knew his fortunes had taken a turn for the worse. Would he, could he reform his life and become worthy of the del Monte name?

Tragically, the answer was no.

According to Doerrerr, four of the next five popes tried to bring about his conversion, but the task proved hopeless. Innocenzo proved to be immune to the tidal wave of reform within the Church.

By the time of his death at the age of 46 on All Souls' Day, November 2, 1577, Cardinal Innocenzo had sustained years of imprisonment for staining the purple with the murder of at least two innocent men and other criminal offenses including rapine—offenses for which he remained unrepentant.¹⁷² He was buried within hours of his death, unattended and without ceremony, in the del Monte chapel in the Church of San Pietro in Montorio in Tuscany—the “last true Renaissance cardinal-prince,” Doerrerr concluded.¹⁷³

As to the lingering question as to whether or not there was any homosexual attachment between the elderly del Monte and his young protégé, or if the relationship was simply one of the love of an indulgent old man for a disadvantaged youth born into grinding poverty, let us examine the evidence that Doerrerr puts before us.

But before doing so, it should be noted that prior to the publication of the Doerrerr book, the popular view as expressed both in the popular media and homosexual circles was that the rumors of sodomy against Pope Julius III were true.

In the anti-Catholic work *Unzipped—The Popes Bare All* by Arthur Frederick Ide, published by American Atheist Press in 1987, the author stated that Julius III had Innocenzo for a lover.¹⁷⁴

In *Pedophiles and Priests—Anatomy of a Contemporary Crisis* (1966), writer Philip Jenkins, a former Catholic, labeled Pope Julius III as an active homosexual who raised his young lover to the rank of cardinal.¹⁷⁵

The “updated” version of the initial liaison between Cardinal del Monte and young Innocenzo as seen through the lavender lens of various “Queer” websites, is that Cardinal Giovanni “discovered” Innocenzo, while roaming the streets of Parma (not Piacenza) in search of a young male prostitute on whom he could slake his homosexual passions.¹⁷⁶

Fortunately for posterity, in *Scandal in Scarlet*, Doerrrer devoted an entire chapter titled “Zeus and Ganymede?” that is meant to answer these grievous charges. With the skill of an experienced surgeon, the young George Washington University scholar excised fact from fiction and made a final determination that these accusations of moral turpitude against Pope Julius XIII and Cardinal Innocenzo were “without factual foundation.”¹⁷⁷

According to Doerrrer, the myth of Pope Julius III’s homosexual relationship with Innocenzo can be traced back to two sources.

The first, is a letter written in 1551 by Matteo Dandolo, the Venetian ambassador in Rome during the early years of Julius III’s pontificate, to the Holy Roman Emperor Charles V. In a familiar chatty style, Dandolo retold the story of the young Innocenzo’s tryst with the cardinal’s pet ape and how the cardinal “came to like the boy as much as he liked the ape.”¹⁷⁸ He then added that del Monte provided the youth “with food and clothing, and he soon allowed the boy into his bedroom and into his own bed—as if he were a son or a nephew.”¹⁷⁹

Was Dandolo insinuating that theirs was a homosexual relationship? It does not appear so. Seen within its proper context, the meaning of this reference is rather forthright. The diplomat is voicing the opinion that the cardinal treated Innocenzo just like he would a son (or grandson) or nephew—a relationship that would obviously not have included buggery.

According to Doerrrer, Innocenzo most likely served as the cardinal’s *valet de chambre*, that is, he attended to the elderly and sickly del Monte’s needs during the night, a not uncommon practice that continues in the Church today among very elderly and sickly prelates not excluding the pope himself.¹⁸⁰ The fact that he Innocenzo shared the old man’s bed is simply an acknowledgment of practical sleeping arrangements that were customary during the Renaissance period.

Interestingly, Danolo noted that the affection shown by the prelate for Innocenzo was so remarkable that it gave rise to a rumor that the youth was actually his own son, a back-handed way of affirming that the old cardinal possessed normal sexual inclinations.¹⁸¹ Certainly, as has Doerrrer pointed out, all of Giovanni Maria’s sisters and brother were extremely prolific—allowing as many children as God would provide. There is no reason to assume that had the prelate chosen to eschew the religious life and married, he would have likewise fathered a large and extensive family.¹⁸²

The second source cited by Doerrrer comes from the poisoned pen of the 16th century chronicler, lawyer and diplomat Johann Philippon (1506–1556), better known as Johan Sleidan. As a Protestant partisan in service to

the German princes united against Charles V and the Catholic Church, the anti-papal bias of Sleidan was readily acknowledged. Trent historian Jedin described Sleidan as a one-sided man, “who [laid] the blame for all the evils of the schism upon the alleged ill will of the Roman Curia.”¹⁸³

In *Commentaries on Religion and the State in the Reign of Emperor Charles V* published in 1555, the year of Pope Julius III's death, Sleidan, who probably had knowledge of or access to a copy of the Danolo letter, accused Cardinal del Monte, that is, Pope Julius III, of keeping Innocenzo as a lover—as “Juppiter kept Ganymedes.”¹⁸⁴ The work became one of the most widely read narratives of the Reformation period. Up until Doerr's recent research initiative on the life of the del Monte family, Sleidan's accusations have gone largely unchallenged.

Among the arguments presented by Doerr that tend to refute the accusation that Cardinal Giovanni Maria del Monte was a practicing pederast and homosexual is the simple fact that the College of Cardinals, dominated by leaders of the Counter-Reformation Movement in the Church, nominated and elected him pope.

If the cardinal, who according to the modern day homosexual gossip mill, was as indiscreet and foolish as to openly solicit a youthful male prostitute in the streets of Bologna or Parma or Piacenza (while suffering from a crippling attack of gout and poor eyesight no less), it is highly unlikely that such behavior would have escaped the attention of the College of Cardinals.

With a host of Sleidans waiting in the wings to attack the Church at every turn, it strains reason to believe that the Curia for one of the greatest Church councils ever assembled—the Council of Trent—would consider, much less, elect, a pope with a reputation for pederasty.

We also know that Cardinal del Monte was greatly beloved by the common people. Spontaneous crowds gathered and cheered him on wherever he went especially in the North country. Would such treatment be lavished on a prelate rumored to be an inveterate bugger? Again, the answer must be in the negative.

As for the sexual appetites of the young Cardinal Innocenzo they were demonstratively heterosexual, as evidenced by the Cortese affair and the alleged rape charges against the two women in Siena.¹⁸⁵

Of course, this does not absolutely rule out the possibility that he engaged in a sexual liaison with the old, sickly and uncomely del Monte in order to escape his abject life of poverty, but such a relationship would have been difficult for the youth to keep secret for so many years.¹⁸⁶ Also the case of Innocenzo remains the only charge of homosexual activity leveled against Giovanni Maria.

In the end, after carefully weighing all the historical and biographical data on both Pope Julius III and Cardinal Innocenzo, I believe that Doerr

was correct in his conclusion that the charges of homosexuality leveled against the two men are without foundation.¹⁸⁷

In the words of Signora Ava Leopoldo, who provided much of the documentation used by Doerr in his chapter on the allegations against Pope Julius III:

There is no valid reason to believe that there existed any manner of sexual relationship between the pope and the boy. I see only affection from one human being to another, from a grandfather to his grandson. I see a special admiration for a poor beggar who was able to stand up and survive.¹⁸⁸

Not until the twentieth century, would the issue of a homosexual pope be raised again.

Notes

- 1 For a fascinating look at the Italian Renaissance see Jacob Burckhardt, "The Civilization of the Renaissance in Italy," translated by S.G.C. Middlemore, 1878 available from <http://www.idbsu.edu/courses/hy309/docs/burckhardt/burckhardt.html>.
- 2 See Guimarães for an excellent summary and bibliography on the pontificate of St. Pius V. 358–360. Guimarães notes that St. Pius V called for the universal application of the death penalty for convicted sodomites from all classes of society including members of the clergy who were to be "stripped of all their posts, dignities and income, and after degradation, be handed over to the secular arm" to be executed as mandated by law according to the appropriate punishment for laymen plunged into this abyss.
- 3 For a comprehensive review of the complex repercussions of the Reformation on Christian life and worship see "The Reformation" by J. P. Kirsch as transcribed by Marie Jutras available from <http://www.newadvent.org/cathen/12700b.htm>.
- 4 Alan Bray, *Homosexuality in Renaissance England* (New York: Columbia University Press, 1982), 7.
- 5 Ibid., 62.
- 6 Technically speaking, the term sodomy was also applied to the act of anal penetration of a woman by a man for purposes of family limitation or prevention of illegitimate bastard offspring.
- 7 Locke, 14–15.
- 8 Ibid., 11.

- 9 Ibid., 3.
- 10 Ibid., 132.
- 11 Ibid., 14, 28.
- 12 Ibid., 13.
- 13 Ibid., 157–158.
- 14 Ibid., 150.
- 15 Ibid., 189.
- 16 Ibid., 13.
- 17 Ibid., 166.
- 18 Ibid., 94.
- 19 Ibid., 107.
- 20 Ibid., 13.
- 21 Ibid., 15.
- 22 Ibid., 21.
- 23 Ibid., 32.
- 24 For an introduction to the life and works of St. Bernardino of Sienna see Pascal Robinson's essay on the saint translated by Olivia Olivares at <http://www.newadvent.org/cathen/02505b.htm>. Also see "The Franciscan Experience" at <http://www.christusrex.org/www1/ofm/fra/FRAstnt04.html> that contains a brief essay on the holy friar.
- 25 Franco Mormando, *The Preacher's Demons Bernardino of Siena and the Social Understanding of Early Renaissance Italy* (Chicago: University of Chicago Press, 1999).
- 26 Ibid., 21–22.
- 27 Ibid., 109.
- 28 Guimarães, 364.
- 29 Locke, 36. See also Locke's Ph.D. study on St. Bernardino, "Sodomites in Fifteenth-Century Tuscany: The Views of Bernardino of Siena," in *The Pursuit of Sodomy: Male Homosexuality in Renaissance and Enlightenment Europe*, eds. Ken Gerard and Gert Hekma (New York: Harrington Park Press, 1989), 7–31.
- 30 Ibid., 117, 39.
- 31 Ibid., 41.
- 32 Ibid.
- 33 Ibid., 33.
- 34 Ibid., 35.
- 35 Ibid., 37.
- 36 Mormando, 133.
- 37 Locke, 142.
- 38 Ibid., 4.
- 39 Ibid., 84.
- 40 Ibid.
- 41 Ibid., 162.
- 42 Ibid., 82.
- 43 Ibid., 52.

- 44 Ibid., 71.
- 45 Ibid., 269.
- 46 Ibid., 139.
- 47 Ibid., 233
- 48 Ibid., 66.
- 49 Ibid., 49, 163. One such explosive case that came to light during Rocke's research involved the former archiepiscopal vicar of Pistonia, messer Donato di Piermaria who admitted that he had sodomized many clerics in his service, some for years. He named 13 boys with whom he had sexual congress, mostly young clerics who came to clean his room, plus many others whose names he could no longer remember.
- 50 William Clark, *Savonarola His Life and Times* (Chicago: A. C. McClurg and Co., 1890), 30.
- 51 Ibid., 31.
- 52 *The Life and Times of Girolamo Savonarola* (London: Whittaker and Co., 1843), author unknown, 145.
- 53 Clark, 239.
- 54 Rocke, 206.
- 55 Ibid., 211.
- 56 Clark, 239.
- 57 Rocke, 210.
- 58 Ibid.
- 59 Pope Alexander VI was a Borgia. Called by many names not the least of which was "the scourge of Christendom," Rodrigo Borgia belonged to a noble Spanish family and came to Rome during the pontificate of his uncle, Calixtus III. He was made Archbishop of Valentia and cardinal before the age of 25. According to Clark, although he was a man of exceptional administrative talents and a consummate politician, he was more interested in temporal than religious concerns. Also, his private life that included a mistress and a large number of offspring, was an open scandal. In his confrontation with Savonarola which was largely a political affair, he attempted to bribe the Dominican firebrand with a red hat. This was a grave error on his part, said Clark, as it helped confirm the friar's suspicion that the Borgia pope had "usurped the highest station in God's temple by the crime of simony." In May 1998 on the 500th anniversary of Savonarola's death, *Tertium Millenium*, a publication of the Vatican Committee for the Preparation of the Jubilee announced the beginning of an investigation of the life and works of Savonarola directed at the possible beatification of the Dominican monk. Fr. Innocenzo Venchi, OP is in charge of the investigation. His interview on Savonarola is available from <http://www.zenit.org/english/archive/9808/zw980816.html>.
- 60 Ruggiero, 137.
- 61 Ibid., 115.
- 62 Ibid., 121.
- 63 Ibid., 116, 126.
- 64 Ibid., 135.
- 65 Ibid.
- 66 The custom of sodomites assigning each other feminine names appears to have become a common practice throughout Europe and England by the late

1600s. In Lisbon, Portugal, the *fanchonos*, a self-identified group of effeminate sodomites adopted this practice. See Luiz Mott, Ph.D. and Aroldo Assuncao, "Love's Labors Lost: Five Letters from a 17th Century Portuguese Sodomite," in *The Pursuit of Sodomy: Male Homosexuality in Renaissance and Enlightenment Europe*, eds. Kent Gerard and Gert Hekma, (New York: Harrington Park Press, 1989), 95.

- 67 Ruggiero, 124.
- 68 Ibid.
- 69 Ibid., 126–127.
- 70 Ibid., 134.
- 71 Ibid., 141.
- 72 Ibid., 142.
- 73 Ibid., 129–132.
- 74 Ibid., 130.
- 75 Ibid., 75.
- 76 Mary Elizabeth Perry, "'The 'Nefarious Sin' in Early Modern Seville,'" in *The Pursuit of Sodomy: Male Homosexuality in Renaissance and Enlightenment Europe*, eds. Kent Gerard and Gert Hekma (New York: Harrington Park Press, 1989), 67.
- 77 Perry, 71.
- 78 Ibid., 70.
- 79 Ibid.
- 80 Ibid., 71, 74.
- 81 Ibid., 79.
- 82 Ibid., 80.
- 83 Ibid.
- 84 Ibid.
- 85 Ibid.
- 86 Alan Bray, *Homosexuality in Renaissance England* (New York: Columbia University Press, 1982), 20, 78.
- 87 Bray, 19–20, 29.
- 88 Ibid., 26.
- 89 Ibid., 21, 23.
- 90 Cynthia B. Herrup, *A House in Gross Disorder — Sex, Law and the 2nd Earl of Castlehaven* (New York: Oxford University Press, 1999), 34.
- 91 Ibid., 27.
- 92 Ibid., 28. Although Rev. Udall escaped the death penalty and later went on to a successful career in both literary and academic circles, other members of the clergy were not as fortunate. In 1580, Matthew Heaton, a clergyman in East Grinstead, was prosecuted at the Sussex Assizes for a pederastic affair with a boy from his parish. And in 1640, Irish Bishop John Atherson and his suspected lover John Childe were executed for the crime of sodomy.
- 93 Bray, 34–35.
- 94 Ibid., 70.
- 95 Ibid., 54.
- 96 Herrup, 36.

- 97 See Rictor Norton, *A History of Homophobia*, "The Medieval Basis of Modern Law," available online from <http://www.infopt.demon.co.uk/homopho5.htm>.
- 98 Herrup, 28.
- 99 Ibid., 28, 33. Under English law during the 17th century, rape involved both penetration and emission. Sodomy was linked with bestiality and both were held to be against the order of nature.
- 100 Ibid., 28–29.
- 101 Ibid., 30.
- 102 Charles Nicholl, *The Reckoning—The Murder of Christopher Marlowe* (New York: Harcourt Brace & Co., 1992).
- 103 Ibid., 131.
- 104 Ibid., 92, 121.
- 105 The evidence in support of Marlowe's homosexuality is largely circumstantial. He was not known to have ever had any serious love affairs with either a woman or for that matter, a man. He never married, but since he died at the early age of 29 this can hardly be used against him. A number of Marlowe's plays including *Dido* and *Edward II* demonstrate his marked interest in same-sex relations, but then, the Elizabethan theater was a lightning rod that attracted many pederasts and adult homosexuals in search of boy actors. On the other hand, Marlowe is known to have publicly defended the practice of pederasty going as far as to blaspheme Our Lord by suggesting that His attachment to St. John was an erotic one. Marlowe was known to be acquainted with the occult circles of the "Durham House Set," as well as with members of London's homosexual cliques that included the brothers Bacon-Anthony and Francis (a pederast). And as Nicholl stated, there would have been no point in Richard Baines publicly accusing Marlowe of homosexual acts if Marlowe had a reputation of being a "vigorous heterosexual," which he definitely didn't. There is a third option of course. Like many artists, Marlowe may have chosen to sink all his energies and passions into his dramas and poetry and his secret life as a spy, eschewing altogether any serious love affair, with either a man or a women.
- 106 Ibid., 45–46, 342.
- 107 Ibid., 46.
- 108 Ibid., 121–122. In one report to Pope Clement VIII, an English priest informed the pope that the Crown hoped to create enmity against the College among moderate English Catholics.
- 109 Ibid., 121.
- 110 Ibid., 123.
- 111 Ibid., 124.
- 112 Ibid., 129.
- 113 Ibid., 124.
- 114 Ibid., 127.
- 115 Ibid., 131.
- 116 Ibid., 134.
- 117 Ibid., 113.
- 118 Ibid., 125. The turncoat Catholic Charles Sledd worked at the English College in Rome. He also provided Baines with French intelligence that was passed on to Walsingham.

- 119 Super-sleuth writer John Le Carré calls espionage “the secret theater of our society.”
- 120 Ibid. 96. Nicholl noted that the flirtations of the Cambridge men with Catholicism in the late 1500s, was similar to that of the Cambridge men with Communism in the 1920s and 30s. For most it was a “dilettante game,” he commented, although for the Cambridge spies like Anthony Blunt and Guy Burgess it was deadly serious.
- 121 Herrup, 38.
- 122 Ibid., 38, 41.
- 123 Ibid., 42–46.
- 124 Ibid., 49.
- 125 Ibid., 91–92.
- 126 Ibid., 55–56.
- 127 Ibid., 95. The verdicts of the jurors in the Touchet Trial are found at <http://web.ukonline.co.uk/Members/tom.paterson/touchet/touchettrial.htm>.
- 128 Bray, 82. For an extensive discussion of the role of the Societies for Reformation of Manners see Alan Hunt, *Governing Morals, A Social History of Moral Regulation* (London: Cambridge University Press, 1999). According to Hunt, homosexual prostitution did not become a major problem in London until after the 1720s. He reported that in its campaign for community virtue and public order, the primary target of the Societies were homosexual brothels rather than individual homosexuals. Also, the Societies concentrated their efforts on the lower classes rather than the wealthier upper classes. That the Societies should have “Manners” rather than “Morals” in its name suggests that these groups were less interested in the “salvation of souls,” that is internal conversion, than in outward conformity. The Societies for Reformation of Manners was later replaced by the Societies for the Suppression of Vice in the early 1800s.
- 129 Bray, 91.
- 130 Ibid., 137.
- 131 Ibid., 85.
- 132 Bray, 85.
- 133 Ibid., 86.
- 134 Ibid., 86.
- 135 See Randolph Trumbach, “The Birth of a Queen: Sodomy and the Emergence of Gender Equality in Modern Culture 1660–1750,” in *Hidden from History—Reclaiming the Gay & Lesbian Past*, eds. Martin Baum Doberman, Martha Vicinus, George Chauncey, Jr., (New York, Penguin Books, 1989), 137–138.
- 136 Bray, 93.
- 137 Trumbach, 137.
- 138 Ibid.
- 139 Ibid., 145.
- 140 Bray, 90.
- 141 These biographical details were taken from a brief essay on the life of Pope Paul II (Pietro Barbo) by N. A. Weber, transcribed by Douglas J. Potter and found at <http://www.newadvent.org/cathen/11578a.htm>.
- 142 Ibid.

- 143 For a discussion of the College of Abbreviators see “History of the Catholic Church—From the Renaissance to the French Revolution,” by Rev. James MacCaffrey, S.J. (1914) and available from http://catholicity.elcore.net/MacCaffrey/HCCRFR1_Chapter01a.html.
- 144 For information on Pope Sixtus IV see “The Cardinals of the Holy Roman Church by Francis A. Burkley-Young, author of *Passing the Keys: Modern Cardinals, Conclaves, and the Election of the Next Pope* (Lanham, Md.: Madison Books, 2001). The website is <http://www.fiu.edu/~mirandas/election-innocentviii.htm>.
- 145 For a brief review of the life and works of Stephano Infessura see the biographical sketch by J. P. Kirsch, transcribed by Beth Ste-Marie at <http://www.newadvent.org/cathen/08002a.htm>.
- 146 Burkley-Young.
- 147 See Michael Ott’s excellent summary of the life of Pope Julius III as transcribed by Kenneth M. Caldwell at <http://www.newadvent.org/cathen/08562a.htm>.
- 148 Ibid.
- 149 Michael Leopoldo Doerrer and Francis A. Burkley-Young, *The Life of Cardinal Innocenzo Del Monte: A Scandal in Scarlet*, (together with Materials for a History of the House of Ciocchi del Monte San Savino), Renaissance Studies Series (Lewiston, N.Y.: Edwin Mellen Press, 1997), 20–26. Burkley-Young was a member of the Library of Congress and Doerrer a young scholar at George Washington University when he began his research and writings on Cardinal del Monte.
- 150 Ibid., 26–28.
- 151 Ibid., 30.
- 152 Ibid., 32, 37.
- 153 See a summary of the early life of Pope Julius III by Michael Ott, transcribed by Vivek Gilbert John Fernandez at <http://www.newadvent.org/cathen/08564a.htm>.
- 154 Ibid.
- 155 Ibid.
- 156 Doerrer, 72.
- 157 Ibid., 68.
- 158 Ibid., 60.
- 159 Ibid., 136.
- 160 Ibid., 69.
- 161 Ibid.
- 162 Ibid., 80.
- 163 Ibid., 83.
- 164 Ibid., 98.
- 165 Ibid., 101–118.
- 166 Ibid., 125.
- 167 Ibid., 126.
- 168 Ibid., 127.
- 169 Ibid., 131–132.
- 170 Ibid., 133.

- 171 Ibid., 135.
- 172 Ibid., 177.
- 173 Ibid., 200.
- 174 Ide, 162.
- 175 Philip Jenkins, *Pedophiles and Priests — Anatomy of a Contemporary Crisis* (New York: Oxford University Press, 1996), 27.
- 176 “Three Gay Popes” was originally posted on 11/13/00 at <http://bookbuzz.com/panati/homosexual.htm>, but is no longer available. Lamba’s “Famous GLB People in History” at <http://www.lambda.org/famous.htm> lists Pope Julius III as a “gay.”
- 177 Doerrer, 187.
- 178 Ibid., 188.
- 179 An English translation of the original Danolo letter is provided by Doerrer, 188.
- 180 According to Doerrer, Monsignor Loris Capovilla performed this role in the household of the aged Pope John XXIII.
- 181 Ibid., 188.
- 182 Ibid., 192.
- 183 Ibid., 189.
- 184 Ibid.
- 185 Ibid., 193.
- 186 Ibid., 185.
- 187 Ibid., 194.
- 188 Ibid.

Chapter 4

Homosexuality and the Rise of the Modern Secular State

Introduction

Beginning in the late 1700s including the brief period known as the Enlightenment, there occurred a dramatic paradigm shift in the phenomenon of same-sex erotic relationships throughout the Western world.

The rise of the modern state with its vast urban centers and secularized government opened the door to the development of a new homosexual collective and “sub-culture” in major cities throughout Europe including London, Berlin and Amsterdam. These new urban metropolises offered the homosexual both anonymity as well as increased opportunities for same-sex assignations and political activism associated with “the cause,” that is the legalization of consensual homosexual acts.

From a moral perspective, the final fruits of the Reformation had resulted in a cleaved Christendom. No longer was there one authority, one voice, to rule infallibly on matters of faith and morals. Now there were two distinct religions, two distinct cultures and two distinct moral codes.

The Church was no longer the center of a nation’s religious, cultural and intellectual life. Nor was “the modern man” preoccupied with matters of God. He, like the State he represented, was at once secular of spirit, scientific and progressive in thought and liberal in politics and morals.

Religious sanctions based on natural law including the prohibitions against certain vices such as pederasty and homosexuality were severely weakened. However, they had not disappeared entirely.

Protestantism was still to a large extent living off its Catholic capital in terms of family life and sexual morality. In any case, the new Protestant doctrine of the supremacy of individual conscience did not extend to the sodomite and his pursuit of illicit and unnatural pleasures. The common view held by Catholic and Protestant alike, especially within the new middle class, remained pretty much what it has always been in Christian society—sodomy was a grievous sin against God and a crime against the State.

Only in the upper classes, for whom discretion was known to cover a multitude of sins, did one find a certain degree of tolerance toward habituated homosexuals. As Barnhouse observed, “To engage in the more picturesque realms of licentiousness after all, takes both leisure and money.”¹

In the eyes of many aristocrats or prominent members of society, one’s private vices and sexual peccadilloes were no one else’s business. Or as a cleaning lady is supposed to have uttered in giving testimony at the trial of

Oscar Wilde: "I think people should be allowed to do what they want, as long as they don't do it in the street and frighten the horses."

However, as we shall soon see, during the 19th century there were a significant number of major national and international incidents involving homosexuality in which more than the horses were frightened. When the details of these sex scandals, especially those involving the aristocracy or high government officials reached the general public, there was almost always a severe backlash from the populace who demanded a greater enforcement of the existing anti-sodomy laws.

This scenario, however, was the exception not the rule.

Although anti-buggery laws remained on the books long after most governments had abolished the death penalty for sodomy, enforcement of these laws throughout Europe was erratic and determined largely by the political whims of the governing regime.

In England and Germany, where anti-sodomy laws were most strictly enforced, there were cases that were prosecuted to the full extent of the law with catastrophic results for the offender and his family. Public exposure as a habituated homosexual often spelled personal ruin and public disgrace. Then there was the matter of harsh legal penalties including heavy fines, banishment or exile, or imprisonment in a jail or a lunatic asylum.

At the end of the 19th century, however, there were new voices being raised in opposition to this traditional punitive approach to homosexuality. In addition to leaders of an emerging Sexual Emancipation Movement there were also a growing number of prominent physicians, including so-called "sexologists" who were attempting to find a new solution to the age old problem of same-sex erotic attraction.

Medical science, especially psychiatry, was in the process of developing a new medical model to deal with all forms of abnormal sexual behavior including homosexuality. No longer were acts of sodomy viewed within the traditional context of a willful moral failing to be absolved in the confessional or a crime to be punished by the courts. Rather, same-sex attraction was now considered to be a form of psychosexual pathology associated with a particular type of individual—the homosexual, who, with proper medical or psychiatric treatment could be re-directed toward the goal of sexual normalcy.

Many of these advocates of the "medicalization" of same-sex behavior, joined with socialist and anarchist leaders in the call for the "decriminalization" of homosexual behavior. The State need not interfere in the life of the homosexual, they argued, unless his behavior involved the seduction of minors, sexual violence or a disruption of the public order.

One can easily sense in this new medical model a subtle change in semantics and meaning of the word homosexual from that of an adjective describing an act or a vice to a noun indicating a certain kind or type of person, that is, a homosexual or invert. The implications of this important

semantic shift did not escape the attention of the leaders of the early homosexual emancipation movement. Vice, like error, has no rights, but people (including perverts) do.

The Victorian Experience: The Transition from Molly to Hellenistic Homosexual

It is somewhat surprising that during the 150 years that lay between the emergence of the effeminate homosexual or “molly” of the late English Renaissance and that of the new, more sophisticated “Hellenistic” breed of homosexuals that marked the Victorian age, anti-buggery statutes remained essentially intact, with three modifications.

In 1781, the courts ruled that in sodomy cases, the prosecution had to prove both penetration *and* the emission of male seed in order to gain a conviction. However, shortly thereafter, this provision was deleted and sodomy was once again defined in the terms of penetration only, no matter how slight.²

During the period the dual-requirement was in force the number of convictions for sodomy in England fell off precipitously, as it was difficult enough to prove penetration much less emission.

In 1861, with the passage of the Offenses Against the Person Act, the death penalty was abolished for sodomy, but sodomy remained illegal and punishable by fines and imprisonment up to ten years.³

The most radical change in Britain’s anti-sodomy laws occurred in August, 1885, when a provision known as the “Labouchere Amendment” was introduced into Parliament during debate on “white slavery” and juvenile prostitution.

Two years earlier, the reform-minded W. T. Stead, editor of the *Pall Mall Gazette* had written a controversial and scalding series on the horror of child female prostitution in London’s squalid over-crowded East End and even the more prosperous West End. The exposé that was based on a six-week investigation by Stead and *Gazette* journalists led to the founding of the National Vigilance Association and finally spurred a recalcitrant Parliament into action.

Under the Criminal Law Amendment Act of 1885, the age of consent was raised from 13 to 16 years, and the police were given broader powers to suppress brothels and arrest the clients of prostitutes.⁴

Henry Du Pré Labouchere MP, one of the wealthiest and most powerful Radicals in the House of Commons, was concerned not only with female child prostitution, but also the growing demand for young boys by wealthy pederasts. He succeeded in attaching an anti-sodomy clause (Section 11) to the Criminal Law Amendment Act. The amendment, in its final form read:

Any male person who, in public or private, commits, or is party to the Commission of, or procures or attempts to procure the commission by

any male person of any act of gross indecency with another male person, shall be guilty of a misdemeanor, and being convicted thereof, shall be liable at the discretion of the court to be imprisoned for any term not exceeding two years, with or without hard labor.⁵

Under the new law, the prison sentence for a convicted sodomite was drastically reduced from ten to two years. However, whereas the old laws had defined sodomy strictly in terms of anal penetration, the Labouchere Amendment used a broader terminology, “acts of gross indecency” that would extend to other homosexual acts including mutual and interfemoral masturbation and fellatio between male persons without regard to active and passive roles. It also criminalized both public *and* private same-sex indecencies.

Naturally, there were those critics who did not consider the Labouchere Amendment to be progressive. Some compared it to Germany’s infamous Paragraph 175 that will be examined later in this chapter. They dubbed the measure, “A Blackmailer’s Charter” since, at least theoretically, any man could fabricate a private incident for possible extortion purposes. This charge, however, underestimated the severity of punishment meted out under English law for false testimony given under oath. There was also the matter of self-incrimination, that is, the accuser in a court of law would open himself up to possible legal action. It also tended to obfuscate the obvious—blackmail and extortion have always been potential features of illicit sexual behavior, more so where same-sex acts are involved.

Many of these opponents of the Labouchere Amendment, then and today, appear to overlook the most salient feature of the Labouchere Amendment—that is, that its primary objectives were the curbing of underage male prostitution combined with a more active prosecution of pederast homosexuals. Previously, sexual assault cases involving boys (and girls) over 12 years of age was not considered a criminal offense.

The protection of vulnerable working class boys from older predatory homosexuals, rather than the punishment and prosecution of consenting adult homosexuals was the driving force behind the Labouchere Amendment. Generally speaking, its passage did not drastically change the overall pattern of police enforcement of anti-sodomy laws involving consenting adult males.

With very rare exceptions, from the late 1700s until the turn of the 20th century, law enforcement officers usually observed a *laissez faire* attitude toward adult homosexuals and their adult partners, more especially if they were members of the aristocracy or men of acquired fortune and influence.

If an upper class *toff* wanted to exercise his unnatural passions with a willing adult partner—be he a “renter” or “rough trade” or “soldier prostitute” and he was willing to pay for the sexual service, that was his business. All that was required was a modicum of discretion.⁶

However, cases involving organized homosexual assignations including public houses that catered to homosexual “clubs,” and those cases involving minors or a disruption of the public order, continued to be the object of periodic police action. The danger of arrest and public exposure remained a fact of life for those men who chose to immerse themselves in London’s criminal underworld, especially for the pederast.

The Vere Street Scandal

In July of 1810, the police arrested more than 20 members of the notorious Vere Street coterie who used to congregate and act out at the White Swan public house on Vere Street. The members of the homosexual club were generally older men, many of whom were married and included some prominent public figures. Their young guests were local Mary Anns (male prostitutes) who, in “molly” fashion often dressed up in pretty female attire and assumed female names and played the passive role.⁷

The “effeminate” model, however, was not the only type of passive homosexuals available to the membership. There were also more “manly” types to be had for those members who preferred rough trade.⁸

In his 1970 study of the history of homosexuality in Britain, *The Love That Dared Not Speak Its Name*, journalist and former MP, H. Montgomery Hyde presented a lively description of the antics of the Vere Street gang including their mock “weddings,” and group “consummations” and obscene language.⁹ The public was not amused.

In his report of the events leading up to the conviction and imprisonment of a handful of Vere Street conspirators including James Cooke, the owner of the White Swan and five of his companions, Hyde described the reception the men received as they stood in the pillory for one hour before being taken to Newgate prison. He said that angry spectators mercilessly pelted the condemned men with all forms of rotten foods and animal dung. Afterwards, on their return to prison, the prisoners were continuously assaulted with whips and flying projectiles including bricks and stones. “The streets, as they passed, resounded with the universal shouts and execrations of the populace,” Hyde concluded.¹⁰

In December of the same year, guardsman Thomas White, a familiar face at the Vere Street gatherings met an even harsher fate. White along with Ensign John Hepburn, who proclaimed his innocence to the last, was found guilty of sodomy and of offending against good order and discipline. Both men were publicly hanged outside Newgate with a vast crowd including military officials and several noblemen in attendance.¹¹ There is little doubt that the execution was intended to serve as a warning to other members of the armed forces who might be tempted to supplement their meager wages by acting the catamite for wealthy homosexual patrons.

In retrospect, the intensity of public outrage against convicted sodomites, especially by today’s standards, may be totally incomprehensible

were it not for one important, but often, ignored fact. That is, the object of choice for many adult homosexuals remained adolescent boys and young men. These pederastic relationships were characterized by disparities not only in age, but also in terms of wealth, power and influence. It is certainly an open question as to whether or not many of the homosexual scandals that rocked English society during the Victorian era would have engendered such violent public reaction had they not involved the seduction and sexual exploitation of young boys and youth, i.e., the sex abuse of minors.¹²

Clerical Crimes

In the introduction to his chapter on clerical pederasty and homosexuality in Victorian England, Hyde noted that most cases involving clergymen never came to trial. The accused was granted bail, an automatic courtesy given his superior social status and he invariably fled the country to escape prosecution.

For example, at the turn of the 19th century, the prominent Rev. John Fenwick of Northumberland, who is reported to have acquired “the unmentionable vice” as an undergraduate at Oxford, absconded not once, but twice, to France and finally settled in Naples, Italy to escape the arm of the English law.¹³

The Rev. V. P. Littlehales of Lincolnshire accused of sexually assaulting a footman in the employment of a certain Dr. Wollaston, forfeited his bail and fled to America.¹⁴

The case of the Irish aristocrat Right Rev. Percy Jocelyn, the Anglican Bishop of Clogher and third son of the first Earl of Roden is very forthright. On the evening of July 19, 1822, during a visit to London from Ireland, the bishop was caught in *flagrante delicto* with a private soldier named John Moverley at a public house called the White Hart. The next day, both men were charged with a homosexual offense before a local magistrate. They entered a plea of not guilty. Private Moverley, unable to post the minimum bail and sureties was remanded in custody. The bishop on the other hand, immediately posted bond, was released and shortly thereafter, fled to Scotland where he lived incognito performing menial tasks until his death in 1843.¹⁵

There is an interesting aside to the Clogher scandal that sheds some light on the degree to which the bishop’s unnatural passions dominated his life. According to Hyde, 11 years before the White Hart incident, Bishop Jocelyn had been accused of propositioning a domestic manservant named James Byrne. Instead of flying the coop, the bishop responded to the charge by suing Byrne for libel and won. Poor Byrne was sentenced to prison for two years and publicly flogged within an inch of his life. Perhaps it was the memory of this grave injustice that inspired Rev. Jocelyn to compose the short epitaph engraved on his nameless coffin: “Here lies the remains of a

great sinner, saved by grace, whose hope rests in the atoning sacrifice of the Lord Jesus Christ.”¹⁶

In the fourth case cited by Hyde, the Rev. Thomas Jephson, a prominent scholar and cleric of St. John’s College, Cambridge, chose to stand trial against charges that he had criminally assaulted a 19-year-old youth, James Welch, on Whit Sunday 1823.

During the trial that took place in Cambridge on July 23, 1823, the defense argued that Rev. Jephson was a victim of entrapment and possible extortion. The prosecution claimed that he sexually accosted Welch who was fortunate enough to be rescued by some local residents before the act was completed.

Following 17 hours of testimony, the jury returned with a verdict of not guilty. However, the university authorities did not appear to be totally convinced of Rev. Jephson’s innocence. Although he was never defrocked and was permitted to retain his fellowship, the college authorities asked him to remove himself from the premises and relocate elsewhere, at least until such times as his innocence could be proved without a shadow of a doubt. Rev. Jephson promptly obliged his superiors and never returned to St. John’s College.¹⁷

Pederasty at Harrow—The Vaughan Case

Although the Vaughan Affair was one of the most important cases of criminal pederasty by an Anglican cleric in 19th century Victorian England, the details of the affair did not become a matter of public knowledge until long after the principal players were settled in their graves.¹⁸

The Very Rev. Charles John Vaughan, D.D. (1816–1897) was not yet 30 when he was elected Headmaster of Harrow, one of Britain’s prestigious “Seven Public Schools” and the chief rival of Eton.¹⁹

Vaughan, a well-known English classical scholar and eloquent preacher was himself a product of the English public (in fact private) boarding school system. As a youth he attended Rugby under the direction of the famed educational reformer Dr. Thomas Arnold, D.D., and later matriculated at Trinity College, Cambridge—both institutions being solid stepping stones to upward mobility in Victorian society.

As G. K. Chesterton so astutely observed:

The public school is not a sort of refuge for aristocrats, like an insane asylum where they go in and never come out. It is a factory for aristocrats; they come out without ever having perceptibly gone in.²⁰

Although Vaughan was initially drawn to the law, he finally settled upon holy orders and in 1841 at the age of 25 took his first church assignment as vicar of St. Martin’s in Leicester.

According to Christopher Tyerman, author of *A History of Harrow School*, when Vaughan was put in charge of the school in 1845 it was in near

ruin—physically and financially.²¹ Vaughan must have been an excellent administrator and charismatic fund-raiser for by the late 1850s Harrow's enrollment had jumped from 69 to over 500 boys and the school's endowment program was solvent enough to cover major school renovations and the building of a fashionable new chapel.

Vaughan appeared to be leading a charmed life. Not only had he entered into a very socially advantageous marriage, but his income, derived primarily from boarding fees was, according to Tyerman, sufficient enough to make him the equivalent of a modern millionaire.²² As for future plans, Vaughan was open not only to a bishop's miter, but a seat in the House of Lords as well.²³ Had it not been for a minor "indiscretion" that took the form of a young Harrow pupil named Alfred Pretor, it is very likely that Vaughan would have realized all of this and more.

Before examining the Vaughan-Pretor Case, a few words on the subject of vice within the context of the English boarding school.

As Tyerman has reported, the term vice as it applied to the English boarding school covered a multitude of misdemeanors including gambling, drinking, lewd speech, idleness and coarse sexual habits, that is, solitary and group masturbation and sodomy.²⁴ But these vices tend to fade into relative obscurity when compared to the dangers and viciousness of the bullying and flogging of "fags" by upperclassmen, and the general violence associated with sport. Indeed the term *le vice anglais* was used by many to refer to the common practice of flagellation or whipping with a birch rod not sodomy.

In general, boarding school authorities tended to turn a blind eye to adolescent sexual antics including the common practice of assigning female names to exceptionally attractive and willing young boys. They could not, however, overlook pederastic overtures and affairs between students and headmasters that could wreak havoc on the reputation of their school.

This brings us to the Vaughan-Pretor Affair.

Alfred Pretor was a senior boy of the Upper Sixth. This would put his age at the time of his liaison with Harrow's headmaster somewhere between 17 and 18. He must have been clueless about the serious nature of the relationship because one day in January of 1858, he told his close friend John Addington Symonds, a hypersensitive and easily scandalized youth, about his secret dalliance and even permitted Symonds to keep one of the passionate letters Alfred had received from Vaughan.²⁵ It was only a short while after this revelation that Vaughan made an exploratory sexual pass at Symonds in his study when the young man came to him for an essay review. It proved to be a costly mistake for the headmaster.

In *Feasting With Panthers*, literary historian Rupert Croft-Cooke claimed that Vaughan was not a vicious creature and probably did not go beyond a patter, a hug or at most a kiss. He suggested that Vaughan was not

what could be called “a serious offender, although he might be charged with gross indecency.”²⁶

The truth is that pederasts are rarely vicious. Slow and selective seduction, not violence, is the key to their success. Further, from subsequent events we can deduce that the affair went beyond a mere “hug” and that Pretor was not the first young man to fall under the spell of Vaughan’s charms.

In any case, the nature of Vaughan’s actions continued to trouble Symonds whose feelings of disapproval were probably mixed, consciously or unconsciously, with pangs of jealousy that Vaughan had picked Pretor over him.

In later years, Symonds would recall in his *Memoirs* that the dormitory environment at Harrow and other English public schools was marked by the grossest of sexual immoralities including repulsive scenes of onanism, mutual masturbation and obscene orgies with older boys preying on the younger boys (“bitches”).²⁷ There is also some evidence that Symonds himself was exposed to sex abuse at the hands of some older cousins in his early boyhood years. However, it is clear that Symonds viewed Vaughan’s actions in an entirely different light.

The same hands Vaughan used to stroke Symonds’ thigh were the same hands he used to distribute Communion in the school chapel. And it was Vaughan who had prepared both him and Pretor for Confirmation.²⁸ Confused and troubled, Symonds remained silent. He did not reveal his knowledge of the affair or the headmaster’s attempts to seduce him to either his parents or school officials.

At the end of the summer term, Symonds’ father removed him from Harrow for health reasons and young Symonds never returned there so bitter were his memories of the school. He then enrolled at Oxford, where as a sensitive and intellectually refined 18-year-old he began his own struggle with his homoerotic desires. In the summer of 1859, Symonds, still troubled by the Vaughan incident, finally confided the whole story to John Conington, Corpus Professor of Latin, who had befriended the young man. Conington advised Symonds to tell his father and Symonds did so.²⁹

Upon hearing the charges against Vaughan and reading Vaughan’s letter to Pretor that was still in his son’s possession, the senior Symonds, a prominent Bristol physician, immediately contacted Vaughan and demanded his resignation. Not only was Vaughan forced to resign his position as Headmaster of Harrow, but he also had to agree to never again accept any important ecclesiastical appointment, (including the Bishopric of Rochester) as a condition for Dr. Symonds’ silence.

That Vaughan had been sexually involved with students before young Alfred appeared on the scene is evident by the plea of Mrs. Vaughan to Dr. Symonds that she was aware of her husband’s “weakness” but that it should not be allowed to overshadow his contributions to Harrow. Dr.

Symonds was not convinced.³⁰ On September 16, 1859 Vaughan announced that he was taking an early and unexpected retirement.

After he left Harrow School, Vaughan continued to hold a variety of posts in the Anglican Church until his death in 1897, but he was never consecrated a bishop nor did he enter Parliament.

Rumors of Vaughan's sexual attraction to young boys were bantered about Victorian high society for years after his retirement, but the actual details of the Pretor case remained a well-guarded Establishment (Church of England) secret until 1964 when Phyllis Grosskurth revealed the first details of the Vaughan Affair in her first biography of Symonds, *The Woeful Victorian*.

In light of the recent rash of charges of sexual abuse of minors involving Catholic priests and hierarchy, it is of more than passing interest to note how "judicious" private actions and mutually agreed upon silence by Establishment figures contributed to one of Victorian England's most successful cover-ups of clerical sexual malfeasance.³¹

The Cleveland Street Scandal

The explosive West End Affair began on July 4, 1889, with a relatively uncomplicated police investigation of a theft of money from the Central Telegraph Office located in the General Post Office (GPO) West in London.³² The key suspect was a 15-year-old telegraph messenger boy, Charles Thomas Swinscow, who appeared to have an unexplainable source of income above and beyond his meager salary.

According to H. Montgomery Hyde who devoted an entire book to the scandal, when questioned by retired Police Constable Luke Hanks, a GPO employee, Swinscow, oblivious to the serious nature of his admission, told him that he supplemented his wages by sexually servicing adult men at a local male brothel on Cleveland Street at Fitzroy Square operated by one Charles Hammond. The young man told PC Hanks that he had been originally solicited by a fellow telegraph employee with the disingenuous last name of Henry Newlove who worked for Hammond.³³

After a preliminary investigation that included an interview with Newlove and two other telegraph boys, Hanks submitted his report to the Postmaster General who in turn contacted the Metropolitan Police Commissioner (Scotland Yard) for assistance. Chief Inspector Frederick Abberline was assigned as the principal investigator of the case.³⁴

Hammond's house of ill repute, sometimes referred to as a *maison de passe*, was immediately put under surveillance and arrest warrants issued for Hammond, the 18-year-old Newlove and another close associate, the phony "Reverend" George Veck, age 45, a homosexual who lived with Hammond and kept a 17-year-old boy named George Barber whom he passed off as his son.

But the police had not acted quickly enough. By the time they reached 19 Cleveland Street, Hammond and Veck had disappeared leaving the naïve Newlove holding the bag. As Newlove was being hauled off to the police station from his home, he complained to the Inspector Abberline that it was unfair that he should be prosecuted while “men in high positions” went free.³⁵

Among the highly placed personages Newlove named as visitors to the Cleveland Street brothel were Lord Arthur Somerset, alias “Mr. Brown,” a major in the Royal Horse Guards and Superintendent of the Stables and Extra Equerry to the Prince of Wales; the Earl of Euston, a sophisticated man-about-town and high-degree Mason; a Colonel Jervois of the Winchester Army barracks; and most importantly, “PAV” Prince Albert Victor, the eldest son of the Prince of Wales and the successor to the British throne. Whitehall and the Royals were alerted to the potentially explosive nature of the Cleveland Street case. Obviously this was not your ordinary case of homosexual solicitation and under-age prostitution. Abberline knew that the rules of the game had just undergone a dramatic change.

To add to Abberline’s woes, he was informed that Hammond, the key figure in the affair, had already fled across the Channel to France to escape prosecution. Scotland Yard immediately alerted police officials both in Paris and Brussels as to the nature of the charges against Hammond and asked that his whereabouts and contacts be carefully monitored.

Under the existing extradition laws between England and France, the French government had the power to authorize the apprehension of Hammond who was traveling with Ames, an under-age English boy, and ship them both back on a British freighter on the next tide. However, it soon became clear that the Royals and Whitehall were more interested in keeping Hammond out of England than bringing him home to stand trial.

Nor was Hammond the only suspect to fly the coop.

Before Abberline could obtain a warrant for the arrest of Lord Somerset against whom there was *prima facie* evidence in the form of signed postal orders issued to a telegraph boy in Hammond’s employ, the inspector learned that Somerset had taken a sudden four-month leave from his regiment and fled to Paris to escape the law.

Before leaving England, Somerset made arrangements for a young English solicitor by the name of Arthur Newton to handle the charges against him and to aid in the defense of Veck and Newlove. Somerset also had Newton act as his go between with Hammond who was demanding a large sum of hush money from Somerset reportedly in the realm of £2000 and first-class tickets to America for himself and his boy, Ames.

Meanwhile, in London, preparations were underway for the first of three trials connected to the Cleveland Street Affair.

Inspector Abberline had already pieced together a fairly accurate picture of Hammond’s illegal operation from the testimony of Veck and

Newlove and that of the telegraph boys including George Wright, Charles Thickbroom, William Perkins, Algeron Allies and Charlie Swinscow and Veck's boy, George Barber. The boys ranged in age from 15 to 19.

They told Abberline that before bringing them to Cleveland Street to service gentlemen, Newlove had introduced them to various homosexual acts including mutual masturbation, fellatio and sodomy (incomplete) in the basement lavatory of the GPO building.³⁶

None of the telegraph boys could be considered professional prostitutes. Their simplicity and lack of guile certainly appeared to have influenced both PC Hanks and Inspector Abberline in their favor. They were fresh faced lads, unsophisticated to the ways of the world, traits that would make them extra appealing to Hammond's pederast clientele. They all came from respectable families. When interrogated by Abberline, all expressed a sense of shame for their actions and were openly distressed when forced to reveal to their parents the exact nature of the work they performed for Hammond.³⁷

However, Newlove, who had procured their services for Hammond argued that he never corrupted any of the boys. He said that the telegraph boys in general were notorious for their willingness to engage in sex play with males willing to pay for their services, so presumably, there was no problem in having them prostitute themselves with adult men with unnatural sexual appetites. He said that Hammond received between a half to a whole sovereign per trick from his clients and paid out four shillings to the boy.³⁸

The Trial of Veck and Newlove

On September 11, 1889, Veck and Newlove stood before Judge Sir Thomas Chamber, 72, at the Old Bailey, London's main courthouse on charges of violating the 1885 anti-sodomy statute (Labouchere Amendment) by conspiring to incite and procure "divers persons to commit the abominable crime of buggery against the peace of Her Majesty the Queen."³⁹

Evidence against the two men had already been given by the telegraph boys at preliminary hearings on August 27 and September 4. Interestingly, the subject matter of the trial was found to be so offensive that Judge Chambers ordered the removal of the only woman in the courtroom.⁴⁰

Newton, no doubt with an eye towards the interests of his primary client, Lord Somerset, who was picking up all the legal tabs, urged both men to plead guilty which meant they would not be required to testify and reveal other persons connected with Hammond's male brothel (including Somerset).

Veck was sentenced to nine months hard labor and Newlove to four.⁴¹

The fact that both men, especially the older Veck, were let off with relatively light sentences, angered Labouchere, who had been watching and weighing the Cleveland Street proceedings through his own political prism. He rose to his feet on the floor of Parliament and charged that the Home Office had cut a deal with Newton and his clients to avoid a wider public scandal—a charge that government officials officially denied.⁴²

By this time, a warrant had been prepared for the arrest of Somerset, but the summons could not be served until he returned to England.

From his listening post in Paris, Somerset was well aware that his chances at a successful defense were near nil as long as Allies, his favorite, and the other telegraph boys were around to testify against him. The burning question was how to get rid of the witnesses. By late September, a solution was at hand—bribe the witnesses to leave the country.

One of Newton's agents, Adolphe de Gallo approached Wright and Swinscow and tried to get the boys to go to Australia, while another agent, Frederick Taylorson attempted to bribe Allies to go to America. Newton had made similar contacts with Thickbroom and Perkins.⁴³ The boys' parents were not advised that arrangements were being made to settle their sons abroad.⁴⁴

On October 16, 1889, Whitehall was alerted to the fact that Somerset had returned to England for his grandmother's funeral, after which he spent several days making the rounds of political and personal associates at various high government offices and visiting his club in London. Under orders from the Prince of Wales and with the knowledge of Prime Minister Lord Salisbury, he was permitted to leave England again for the Continent unmolested.

The official argument against his arrest was that the prosecution of Somerset as a sodomite would seriously injure public morality without any commensurate advantage. His sufferings from a self-imposed exile were seen as being sufficient punishment for his alleged misdemeanor. In any case, the blame for letting Somerset escape for the second time again was cast upon Scotland Yard.

Lord Somerset had just comfortably situated himself in Rouen and was beginning to contemplate a brighter future, when the second trial of the Cleveland Street scandal opened at the Old Bailey with an entirely new cast of characters.

Lord Euston Sues for Libel

The Parke-Euston trial, the last of the three Cleveland Street cases, opened at the start of the New Year.

The *North London Press* and its editor, the Radical journalist Ernest Parke were charged with the criminal libeling of Lord Euston, Henry James

Fitzroy, whom the newspaper had publicly implicated in the Cleveland Street scandal in a fully-illustrated featured article published on November 16, 1889.⁴⁵ Euston, a large, strapping figure of a man and a powerful Mason, had, unlike Lord Somerset, decided to publicly challenge the accusation that he patronized the Cleveland Street brothel.

Like Labouchere, who, not unexpectedly was carefully monitoring all the events connected with the scandal from his MP seat, Parke was convinced that both Hammond and Somerset were tipped off by government agents enabling them to flee England and escape prosecution. Further he also shared Labby's openly stated opinion that these same officials had negotiated a settlement with Veck and Newlove to protect the reputations of certain prominent public figures. Both men were certain that "cover-up" was written all over the Cleveland Street scandal.⁴⁶

The sensational trial opened at the Old Bailey on January 15, 1890 with Sir Henry "Hanging Judge" Hawkins presiding.⁴⁷

Parke's case against Euston was built upon evidence gathered from his own investigation and from interviews with various eye-witnesses the most important of which was a well-known middle-aged Irish homosexual prostitute, John Saul, nicknamed Dublin Jack, who had worked for Hammond for ten years.⁴⁸

It is an important feature of the Cleveland Street scandal that while both Saul and Newlove had given a statement to Inspector Abberline identifying Lord Euston as one of his clients, Euston was never picked up for questioning nor had a warrant been sworn out for his arrest as in the case of Lord Somerset.⁴⁹ Perhaps this oversight was connected to the strong connections between the Freemasons and Scotland Yard.

Also, it was rumored that Lord Euston, had previously submitted to blackmail threats in connection with his homosexual relationship with Robert Clibborn, a notorious member of London's homosexual underworld.⁵⁰

In any case, Saul testified under oath that Euston, or "The Duke" had visited the brothel at least five times between 1887 and 1889. Parke also had additional witnesses to back up his story.⁵¹ Saul, however, claimed that the Earl was not a sodomite but "liked to play with you then 'spend on your belly.'" ⁵²

The prosecution admitted that Euston had visited the Hammond establishment, but only once and by mistake. Euston swore that he had left the premises as soon as he discovered that he was in a male brothel and not a house of *poses plastiques* (female burlesque).⁵³ Saul was denounced as a low life. In the end, the jury went against Parke whose case was weakened by his solicitor's failure to call either Inspector Abberline or Newlove to the stand and his own unwillingness to engage in "a breach of faith" by revealing the names of certain "sources" quoted in his November article.

He was convicted of “libel without justification,” and harshly lectured and sentenced to 12 months imprisonment by Judge Hawkins. Saul was not arrested nor was he ever prosecuted for perjury or defaming “The Duke.” Lord Euston was completely exonerated.⁵⁴

After the sentencing, an editorial titled “The Horrible National Scandal” appeared in the *Reynolds*, a Labour Sunday paper with a strong anti-establishment bent, alleging that “...Mr. Parke was made an example to others who dare tamper with the name of our virtuous and noble aristocracy.”⁵⁵

...Why were the wretched telegraph boys taken to the Old Bailey...whilst Lord Arthur Somerset, being duly warned of what had occurred, made his escape, and is now living in clover abroad? All this requires, but we suspect will not obtain, satisfactory explanation. A Parliamentary inquiry cannot open the mouths of those who are determined to keep them closed.⁵⁶

Arthur Newton Convicted of Conspiracy

The truth, of course, was that while Lord Somerset may have been “living in clover” on the Continent, it was not comfortably so. The plan to get rid of the telegraph boy witnesses against Lord Somerset backfired. Both Somerset and his solicitor Newton had made the mistake of underestimating the character and resolve of the boys who had been propositioned to leave the country.

The incidents had been forthrightly reported to Inspector Abberline and on December 23, 1889, Newton and two of his agents, de Gallo and Taylorson, were hauled before Magistrate James Vaughan at the Bow Street Police Court to face charges of witness tampering and the obstruction of justice.

On January 6, 1890, the hearings resumed before Mr. Vaughan and lasted the rest of the week.

The charges against de Gallo were dismissed and Taylorson was eventually acquitted even though the prosecution produced three witnesses from Belgium who linked him (and Newton) with Hammond’s successful escape with young Ames to America aboard the *Pennland*.

The case against Newton was a different matter.

Five months later, on May 16, 1890, Somerset’s solicitor faced a jury at the Queen’s Bench Division in the Law Courts with Mr. Justice Matthew Cave presiding. The trial was marked by a conspicuous lack of fervor by the government’s prosecuting counsel.⁵⁷

The jury appeared to be swayed by Newton’s incredulous plea that he only had the boys’ interests at heart when he tried to get them out of England. But Judge Cave was not impressed. On May 20, 1890 he sentenced Newton to six weeks in Holloway prison—a symbolic rather than punitive punishment. Even so, it was an incredibly light sentence that once again, in Parke’s words, had “cover-up” written all over it.

With the final sentencing of Arthur Newton, the Cleveland Street scandal was, for all practical purposes brought to a close. The Royal family and Prime Minister Salisbury's Conservative government could breathe easier now—they had both been saved from a much more serious scandal—one that connected Prince Albert Victor to the Cleveland Street brothel.

A Royal Dilemma: Prince Eddy

It is highly unlikely that either the Royal family or Prime Minister Salisbury or any other highly placed government officials would have felt the necessity of interfering in the judicial processes connected with the Cleveland Street scandal were it not for the persistent rumors circulating in London's fashionable clubs and soirees implicating Prince Eddy in the sordid affair.

Providentially, during the seven crucial months from late October 1889 to late May 1890, when these rumors were at their zenith, His Royal Highness was out of the country on a pre-planned royal tour of India.⁵⁸ This had left the Royals and Whitehall room to maneuver.

As things stood, there were only two principal players in the Cleveland Street Affair who had privately made the connection that linked the Prince to Hammond's establishment. They were Lord Somerset's solicitor Arthur Newton and Lord Somerset himself.

When the scandal first broke during the summer of 1889, it was Newton who had warned the Office of Public Prosecutions and ultimately Whitehall and the Royal family, of the Prince's alleged involvement in the affair.⁵⁹ And it was Lord Somerset who had confided to his intimates and close family members that he was sacrificing himself with his self-imposed exile in order to protect Prince Eddy.

In *Prince Eddy and the Homosexual Underworld*, the English historical biographer Theo Aronson examined the evidence of the Prince's alleged involvement in London's thriving homosexual underworld in general, and the Cleveland Street Affair and the Jack the Ripper murders in particular.

In the case of the famous Whitechapel murders, the evidence was in the Prince's favor—he was clearly not Jack the Ripper unless he possessed the power of bilocation.⁶⁰ As for the charge that he was a homosexual, though not exclusively so, and that he frequented homosexual haunts like the Hammond brothel, the evidence is inconclusive although weighed somewhat in the affirmative.

From a modern-day psycho-sexual perspective, Prince Eddy appeared to have possessed certain personal traits from his youth that have frequently been linked to homoerotic tendencies including a delicate physical constitution that exempted him from rough and tumble boys' play and adolescent sports, an extremely intimate relationship with his mother, Princess Alexandra of Denmark, and a somewhat distant though certainly not hostile relationship with his father Albert Edward, Prince of Wales.

A handsome and amiable young man of slight but well-proportioned built and mild temperament, “Collars-and-Cuffs” as he was affectionately known, had a reputation for dandyism that might have been overlooked had he possessed a modicum of intellectual acuity or physical prowess which unfortunately he did not.

Although his family including his doting grandmother, Queen Victoria, took all the proper precautions to protect Prince Eddy’s physical and moral welfare once he entered adolescence, it would have been impossible to shield him completely from the Victorian underworld of vices, including sodomy. Whether on board the naval training ship *Britannia* or in the hallowed halls of Trinity College, Cambridge where the gospel of Hellenistic love and a “Higher Sodomy” was both preached and put into practice, Prince Eddy would have been exposed to “the unmentionable vice.”

By the time the Cleveland Street scandal broke, the 25-year-old Prince Albert Victor, had already acquired an unfortunate familial and public reputation for sexual dissolution and vice.⁶¹ The exact nature of his “dissipation,” however, remains vague.

Most certainly he was not the womanizer his father or younger brother, Prince George were, but this did not mean he eschewed female charms altogether. He had a number of female confidantes and was reported to have formed a few romantic attachments. He was engaged to be married before his untimely death on January 14, 1892.

This minimal attraction to the opposite sex, however, does not militate against the possibility that Prince Eddy might have been drawn into a homosexual liaison with one or more of the young predatory sodomites that were part of his intimate circle of friends at Cambridge. It was also an “open secret” that Queen Victoria’s court was strewn with aristocratic sodomites any of whom would have been more than willing to introduce the young Prince to London’s lively homosexual underworld.

Perhaps the most convincing argument in favor of Prince Eddy’s alleged association with the Cleveland Street brothel was the lengths to which the Royal family and Whitehall went to insure that any connection between the heir apparent and Hammond’s establishment never be raised in a court of law. Lord Somerset and Lord Euston were small fish in a big pond. The only thing that really mattered was that the name of Prince Eddy, the successor to the British throne, not be tainted by any association with the vice of sodomy. Whatever it took to achieve this end—perjury, judicial bribes, witness tampering, the obstruction of justice—was deemed acceptable.

It is always interesting to note that when the Establishment rallies, it almost always rallies around the “aggrieved” offenders.

From the very beginning, of the Cleveland Street scandal, private and public attention, if not sympathies, appeared to be drawn to the alleged adult violators of the Labouchere Amendment—“Poor” Somerset! “Poor” Lord Euston! “Poor” Prince Eddy!⁶²

The record does not tell us what happened to Allies and the rest of the young telegraph boys who were seduced and sexually exploited by men many years their senior and who lost their jobs and were publicly disgraced. Other than their immediate families and sweethearts and perhaps the sympathetic PC Hanks and Inspector Abberline no one seemed to care about their future. How terribly familiar!

Substitute the Roman Catholic Church for the Royal family and one can see how tempting it is for any Establishment—secular or religious—to go to extreme lengths to cover up sex scandals especially those of a pederastic or homosexual nature.

As the Cleveland Street Affair drew to a close, the overall final verdict in the case especially in the eyes of Radical critics like Labouchere and Parke was that the Establishment had won out. But that victory was an illusory one. No sooner had Victorian society begun to enjoy a respite from further unpleasant revelations about the sodomitical affairs of this or that earl or prince when another series of public trials even more devastating than the Cleveland Street scandal broke on to the London scene.

The Many “Trials” of Oscar Wilde

Contrary to popular belief, the “trials” of Oscar Fingel O’Flahertie Wills Wilde did not begin with the “persecution” of the eminent Irish-born playwright and well-known homosexual playboy of the Victorian world, but with Wilde’s “prosecution” of his nemesis the Marquess of Queensberry, the father of his young lover and companion in crime, Lord Alfred Douglas.

Indeed, it is quite clear that while the middle classes were pushing for a stricter enforcement of anti-sodomy legislation, the Victorian upper classes and high government officials who controlled police enforcement were more than happy to ignore the criminal sexual exploits of Wilde and Douglas as they did those of other prominent homosexuals of the day, had not Wilde himself opened the legal door to his own conviction by initiating a civil suit for libel against Queensberry.⁶³

Unfortunately for Wilde, it was not Queensberry who was convicted. Wilde went to prison, not for libel, but for multiple charges of gross indecencies. He was sentenced to two years imprisonment with hard labor, first at Pentonville prison, then Wandsworth prison and finally Reading Gaol.

His last prison transfer on November 21, 1895, was one of Wilde’s most humiliating and traumatic experiences of his life. Dressed in prison clothes, his hands cuffed, the bedraggled Wilde stood at the Clapham Rail Junction awaiting public transport. He was flanked by police officers who were forced to shield the prisoner from the angry cursing mob and protect him from the projectiles of spittle and brickbat. It was a terrible scene made all the more tragic by the undeniable fact that the prisoner had brought the sentence down on his own head—with a little help from his friends.

A Promising Lad

Born in Dublin on October 16, 1854, into a prominent if somewhat eccentric and unconventional family, Oscar Wilde was the second and youngest son of Dr. (later Sir) William Robert Wilde, a gifted surgeon, renowned antiquarian, prolific writer and “lady’s man” and (Lady) Jane Francesca Elgee Wilde, a fierce Irish patriot and talented poetess and linguist in her own right.

According to the distinguished scholar and critic Richard Ellmann, author of *Oscar Wilde*, considered to be *the* standard biography on Wilde, the playwright appeared to have enjoyed a carefree, near idyllic childhood. There was his older brother William Charles called Willie, his baby sister Isola, the “pet” of the family until her untimely death at the age of 10, and a large household of agreeable servants, governesses and private tutors. As he was growing up, young Oscar was oblivious to the darker events and familial scandals that were taking place around him.⁶⁴

At the age of 10, the intellectually precocious Oscar, along with Willie, age 11, were sent off to the Portora Royal School in Enniskillen, County Fermanagh in Northern Ireland where Oscar was to spend the next seven years of his life.⁶⁵ Unlike his brother Willie, Oscar was not popular with his classmates and he remained somewhat of a bookish loner with an “inordinate passion” for the Greek classics.⁶⁶ This passion paid off when in 1871, the promising classicist was awarded a Royal School scholarship (and later a Foundation Scholarship) to Trinity College, Dublin, the Protestant University of Ireland.⁶⁷

During his Trinity years, Wilde was heavily influenced by the pre-Raphaelitism and Hellenistic Movements as expounded by some of the leading Irish classicists of the day including the Reverend (later Sir) John Pentland Mahaffy (1839–1919) and the Latin and Greek literary scholar Robert Yelverton Tyrrell (1844–1914). It was at Trinity College that the young Wilde gave his intellectual (if not emotional) assent, to the philosophical foundation that would pave the way to his later homoerotic adventures that served as a bridge between aestheticism and decadence.

The colorful and eccentric Mahaffy, Swiss-born but Dublin-educated, was a full-fledged Philhellene—a lover of all things Greek.⁶⁸ Before he became Provost of Trinity College in 1904, he would often accompany Trinity undergraduates on school vacation tours of Greece and Italy. Wilde joined him on tour in Italy the summer of his graduation from Trinity. Their mutual interest in Greek history, art and literature developed into a long-time friendship that continued even after Wilde had matriculated to Magdalen College, Oxford (England). In 1877, Mahaffy was able to divert Wilde to a tour of Greece—after which Mahaffy was able to brag in a letter to his wife that he had saved Oscar from “the Scarlet Woman,” i.e., Rome, and redirected Wilde from “Popery to Paganism.”⁶⁹ It must have been a bitter moment for Mahaffy when Wilde’s downfall came. After this, when

asked about his protégé, Mahaffy was reported to have sadly replied: "We no longer speak of Mr. Oscar Wilde."⁷⁰

Another of Wilde's influential mentors who tutored Wilde in classics was the brilliant Robert Tyrrell, who held a number of professorships at Trinity including that of Latin, Greek and Ancient History. He was best known for his commentaries on the correspondence of Cicero and his critical text of Sophocles and best remembered for his support for Wilde after the 1895 trials.⁷¹

Wilde's Flirtation with "The Scarlet Woman" (Rev 17:3)

For most of his life, Wilde had an on-again off-again romance with the Roman Catholic Church that may possibly have predated his Trinity years.

His first and official baptism took place at St. Mark's Church (Anglican) when he was seven months of age. The service was conducted by Oscar's uncle, his father's oldest brother, Rev. Ralph Wilde.

His second baptism took place privately when Oscar was about nine or ten years old. Jane Wilde had formed a friendship with a Catholic priest, Reverend L. C. Prideaux Fox, himself a convert, who was serving as chaplain for the Glenree Reformatory near the Wilde's summer home in the Wicklow Mountains. At their mother's request, both Oscar and Willie received instructions in the Faith and were later rebaptized.

Dr. Wilde, a member of the Church of Ireland (Protestant) who had two brothers in Orders, was naturally not pleased with the affair, but he let the matter pass. The private baptism was not registered and Father Fox was soon transferred to another post never to be seen again by the Wilde family.⁷² Dr. Wilde's opposition to the Catholic Church remained strong throughout his life.

As for Oscar Wilde's third and final baptism, at the time of his death, a Catholic priest administered the Last Rites of the Church that included a conditional baptism, the forgiveness of sins and the final sacrament of Extreme Unction.⁷³

During his four years at Trinity, much to his father's chagrin, or perhaps because of it, the young Wilde considered conversion to Catholicism. He had a number of close Catholic friends including a few Dublin priests, mostly Jesuits, and was an admirer of the prose of Cardinal John Henry Newman who had come to Dublin to serve as rector of Catholic University in 1854, the year of Wilde's birth.⁷⁴ Later, Wilde visited Newman at Birmingham.⁷⁵

However, at the time of his graduation from Trinity in 1874, Wilde's interest in the Catholic Church had, for the time being, declined in lieu of more pressing worldly pursuits and ambitions.

Also, by the time Wilde left Trinity College for Oxford, the seeds of his ambiguous sexuality reflected in his dandified mannerisms and dress and his acquired spirit of rebellion against *bourgeois* morality had been planted.

However, at this early stage of Wilde's academic career, they had not as yet manifested themselves so as to interfere with his studies. He remained an excellent student.

As an undergraduate, Wilde took a First Class in Classical Moderations and a First Class in Literae Humaniores and in his senior year he captured a Berkeley Gold Medal for Greek and a Demyship to Magdalen College, Oxford. Many wealthy Irish families sent their young men to Oxford or Cambridge (Oxbridge) to complete their education in the fullest sense. For Oscar, his presence at Oxford signaled a major turning point in his life.⁷⁶

The Oxford Years 1874–1878

It might surprise readers to know that for the first year or so at Magdalen College, Oxford, Wilde, just entering his twenties, led the life of a fairly conventional Oxford undergraduate with no particular fame or notoriety.⁷⁷ His letters to his family and friends at home in Ireland during this period are filled with familial reminiscences and lively candor, good humor and a healthy dose of leg-pulling on a wide variety of subjects—his studies, his new friendships especially with Reginald “Kitten” Harding and William “Bouncer” Ward, his thoughts on religion, his new female acquaintances and his sporting activities, most especially shooting, golf, swimming and fishing.⁷⁸

As for Wilde's sexual extracurricular activities at Oxford, we know they existed because the young man suffered a case of syphilis and was treated with mercury while a student at Oxford. Whether or not his illicit affairs were with female or male prostitutes or both we do not know.⁷⁹

As for sheer academic controversy and excitement, Wilde had come up to Oxford at just the right time. The university was about to break into open warfare as the proponents of the Hellenistic tradition as espoused by men like Walter Horatio Pater, Benjamin Jowett and John Addington Symonds came to open blows with the adherents of Protestant traditionalists. The indirect influence of Jowett and Symonds on Wilde will be discussed later.

But at this moment in time, it was the writings of Pater, Oxford's (Brasenose College) premier aesthetic and don, that appeared to most heavily influence Wilde's embryonic theories on art, creative genius and homoerotic love in the Greek pederastic tradition.⁸⁰ Pater's proselytizing of ill-disguised neo-pagan themes—“The love of Art for Art's sake; the role of art in the social regeneration of Society; the merits of a “refined decadence” as an impetus for creative genius; and the virtue of experience for its own sake, struck a particularly agreeable cord in Wilde's restless psyche and helped fill a growing spiritual void in Wilde's life.”⁸¹

Wilde, as a budding aesthetic, was also impressed with the teachings of John Ruskin (1819–1900), Slade Professor of Art at Oxford and one of the greatest art critics of the Victorian era.⁸² The highly esteemed Professor Ruskin publicly favored the Pre-Raphaelite Movement in art as exemplified

by the early works of Rossetti, Millais and Holman Hunt. Philosophically, he stood almost diametrically opposite Pater in his opposition to the neo-classicism and sensual self-indulgence.⁸³ Ellmann reported that Wilde sought out some spiritual direction from Ruskin and a friendship ensued, but it was not lasting one.⁸⁴

The same might be said for Wilde's attraction to Freemasonry, an important factor in religious (Church of England), social and professional mobility in Victorian society. His father, now Sir William Wilde, was a high-ranking member of the Shakespeare Lodge in Dublin and Wilde loved Masonry's secrecy, ritualism and high fashion.

On February 23, 1875, he officially joined the university's Apollo Lodge and quickly obtained the level of 3rd degree.⁸⁵ About 18 months later, Wilde went over to the Apollo Rose-Croix Chapter—the "High Church" of Freemasonry and achieved the 18th degree. Initially, Wilde was an enthusiastic recruiter for the order until the novelty of it all began to wear thin. Throughout his remaining years at Oxford and in later life, Wilde maintained a peripheral interest in Freemasonry, but it never became the all-consuming passion it had once been.⁸⁶ For Wilde, the source of his new passions lay in a different direction.

The Beginning of a Secret Life

It is impossible to point to a particular date or set of circumstances that marked the beginning of Wilde's flirtation with the homosexual underworld at Oxbridge and London, but there are enough clues to indicate that it had begun sometime during the latter part of his first year at Oxford.

We know that one of Wilde's visitors at Oxford during early summer of 1875 was the sculptor and "through-paced queer" Lord Ronald Gower known to be addicted to rough trade.⁸⁷ On one such visit, Gower brought along a companion in crime, a young sketch artist by the name of Frank Miles, who like Gower, was a "conscious and uninhibited" homosexual and exhibitionist.⁸⁸

By the summer of 1876, the two mens' relationship with Wilde was on familiar enough ground for Miles to invite Wilde (and Gower) to his home at Bingham, Nottinghamshire. Miles' father was a rector without a clue as to his son's homosexual behavior.⁸⁹ Thereafter, Wilde saw Miles on a more regular basis, sharing holidays and school vacations. Interestingly, although his two best friends, Kitten and Bouncer, knew Frank or knew of Frank at Oxford, Wilde tended to keep his friendship with them separate from his growing relationship with Frank Miles.⁹⁰ Wilde was beginning to compartmentalize his life.

The Death of Sir William Wilde

The death of his father on April 19, 1876, at the age of 61, following a long-term battle with asthma and gout, combined with the news that

his family's finances now bordered on the disastrous, weighed heavily on Wilde's mind as he left Dublin after the funeral to return to Oxford and his studies. The young man, consumed with grief and worry entered into a period of deep religious introspection in which he contemplated his conversion to Catholicism—an action his father had consistently thwarted when he was alive.

On occasion, Wilde went to hear his favorite preacher, Cardinal Henry Edward Manning at the Church of St. Aloysius in St. Giles, the first Roman Catholic Church to be built in Oxford since the Reformation.⁹¹ Prophetically, one of the cardinal's most persistent themes of his preaching was Oxford's spiritual apathy and decay.⁹² Four months after his father's death, on July 19, 1876, Wilde again went to hear Cardinal Manning preach in London.⁹³

In the summer of 1877, David Hunter-Blair, one of Wilde's closest "Papist" friends at Oxford, made his last stab at his schoolmate's conversion. The wealthy and zealous Blair, a recent convert himself, who would eventually enter the Benedictine Order, helped finance Wilde's trip to Rome ostensibly from some gambling winning. Blair also arranged for a private audience for Wilde with Pope Pius IX.

Wilde joined Blair and Ward, a Protestant, in the Eternal City on the way home from his trip to Greece with Mahaffy, who was as eager to keep Wilde Protestant (and pagan) as Blair was to make him Catholic. As for Wilde himself, after a momentary flicker of inspiration for things Roman, he returned to Oxford as elusive as ever regarding any serious and concrete spiritual commitment to either Anglicanism or Catholicism.

There is no question that Wilde was always attracted to the outward signs of the Catholic faith especially the beauty and pageantry of the Holy Sacrifice of the Mass, the exquisite vestments and the delicious smell of burning incense and bees wax candles. But he never gave his assent to Catholic doctrine or dogma. And while it is true that he often made references to Christ in his works, this was not the Christ of Scripture—God made Man. In fact, Wilde often used Christian symbols and references to Christ in a manner that would, in effect, turn Christianity on its head.

In Wilde's only novel, *The Picture of Dorian Gray*, the author has the young Dorian contemplate the reasons why he had not converted to the Roman Church despite his sensual attraction for Roman rituals and his fascination with its mysteries including the dimly lit confessionals where men reveal their darkest secrets:

It was rumored of him once that he was about to join the Roman Catholic Communion....But he never fell into the error of arresting his intellectual development by any formal acceptance of creed or system, of mistaking, for a house in which to live, an inn that is suitable for the sojourn of a night, or for a few hours of a night in which there are no stars and the moon is in travail. Mysticism, with its marvelous power of making common things strange

to us, and the subtle antinomianism that always seems to accompany it, moved him for a season....Yet, as has been said of him before, no theory of life seemed to him to be of any importance compared with life itself. He felt keenly conspicuous of how barren all intellectual speculation is when separated from action and experiment. He knew that the senses, no less than the soul, have their spiritual mysteries to reveal.⁹⁴

To the outside world, Wilde remained a minimalist Anglo-Irish-Anglican Protestant, but by the start of his third year at Oxford it was clear that his intellectual loyalties and emotional desires lay well outside the boundaries of Christianity altogether.

Mahaffy had primed Wilde's latent pederastic urgings at Trinity and on their trips to Greece. Pater and his colleagues had fanned the coals of homoerotic desire at Oxford. Now with the death of his father whom he loved and respected, the last barrier to the release of Wilde's homoerotic inclinations and his transformation into the "quintessential London dandy" and later into England's foremost exponent of the virtues of Greek love, came tumbling down.⁹⁵

It is significant that Wilde's brother Willie, who used to visit Oscar at Oxford, was among the first to suspect that Oscar's sexual inclinations might not be entirely normal following Wilde's return from Greece and Rome that fateful spring of 1877.

Some of his closest Oxford friends began to remark on Oscar's new "extreme aestheticism," the going euphemism for a sexual invert or homosexual—a personae that Wilde was just beginning to publicly exploit with his new opulent and sometimes comic wardrobe and his exaggerated effete mannerisms and mincing gait.⁹⁶ In his biography of Wilde, Croft-Cooke reported that Wilde's letters and manner of speech during the second half of his stay at Oxford contained more "campy" and "self-mocking" expressions that reflect a connection, however vague, with a homosexual milieu.⁹⁷

Happily for everyone, however, Oscar's last years at Oxford, as at Trinity College, had not been all play and no work. By the time he left Oxford for a literary career in London in 1878, his reputation as an undisputed master of classical poetry and verse was made. In his senior year he not only won the coveted (Sir Roger) Newdigate Prize for English verse for his poem "Ravenna," but he also earned a double first in "Greats." The combined academic and artistic honors made him famous not only in academic circles, but in London society as well. The world lay at Oscar Wilde's feet. The only question that remained for the self-styled "Apostle of Aestheticism" was how to best exploit his classical training and literary talents? That and where and with whom to live in London?

A New Life in London

Upon going down from Oxford, the ambitious but financially constrained Wilde, now age 25, took up rooms with his close and equally ambitious

friend Frank Miles, age 21, settling first at Salisbury Street near the river and later at Chelsea.⁹⁸

It was after their second move to Tite Street that Wilde and Miles had a violent quarrel over Canon and Mrs. Miles' objections to one of Wilde's recently published poems, probably "Charmides" with its shocking and forbidden psychosexual themes that included necrophilia.⁹⁹ Apparently Miles' parents were totally oblivious to their own son's secret life as an exhibitionist and homosexual. The argument sent Wilde packing. After the death of his father, Miles' life quickly deteriorated. In 1887, he was confined to Brislington asylum near Bristol where he died four years later, reportedly by his own hand.¹⁰⁰

The fates appeared to have been kinder to Wilde—at least for awhile.

In the spring of 1891, the Gilbert and Sullivan operetta *Patience* opened at London's Opera Comique to rave reviews.¹⁰¹ Based upon an earlier satirical piece by William Gilbert titled "The Rival Curates" about two meek, asexual priests (Roman Catholic), *Patience* represented a frontal assault on the Pre-Raphaelite and Aesthetic Movements and a Protestant (Evangelical) back-handed swipe at the Roman Church that appeared to be attracting more than a few aesthetic converts.

The lead characters in *Patience* are the outrageous aesthete, Reginald Bunthorpe and the more sensuous and "fleshy" aesthete, Archibald Grosevenor. Their manner of deportment is effete, their dress outrageously flamboyant, and their favorite flower—the gilded lily (a replacement for the green carnation of the sodomite).

Since Gilbert wrote the lyrics for *Patience* while Oscar was still at Oxford, Wilde was not the model for either Bunthorpe or Grosevenor. Nevertheless, Wilde, a born self-promoter, quickly saw the benefits of developing his public image along the lines of these Savoyard characters.

In his memoirs of his father, Vyvyan Holland Wilde corrects the story that it was Richard D'Oyly Carte, the producer of all the Gilbert and Sullivan operettas who invited Wilde, England's leading exponent of aestheticism, to deliver a series of lectures in America's major cities. Actually the invitation came from Carte's business manager Colonel F. W. Morse.¹⁰² Wilde needed the money and he also wanted to attend to the production details of his play *Vera* (or, *The Nihilists*) that he wrote in 1880.¹⁰³

On December 24, 1881, Wilde embarked for America and began his first whirlwind tour that took him from New York to California—140 lectures in 70 towns in 260 days.¹⁰⁴ Most Americans couldn't have been less interested in the English "fop," but High Society, especially the female element, took him to their bosom. Oscar loved to mingle with the upper crust and attended a number of private salon engagements in New York and California that were especially arranged for him.

Oscar also had the opportunity to meet with a number of prominent American literary figures including the poets Henry Wadsworth Long-

fellow and Walt Whitman.¹⁰⁵ His personal tours took him to a Masonic temple and to Cherry Grove on Fire Island, the future site of one of New York's most notorious homosexual vacation enclaves.

By the time he returned home to England after his successful American tour, Wilde was a celebrity! For the next two months he was a hot item in London's fashionable literary circles. When his popularity waned he retired to the Hotel Voltaire in Paris to finish off his next play, a rather poor work, *The Duchess of Padua*, that was written for, but rejected by, the American actress Mary Anderson.¹⁰⁶ Then, having spent the remainder of the £1,200 he earned on his American tour he sailed back for a second tour and the unsuccessful premier of *Vera* at the Union Square Theater in New York on August 20, 1883.¹⁰⁷

Wilde as a Husband and Father

When Wilde met his future wife Constance Lloyd in May of 1881 in London, he had not as yet fully committed himself to the more "vulgar," physical expressions of "Greek love." At age 27, he appeared more than willing to give marriage and parenthood a try. Besides, he had spent himself dry and was mortgaged to the hilt. Croft-Cooke put the matter rather tartly, but in hindsight, perhaps quite accurately, "She (Constance) had a sufficient income and they set up a home in Tite Street."¹⁰⁸

Constance Wilde was Irish born, the daughter of the prominent London barrister Horace Lloyd. She was 23 years old when she met Oscar and his mother and soon became a regular at Mrs. Wilde's soirees. The strong-willed Francesca Wilde, the dominant force in her son's life, apparently did not view Constance as a serious competitor for Oscar's affections. Nevertheless, by all accounts, the new Mrs. Wilde was not only beautiful but charming, cultured, intelligent, multi-lingual with a hidden strength of character that surfaced later in her marriage.

Although she could not have been unaware of her husband's reputation as an "aesthetic" and "dandy," we cannot assume she thought of her husband as a potential or active "sodomite" since these Victorian terms were not necessarily synonymous. Despite parental objections on the bride's side, the couple was married on May 29, 1884 at St. James Church, Paddington in "a high aesthetic mode" and spent their honeymoon in Paris at the Hotel Wagram.¹⁰⁹

Oscar's flattering attention and passionate love letters during their courtship and the arrival of two sons, Cyril and Vyvyan, within 18 months of marriage, must have quelled any early doubts she might have entertained about the wisdom of their marital union. And it certainly was more than sufficient to squelch those long-standing dark rumors that had followed Wilde down from Oxford.

In his memoirs, *Son of Oscar Wilde*, Vyvyan Holland Wilde, Oscar's younger son, presented a touching portrait of Oscar Wilde as the adoring and adored father during the "happy years,"—the games in the park and nursery; his father's famous guests; frolicking at the seashore; the endless hours of storytelling; and the mending of precious broken toys.¹¹⁰ After the fatal trials, when the bailiff came to sell the contents of the house, Vyvyan recalled that lot number 237, "a large quantity of toys," realized 30 shillings.¹¹¹

Professionally speaking, Wilde continued to work hard as a playwright while accepting more mundane writing assignments as a book reviewer for the *Pall Mall Gazette*, a drama critic for *Dramatic Review* and an editor (1887–1889) for *The Lady's World* (later renamed *Woman's World* magazine). With the publication of *The Happy Prince and Other Tales* in the spring of 1888, Wilde entered an unprecedented period of sparkling creativity that enhanced his reputation as a literary artist as well as his pocketbook.

Wilde was now the center of three adoring constellations—his wife and young sons, an intimate circle of influential and wealthy friends and associates and a growing, world-wide audience of adoring fans and admirers. All in all, they appeared sufficient to keep Wilde content for a time. Unfortunately for all concerned, it was a rather short time.

The Marillier Infatuation and Ross Affair

There are at least two different stories as to what prompted Wilde to begin or restart his homosexual affairs just two years into his marriage.

The least believable version is that proffered by Wilde's friend and biographer Robert Sherard who claimed that the return of syphilis forced Oscar to abandon normal marital relations and drove him to homosexuality.¹¹²

The more probable and prosaic reason was that Wilde had simply become bored with married life. He still loved being a father, but he now longed to taste more exciting and forbidden sexual fruit.

We know that Wilde, the ultimate connoisseur of beauty, was very upset that Constance's pregnancies had marred her lovely face and lithe figure and that he had complained to his friends that she had become "heavy, shapeless, (and) deformed" and that he was so disgusted that he had "to force himself to touch and kiss her."¹¹³ With regard to his own bloated facial features and middle age spread he ventured no comment.

There is also the simple element of chance and opportunity.

His first-born son Cyril was just five months old when Harry Marillier reentered Wilde's life.

Oscar had first met Harry when the Bluecoat boy was only 15 and Wilde had just left Oxford to live with Frank Miles at Salisbury Street.¹¹⁴ The

exceedingly handsome young man was now 20 years old and an undergraduate student at Cambridge. Wilde invited the young man to meet him in London and Harry accepted the invitation. A correspondence began between the two men that reflected a desire for a greater intimacy on Wilde's part, but the infatuation came to nothing (possibly through parental interference by Marillier's father) and their letters quit by February of 1886.¹¹⁵

Wilde's unrequited love for Harry Marillier, however, did result in one "redeeming" feature. It primed him for what is alleged to have been his first homosexual experience with a lad named Robert Ross, a 17 year old Canadian who had been brought up in London and was just about to enter King's College, Cambridge. About a year later, school authorities abruptly told the undergraduate to leave Cambridge, an incident probably connected to his homosexual activities. "Robbie" went on to become a journalist and art critic, but he made his reputation as Oscar Wilde's literary executor.¹¹⁶

Literary historian Rupert Croft-Cooke rejected the idea of little Robbie's "seduction" of the 32-year-old Wilde and I tend to agree with him.¹¹⁷ From what we know of Wilde's last years at Oxford, particularly his obsession with sexually-transgressive literary themes and his long-term friendship with the homosexuals Frank Miles and Lord Gower, it appears that Oscar would not have been a stranger to London's homosexual underworld with its ready access to young rent-boys upon whom he could slake his pederastic appetites.¹¹⁸ In addition, as Croft-Cooke so astutely pointed out, Wilde's reputation as an aesthete would not have grown were it not aided "by the gossip of the queers, one of publicity's most powerful mouth-pieces then and today."¹¹⁹

On the other hand, if one views Ross' "seduction" of the older Wilde solely within the context of an ideal quasi-intellectual Hellenistic framework, with Wilde acting the respected *erastes* and the young dark-haired handsome Ross his beloved *eromenos*, then indeed Ross may be the first boy that Oscar ever had.

In his later days, Ross is said to have regretted his early affair with Wilde, but he was not to blame. Wilde was ripe—one might even say—overripe—for a pederastic relationship with Hellenistic overtones. He had longed and desired to partake of the "forbidden love" that promised to free him from the shackles of traditional morality, "liberate" his senses and flood his being with a fresh wave of intellectual and creative genius. Ross had issued the invitation. Dare Wilde refuse?¹²⁰

But Wilde had no sooner consummated his relationship with little Robbie, than their physical ardor began to cool, although it was never cut off altogether. This was a pattern that Wilde would establish with most of his sexual alliances that involved young men from upper or middle class families. Wilde was already looking forward to his next conquest. Nevertheless, as is not uncommon with many homosexual affairs, the genuine friendship that developed between Wilde and Ross would last a lifetime.

Oscar Wilde's Dorian

It was less than a year later, after Ross had entered King's College, Cambridge that Wilde found his next sexual partner in the person of John Gray, a working class youth and aspiring poet who Wilde picked up in a bar one evening in 1889. The handsome Gray, who spoke with a lively Cockney accent before he remade himself, was 23 years old and he held a daytime job at the Foreign Office. It was later said that he provided the model for Wilde's *The Picture of Dorian Gray*, although there were significant difference between *this* Gray and the fictitious Dorian Gray.¹²¹

Wilde immediately began to parade his latest "favorite" about town as middle-aged queens like to do. For his part, the obviously ambitious Gray was content to bask in his master's spotlight and he soon became a regular member of Oscar's literary and homosexual circles. Wilde's affair with Gray was to last more than two years, although it was taken for granted by both men that their relationship was not exclusive, as Wilde had developed a distinct preference for local lower-class renters (his "honey-sweet boys") and Gray was always on the look out for potential sugar daddies.¹²²

Later, when Wilde met his "true love," Lord Alfred Douglas, he attempted to soften the blow of separation with Gray by agreeing to pay for the printing of *Silverpoints*, a collection of poetry that included 13 original works by Gray. This proved unnecessary.

The tab for *Silverpoints* was eventually picked up by the wealthy Jewish Parisian socialite Marc-André Raffalovich who entered Gray's life just when the despondent young man was contemplating suicide. Gray's new suitor laid himself and his vast fortune at the young man's feet. Gray made a remarkably quick recovery.¹²³ However, in time, what began as a homosexual liaison was suddenly transformed into a deep and abiding chaste friendship by an extraordinary turn of events.

In 1896, following a dramatic religious experience, Raffalovich, converted from Judaism to Catholicism. Together with Gray, who had come into the Roman Church six years earlier, the two men embarked upon a spiritual journey that brought Gray to Scots College in Rome in October 1898 to study for the Catholic priesthood.¹²⁴ Later Raffalovich became a Dominican Third Order tertiary and a daily communicant at Canon Gray's new church that was built with funds provided by Raffalovich.

After his ordination on December 21, 1901, Father Gray, at the insistence of Pope Leo XIII, settled outside of England, in Edinburgh, Scotland accompanied by his gentleman companion. The two men went on to forge a lasting fraternal bond that spanned more than three decades—until Raffalovich's death in February 1934. Canon Gray followed his faithful friend to the grave just four months later. Their lives had been transformed by God's grace. Agape had conquered Eros. Wilde was not as fortunate. He was about to meet the love of his life, Lord Alfred Douglas, and his Waterloo.

Life with Bosie—The Golden Boy

Lord Alfred Bruce Douglas, affectionately known as “Bosie” was the third and youngest son of the 8th Marquess of Queensberry.¹²⁵ He was a born and bred aristocrat, educated at the elite Winchester Public School and later Oxford. He was also an aspiring poet, well built, with exceptionally good looks, golden blond hair and an alabaster complexion.¹²⁶ The combination proved irresistible to Wilde.

Lionel Johnson, a former Winchesterian and a homosexual, had introduced the two men during the summer of 1891.¹²⁷ Douglas was barely 21 and a struggling student at Magdalen College, Oxford when he began his explosive affair with Wilde, now 37 and a husband and father. Wilde was thoroughly besotted from the moment they met. All caution was thrown to the wind.

Wilde courted the beautiful Bosie for several months buying him presents and entertaining him in high fashion before Douglas permitted Wilde to fellate him. Bosie, used to playing the active role (sodomy) in his relations with adolescent boys later recalled that it was not a particularly pleasant experience.¹²⁸ Nevertheless, Wilde’s fame, money, celebrity status and most of all, “his magical conversation,” proved to be adequate compensation for his role as catamite to Oscar Wilde.¹²⁹

Although Douglas’s mother and others blamed the elder Wilde for “corrupting” Bosie, this was not quite true. Bosie had engaged in homosexual acts, that is mutual masturbation (not sodomy) at Winchester and Oxford and had already developed a taste for boys younger than himself. There is no evidence, however, he ever engaged in such acts with older men until he met Wilde.

Since their sexual relationship, by mutual agreement, was never exclusive, Bosie was able to seek out more adventurous sexual outlets in the form of renters and roughers, many of whom he happily shared with Oscar. This arrangement of mutual infidelity, however, never prevented Douglas from flying into one of his jealous rages over one of Oscar’s new flames. For his part, Wilde, who was never possessive about his “he-whores,” often referred to his casual affairs with lower-class youth as “feasting with panthers,”—his boy prostitutes being the exotic beasts and Wilde their dominant and masculine “animal tamer.”¹³⁰

Although Douglas eventually gave up homosexual practices altogether in his post-adolescent years, Wilde never did. In fact, the older Wilde became, the more indiscriminate he became and the younger and younger his partners became. As for specific homosexual practices, all the evidence available to date shows that both men preferred the dominant and active role, although both were known to occasionally play the passive role.¹³¹ The record also indicates that both men practiced masturbation of partners, mutual masturbation, interfemoral (“frottage”), fellatio, and, at least on Wilde’s part, sodomy.¹³²

Unfortunately for Wilde, what had begun as a quasi-intellectual search for the “Greek ideal love,” had deteriorated into a frenzied pursuit of uninhibited pleasure and raw sex accompanied by other illicit homosexual accouterments such as drugs and “Socratic” pornography.¹³³ Eventually his homosexual passions became so all consuming that he had to leave London to get any writing done at all.¹³⁴

To add fuel to the fire, both Wilde and Douglas actively and openly proselytized for “the cause” whenever and wherever they could.

For example, in his fourth year at Magdalen College, Oxford, Douglas took over the editorship of the *Spirit Lamp* and used the magazine to promote a thinly veiled homoerotic ethos under the guise of Hellenistic love.

The equally dedicated Wilde tried his hand at recruiting fellow debauchers from his many artistic friends and acquaintances. He credited himself with bringing the French writer André Gide whom he had met in Paris in 1891, into “the fold.” In his biography of Gide, the French writer Jean Delay, affirmed that Wilde played a decisive role in Gide’s decision to aggressively pursue a life of pederasty following their meeting in Algiers in January of 1895.¹³⁵

The details of that fateful meeting in Algiers when Wilde persuaded the young Gide to accompany him on one of his nocturnal pederastic adventures are recorded by a number of writers including Gide himself in his autobiography *Si le grain ne meurt*.¹³⁶ It is Delay, however, who best captured the spirit with which Wilde entered into this singular enterprise.

According to Delay, Gide was not unaware of the true nature of Wilde’s (and Douglas’s) unnatural passions for young boys—passions to which he himself was attracted. What set Wilde apart for Gide, however, was the enthusiasm with which Wilde was “always trying to instill into you a *sanc-tion* for evil.”¹³⁷

Wilde’s New Hedonism left no room for the quaint moralisms that still haunted Gide such as Christianity’s emphasis on the mortification of the flesh or the condemnation of man’s baser instincts.¹³⁸

The vulnerable Gide was swept away.

Following his extraordinary sexual encounter with a young Algerian musician of about 14, Gide convinced himself that he had at last discovered his “true self.” He became a confirmed pederast. What followed was quite predictable. As Delay explained, “The minute a young man whose instinct has been repressed by moral and social constraints decides to free sexuality from guilt, he also generally rebels against the constraints themselves.”¹³⁹ Gide proved to be no exception to the rule.

Whether in Algiers or Paris or London, the Wilde-Douglas Affair was not an “open secret”—it was simply open.¹⁴⁰ From November 1882 to December of 1883, Wilde and Douglas were constantly in each other’s company and traveled everywhere together usually with a bevy of international news reporters at their heels. Later, as the sexual intensity of their rela-

tionship began to cool, the men continued to enjoy each other's company as friends and companions in crime. Their combined flamboyant antics, camp language and mannerisms and dandyish dress attracted attention and media coverage wherever they went—in England or on the Continent. Meanwhile, on the home front, Wilde's family—his wife, young sons, mother and brother Willie were beginning to feel the painful effects of Victorian Society's disapproval in the form of increased social ostracism and isolation.¹⁴¹

Entering the Forbidden Zone—The Case of Edward Shelley

Between 1892 and 1895, Wilde turned London society on its head with an unprecedented series of highly successful and lucrative theatrical productions beginning with *Lady Windermere's Fan* (1892), followed by *A Woman of No Importance* (1893), *An Ideal Husband* (1895) and *The Importance of Being Earnest* (1895). On a more personal level, the celebrated middle-aged playwright and pederast kept an eye out for potential new sexual conquests and began exploring heretofore forbidden territories.

Enter Edward Shelley.

It was Wilde who spotted the handsome 18-year-old clerk-office boy when he went over to his publishers Elkin Mathews and John Lane's office on Vigo Street one fine day in early 1892 to sign some copies of his *Poems*.

Shelley was not what one might call Wilde's usual cup of tea, that is to say, he was neither an Oxbridge queer nor a male prostitute. He came from a respectable middle-class family and had attended State schools. On the other hand, he had all the essentials Wilde demanded from his sexual consorts. He was young, handsome, most likely a virgin and like John Gray, he had some literary aspirations which Wilde could and did exploit.¹⁴²

Flattered that the elder Wilde would take a particular interest in him, Shelley accepted an invitation from the elder Wilde for dinner and drinks at a public room at the Albemarle Hotel. Later the two men retired to Wilde's private suite for more drinking and probably a smoke of Oscar's opium tipped cigarettes.¹⁴³ Shelley was primed for seduction and Wilde carted him off to the adjoining bedroom to sample the boy's physical attributes. Shelley later testified that he successfully resisted Wilde's advances that night.

The next evening Wilde brought his new favorite to the theater to show him off. Shelley also dined with Oscar and Constance at their home and was later introduced to some of Wilde's more intimate friends. At one point Wilde asked Shelley to join him for a stay at a Felbrigg farmhouse near Cromer, but the invitation was turned down as the lad still had his job to consider.¹⁴⁴

There are conflicting reports as to whether or not Wilde ever engaged in explicit sexual acts with Shelley, but there appears to be sufficient evidence that he did so before their relationship ended in March of 1893.

Although Wilde had grown bored with the now petulant and demanding Shelley, it was actually the young man who broke off the relationship ostensibly out of concern for the increasing dangers posed by his intimacies with the famed playwright. The unhappy youth had become the butt of endless jokes at the office where his not-so-naïve fellow workers referred to him as “Miss Oscar” or “Mrs. Wilde.”¹⁴⁵ Shelley, who was beginning to exhibit signs of an emotional breakdown, soon lost his job, at which point he confided his plight to his father who strictly forbade him to ever see Wilde again. Shelley had no contact with Wilde for over a year.

Then in 1894, Wilde received a telegram from the down-and-out Shelley asking for money. In his communication, Shelley said he was haunted by a bad conscience resulting from the “sins they had committed together.”¹⁴⁶ Wilde felt “hurt” and “betrayed.” After all he had done for the boy! Nevertheless, he sent him the money. A case of blackmail or not, Shelley’s telegram was an evil omen of things to come, but Wilde was too intoxicated with his newly found fame and fortune to take notice.

Deeper into London’s Homosexual Maelstrom

The door to London’s homosexual underground had been opened to Oscar during his early years at Oxford by his friends Frank Miles and Lord Gower. Wilde’s affair with Robbie Ross had expanded his connections to Oxbridge’s intimate coterie of queer dons. After he met Douglas, Wilde’s initiation into Victorian England’s flourishing and multilayered world of same-sex prostitution and criminal activity was complete.

Wilde had two primary resources for the procurement of young boys. One was Alfred Waterhouse Somerset Taylor and the other was Maurice Schwabe.

Schwabe was the younger, more intelligent and better educated of the two men and shared Wilde’s preference for boys from the East End slums. The two men had been introduced by Robbie Ross. Wilde, who had a brief sexual relationship with Schwabe, would occasionally have the young man over for dinner at his home to catch up on the latest gossip of London’s homosexual scene.¹⁴⁷ Late in the summer of 1892, Schwabe introduced Wilde to his friend Alfred Taylor, a rather gentle individual with a penchant for women’s clothing and young renters.

Taylor, now in his early 30s had been educated at Marlborough and then privately tutored. He had planned a military career in London’s Royal Fusilier regiment, but when he came into a fortune he decided to pursue a life of pleasure instead. Croft-Cooke characterized Taylor as a “harmless typical London effeminate queen” who had overspent himself into bankruptcy.¹⁴⁸ He now lived in a set of small rooms on Little College Street that served as a campground for other homosexual queens from other respectable families. Taylor enjoyed cruising and would often bring his young pick-ups back to his apartments for one of his “teaparties.”¹⁴⁹

According to Croft-Cooke, a friendly but dangerous competition of sorts developed between Taylor and Schwabe as to who could bring Wilde, the “best” boys—“nice” “clean” and “feminine.”¹⁵⁰

One of Taylor’s more classy pickups was a tall, slim lad he spotted at the Gaiety Theater by the name of Sidney Mavor, aka “Jenny.” Taylor told the young man that Mr. Wilde liked “nice, clean boys.”¹⁵¹ Shortly thereafter, Taylor introduced Wilde to the impressionable Mavor as a “real Lord” at a lavish dinner at Kettner’s that Schwabe had arranged for the occasion. Douglas joined the foursome to witness the seduction scene. A few nights later Wilde had the boy at the Albemarle Hotel. Sidney Mavor became one of Wilde’s extended favorites.¹⁵²

Unfortunately for Wilde, Schwabe was less selective in his choices. One of his pickups was a 17-year-old charmer named Frederick “Denny” Atkins who, unbeknownst to Schwabe, was an accomplished blackmailer with a criminal record a mile long. Schwabe himself became rather attached to the boy, but he eventually got around to introducing Atkins to Wilde in October 1892.

Like Schwabe, the earthy and vulgar Atkins fascinated Wilde, so much so that he took his new “secretary” to Paris where the two men had connecting bedrooms and Freddie received, of all things, a permanent wave at the famed Pascal Hair Salon.¹⁵³

Soon after their return to England, the enterprising Atkins brought his friend and fellow blackmailer, Alfred Wood, an unemployed clerk, over to Taylor’s place. Wilde was away, but Douglas was there and scooped the beautiful boy up for himself. That was his first mistake. The second was to take this new angelic-faced acquisition to his rooms at Oxford where Wood managed to secure some indiscreet love letters that Wilde had written to his Bosie. Wilde would later pay out blackmail money for those letters, but not before he had tasted Wood’s charms for himself.

While the Atkins-Wood Affair was being played out, Taylor, not to be outdone by Schwabe, had procured two delightful boys for Wilde at the St. James Bar through the intercession of a young prostitute named Edward Harrington. Enter the brothers, William and Charles Parker, a couple of penniless, down-on-your luck young lads looking to survive and willing to sell their bodies to a “willing gent.”¹⁵⁴ Taylor kept the boys for himself for awhile before introducing them to Wilde and his friends.

After an evening of superb dining and drinking champagne at a local restaurant, Wilde got his choice of the brothers and picked “Charlie” who had a girlish face and slight build. William stayed behind with Taylor, while Wilde took his brother to his suite of rooms at the Savoy, plied the boy with liquor, and sodomized him. Under oath, Charles Parker testified that before meeting Taylor he had never been involved in prostituting himself. He said at the trial that he had entered the army in August 1894.

Charlie Parker gave a detailed description of how Wilde liked his sex:

I was asked by Wilde to imagine that I was a woman and that he was my lover. I had to keep up the illusion. I used to sit on his knees and he used to play with my privates as a man might amuse himself with a girl. Wilde insisted on this filthy make-believe being kept up.¹⁵⁵

By 1893, Wilde had found it necessary to find new working quarters, this time at 10 St. James Place as the proprietors of hotels like the Albemarle no longer wanted his business. With Douglas abroad, Wilde continued his visits with Charlie Parker, Sidney Mavor and Freddie Atkins along with several other new boys, among them an actor, Harry Barford and an unemployed clerk, Ernest Scarfe, a discard of Douglas to whom Oscar gave an inscribed silver cigarette-case. They were, however, only part of Wilde's and Douglas' common stable of available boys. Others were just working class boys they casually solicited from local hotels or on the street, like 18-year-old Alphonso Harold Conway who sold papers on the waterfront at Worthing.¹⁵⁶

Taylor had also been forced to move that same year, but for a different reason. The police had learned about his same-sex brothel and his so-called "teaparties" and had set watch on his Little College Street apartments which they later searched. On August 12, 1894, the 32-year-old Taylor was arrested along with Charlie Parker, now 19, when the police raided a drag party held at a residence at Fitzroy Street.¹⁵⁷

Wilde remained unfazed.

Queensberry Attacks and Wilde Sues

In the opening chapter to *The Picture of Dorian Gray*, Wilde has the disolute Lord Wotton advise his artist friend Basil Hallward (whom Dorian Gray will later stab to death) that; "...I choose my friends for their good looks, my acquaintances for their good characters, and my enemies for their good intellects. A man cannot be too careful in the choice of his enemies..."¹⁵⁸

It is unfortunate for Wilde that he did not heed his own advice. In taking Lord Douglas as a lover, Wilde had also taken on a formidable enemy, Bosie's father, John Sholto Douglas, the 8th Marquess of Queensberry. Wilde underestimated the tenacity and resourcefulness of Queensberry, as well as his own vulnerability at many different levels.

Wilde's biographer Ellmann described Queensberry as an "aristocratic rebel," of Scottish descent and an "iconoclast" who rejected Christianity until his death bed conversion to Catholicism on January 31, 1900, the same year as Wilde's death.¹⁵⁹ Like Wilde, Queensberry was a complex, driven character and just as reckless. On the other hand, he had two distinct advantages over Wilde. First, he possessed an aristocratic title that buffered him from the consequences of his eccentric behavior and secondly he was very wealthy.

The fact that Queensberry, after whom the Marquis of Queensberry Rules of English and American boxing are named, saw himself as the epitome of a “man’s man,” made Wilde’s highly publicized fling with his youngest son, Alfred, the equivalent of waving a red flag in front of a raging bull. Further, there is evidence to indicate that Queensberry’s claim against Wilde may not have been solely motivated out of personal malice or spite.¹⁶⁰

On October 18, 1894, Queensberry’s favorite son and heir to the title, Francis Archibald Douglas (Lord Drumlanrig), was killed in a hunting accident. Rumors soon surfaced that the accident was actually a suicide.¹⁶¹

Francis Douglas had served as private secretary to Lord Rosebery (Archibald Philip Primrose), the 5th Earl of Rosebery (1847–1929), a fellow Scot and Foreign Secretary under Gladstone in 1886 and again in 1892.¹⁶² There were rumors that Francis had become the widowed Rosebery’s young lover. The threat of public exposure of the alleged affair between Lord Drumlanrig and Lord Rosebery, leader of the Liberal Party and England’s future Prime Minister, was said to have driven Francis to take his own life.

Whether or not Queensberry was angry because he had evidence of Rosebery’s homosexual relationship with his eldest son, or simply because Rosebery had brought Francis into the House of Lords as Lord Kelhead in 1893, while he (Queensberry), who carried the ancient title of his Scottish ancestors languished outside for his unorthodox beliefs, or both, we do not know.

We do know, however, that early that same year, Queensberry had pursued Rosebery to Homburg, Germany where the Foreign Secretary was on holiday and, armed with a horsewhip, announced his intention to publicly assault the British minister for his part in promoting Lord Drumlanrig to the peerage. The Prince of Wales personally intervened and the Chief Commissioner of Police arrived on the scene, escorted Queensberry away and made sure he was on the morning train to Paris.¹⁶³

Rosebery later wrote to the Queen, “It is a material and unpleasant addition to the labours of Your Majesty’s service to be pursued by a pugilist of unsound mind.”¹⁶⁴

Wilde was next on Queensberry’s hit list.

On April Fools Day, 1894, Queensberry spotted Alfred and Oscar lunching together at the Café Royal. The two men had just returned from Paris where Wilde had had a bitter fall-out with Douglas. The pair was now openly engaged in one of their proverbial reconciliations. Queensberry used the occasion to issue his son a final warning to end his “loathsome and disgusting relationship” with Wilde, but to no avail.¹⁶⁵ Queensberry’s next stop was to engage a top-notch solicitor, Sir George Henry Lewis, a friend of the Douglas family.¹⁶⁶

In late June, Queensberry showed up at Wilde's Tite Street residence in a violent rage, cursing and shaking his fists, demanding that Wilde sever his relationship with Bosie. He then began to stalk Wilde as he had done Rosebery. Wilde prepared himself for a legal battle and sought out the advice of a solicitor, but it was not until the following year that he was galvanized into action.¹⁶⁷

On February 18, 1895, four months to the day following the death of his beloved son, Francis, Queensberry delivered the most famous misspelled calling card in history to a porter at the Albemarle Club. It read "To Oscar Wilde posing somomite." [sic].¹⁶⁸ Wilde had been away in Algiers with Douglas and did not receive the inscribed card until ten days later.

Goaded on by his own pride and sense of honor and by Bosie, who wanted to see *his* father in the gaol, Wilde filed a civil suit of criminal libel against Queensberry who was arrested on Saturday morning, March 1, 1895.¹⁶⁹ A surety of £1,500 was demanded of Queensberry to insure that he would not flee the country, which of course he had absolutely no intention of doing.¹⁷⁰

It is important to keep in mind that although Queensberry was the defendant in this first trial, the nature of the case was such that it was Wilde, *not* Queensberry, who was actually on trial.

As expected, Queensberry pleaded justification and on March 30 filed the required bill of particulars that listed 15 separate counts and 12 young men (ten named) whom Wilde solicited to commit sodomy.¹⁷¹

Both Wilde and Douglas, in the presence of Wilde's solicitor saw the listing with all the familiar names—Shelley, Mavor, Atkins, Schwabe, Charles Parker, Wood and so on—*before* the trial began, but they were apparently not aware that these young men were actually in the building preparing to give testimony on their relationship with Wilde. It appears, from subsequent events, that Queensberry must have secured a promise of immunity from prosecution for the boys since none was arrested and held for trial after the Wilde ordeal was over.¹⁷²

In any case, Wilde was able to convince his solicitors that although he knew the boys, he had never engaged in any sexual improprieties with them.¹⁷³ He insisted that he was absolutely innocent of the charges made against him. On with the trial! The show must go on!

Wilde Vs. Queensberry

Following preliminary court proceedings, the first of three sensational trials involving Oscar Wilde began at the Old Bailey on April 3, 1895 with Mr. Justice R. Henn Collins presiding. The young but formidable barrister Edward Carson (later Lord Carson), a fellow student of Wilde's from Trinity College, Dublin, assisted by junior counsel, Charles F. Gill, appeared for the defense (Queensberry). Queensberry also retained the services of Charles Russell.¹⁷⁴

The distinguished Sir Edward Clarke, QC, MP, one of the most respected and renowned solicitors in England and “a veritable Titan of the Bar,” assisted by Mr. Travers Humphreys and Mr. Charles Willie Matthews, an experienced criminal lawyer, appeared for the prosecution (Wilde).¹⁷⁵ Both sides were more than adequately represented, but in the end the trial proved a no contest.

As the first day of proceedings came to a close, Clarke knew that despite Wilde’s oath to the contrary, his client had deliberately lied to him about his pederastic activities. Further, Wilde had just repeatedly perjured himself on the stand beginning with a simple lie about his age—he was not 39, he was over 40.¹⁷⁶ Moreover, Clarke strongly suspected that Carson had more than enough evidence to support Queensberry’s accusation that his client was not only a “posing” sodomite, but an active one. What was even more certain was that no jury in the world was going to convict a father for trying to save his son from such a man.

For his part, Wilde had anticipated that he would be questioned in court about his relationship with Queensberry and his son, Lord Douglas and the homoerotic implications of some of his published works such as *The Picture of Dorian Gray* and personal correspondence including the blackmail letters taken by Wood from Douglas at Oxford. He was prepared to deliver an eloquent soliloquy in defense of Socratic love. Yet, for some inexplicable reason, he was not prepared, when, at the end of the first day of the trial, Carson began to question him about his relationship with certain young men.

First, Carson asked about Wilde’s relationship with his publisher’s office boy, Edward Shelley. Then he passed a note to Wilde without comment with Maurice Schwabe’s name written on it. Then he inquired about the dock boy, Alphonso Conway, and laid out a selection of gifts including a signed edition of one of his works that Wilde had given the semi-illiterate street urchin. Next Carson asked about Walter Grainger, barely 16 when Wilde met him. He had been a servant at the house in Oxford where Douglas had had rooms. Finally, he asked Wilde about a pageboy at the Savoy named Herbert Tankard whom Wilde had shipped to Calais for safekeeping (Tankard did not testify). Throughout the questioning Wilde insisted, under oath, that he had no improper relationship with any of the boys. Further he said he had no reason to suspect that any of the boys was of an “immoral” or “disreputable” character.¹⁷⁷

Many thought that Clarke was going to call Lord Douglas to the stand to defend Wilde but he did not.¹⁷⁸ Wilde said he opposed putting Bosie in the witness box as he was loath to put a son against his father. Clarke also was opposed to opening up another can of worms.

The following day, Carson continued his reexamination of Wilde, this time homing in on Wilde’s relationship with Alfred Taylor and the boys that Taylor had procured for him—Charles Parker, Fred Atkins, Ernest Scarfe

and Sidney Mavor. The key question was not what Wilde had given them in terms of payment or gifts, but *what* the boys had given to *him*. He also asked Wilde if he remembered the waiter at the hotel in the Boulevard des Capuchines in Paris, which signaled to Wilde that Carson had information on his sexual exploits outside of London. When Carson announced that the defense was prepared to call to the stand at least five of the dozen or so boys with whom Wilde had sexual relations, Wilde blanched.

To his credit, Clarke stood by his client. Wilde was advised of his legal options. Privately, however, he was urged to take his wife and family and seek voluntary exile abroad while his solicitors gained him time by keeping the trial going. Wilde refused. Queensberry's position stiffened and he told his solicitors to refuse any compromise that Clarke was prepared to offer.

On April 5, the third and final day of the trial, Clarke had no choice but to concede defeat and withdraw the prosecution. Queensberry was acquitted of all charges. Mr. Justice Collins instructed the jury to rule that not only were Queensberry's charges against Wilde true but that his actions in exposing Wilde were in the public interest. Wilde was ordered to pay Queensberry's court costs of £600.¹⁷⁹ But even worse, his actions against Queensberry had opened him up to prosecution by the Crown for the violation of the Criminal Law Amendment Act of 1885.

Once again, Queensberry was willing, even at this late date, to let the matter drop if Wilde were willing to leave England and Bosie behind. But when Wilde again refused, Queensberry immediately ordered his solicitors to turn over all evidence against Wilde to the Crown's Director of Prosecutions' office in the Treasury building in Whitehall.¹⁸⁰

At 3:30 p.m. Detective-Inspector Brockwell from Scotland Yard was dispatched to seek a warrant for the arrest of Wilde from Sir John Bridge the Bow Street magistrate. Before issuing the warrant, Bridge held a meeting with Brockwell, Queensberry's men Russell and Gill and two of the boys named in Queensberry's list of particulars. The delay was no doubt deliberate in order to provide Wilde with sufficient time to catch the next train to Dover and a boat to France. As H. Montgomery Hyde, a former MP suggested, in the midst of severe economic and political turmoil at home and abroad, the last thing the Liberal Government of Prime Minister Rosebery or the Royal family needed was an international expose of sodomitical practices among Britain's upper and aristocratic classes.¹⁸¹

But, to everyone's surprise, when the police arrived at the Cadogan Hotel, Wilde was waiting for them. His instinct had been to flee. In this he had the support of nearly all his friends and family including his wife, Constance. But his mother, Lady Wilde, was against his flight. She demanded as a condition for retaining her love, that Oscar remain in England and face the charges against him even if it meant imprisonment. Later Wilde confided to Bosie that he was not wont to live the life of a fugitive.¹⁸² Some of Wilde's friends, however, did not share his scruples.

Robert Ross and Maurice Schwabe with whom Wilde had been intimate and a number of active pederasts crossed over from Dover to Calais that night.¹⁸³

Wilde spent a fretful night in jail at the Bow Street Police Station. The next morning he was formally charged with having committed acts of gross indecency. Mr. Justice Bridge, a firm proponent of anti-sodomy statutes, denied him bail and he was remanded in custody at Holloway prison for the next three weeks during which time he underwent three grueling sessions of preliminary hearings before a Grand Jury at the Bow Street station.¹⁸⁴

The prosecution was ready to present the testimony of some of the boys Alfred Taylor had solicited for Wilde beginning with Charles Parker. Parker was followed by Sidney Mavor, the only public school boy in the bunch. Douglas had managed to get to him earlier and convinced him that as a man of honor he had a solemn duty to deny having anything to do with Wilde. Although Mavor admitted that he had been to bed with Taylor, when the prosecution asked what happened when he and Wilde spent the night together in Wilde's bed he replied, "nothing."¹⁸⁵ The Grand Jury was of another mind and both Wilde and Taylor were bound over for trial for violating Section 11 of the Criminal Law Amendment Act.

The Crown Vs. Wilde—The First Round

On April 26, 1895, the second of the Wilde trials opened in criminal court at the Old Bailey with Mr. Justice Sir Arthur Charles, a distinguished authority on ecclesiastical law, presiding.¹⁸⁶

Wilde stood co-joined with Alfred Taylor as the indictment against both men was read. They were charged with twenty-five counts of gross indecencies (not sodomy) and three counts of conspiracy to commit such acts.¹⁸⁷ Clarke waived his fee and continued to serve as Wilde's solicitor along with Matthews and Humphreys. Mr. Justice Charles F. Gill, a Trinity College alumnus like Carson, assisted by Horace Avory and Arthur Gill acted for the Crown, under the advisement of the Solicitor General Sir Frank Lockwood.¹⁸⁸

Prior to the start of the trial, both sides maneuvered for advantage. Clarke wanted Wilde to be tried separately from poor Taylor who was an obvious liability. When the trial ended and the conspiracy charge was dropped, the two men were unjoined and retried separately.

Gill, in turn, had reached a deal with Queensberry's solicitor to keep Lord Douglas's name out of the court proceedings in so far as possible in exchange for the evidence Queensberry's private detectives had assembled against Wilde. There were also rumors afloat at Whitehall that Lord Rosebery, Queensberry's nemesis, had considered helping Wilde at one point, but was dissuaded from doing so as Wilde was considered to be too great a political liability.¹⁸⁹

Bosie, who had remained in London throughout the Queensberry trial and had visited Wilde daily during his incarceration at Holloway prison, had

departed for Calais with Oscar's blessings after Clarke insisted his presence in London would hurt his client, especially if Douglas were called as a witness by the prosecution. Wilde was released on bail, but since no hotel would have him, he was forced to find lodgings with one of the few sympathetic friends Wilde had left, Ada Leverson, whom Wilde affectionately called "the Sphinx."¹⁹⁰

Once the legal preliminaries were over and Wilde's trial got underway, the second trial moved quickly.

Gill ordered Charles Parker to the witness stand and the youth stated that Wilde had committed sodomy and other acts on his person at the Savoy, Albemarle and St. James Hotels, Taylor's house, Wilde's home on Tite Street and Parker's room in Chelsea.¹⁹¹ William Parker confirmed his brother's testimony with details that demonstrated both boys were speaking the truth. Next, Gill's junior aide Avory interrogated Alfred Wood who testified that Wilde had also sodomized him. Then came Thomas Price, a waiter at the St. James, who stated that Wilde brought boys of quite inferior station to the hotel.¹⁹²

The young blackmailer, Fred Atkins, testified after Price. He told the jury about his trip to Paris with Wilde, but said there were no indecencies between them. Atkins was later removed from the courtroom and charged with perjury.¹⁹³ A housekeeper who took care of Atkin's lodgings said that Wilde visited the young man there and that the bed sheets were "stained in a peculiar way" after Wilde's visits with Atkins. Sidney Mavor testified next and stated there was never any impropriety between himself and Wilde. This statement was in contradiction to the testimony he had given previously to police officers that he and Wilde were intimate.

Gill then brought the prosecution's star witness to the stand. The testimony of Edward Shelley was important for the prosecution's case. Wilde had corrupted and ruined him. Unfortunately, Shelley was both mentally and emotionally unfit to testify, but he gave his statement nevertheless. Later Wilde denied he conducted himself improperly with Shelley or that he had any improper relations with Charles Parker, Wood or Conway. Asked what was Wilde's business with these lads, Wilde replied that he loved youth and found the boys' company entertaining.

The prosecution now brought to the witness stand several employees of the Savoy Hotel who had observed Wilde naked in bed with naked young boys. Antonio Migge, a professional masseur who had attended Wilde said he saw Wilde in bed with a young man. His evidence was confirmed by a chambermaid, Jane Cotter who testified that she saw Wilde in bed with a boy of about 16. Later Cotter said she received instructions from the housekeeper Mrs. Annie Perkins on how to deal with the stained sheets.¹⁹⁴ Gill filed additional transcripts with the judge and the case for the Crown was completed.

Wilde Sings the Praises of Socratic Love

Sir Clarke then opened the case for the defense. After his opening remarks he called Mr. Oscar Wilde to the stand. Wilde was asked if he had given truthful testimony at the Queensberry trial and Wilde answered that he did. He also said the allegations of gross indecencies made against him in court carried "no truth whatsoever."¹⁹⁵

Upon cross-examine of Wilde, Gill asked the accused about the meaning of Lord Douglas's sonnet "The Two Loves" written in November or December of 1892. Wilde used the occasion to deliver one of the greatest performances of his life, an exposition on the "Love that dare not speak its name." It was the high point of the trial for Wilde.

That "Love," waxed Wilde, was the supreme affection "of an elder for a younger man as there was between David and Jonathan," ...it was a Platonic Love ...it is found in "the sonnets of Michelangelo and Shakespeare. But, grieved Wilde, it is a "Love that today is gravely misunderstood." This terrible misunderstanding is responsible, Wilde asserted, for his unfortunate presence in the docket this very day. "There is nothing unnatural" about this Love, Wilde proclaimed, "It is beautiful, it is fine, it is the noblest form of affection. ...It is intellectual, and it repeatedly exists between an elder and a younger man, when the elder has intellect, and the younger man has all the joy, hope and glamour of life before him."¹⁹⁶

The whole court was carried away and there was a tremendous spontaneous burst of applause in the courtroom.

Clarke took advantage of the high ground that Wilde had momentarily captured by hammering away at the "low life," that is, the boy prostitutes that were attempting to sully the character of one of England's most distinguished playwrights and man of letters. How reliable was the testimony of a Parker or a Wood or an Atkins? They were blackmailers, prostitutes, perjurers and petty criminals! In short, they were ungrateful wretches who had taken advantage of Wilde's generous and kindly nature. A verdict of "not guilty" for Wilde, Clarke concluded, would not only clear the name of this great man, but "clear society from stain!"¹⁹⁷

Wilde's speech on the high aesthetics of man-boy love in the Socratic tradition might have carried the day had the jury not already been exposed to all the lurid details of Wilde's promiscuous sex life. However, the vision of Wilde, with his rotund figure and "jaded and flabby appearance" sodomizing or being fellated by young, fresh-faced boys like Charles Parker must have been a difficult image for the jurors to put out of their mind.¹⁹⁸ Obviously, Wilde's "Love that dare not speak its name," appeared to have suffered in the translation.

How was it possible for the jury to reconcile Wilde's high-minded philosophical idealization of man-boy affection with his alleged acts of buggery and masturbation upon young, poor, semi-literate boys from the East End

who sold their bodies to wealthy pederasts like Wilde for a promise of warm lodgings, a decent meal and a few pounds with which to survive another day? Wilde's "Love" had sordid, commercial sex written all over it. The implications of his sordid involvement with decent lads like Shelley and Mavor, and the Parker Brothers before they met Alfred Taylor, were even worse.

Alfred Taylor, Wilde's fellow prisoner, represented by J. P. Grain took the stand next. After a few brief questions by Gill on the manner in which he earned a living and the boys he brought to his residence, he was excused. The rest of the fourth day's proceedings was taken up with closing statements with Clarke who denounced the low character of the boys who testified against Wilde, and Gill who reminded the jury that these boys had nothing to gain and everything to lose by testifying against Wilde.

On the fifth and final day of the trial, Judge Charles rendered his opinion before turning the matter over to the jury—an opinion that overall was in favor of Wilde.

Justice Charles determined that Wilde and Taylor were not co-conspirators and the charges of conspiracy were dismissed. He also declared Shelley to be unstable. With regard to Wilde's literary works, he said he did not regard *Dorian Gray* as a "culpable" novel. As for the testimony of the Savoy employees he said that he found it difficult to believe that Wilde carried on so openly at the hotel and that the employees did not speak out about the incidents before the trial.¹⁹⁹ However, he declared, he did not reject the testimony of witnesses about Wilde's and Taylor's behavior with Shelley and Wood and Atkins and the Parker brothers. It was the task of the jury to determine if Wilde committed "indecent acts" with these young men in violation of the law and if Taylor assisted him in any way and/or committed such acts.

Jury deliberation took place on May 1. The 12-member, all-male jury was out for just under four hours. A verdict of "not guilty" was pronounced on the count relating to Atkins. Regarding the other counts there appears to be some discrepancy. One juror is supposed to have later revealed that the vote to convict Wilde was eleven to one. However, no unanimous consensus was forthcoming. A retrial was ordered. Clarke was able to obtain bail from another judge in chambers.²⁰⁰ Wilde had three weeks of freedom. It was his last chance to run.

The Crown Vs. Wilde—Conviction

Wilde's retrial lasted six days from May 20 to 25, 1895.²⁰¹ The presiding judge was Sir Alfred Wills a staunch Conservative. Justice Gill was replaced by the Crown's high-powered Solicitor General, Sir Frank Lockwood and Sir Edward Clarke continued his defense of Wilde.

Although the trial was largely a replay of Wilde's first trial, there were some new revelations. For example, the jury was informed by the defense

that the prosecution (Queensberry) had been paying the boy-witnesses against Wilde a five-pound stipend from day one of the Wilde-Queensberry trial.²⁰² Lockwood insisted that the prosecution did only that which was necessary to keep the witnesses from being tampered with and housed in a central and safe location for trial purposes. It was also revealed that the prosecution had been able to arrange for a three-month leave of absence from the Army for Charlie Parker in order to secure his testimony against Wilde. The jurors were also informed that it was Maurice Schwabe who had introduced Taylor to Wilde. This would not have been of any particular interest except for the fact that Schwabe was Lockwood's nephew by marriage. Coincidentally, Schwabe was now safely tucked away in France.

On the political scene, there were signs that the original neutral (if not favorable) views of Rosebery's Liberal Government had hardened against Wilde as evidence by Lockwood's take-over as lead prosecutor for the Crown.²⁰³ Wilde had been given every opportunity to seek asylum from prosecution abroad, but he stubbornly chose to stay in England.

Queensberry was still on the warpath and it was widely believed that he held evidence against Rosebery (possibly linked to his association with Lord Drumlanrig) that could affect the upcoming elections if made public. There was also considerable pressure building from certain political factions in Parliament and from the general public who perceived the Crown's less-than-enthusiastic prosecution of Wilde as an indication that the rich and famous, by way of their privileged class or station in life, were immune from prosecution for the violation of England's anti-sodomy statutes.

The Crown made quick work of poor Alfred Taylor.²⁰⁴ He was again poorly represented in court by Mr. Grain who was no match for Lockwood.²⁰⁵ Taylor's earlier public school connections did not save him. In fact, they contributed to his downfall. He was quickly tried for "gross indecency," and convicted after only one day of testimony. Now he was an all but forgotten and pathetic figure sitting in jail awaiting sentencing. Why was the Crown dragging its feet with regard to Oscar Wilde?

The one thing that Wilde did have going for him was the fact that the original charges against him (and Taylor) had been modified and reduced.²⁰⁶ The conspiracy charge with Taylor was dropped and the new indictment was reduced from twenty-five to only eight counts. Justice Wills ordered a new jury empanelled for Wilde and the witnesses had to be recalled.

As the prosecution began its case, it was clear that their star witness Edward Shelley had become more of a liability than an asset. Justice Wills declared that Shelley was an accomplice to Wilde and therefore his testimony was not credible unless corroborated.²⁰⁷

Clarke had revised his strategy by this time and his arguments came across as more of a plea for mercy for Wilde than an aggressive attack upon the prosecution's witnesses, although he took several swipes at Charlie Parker as an "uncollaborated" and "unstable" witness. What he had not

been able to prove, however, was that the boys were lying about the sexual favors they performed for Wilde.

At one point Clarke declared that the Wilde trial was “operating as an act of indemnity for all the blackmailers in London.”²⁰⁸

Clarke admitted that Wilde was now “a broken man,” and lamented that a life filled with “brilliant promise” with a “bright reputation” should have been brought so low by the “torrent of prejudice” spewed from Fleet Street (the press). A “not guilty” verdict, Clarke concluded, would save Wilde from “absolute ruin” and permit him “to live among us a life of honor and repute, and to give in the maturity of his genius gifts to our literature, of which he has given only the promise in his early youth.”²⁰⁹

Lockwood closed the case for the prosecution by reiterating the homoerotic nature of Wilde’s love letters to Lord Douglas, Wilde’s blackmail payment to Wood and the testimony of the many boys who were alleged to have had sexual relations with Wilde—testimony that appeared to be collaborated by other more reputable sources including the employees of the Savoy.²¹⁰

Concerning the issue of blackmail raised by Clarke, Lockwood reminded the jury that “the genesis of the blackmailer is the man who has committed these acts of indecency with him. Were it not for men who were willing to pay for the vice, there would be no blackmail,” he said.²¹¹

After Lockwood and Clarke had delivered their concluding statements, the jury foreman who was permitted to ask the judge questions, asked the one question that was on every one’s mind—“In view of the intimacy between Lord Alfred Douglas and Mr. Wilde, was a warrant ever issued for the apprehension of Lord Alfred Douglas?”²¹² Judge Wills replied that the jury’s duty was to determine the guilt or innocence of the man in the docket—Mr. Wilde—and no other.²¹³

It was time now for Justice Wills to have his say.

Unlike Justice Charles, he found Wilde’s letters to Lord Douglas to be indecent.²¹⁴ He also said that it is fair to judge a man by the company he keeps—a reference to Taylor and his low-class boys.²¹⁵ He then thanked the members of the jury for their patience and instructed them to retire to deliberate the verdict. Lockwood thought he had lost the case and congratulated Clarke on his win, but Clarke knew better. Two hours later the jury returned with a guilty verdict on all counts except that relating to Edward Shelley.

On May 25, 1895, Justice Wills passed sentence upon Wilde and Taylor for having violated Section 11 of the Criminal Law Amendment Act:

Oscar Wilde and Alfred Taylor, the crime of which you have been convicted is so bad that one has to put stern restraint upon one’s self to prevent one’s self from describing, in language which I would rather not use, the sentiments which must rise to the breast of every man of honour who had heard the details of these two terrible trials. That the jury have arrived at a cor-

rect verdict in this case I cannot persuade myself to entertain the shadow of doubt; and I hope, at all events, that those who sometimes imagine that a judge is half-hearted in the cause of decency and morality because he takes care no prejudice shall enter into the case, may see that that is consistent at least with the common sense indignation at the horrible charges brought home to both of you. It is no use for me to address you. People who can do these things must be dead to all sense of shame, and one cannot hope to produce any effect upon them. It is the worse case I have ever tried. That you, Taylor, kept a kind of male brothel it is impossible to doubt. And that you, Wilde, have been the centre of a circle of extensive corruption of the most hideous kind among young men, it is equally impossible to doubt. I shall, under such circumstances, be expected to pass the severest sentence that the law allows. In my judgement, it is totally inadequate for such a case as this. The sentence of the Court is that each of you be imprisoned and kept to hard labour for two years.²¹⁶

Although Wilde appeared to be reeling from a state of shock as the sentence was pronounced, it could not have been totally unexpected. In a sense, he had already been convicted (and later sentenced by the press) when he was forced to drop his case against Queensberry almost two months before.

In retrospect, Clarke's strategy of having Taylor and Wilde tried separately may have backfired. Taylor's trial and conviction for gross indecencies and the procurement for illicit purposes had piggy-backed Wilde's second trial so closely that it would have been an obvious miscarriage of justice for Justice Wills to have sentenced Taylor to prison and let Wilde, his accomplice in crime, go free.²¹⁷

All in all, despite the worldwide notoriety that surrounded the trials, Wilde had received a fair trial. All the justices involved, whatever their personal feelings, appeared to have acted with integrity and compassion for all the witnesses including Wilde and they gave Wilde's solicitors the greatest latitude in the defense of their client. Wilde was found guilty because the evidence against Wilde was too damning to permit any other verdict but guilty. But did the punishment fit the crime? After all, violation of the Labouchere anti-buggery statute was a misdemeanor not a felony.

Obviously, Justice Wills believed that in the case of Oscar Wilde and Alfred Taylor, the punishment, *did* fit the crime (at least in a minimalist sense). And equally obvious is the fact that an overwhelming majority of Englishmen agreed with him. The spontaneous outpouring of public support from every quarter and every class of English society *for* Queensberry and *against* Wilde that followed Justice Will's ruling reflected the prevailing sentiment that "the High Priest of Decadents" had finally gotten what he deserved.²¹⁸

Among the prominent Victorian personalities that volunteered an opinion on the subject of Oscar Wilde's impending imprisonment was Henry Labouchere, MP, editor of the journal *Truth* who had known Wilde on and

off for years. Labouchere believed that the root cause of Wilde's tragic condition stemmed from his "pathological need for attention."²¹⁹ Alluding to the Irish playwright's unbalanced mental state that prompted him to seek notoriety at any cost, the Liberal leader wrote: "...it would not surprise me if he were deriving a keen enjoyment from a position which most people, whether really innocent or guilty, would prefer to die rather than occupy."²²⁰

Mr. Travers Humphreys, who had assisted Clarke in the defense of Wilde, expressed similar feelings in his *A Book of Trials*, published more than a half-century later. Humphreys blamed Wilde's "vanity and exhibitionism that are typical of the moral code held by men like him," as the primary cause of his downfall.²²¹

Others, like W. T. Stead, whose moral campaign against "white-slavery" was instrumental in marshalling Parliament's support for the 1895 Criminal Law Amendment Act, tied Wilde's pederastic habits to the rise of the Hellenistic tradition in England's public schools and Oxford and Cambridge and other centers of higher education. "If all persons guilty of Oscar Wilde's offenses were to be clapped into goal, there would be a surprising exodus from Eton and Harrow, Rugby and Winchester, to Pentonville and Holloway (prisons)," he said. Stead then called upon all headmasters to "pluck up a little courage from the results of the Wilde trial, and endeavor to rid our Protestant schools of a foul and unnatural vice, which is not found in Catholic establishments, at all events in this country."²²²

Stead was by no means alone in connecting the rise of pederasty among Oxford and Cambridge-educated youth to the morally corrosive influence of the English School of Aestheticism as preached by the likes of Benjamin Jowett and Walter Pater.

In *Hellenism & Homosexuality in Victorian Oxford*, classicist Linda Dowling examined the crucial role played by the proponents of the Hellenistic tradition in fashioning the "Greek vice" as a culturally acceptable phenomenon at Oxford (and Cambridge).²²³ Men like Jowett, she wrote, were skilled in subverting Christianity's opposition to homosexual behavior, particularly in its Greek form, by presenting these traditional moral prohibitions as being outdated and parochial. Homoerotic behavior, hereto associated with effeminacy, was to be "masculinized" along Hellenistic lines (the Greek warrior virile model) and offered as an alternative by which a post-Christian and decaying society could rejuvenate itself.²²⁴

It is not surprising then, that the few voices raised in Wilde's defense after his conviction for pederasty came almost exclusively from Oxford and Cambridge and London's literary and artistic circles. Even here, however, great care was taken to avoid any suggestion that any defense of Wilde implied a defense of his homoerotic behavior.²²⁵

For example, Robert Buchanan, a well-known playwright and contributor to the *Daily Telegraph*, one of London's largest metro-dailies, called for a modicum of charity, Christian or otherwise, toward Wilde and warned

against “casting the first stone.”²²⁶ Buchanan’s call for forgiveness of Wilde’s sexual transgressions in light of his many literary and artistic contributions to society takes on a somewhat sardonic overtone when one realizes that Wilde himself never expressed a desire to be forgiven. Why should he? In his mind he never truly believed he had done anything wrong.

Laws were for ordinary people—not Wilde. His art put him above the law. As Croft-Cooke so aptly put it, “Wilde was the apotheosis of the artist whose privilege it was to ignore all rules of human conduct, all ethical values, all conventions, all legislation.”²²⁷

Justice Wills was correct in his assessment when he said that any references to shame or guilt would be wasted on the convicted prisoners, at least as far as Wilde was concerned. Wilde did not have to overcome any sense of shame or guilt because he did not entertain those feelings in the first place.

In a poignant letter of February 27, 1898, written shortly before her death in Italy, Constance lamented that Wilde’s punishment hadn’t done him much good since it did not teach him the lesson he most needed—“namely that he is not the only person in the world.”²²⁸

As for the rest of Victorian society, the near unanimity and ferocity of public opinion against Wilde was a timely barometer of the horror with which most Englishmen continued to view male homosexual behavior. Further, the public’s exposure to the sordid realities of London’s criminal homosexual underworld (prostitution, drugs, pornography, blackmail) when combined with the airing of Wilde’s dirty laundry, literally and figuratively, reinforced public support for Britain’s anti-sodomy laws.²²⁹

Prison Life and Beyond

After their joint sentencing on May 25, 1895, Wilde and Taylor were taken to the harsh environs of Newgate prison to await transfer to Pentonville prison. Later, Wilde was sent to Wandsworth prison in North London where he despaired of life. When he became seriously ill, he was brought to the prison infirmary where he spent two months convalescing. Then on November 13, without notice, he was hauled from the hospital ward dressed in prison clothing, handcuffed and taken to Clapham Train Junction to await public transport to Reading Gaol where he served out the remainder of his two-year sentence.²³⁰

In *De Profundis*, Wilde recalls the humiliation of that day, most especially the jeering crowd of passers by who laughed and mocked him as he waited for the train, policemen on either side, in the pouring rain for one-half hour. They appeared to him to be without pity. “They should have known ...how to interpret sorrow better,” he recalled from his jail cell.²³¹

Fortunately for Wilde, his health and mental outlook improved significantly at Reading, especially when eight months after his arrival there the governorship of the prison was transferred from Major Henry B. Isaacson

to Major J. O. Nelson, a progressive and compassionate reformer who was sympathetic to Wilde.

In February 1896, Constance traveled from Genoa to inform Oscar of the death of his beloved mother. This would be their final meeting. She was in poor health. That summer the courts ordered that joint guardianship of Wilde's two sons be given to Constance and her cousin Adrian Hope.²³² Constance died in relative obscurity on April 7, 1898 in Genoa, Italy after complications from an earlier operation on her spine.²³³

To say that Wilde had ushered his wife to an early grave by his brutal indifference to her for most of their married life would be a gross understatement. The fact that Wilde brought his sex partners to his own home and that he engaged in sexual familiarities with these young men in front of his family and the servants, demonstrated the contempt with which he held his wife, his children and his marriage vows.

While at Reading, Wilde wrote a number of poignant letters to Robbie Ross, whom Wilde had designated as his literary executor at the time of his death with complete control of all his plays, books and papers. Wilde said that he chose Robbie because "my wife doesn't understand my art," and his son Cyril was too young.²³⁴

In a short letter to Ross dated March 10, 1896, concerning some legal matters with Constance's solicitors, Wilde acknowledged the "unhappiness" that he had brought upon his wife and the "ruin" brought on his children.²³⁵ He expressed gratitude to Aurélien Marie Lugne Poë who, despite Wilde's disgrace in England, had produced Wilde's *Salomé* at the Theatre de l'Oeuvre in Paris.²³⁶

The following fall, Wilde sent Ross another letter informing him that his application to Whitehall to commute the remainder of his sentence had been refused. On the brighter side, he had been granted an unlimited supply of ink and paper, he was free from hard labor and he had ready access to a number of his favorite books.²³⁷ Contemplating his release from prison, Wilde said that he was conscious that he would be entering "a world that does not want me."²³⁸ "Do not think that I would blame any one for my vices. My friends had as little to do with them as I had with theirs," he told Robbie. "Nature was in this matter a stepmother to us all," Wilde mused without bitterness.²³⁹ Making an oblique reference to his homosexual misadventures, Wilde confessed, "I admit that I lost my head. ...I curse myself day and night for my folly in allowing something to dominate my life."²⁴⁰ At the end of his letter, Wilde repeated his instruction to Ross that all his letters were confidential and were not to be shown or discussed with anyone.²⁴¹

***De Profundis*—Wilde's Last Will and Testament**

On April 1, 1897, about seven weeks before his anticipated date of release from Reading Gaol, Wilde sent Ross a letter stating that he had

completed a manuscript that would fully explain (“not defend”) his “extraordinary behavior”—a psychological catharsis that will tell “the truth”—concerning the circumstances that led to his imprisonment, the lessons that prison life has taught him and the promise of a new life that awaits him beyond Reading’s gates.²⁴²

Wilde was as good as his word. The completed work in the format of a letter to Douglas that Wilde had worked on at intervals during the last months of his imprisonment, written on blue stamped prison foolscap paper, was presented to Ross shortly after his release from prison. Wilde instructed Ross as his literary executor to send the original letter to Bosie and to retain a copy for himself. In fact, Ross kept the original and sent a typed copy to Douglas who is reported to have read the first few pages and trashed it. After Wilde’s death, the Douglas family tried to secure the original from Ross, but he had deposited it in 1909 with the British Museum under a 60-year embargo. The original letter to Bosie was released to the Wilde family estate on January 1, 1960 and made available to scholars and the general public.²⁴³

A heavily excised version of Wilde’s letter to Bosie, however, did appear in 1905, five years after Wilde’s death. Ross had it published first in German and then in English. The title *De Profundis* was assigned to the manuscript by Robert Ross, not Wilde, and was based on the Old Testament psalm which begins with the words, “Out of the depths I cry to you, O Lord.” (Ps 129).²⁴⁴

As with all of Wilde’s writings, *De Profundis* lends itself to a multitude of interpretations. Wilde’s biographer, Richard Ellmann called it possibly the longest “love letter” ever written.²⁴⁵ Bosie’s biographer, Douglas Murray, while noting that the work contains some of Wilde’s greatest prose, nevertheless saw it as “a series of pathetically mundane squabbles.”²⁴⁶ Others viewed the work as a welcome but brief respite from Wilde’s perpetual narcissism. Clearly, it was all of these and more.

Read from a traditional Catholic perspective, I believe that one could also characterize *De Profundis* as “highly subversive.” As he had done so many times before, Wilde used Scripture and Christian references in this work to undermine Christian beliefs and morals.²⁴⁷ In *De Profundis*, Wilde recreated the Passion of Our Lord in his own image with Wilde as the “Christ” who willingly lays down his life for his art, his beloved Bosie as Judas who betrays his master, his trials as his Garden of Gethsemane, hypocritical British Society as the New Pharisees demanding Wilde’s death, and his imprisonment in Reading Gaol as his crucifixion and burial. That Wilde intended for his work to be more than a simple letter of an aggrieved lover is evident in his letter of April 1, 1897, to Ross in which he explained that he conceived the work as an encyclical letter or bull,” similar to those issued by the Holy Father in Rome that are titled after the opening words of the document.²⁴⁸ Wilde’s *Epistola* opened with the words “*in Carcere et*

Vinculis" (*In Prison and Chains*). That Wilde was angry with Douglas cannot be doubted. That he had a bone to pick with God is less obvious. But before exploring these subtleties, let us look at the overall content of the work.

In his "Prefatory Dedication" to *De Profundis* that accompanied the 1905 English printing of Wilde's work by Messrs. Methuen in London, Robert Ross acknowledged the assistance of Herr Meyerfeld, who published the first translation of Wilde's (abridged) letter in German in *Die Neue Rundschau*.²⁴⁹ Ross explained that the original manuscript consisted of 80 close-written pages on 20 folio sheets, and that only he, Major Nelson of Reading Gaol and a confidential typist had read the whole of it.²⁵⁰ "Contrary to a general impression, it contains nothing scandalous," Ross explained. "A large portion of it is taken up with business and private matters of no interest whatsoever," he added.²⁵¹

The portion of the manuscript which occupied more than one-third of the original text, and which was suppressed and not released until 1960, is, of course, Wilde's bitterly scathing attack on Douglas as the architect of his destruction.

In his opening salvo against his "dear Bosie," Wilde decried the fact that during his two long years of imprisonment, he never received a "single line" from Douglas.²⁵² "Our ill-fated and most lamentable friendship has ended in ruin and public infamy for me," Wilde wrote. Nevertheless, he said that his memory of their "ancient affection" had helped him to curb his bitterness toward Douglas.²⁵³ That Wilde found it difficult to actually do so is evident in the charges that he proceeded to make against Douglas.

Wilde accused Bosie of being spoilt and vain, a mama's boy, a financial bloodsucking leech, a mad man from a family of mad men and the font of Wilde's "artistic" and "ethical" degradation.²⁵⁴ He reminded Bosie that he was corrupted *before* Wilde met him and that it was Bosie who first contacted Wilde by letter asking for assistance in dealing with a blackmailer with whom Douglas had had a homosexual relationship.²⁵⁵ He reiterated the details of the Savoy Hotel fiasco and the terrible circumstances of "the Brighton incident" when Douglas deserted the seriously ill Wilde to seek his own pleasures, justifying himself later with the hurtful quip, "When you are not on your pedestal you are not interesting. The next time you are ill I will go away at once."²⁵⁶

Wilde admitted that at this point in their relationship he had decided to separate himself completely from Douglas, but the untimely death of Bosie's elder brother Francis sent him rushing back to console his beloved Bosie. The only thing that made Bosie bearable to him, Wilde said, was his deep, heart-felt conviction that, through it all, Douglas really did love him.²⁵⁷

Wilde, of course, was still filled with anger that Douglas had succeeded in making him the "catpaw" between him and his father and for deliberately

goading and taunting Queensberry into writing the libelous calling card that started Wilde on his way to prison.²⁵⁸ And he struck out at Douglas's carelessness in leaving Wilde's personal letters around where blackmailers could get them, an obvious reference to the famous "Hyacinthus" letter that was used against him at his trial.²⁵⁹

Then Wilde delivered the *coup de grâce*. Of all Bosie's defects of character, Wilde wrote, the most fatal was his utter "lack of imagination"—the quality "that allows one to see things and people in their real as in their ideal relations."²⁶⁰

If Douglas hadn't already thrown Wilde's letter into the garbage in a fit of rage, he probably did so now. Many of Wilde's charges against him, he knew to be true, but not all. The only thing Bosie knew for certain was that he was as devoted to Oscar as Oscar was to him. Hyde goes one step further and states that Douglas was completely captivated by Wilde's charms and in the end he was without doubt more devoted to Wilde than the older man had ever been to him.²⁶¹

Having vented his spleen on poor Bosie, the penniless, fatherless, distraught Wilde now turned his attention to the horrors of prison life. This marks the point at which Ross chose to start the 1905 abridged version of *De Profundis*.

Wilde described his current position in society as being between that of Gilles de Retz, the 15th century companion to Joan of Arc, who was charged with witchcraft, child murder and sodomy and burned at the stake, and the Marquis de Sade, who needs no introduction.²⁶²

Wilde had become a "man of sorrows."²⁶³ The small iron-barred window of his cell prevented him from seeing the sun and the moon. "It is always twilight in one's cell, as it is always midnight in one's heart," he told Douglas.²⁶⁴

Wilde said that his sorrows of late had been compounded by the sad tidings of the death of his revered mother; by legal action that has taken his two children from him; by the incessant hounding of his creditors; and by the growing realization of the disgrace which has fallen on the Wilde name as a result of his "terrible and revolting scandal."²⁶⁵ Unlike other men, Wilde wrote, prison has offered no sanctuary for him.²⁶⁶

Wilde said he remembered "that beautiful unreal world of art," where he was once King and where he would have remained had he not let himself "be lured into the imperfect world of coarse uncompleted passion, of appetite without distinction, desire without limit, and formless greed."²⁶⁷

"I was a man who stood in symbolic relations to the art and culture of my age," Wilde wrote Douglas.²⁶⁸ He then acknowledged all the gifts that the "gods" had lavished upon him, "genius, a distinguished name, high social position, brilliancy, intellectual daring," and how he ultimately threw away this inheritance in a search "for new sensations" and perverse desires which at the end "was a malady, or a madness, or both."²⁶⁹ With obvious

reference to his double life as a pederast, Wilde said he “forgot that every little action of the common day makes and unmakes character, and that therefore what one has done in the secret chamber one has someday to cry aloud from the housetops.”²⁷⁰

Happily, Wilde continued, his horrific suffering in prison had not been without meaning for it had revealed to him something that would always be part of his nature, but until now hidden—“Humility.”²⁷¹ And it is this new element found within himself that held the promise of a new life, “*a Vita Nuova*” for him and the means of unearthing “a fresh mode of realization.”²⁷² That his “new life” would include a reconciliation with his beloved Bosie, whom Wilde ultimately forgives, is a possible interpretation of one of the most haunting sentiments Wilde expressed in his “epistle” to Douglas, “When you really want it (forgiveness) you will find it waiting for you.”²⁷³

Among the many essential tasks that he must tackle in order to successfully approach life “from a completely new standpoint,” Wilde told Bosie, is to free himself “from any possible bitterness of feeling against the world,” and to seek happiness apart from the “external things of life.”²⁷⁴ In this endeavor, however, Wilde said he must look solely to himself and rejected outright any benefits said to be accrued from “morality” or “religion” or “reason.”²⁷⁵

Regarding morality, Wilde said he is “a born antinomian, a man made for exceptions, not for laws.”²⁷⁶

As for religion, he said his “Gods” are not “unseen” but “dwell in temples made with hands.” His creed, he said, has been “made perfect and complete...within the circle of actual experience:”

When I think about Religion at all, I feel as if I would like to found an order for those who *cannot* believe: the Confraternity of the Fatherless one might call it, where on an altar, on which no taper burned, a priest, in whose heart peace had no dwelling, might celebrate with unblessed bread and a chalice empty of wine.²⁷⁷

Wilde rejected God the Father, since he believed God the Father had rejected him.

Wilde also said he rejected reason as a helpmate, in so far as it is expressed through law, for he himself had been convicted both by “wrong and unjust laws” as well as “a wrong and unjust system.”²⁷⁸ “The supreme vice is shallowness,” Wilde asserted and society shares in this “vice” when it fails to acknowledge the pain caused by the punishment it inflicts on individuals.²⁷⁹

Where then did Wilde believe his salvation lay? In his art and in his life as an artist, he told Douglas.²⁸⁰ Then on a somewhat peevish note, Wilde told Douglas that the only persons he chooses to associate with at this point in his life are “artists and people who have suffered.”²⁸¹ Obviously this left the pampered Lord Douglas out of the running—at least for the day.

Wilde tried to impress upon Bosie once again the horror of prison life with "its endless privations and restrictions" that makes one rebellious not humble.²⁸² The most terrible thing about prison life, Wilde wrote is "not that it breaks one's heart—hearts are made to be broken—but that it turns one's heart to stone," and makes it impervious to "grace."²⁸³

Then in a softer more conciliatory tone, Wilde assured his Bosie that he hasn't forsaken his old life altogether. In fact he said his "New Life" is "of course, no new life at all, but simply a continuance by means of development and evolution, of my former life."²⁸⁴

"I don't regret for a single moment having lived for pleasure," Wilde told his lover, but to live for pleasure only is a very limiting experience, one that interferes with "self-development" and is unworthy of the true artist.²⁸⁵

It is at this point in his monologue that Wilde assumed the *persona* of Christ, the "supreme artist" as well as the "supreme individualist."²⁸⁶ And Wilde was His prophet. Like Christ, Wilde believed that he was betrayed with a kiss, denied by his friends, rejected by the "high priest of orthodoxy," condemned by "the magistrate of civil service," covered with a scarlet cloak, crucified before his own mother, died and was buried in a tomb.²⁸⁷

Then in a slight digression from self-pity, Wilde said that no man is truly worthy of love, yet God bestows His love freely on man. "Love is a sacrament that should be taken kneeling, and *Domine, non sum dignus* should be on the lips and in the hearts of those who receive it," Wilde told his lover.²⁸⁸ The homoerotic implication of Wilde's prose is readily distinguishable.

The next time that Wilde applied ink to paper, he informed Douglas that, should he (Wilde) ever resume his writings, he would take up two particular themes. The first being the role of Christ as the "precursor of the Romantic Movement in life" and the second, "the artistic life considered in its relation to conduct."²⁸⁹

In Wilde's eyes, Christ's morality is "all sympathy, just what morality should be," and His justice is "all poetical justice, exactly what justice should be."²⁹⁰ "His chief war was against the Philistines," Wilde wrote Douglas, "...the war every child of light (presumably this includes himself) has to wage."²⁹¹ Christ condemned "...their inaccessibility to ideas, their dull respectability, their tedious orthodoxy, their worship of vulgar success, their entire preoccupation with the gross materialistic side of life, and their ridiculous estimate of themselves and their importance..." Wilde continued.²⁹²

For Wilde, however, "it is when he deals with a sinner that Christ is most romantic, in the sense of most real."²⁹³ "His primary desire was not to reform people, any more than his primary desire was to relieve suffering," Wilde wrote. Rather, he told Douglas that "...in a manner not yet understood of the world he regarded sin and suffering as being in themselves beautiful holy things and modes of perfection."²⁹⁴ That Wilde

juxtaposed sin and suffering and then claimed that Christ held sin to be a “holy and beautiful thing” and the sinner to be in a “mode of perfection,” is indeed a “Christ” fashioned in Wilde’s own image.²⁹⁵

With his days of imprisonment drawing to a close, Wilde sought to end his letter to his beloved Bosie on a hopeful note. While he dismissed the idea that prison had brought about any “reform” in the matter of morals, Wilde reiterated his belief that his suffering in prison had helped him to become a “deeper man.”²⁹⁶

Wilde then attempted to put to paper a partial explanation as to the nature of his pederastic affairs with lower class young men. This section of *De Profundis* represents some of the writer’s most familiar prose:

People thought it dreadful of me to have entertained at dinner the evil things of life, and to have found pleasure in their company. But then, from the point of view through which I, as an artist in life, approach them they were delightfully suggestive and stimulating. It was like feasting with panthers; the danger was half the excitement...I don’t feel at all ashamed at having known them, they were intensely interesting; what I do feel ashamed of is the horrible Philistine atmosphere into which I was brought...To entertain them was an astonishing adventure...What is loathsome to me is the memory of interminable visits paid by me to the solicitor Humphreys when in the ghastly glare of a bleak room I would sit with a serious face telling serious lies to a bald man till I really groaned and yawned with ennui. ...I had to come forward as the champion of respectability in conduct, of puritanism in life, and of morality in art.²⁹⁷

Wilde then expressed his appreciation to his loyal friends who have stood by him throughout his many trials and imprisonment including Robert Sherard, Frank Harris, More Adey, Arthur Clifton, Robbie Ross and to the many nameless persons who have been kind to him in his prison life.²⁹⁸

Wilde confessed that he has grown tired of “the articulate utterances of men and things,” and he expressed his longings to discover “The Mystical in Art, the Mystical in Life, the Mystical in Nature...”²⁹⁹ He said he knew “Society...will have no place for him,” but he is not discouraged for he believes Nature, “whose sweet rains fall on the unjust and just alike” will welcome him with Her eternal embrace:

She will hang the night with stars so that I might walk abroad in the darkness without stumbling, and send the wind over my footprints so that none may track me to my hurt: she will cleanse me in great water and with bitter herbs make me whole.³⁰⁰

In terms of their future relationship, Wilde told Douglas that he intended to be more of an “individualist,” not less, in his New Life.³⁰¹ However, if Bosie were agreeable, Wilde said they could meet in June in some quiet town like Bruges and that hopefully “Love would show them

the way to a future happiness.”³⁰² Wilde made it clear that he considered his exile from England to be permanent.

Wilde then instructed Douglas that he must “not be afraid of the past.” “If people tell you that it is irrevocable, do not believe them,” he said. “The past, the present, and the future are one moment in the sight of God, in whose sight we should try to live.”³⁰³ “You came to me to learn the Pleasure of life and the Pleasure of art,” Wilde concluded. “Perhaps I am chosen to teach you something more wonderful, the meaning of Sorrow and its beauty.”³⁰⁴

Wilde signed his letter, “Your affectionate friend, Oscar Wilde”

The Release and Death of Oscar Wilde

On the evening of May 18, 1897, Wilde was taken from Reading Gaol to Pentonville prison since prisoners were required to be released from the prison they were originally admitted to. This helped to avoid any unpleasant public demonstration the following morning.³⁰⁵ There was a report that he had made a request for a six-month stay with the Jesuits of Farm Street, but the request was turned down.³⁰⁶

Wilde met his dear friends More Adey and Reverend Stewart Headlam at the prison gate and there was a brief meeting with intimate friends before Wilde and Adey left England for France. Robert Ross and Reginald Turner were waiting for them when the boat docked.³⁰⁷ The gentlemen then went to the Hotel Sanwich in Dieppe where Wilde registered under the assumed name of Monsieur Sebastian Melmoth. It was at this point that Wilde gave Ross the *De Profundis* manuscript.³⁰⁸

Wilde later moved to the Hotel de la Plage at the seaside coastal town of Berneval-sur-Marne, near Dieppe where he began his most famous poem and his final literary work “The Ballad of Reading Gaol.”³⁰⁹

H. Montgomery Hyde, who had access to much of Wilde’s private correspondence during this period reported that immediately upon his arrival in Paris, Wilde re-kindled his homosexual affair with his little Robbie, and that he also resumed his indiscriminate prowling for young sexual partners in Paris and abroad, a practice that continued up until his final illness in the fall of 1900.³¹⁰

Then, much to Ross’ regret, Wilde and his Bosie, who by now had lost much of his youthful beauty that was so important to Wilde, met and reconciled their differences in Rouen and started to travel together once again. Their first stop was Naples. Unfortunately, once it became public knowledge that Wilde had rejoined Douglas and had reverted to his former “life of the sewer,” his visitors dwindled down to almost zero as did the funds that he had been receiving from his wife and old friends.³¹¹

In his *Autobiography*, Douglas declared that for six months prior to Wilde’s imprisonment and after Wilde had been released from Reading

Gaol, they no longer engaged in any sexual intimacy with one another.³¹² Douglas blamed Ross for stirring up Wilde's homoerotic passions again at Berneval, although it is more than likely that Wilde would have resumed his homosexual exploits without Ross' incitement.³¹³

Queensberry had hired a detective to track Wilde and Douglas on the Continent and keep them apart, but this attempt, like all the others, failed.³¹⁴ When they broke up they would do it on their own.

By late December of 1898, Wilde and Douglas had had their bitterest quarrel ever and separated for the last time. Wilde continued his travels sometimes in the company of Robbie Ross and at other times alone.

In spite of his homosexual pursuits, or perhaps because of them, Wilde did at times turn his mind and heart to things spiritual. He occasionally went to Mass and in March was in Rome for Easter and received the pope's blessings seven times. Ross said that Wilde told him, "The artistic side of the Church and the fragrance of its teaching would have cured my degeneracies."³¹⁵

By the time Wilde made the decision to leave Rome and Sicily and return to Paris he was nearly penniless and his health had drastically declined due in part to his increased dependency on drugs, especially liquor and absinthe which he used to numb the pain of social isolation and the physical effects of premature aging.³¹⁶ His life as an artist had come to an end, but his homoerotic passions were hanging on for dear life.

Oscar Wilde died on November 30, 1900, at the age of 46 at the Hotel d'Alsace. The proprietor M. Jean Dupoirier had compassion on the ailing Wilde and never pressed him for payment.³¹⁷ The cause of death was most likely a form of encephalitic meningitis resulting from a chronic ear infection although tertiary syphilis cannot be fully ruled out.

Two days before his death, Robert Ross asked an English priest from the Passionist Order, Father Cuthbert Dunne, to come to Wilde's room. With Ross answering for Wilde, the dying man was given conditional Baptism and anointed with the oils of Extreme Unction. Although Wilde remained heavily sedated with morphine, he did experience brief periods of lucidity, during which time Father Dunne was able to confirm that Wilde of his own free will did desire to enter the Roman Catholic Church.³¹⁸

Ross said that Wilde had once told him that "Catholicism is the only religion to die in."³¹⁹ From his writings it appears that Wilde's alienation from his early Protestant roots appeared to increase the older he got.

A Requiem Mass was said for Wilde by Father Dunne and the church rector at the chapel of the Sacred Heart behind the grand altar of Saint-Germain-des-Prés Church in the Latin quarter of Paris. Wilde was buried in a pauper's grave at Bagneux outside the walls of Paris on December 3, 1900 in the presence of Robert Ross and Lord Douglas. The latter was hysterical with grief and nearly collapsed into the gravesite.³²⁰

As noted earlier, Wilde's old nemesis, Queensberry, died the same year as Wilde. Like Wilde, he had also made a deathbed conversion to Catholicism.³²¹

As for Bosie, his life changed drastically after Wilde's death. On March 4, 1902, he married Olive Custance with the resentful Robert Ross looking on.³²² The couple had one son, Raymond.³²³ Like Wilde, Douglas was an affectionate and dutiful father. In 1911, Lord Douglas converted to Catholicism and, convinced of the sinfulness (but not criminality) of homosexual behavior, he turned from his former life as a pederast and never looked back.

After his marriage and conversion, Douglas was naturally anxious to disassociate himself from Wilde's "crime." He opposed the publication of *De Profundis* and later became engaged in a series of bitter court battles with Ross and other antagonists that exhausted his financial resources and finally alienated his wife.³²⁴ By the time of his death on March 20, 1945, in Sussex (England), however, he managed to put off his lifelong impetuous and self-destructive behavior long enough to be reconciled with his family and to ask and receive forgiveness from the many enemies he had created throughout his lifetime.

Although Lord Alfred Douglas outlived Wilde by almost half-a-century, I think it only fair to add that Wilde's writings, particularly his plays and fairy tales, outlived both Queensberry and his son.

New Revelations Concerning the Wilde Trials

Throughout all the Wilde trials, his solicitors (and many of his later biographers including Richard Ellmann) repeatedly emphasized that the young men with whom Wilde was alleged to have committed acts of indecency were all over the statutory age of 17.³²⁵ H. Montgomery Hyde also claimed that, as far as it was known, "he never debauched any innocent young man."³²⁶ Presumably Wilde's sexual relations with young (possibly preadolescent) boys in Algiers and other well-known homosexual happy-hunting grounds outside of England were not to be counted.

However, newly uncovered documents on the Wilde trials suggest that much of the more damning evidence against Wilde was actually never used against him at his trials.

In a story titled "Wilde's sex life exposed in explicit court files," by Vanessa Thorpe and Simon de Burton that appeared in the Sunday, May 6, 2002 issue of the *London Observer*, the authors reported that new documents on the 1895 Wilde trials reveal that much of the more damaging evidence against Wilde was withheld by Queensberry and his solicitor Charles Russell and never made public.³²⁷

The 52 pages of hand-written statements on heavy parchment paper from 32 witnesses were obtained by Queensberry's agents and then handed over to his solicitor at Day, Russell & Co. A London collector picked up the

bundle in the 1950s in a junk shop and put them up for auction at Christie's. According to Thorpe and Burton, the packet of documents that was purchased for just a pittance was now expected to fetch £12,000.³²⁸

Thomas Venning, a manuscripts specialist at Christie's, said the documents provided a new account of Wilde's undoing and had "very detailed sexual content which was only mentioned in the trial euphemistically."³²⁹

One of the documents made available to the press was a statement by a young man named Wallis (Walter) Grainger.

Grainger stated that Wilde took him to a cottage in nearby Goring-on-Thames which the playwright had rented and where he wrote *An Ideal Husband*. On the second or third night, said Grainger, Wilde "came into my bedroom and woke me up and told me to come into his bedroom which was next door. He worked me up with his hand and made me spend in his mouth." The former butler of the Marquess of Queensberry was reported to have been in the next room.³³⁰ Grainger, who was just 16 when Wilde met him, was never called to testify against Wilde.

Another newly uncovered document contained a statement by Gertrude Simmons, governess to Wilde's two sons, who said she saw Wilde "holding the arm of George Hughes, a boat boy, and patting him very familiarly."³³¹ George Hughes was never brought forth to testify against Wilde.

Then there is the matter of the testimony given by employees of the Savoy Hotel who claimed that they saw Wilde with young boys in his room on several different occasions. These included the statements of the masseur, Antonio Migge and that of Jane Cotter, the hotel chambermaid. The young boys were never identified.

There was also evidence concerning the stained sheets. Clarke offered the simple explanation that Wilde had a case of diarrhea that accounted for the feces found on the bed linens.

The newly uncovered documents from the Day, Russell & Co. law firm shed new light on these matters and suggest that if indeed the testimony of the Savoy employees at the Wilde trials were skewed, they were skewed in Wilde's favor not against him.

For example, found among the transcripts was the original statement of a Savoy chambermaid named Margaret Cotta that was given to the police or to Queensberry's detectives before the trial. It is obvious from the text that Margaret Cotta and Jane Cotter who testified at the Wilde trials in 1895 were one and the same person.³³² However, the original statement is different from the testimony she gave at the trials.

First, Cotta stated that the age of the "common boy, rough looking" in Wilde's bed was about 14 not 16 as she later testified. Cotta then reported that the sheets of Wilde's bed were always in a "most disgusting state...[with] traces of vaseline, soil and semen." [sic] She said she received instructions that these linens were to be kept apart and washed

separately. Cotta added that a stream of pageboys delivering letters were usually kissed by Wilde, who tipped them two shillings and sixpence for their trouble.

Why did Cotter (Cotta) change her testimony concerning the age of the boy she said she saw in Wilde's bed? Was it because he was underage, in which case Wilde would have been facing more serious charges than a misdemeanor? Why were the other boys in Wilde's bed at the Savoy never identified? Why did the prosecution not have expert forensic witnesses testify as to the exact nature of the unusual stains on Wilde's bedding? Evidence of semen together with Vaseline, commonly used as lubricant for anal penetration, would have sealed their case.

The answer to these questions may be that while Queensberry wanted Wilde convicted, he was also interested in protecting his own son, Lord Douglas, who though in France, was not entirely outside the long-reach of the law. It was probably no great secret that both Wilde and Douglas had had sexual relations with underage young boys in Algiers. If he upped the ante against Wilde perhaps Queensberry believed he might also do his son harm. There was also an outside chance that Queensberry had sufficient evidence against Prime Minister Rosebery of a "personal" nature, which would guarantee a guilty verdict for Wilde, thus making any additional evidence against Wilde superfluous.

In the end, much of the written testimony that could have been used against Wilde was thrown in a desk drawer at Day, Russell and Co. to gather dust until their public auctioning 100 years later—a remarkable footnote to a remarkable trial.

The Importance of Being Wilde

Although Oscar Wilde has recently achieved icon status as a precursor of the "Modern Homosexual" and a pioneer for "Gay Rights" it is highly unlikely that Wilde ever thought of himself in these terms.

In *De Profundis* Wilde made it clear that he underwent his passion and martyrdom at Reading Gaol solely for the sake of his Art. Although *De Profundis* is one of the few works in which Wilde discussed his "vices," these references to his homoerotic passions are all filtered through the lens of Wilde as the supreme artist, not Wilde the supreme revolutionary who "seized and articulated the modern homosexual identity."³³³

Nevertheless, there is no doubt that the public trials of Oscar Wilde did play an important role in exposing the Oxbridge upper-class homosexual network as well as London's seedier homosexual underground to the outside world. This exposure provides certain insights into the here-to-fore closeted, semi-secret underworld of the Victorian sodomite that are of particular importance to this study.

The first is that the primary mode of homosexual expression in 19th century England was pederasty—that is, same-sex liaisons that typically

involved an older man who assumed the dominant, i.e., the male gender role and a younger passive partner. The latter gave pleasure to the former and roles were rarely interchanged. Casual affairs with multiple partners characterized homosexual relations at all levels of Victorian society. Although there were some notable exceptions, these merely serve to emphasize the rule.

Secondly, the Wilde case demonstrates that despite all the rhetoric about the “democratic” and “egalitarian” aspects of male homosexuality, the essential predatory nature of pederastic homosexuality and the barriers of class (or ethnic) distinctions remained. Indeed, as Wilde explains in *De Profundis*, the danger posed by slumming with his inferiors was “half the excitement.”³³⁴ The rich and famous Wilde unabashedly used poor, working class boys for his own sensual pleasure, not out of any altruistic or humanitarian consideration for which a quid, a smile and handshake would have sufficed nicely.

But perhaps one of the most instructive insights afforded by the Wilde case is the ability of social institutions to stimulate and promote homosexual behavior. The emphasis placed on the Hellenic tradition in British boarding schools and at the universities of Oxford and Cambridge with its subtle homoerotic overtones played an important role in undermining religious and moral sanctions against sodomy among the predominantly Protestant aristocracy and upper middle classes. Particularly insidious was the linking of art to the dogmas of Aestheticism which proclaimed the superiority of a “Higher Sodomy” and which held artists to be above the law and moral and religious restraints that bind humanity together for the common good.³³⁵

There is one other important footnote to the Wilde story that I should like to add at this time, although the full impact of its significance will not be readily discernable until a much later chapter on the 20th century popes. It concerns a certain young man who was known to be an admirer of Oscar Wilde’s works.

The young man was born on September 26, 1897 in Brescia to a prominent Italian family with strong ties to the Church. He lived a somewhat cosseted life as a child, due in part to frequent bouts of illness. He grew into a shy, melancholy, somewhat effete adolescent with a limited ability in matters intellectual, but highly attuned to things political (decidedly liberal and anti-fascist). At age 19, he told his parents he had a calling to the priesthood and entered the local seminary on an “out-patient” basis necessitated in part by hectic wartime conditions. Thus he never had the opportunity of experiencing the normal rigors of seminary life nor was he forced to enter into an academic competition with his peers.³³⁶

Having received a dispensation from Bishop Giacinto Gaggia to live at home (the local seminary was in use as a military hospital), he commuted to his seminary lectures held at make-shift facilities at San Cristo dressed

in civies as he had also been dispensed from wearing the required soutane (cassock) that marked ordinary seminarians as men set apart for God's service. He was, as Wilde would say, a young man born for exceptions.³³⁷

Second only to his passion for politics, was our young friend's passion for reading. His living arrangements, away from the "censorious" eyes of a seminary rector or room proctor, permitted him the widest latitude in private readings. His readings included the works of Adam Mickiewicz, the leader of Polish Romanticism, as well as Tolstoy, Goethe and, most surprisingly, Oscar Wilde, whose books and writings at the time were still difficult to obtain.³³⁸

He read *De Profundis* (a "sketchy" Italian translation) and underlined the passage: "The poor are wiser, more charitable, more inclined to good, more sensitive than we are. In their eyes prison is a tragedy in a man's life, a misfortune, a misadventure, something which calls for sympathy."³³⁹ Later in the poem, next to Wilde's complaint, "A day without lamentations is a day in which one has a closed heart, not a day about which one can be happy... a single London suburb contains enough unhappiness to demonstrate that God does not love men," our young man writes in the margin, "Or that men do not love God."³⁴⁰

On the subject of the heretical statements found in *De Profundis* related to Christ, His mission on earth, or the "holiness" of sin, where one would expect expressions of outrage from a young man aspiring to the priesthood, one finds only silence.

By any measure, the reading of Oscar Wilde's works by the young Italian seminarian was decidedly strange. All the more so when one considers the time period (1917) and the still close connection in the public mind between Wilde and the crime of sodomy. Was there any connection between the seminarian's liberal political ideology and his fascination with Wilde as a religious and moral rebel? I will explore these questions and many more later in the book. For now I think it sufficient to identify the young seminarian in question—he was Giovanni Battista Montini—the future Pope Paul VI.

John Addington Symonds—A New Homosexual Model

John Addington Symonds, the prominent 19th century man of letters and Renaissance historian, to whom the reader has been briefly introduced in connection with the Vaughan scandal at Harrow, offered Victorian society an alternative to the Wildean model of male homosexuality.³⁴¹

An early advocate of "homosexual emancipation," Symonds espoused a "modern" and "scientific" approach to same-sex eroticism onto which he grafted a heavy larder of Romanticism and utopian socialist politics. His writings on what he preferred to call "sexual inversion," come very close to many contemporary assumptions about homosexual identity and personhood, and they provide an excellent introduction to the new breed of

sexologists who would begin the process of medicalizing homoerotic relations. It was Symonds and not Wilde who helped engineer the new paradigm shift on same-sex relations that would characterize the direction of discourse on homosexuality into the next century and beyond.

Born in Bristol on October 5, 1840, into a wealthy upper-middle class English family with ties to the aristocracy and Oxbridge, Symonds' early life was marred by two great losses—that of his mother at the tender age of four and the loss of health that would overshadow his entire life until his death at age 52.

Symonds' principle biographer, Phyllis Grosskurth, noted that his father, a physician, continually fussed over the young boy's delicate state while at the same time urging the sickly and morbidly timid youth to be stronger and manlier.³⁴² Symonds, in the words of literary critic Van Wyck Brooks, "considered himself an Ugly Duckling."³⁴³

Young Symonds was both intellectually and sexually precocious, the latter attributed to his early initiation into male sex play including fellatio at the hands of his older male cousins and other boyhood acquaintances. His erotic interest in young boys lingered on throughout his formative years at the boarding school at Harrow and later at Balliol (Oxford) where he discovered the true "liber amoris" after a reading of Plato's *Phaedrus* and the *Symposium* and William Johnson's *Ionica*.³⁴⁴ He studied Greek under Benjamin Jowett and was heavily influenced by Jowett's Hellenistic teachings, both expressed and implied.³⁴⁵ Symonds' homosexual passions, however, did not find full physical expression until he was in his late twenties, by which time he had married and fathered four children.³⁴⁶

Between 1878 and 1880, Symonds, beleaguered by chronic illness (pulmonary tuberculosis) and mental exhaustion, moved his family to Switzerland where he eventually established a permanent residence at the ancient village of Davos Platz and winter quarters in Venice, Italy.³⁴⁷ Having reached an "understanding" with his wife whereby he pledged to support his family and continue to play the role of husband outside the boudoir, Symonds threw off his shackles of sexual restraint and began a long series of homosexual affairs with local youths and tradesmen including a wide assortment of manly Swiss athletes and handsome Venetian gondoliers.

Symonds, having first dispensed with his Calvinist-Protestant conscience, soon did away with Christianity altogether in favor of a more flexible, less censorious creed that would serve his homoerotic needs and permit him to spin his own "cocoon."³⁴⁸ Among Symonds' close acquaintances his homosexuality was an "open secret," i.e., known, but not openly discussed.

Professionally, Symonds continued his life of lecturing and travel as a distinguished man of letters. During his Oxford days he had distinguished himself as a promising classicist of the first degree by winning the

Newdigate Prize for English Verse at Balliol College (1860) and graduating with honors in *Literae Humaniores*. Under an Open Fellowship at Magdalen College he had won the Chancellor's Prize for his writings on "The Renaissance," that laid the foundation for his seven volume work *Renaissance in Italy* and his studies on Dante, Michelangelo, and Greek and Italian literature and art.³⁴⁹

Symonds' works on Hellenistic Greece and the Renaissance brought him worldwide attention in England and on the Continent along with modest monetary rewards.³⁵⁰ They also provided for his less tangible needs. As Rictor Norton, the prolific writer of all things homosexual explained, "Symonds was a sensualist and a romantic rather than an academic."³⁵¹ His "cultural studies gave him the opportunity to indulge his central aesthetic preoccupation with healthy naked men, nude youths in the *gymnasia*, the male nudes of Signorelli and Michelangelo and contemporary photographs of nude young men in classical poses."³⁵² Symonds also used his historic studies, particularly his Hellenistic works, to demonstrate that his "unnatural" sexual appetites were in line with the noblest traditions of the Greek paiderastia and to propagandize for changes in the law aimed at the "emancipation" of "inverts" and the decriminalization of consensual homosexual acts.

Symonds, who fashioned himself "a born Bohemian," generally sought out companions for his romantic adventures in Davos and Venice among working class youth in their late teens and early twenties.³⁵³ In addition to the difference in age and social status, his choice of Swiss and Italian young men provided an ethnic "otherness" that added additional excitement and romance to his experiments in "democratic" sex.³⁵⁴

In his *Memoirs* Symonds wrote that he believed that he helped these young men broaden their sexual experiences without altering their normal sexual appetites and that some even discovered pleasure in it for themselves.³⁵⁵ Thus, Symonds could not be accused of corrupting the morals of youth. Nevertheless, he always felt obliged to reciprocate this act of friendship with money or with influence.³⁵⁶

Symonds also admitted he sought out rough trade, strangers, including soldiers, sailors, male (and female) prostitutes with whom he took "occasional liberties," although he adds that he considered these overt commercial affairs to be "always abhorrent" to his nature.³⁵⁷

Not all of Symonds' sex partners, however, were outside his own class. One of these exceptions was a young English schoolboy by the name of Norman Moor who Symonds had met in 1868.

Symonds as a Seducer and Pederast

Symonds was 28 years old and married when he first saw Norman Moor, 17, a handsome blond Sixth Form student at Clifton College, at a dinner-party given by an intimate friend H. Graham Dakyns, a classics master

at the college.³⁵⁸ Symonds became immediately infatuated with the youth and was determined to possess him regardless of the dangers any intimacy with the well-born lad might present.³⁵⁹

In his *Memoirs*, Symonds described how he determined the course of action that would put the boy within his grasp: "In order to approach him, I contrived that Percival, the headmaster ... should invite me to lecture to the Sixth Form."³⁶⁰ A successful seduction followed the details of which Symonds carefully recorded in his diary in a rather ethereal style.³⁶¹ The affair, with its "relatively buttoned-down" sexuality that most likely did not include sodomy, lasted four years with most of the enthusiasm on the elder man's side.

In January 1869, Moor went up to Oxford much to Symonds' joy, but the lad unfortunately failed to live up to Symonds' expectations as a scholar. Nevertheless, Symonds overcame his disappointment and their romance continued during Norman's vacation days. In the summer of 1872, Symonds took Moor on a Continental tour and then brought the young lad home to visit his wife and daughters. According to Symonds, the two men had traveled in the spirit of comradeship as "amorous caresses had gone by."³⁶² Symonds' wife, Catherine, was always jealous of Norman.³⁶³

Symonds' *Memoirs* included a letter from Norman to Symonds written on November 26, 1886, in which Moor gave some details of his early sexual life. He said that he was corrupted by an 11-year-old classmate and later developed a taste himself for younger boys.³⁶⁴ Moor said that it was John Percival and Symonds that "did something to cure me of this," that is, they helped cure him of pederasty.³⁶⁵

Symonds interpreted this sentence as an affirmation that his seduction of Moor did no harm and "...that he (Moor) after the lapse of sixteen years, looked back upon my influence as salutary in the matter of love between male and male."³⁶⁶ Symonds said, he did not regret his passion for Norman as it was "natural," and the young man "responded to it naturally, so far as temperament, age and constitution of his emotional self permitted."³⁶⁷

Happily, Moor went on to become a husband, a father, and, Symonds' evaluation of his poor scholarship potential aside, one of Clifton College's most popular and excellent classics masters.³⁶⁸ Norman Moor died of influenza in 1895.

The other "great love" of Symonds' life was Angelo Fusato, a young, blithe, pretty-looking gondolier and gigolo whom Symonds discovered one May day in 1881 in Venice. Angelo, 24, already had a common-law wife by whom he had fathered two children, but Symonds took that all in stride.³⁶⁹ He wanted the young man and he had him. That Angelo was heterosexual merely added to his allure. Symonds helped support his new lover and his relatives and gave Angelo money to purchase a house. Later, Symonds obtained a position for Angelo at the Post Office that enabled the young man to marry. The two men made a mutually satisfactory arrangement where-

by Angelo continued to serve Symonds as lover, personal gondolier and traveling companion. Much to Catherine's displeasure, Angelo was brought to the family home in Davos as a guest and accompanied his master to the theater and to the residences of Symonds' acquaintances when they visited in England.³⁷⁰ Angelo remained with Symonds until the last. When his master died in Rome on April 19, 1893 Angelo was there to console him. Catherine was not.³⁷¹

Sodomy is for Sissies³⁷²

Symonds had an unusual take on sodomy. On one hand, he condemned the practice out of hand as the behavior of degenerate effeminate because the practice forced one partner to take a passive, feminine role.³⁷³ Contrary to popular opinion, he argued, buggery was not instinctual in homosexuals and those who engaged in such acts felt repugnance not pleasure.³⁷⁴ On the other hand, he held that no physical harm came of sodomy and that Nature herself provided for universal rectal pleasure by surrounding the orifice with the same nerves found in the reproductive organs.³⁷⁵

Obviously, as a practicing homosexual who was attempting to sell Victorians on a new, "masculinized" homosexuality, Symonds' public discourse against sodomy was both understandable and self-serving. Symonds had realized early on in the game that for most Englishmen, sodomy continued to be associated with anti-social and anti-religious beliefs.³⁷⁶ Further, as the Wilde trials would later demonstrate, sodomy carried little aesthetic appeal. Symonds' own writings suggest he practiced fellatio and voyeuristic solitary and mutual masturbation, and when he engaged in sodomy, he played the dominant, manly role not the passive effeminate role.

Interestingly, although Symonds had hundreds of sex partners, he didn't consider himself to be "a voluptuary" like his friend (and Wilde's friend) Lord Ronald Gower. Nor did he see himself as an Apostle of Decadence like the "vicious" sodomite Oscar Wilde. On the contrary, he convinced himself that he indulged his sexual appetites only in "moderation" (without harm to the entire organism) and with a spirit of pure and manly shared comradeship rather than pure animal lust. There was, however, a very real and dark aspect to Symonds' promiscuous relationships that had better gone unshared.

When Symonds was originally diagnosed with phthisis (tuberculosis of the lungs) in 1877 at the age of 15, it was thought to be a congenital degenerative disease with no known cause or cure. Physicians usually prescribed rest, pure air and good food to tuberculin patients like Symonds. By the late 1880s, however, it had been confirmed by medical science that the "White Death" was a contagious disease contracted by the inhalation of infectious airborne bacteria.³⁷⁷ Nevertheless, Symonds continued to expose young men to the dangerous and fatal disease by engaging in intimate sexual relations with them.

Symonds as a Disciple of “Greek Love”

Symonds’ writings on homosexuality served two primary purposes—one personal, one public. The first, was to justify his own sexual behavior and to assist the highly compartmentalized Symonds in integrating his homosexual identity with his “total self.” The second, was to change Victorian opinion with regard to the legitimacy of same-sex relations. He took great care to frame the phenomenon of sexual inversion in pseudo-scientific/medical terms so as to make the indelicate subject of buggery an acceptable topic of drawing room conversation.³⁷⁸ He was also the first writer to use the word “homosexual” in an English publication.³⁷⁹ Much of Symonds’ writings in defense of homoerotic relations are so strikingly familiar that it is hard to believe they were written well over a century ago.

By the early 1880s, Symonds had already produced a large number of both privately circulated and published homoerotic poems, sonnets and translations, some of which were “frankly masturbatory” and others cleverly disguised as Scriptural “meditations.”³⁸⁰ But it was not until 1883 that his first major polemical work on pederasty and homosexuality, *A Problem In Greek Ethics Being An Inquiry Into The Phenomenon Of Sexual Inversion Addressed Especially To Medical Psychologists And Jurists*, appeared in print, and then only in a closeted limited edition of ten copies. In 1891 he published a follow-up study, *A Problem in Modern Ethics*, again with a limited edition.³⁸¹

That both these works contained all manner of contradictions and speculation is not surprising. Medical science’s views on the nature, cause and treatment of homosexuality were in a rapid state of flux and were virtually inseparable from the popular discourse of the Victorian era on congenital “degeneracies” of all kinds—physical, mental, moral, social and civic.

From *A Problem in Greek Ethics* to *A Problem in Modern Ethics*

To ignore pederastia is to neglect one of the features by which Greek civilization was most sharply distinguished. Yet this has been done by nearly all writers on Greek history and literature. The reasons for evading the investigation of a custom so repugnant to modern taste are obvious; and it might even be plausibly argued that the topic is not sufficiently important in its bearing on Greek life and thought to justify its discussion. Still the fact remains that pederastic was a social phenomenon of one of the most brilliant periods of human culture, in one of the most highly organized and nobly active races. The fact remains that the literature of the Greeks, upon which the best part of humanistic education rests, abounds in references to the pederastic passion. The anomaly involved in these facts demands dispassionate interpretation. I do not, therefore, see why the inquiry should not be attempted; why some one should not strive to ascertain, so far as this is pos-

sible, the moral feeling of the Greeks upon this subject, and should not trace the history of so remarkable a custom in their several communities.³⁸²

From Original 1883 Introduction to
A Problem in Greek Ethics

Symonds began his defense of homosexuality with a defense of man-boy love in the Hellenistic tradition. This was significant. Wilde would raise the same defense at his own trial a decade later and fail. Symonds fared no better. Certainly the *eromenos*—*erastes* pedagogical relationship was a reality among the upper classes in Athens in the late Archaic period and adult homosexuality existed in the militaristic city-state of Sparta. But these were neither universal practices nor universally approved practices among all classes, in all regions and at all times in ancient Greece from the Homeric to the Hellenistic Age. Also, even where certain forms of homosexuality existed they were not exclusive. A man was still expected to marry and have children. Further, such practices were always surrounded by tightly prescribed customs and laws—an altogether unpromising foundation on which to build his case for homoerotic “emancipation.”

In his more lengthy sequel, *A Problem in Modern Ethics*, Symonds began with an appeal for a frank and open public discourse on a passion which society was reluctant to acknowledge much less name—so Symonds provided a name—the “inverted sexual instinct.”³⁸³ Modern science, he stated, had adopted this “neutral nomenclature” that was free of prejudice and he would also.³⁸⁴

Like the true Modernist he was, Symonds claimed that Christian opinion against sexual inversion must be re-examined in light of new evidence provided by science. This new evidence, Symonds stated, had dispelled many “vulgar errors” concerning the sex practices of inverts, including the belief that all inverts practiced the *aversa Venus* (sodomy); that same-sex practices produced disease (even when practiced in moderation not excess); that inverts preyed upon underage boys; and that all inverts were effeminate.³⁸⁵

Symonds drew upon the work of a variety of writers on the subject of sexual inversion that included the famous Austrian physician Professor Richard von Krafft-Ebing, the Italian criminal psychologist Cesare Lombroso and the German jurist, political activist and self-avowed homosexual Karl Heinrich Ulrichs.³⁸⁶

Dr. Richard Von Krafft-Ebing (1840–1902)

Dr. Richard von Krafft-Ebing, Professor of Psychiatry and Neurology at the University of Graz (and of Strasbourg and Vienna) gained worldwide recognition as the foremost specialist in the categorizing of mental illnesses with the publication of *Lehrbuch der Psychiatrie* (*Text-Book of Insanity*) in 1879.³⁸⁷ It was followed in 1886 by *Psychopathia Sexualis*

(*Aberrations of Sexual Life*), a catalogue of all known sexual pathologies in which Krafft-Ebing identified four specific diseases of the nervous system that were characterized by an individual's attachment to deviant sex objects—sadism, fetishism, masochism and the antipathic sexual instinct (homosexuality).³⁸⁸

Krafft-Ebing did not view homoerotic attraction as a simple criminal vice, but as a complex degenerative moral-physiological disorder that was generally inborn although it could be acquired by habits of masturbation or debauchery. Thus, homosexuals should be considered “diseased degenerates,” not “criminals.”³⁸⁹

Krafft-Ebing classified and subdivided sexual inverts into three main categories and an assortment of subdivisions:

- The *Psychical Hermaphrodite*—a person who is predominantly sexually attracted to his own sex but who retains a rudimentary attraction toward the opposite sex.
- The *Urning*—a true homosexual who is solely attracted to his own sex and has an aversion to the opposite sex. Some male urnings appeared to be normal in every way except their sexual appetites. Others assume a feminine gender role in their manner of dress, voice and body movements.
- The *Androgyny*—a person who possesses the soul of a one sex but is entrapped in the body of the opposite sex.³⁹⁰

Krafft-Ebing was publicly opposed to legal and criminal sanctions against sexual inverts because such individuals, “...in the light of science, are not responsible for their acts.”³⁹¹ He advocated medical treatment (including hypnosis) not incarceration of sexual inverts. His theories on the necessity of the conservation of sexual energy as the hallmark of a civilized society were closely connected to his views on onanism (solitary masturbation). Like many Victorians, the Austrian psychiatrist viewed “self-pollution” as a neuropathic disposition or taint that resulted in a variety of physiological ailments, destroyed virility, weakened the will and eroded one's moral character.³⁹² He also viewed habituated masturbation as a major component of the etiology of homosexuality.³⁹³ He believed that every homosexual was an inveterate masturbator, but not every habitual masturbator was an invert.

Symonds disagreed with Krafft-Ebing's exposition on the connection between onanism and sexual inversion as well as his claim that inherited neuropathy was the root cause of same-sex attraction, but he found Krafft-Ebing's opposition to anti-sodomy laws ideologically useful.

Dr. Cesare Lombroso (1835–1909)

Dr. Cesare Lombroso was an Italian psychiatrist professor and criminal forensic specialist whose studies on characterology and criminology were

well known in Victorian professional circles. He studied at the Universities of Padua, Vienna and Paris and later became Professor of Psychiatry at the University of Pavia.

During the early part of his career, Lombroso, a disciple of Darwin (evolution) and Galton (eugenics), focused much of his attention on phrenology (craniology), the study of character and mental capacity based on the conformation of the skull. He became the leader of what was known at the time as the Italian School of Criminology distinguished by its adherence to biological determinism rather than free will as being the key factor in criminal behavior. Lombroso's name became virtually synonymous with the term "atavism," that is, the reappearance of a characteristic in an organism after several generations of absence. Lombroso applied the term "atavist" to those persons who had reverted back to primitive or primordial man and who retained an innate potential for anti-social behavior (the born criminal).³⁹⁴

Lombroso divided criminal types into four categories:

- I. The Born Criminal
- II. The Criminal by Passion
- III. The Insane Criminal
- IV. The Occasional Criminal

Lombroso placed the pederast in Category III (the criminally insane), along side kleptomaniacs, nymphomaniacs and habitual drunkards. Such individuals, he claimed, commit crime because of a neurological defect of the brain which rendered them incapable of determining right from wrong. As a criminal class they could not be held responsible for their action, he said, therefore treatment and social isolation (to prevent breeding) rather than punishment was preferable in such cases.³⁹⁵

He distinguished homosexual offenders who have been born as such, from those who acquired the vice from "barracks, or colleges, or by a forced celibacy," and who would return to their normal sexual appetites when they were introduced back into normal society. Where homosexuality was inborn, however, he recommended that these unfortunates "... should be confined from their youth, for they are the source of contagion and cause a great number of occasional criminals."³⁹⁶

As expected, Symonds adamantly objected to Lombroso's classification of pederasty as a form of "moral insanity." And although he does not entirely dismiss Lombroso's theory that homosexual practices found among primitive and warlike tribes such as the Tartars and Celts are an indication of cultural atavism, he fiercely rejected the idea that the ancient Greeks should be so classified.³⁹⁷

Karl Heinrich Ulrichs (1826–1895)³⁹⁸

Ulrichs, who used the pen name "Numa Numantius," came closest to being a kindred spirit to Symonds, not only because he shared Symonds'

homoerotic appetites, but also because he shared Symonds' zeal in removing the "prejudice" and "ignorance" that surrounded society's attitudes toward homosexuality.³⁹⁹ In 1854 Ulrichs took an early forced retirement from his civil servant post as a lawyer after his homosexual activities were made public.⁴⁰⁰

Many of Ulrichs' writings on sexual inversion were directed at establishing a scientific basis for the theory that the homosexual condition was inborn and immutable and that the men who possessed these instincts were not inferior in any way to normal men—physically, intellectually or morally. Like Symonds, Ulrichs opposed all laws directed at the repression or punishment of such individuals.

Ulrich developed his own vocabulary of sexual inversion:

- The *Dioning*—the normal man
- The *Urning*—the abnormal man or male sexual invert (a member of the "Third Sex") The *Urningin*—a female sexual invert (a member of the "Fourth Sex")
- The *Mannling*—the invert who prefers effeminate males.
- The *Weibling*—the invert who prefers powerful and masculine adult partners.
- The *Zwischen-Urning*—the pederast who seeks out adolescent boys as sex partners.
- The *Uranodioninge*—the bi-sexual who is attracted to both males and females.
- The *Virilisirt*—a genuine invert who forces himself to cohabit with women and may even marry.
- The *Hermaphrodite*⁴⁰¹

What distinguished Ulrichs' writings on sexual inversion from his contemporaries was the emphasis that he placed on the sexual invert as a different *being* or *species* of man, not simply a person with an abnormal sexual appetite.⁴⁰² Ulrichs' theories and discourse on the "Third Sex" came at a time when the public was already beginning to think of the homosexual as a different type of person rather than simply as a person who engaged in perverted sexual acts. The homosexual was acquiring his own identity and Ulrichs played an important part in that acquisition. In fact, in 1865, Ulrichs drafted a set of bylaws for a "Urning Union"—a bill of rights for homosexuals that is virtually identical to the agenda of the homosexual movement today.⁴⁰³

Ulrichs traced the cause of sexual inversion to a biological mishap in early embryonic development during pregnancy that resulted in a female soul becoming entrapped in a male body thus creating a "Third" or "Intermediate" Sex.⁴⁰⁴ In such cases, one's innate sexual, psychic and emotional

attachment to members of one's own sex betrayed one's physical anatomy (including the genitalia), he wrote.

The German jurist has some unique views on the nature of same-sex attraction. He argued that the love Urnings practiced, was superior to solitary masturbation because it involved an "I" and "Thou," that is, the Urning and his beloved, and because it produced a "higher level" of love in terms of both physical release and emotional gratification.⁴⁰⁵

Ulrichs also promoted the theory that a "delicious passion" in the form of a "magnetic current" (animal magnetism) went through the body of a Urning whenever he made physical contact with an attractive young man.⁴⁰⁶ Urnings were driven to "embrace" and "cling" to such persons and "to touch their sexual parts intimately...in spite of the fact that they (male sex organs) are completely useless for his kind of intercourse," he said.⁴⁰⁷ However, since the object of the Urning's passions was not endowed with a female orifice to accept the male sexual organ, other parts of the male body including the anus must be used, he explained.⁴⁰⁸ Ulrichs admitted that sodomy was an "unaesthetic act," but he said, it was no more disgusting than the ordinary conjugal act.⁴⁰⁹ One of his many accurate observations concerning same-sex relations was that, historically speaking, Urnings have always put a high premium on large male genitalia.⁴¹⁰

With regard to possible health hazards connected with anal penetration, he said that science and medicine had established the fact that sodomy was not any more dangerous than ordinary intercourse between a male and female.⁴¹¹ However, Ulrichs always took care to point out that there were other ways and means besides anal penetration (sodomy) that the Urning used to achieve sexual satisfaction.⁴¹²

To these opinions there were obviously many objectors. In one medical journal, an anonymous reviewer attacked Ulrichs' belief that the anus "which is meant by nature for defecation...be made a place of amusement for the male member, to make use in case of necessity of the various parts of the body as makeshift for those that are missing."⁴¹³ "The fact that the health of the kinaidos (Urning) is seriously and incurably threatened by this abominable act is not taken into consideration by this half-mad author," the reviewer said.⁴¹⁴

Homosexuality and the Law

Symonds did not share all of Ulrichs' views on the topography of homoerotic attractions. For example, he believed that a man with normal sexual appetites might acquire the taste for homosexual pleasures when isolated from the company of females as in the case of military barracks or prisons. Nevertheless, he enthusiastically embraced Ulrich's (and Krafft-Ebing's and Lombroso's) beliefs that homosexual acts should be decriminalized.

In *The Problem of Modern Ethics*, Symonds gave considerable space over to Ulrichs' arguments against the legal persecution and social ostracism of

sexual inverts whose only crime was that they “cannot feel sexually as the majority feel...because they find some satisfaction for their inborn want in ways which the majority dislike.”⁴¹⁵ Sexual inverts had to be measured by a different standard than other men, Ulrichs argued. He proposed that society should “leave nature to take her course” and leave the Urnings to themselves.⁴¹⁶

What then should the law be as with regard to sexual inverts? No different from other men, Ulrichs answered. Consensual sexual relations between men should not be criminalized unless violence is involved, “public decency” is offended, or in cases involving an adult and an underage boy, although on the last two points, his writings reveal a decided equivocation.⁴¹⁷

Ulrichs insisted that since the homosexual inclination in an Urning was natural to him and could not be altered, society should not sentence him to a life of forced sexual abstinence, but let him act out his passions as he willed.⁴¹⁸ Such an enlightened approach would permit the Urning to develop voluntary, wholesome and sexually satisfying and possibly permanent relationships with other men, Ulrichs wrote. He was convinced that once people saw the “sublime side” of Uranian love and the “loyalty, devotion and spirit of sacrifice” practiced by Urnings toward their partners, they would, “without hesitation” approve of homosexual relations.⁴¹⁹

Symonds, on the other hand, appeared to be more realistic and less optimistic concerning the ability of sexual inverts to establish such edifying and permanent bonds. In his *Memoirs*, he acknowledged that homosexual relationships were inherently unstable due to the absence of marriage and children and a common life. However, all was not lost, he added, because this left the parties “free to form new alliances as they desired with no harm to anyone.”⁴²⁰

On the question of predatory sexual inverts, Symonds agreed with Ulrichs that only “old debauchees or half-idiotic individuals are in the habit of misusing boys.”⁴²¹

Although Ulrichs came from a long line of Lutheran ministers, he rejected Protestant morality and blamed the plight of the Urning squarely on the shoulders of Christianity.⁴²² Like Symonds, he rejected the idea that Holy Scriptures condemned homosexual acts or that the biblical directive to “increase and multiply,” had any relevance in modern society. Ulrichs dismissed the latter argument with a Malthusian quip that “habitable portions of the globe are rapidly becoming overcrowded.”⁴²³ Symonds agreed with that assessment and added that the sterile acts of inverts were beneficial “in the present state of over-population.”⁴²⁴

As for the Church’s prohibition of homosexuality, Ulrichs claimed that the writers of the Old and New Testament were scientifically ignorant of the existence of the “Third Sex.” Homosexuals were not acting against the natural law he insisted by following sexual instincts that were natural for

them. Ulrichs demanded that the Church stop “tormenting” the conscience of the Urning and start teaching a “sexuality without sin.”⁴²⁵

Like Wilde at Reading Gaol, Ulrichs took upon himself the mantle of Christ and wrote that he too had been persecuted, exiled, defamed and proscribed. Catholic priests may voluntarily take a vow of celibacy, Ulrichs said, but it was absurd to doom invert to such a fate. “We maintain that we have the right to exist after the fashion in which nature made us. And if we cannot alter your laws, we shall go on breaking them,” he said.⁴²⁶ With these words of defiance by Ulrichs, Symonds brought his defense of homoerotic love in to a close.

The influence that Ulrichs had on Symonds was extraordinary. What is even more extraordinary is the degree to which Ulrichs’ theories on the “Third Sex” had permeated the Victorian consciousness at least among the upper classes by the start of the 20th century.

For example, in her book *Oscar Wilde and His Mother A Memoir* (1911), Anna Dunphy, the Comtesse de Brémont, an acquaintance of Lady Wilde, waxed solemnly over Wilde’s irregular passions that she attributed to his “feminine soul” that inspired his artistic genius, but also was responsible for “the lust for strange, forbidden pleasures...”⁴²⁷ She confessed that she recognized this tragic mix-up of Nature the very first time they met when she beheld, “his feminine soul, a suffering prisoner in the wrong brain-house.”⁴²⁸

Symonds’ American Hero Poet Walt Whitman

In his closing pages of *A Problem in Modern Ethics*, Symonds devoted a special section to the homoerotic verse and prose of the American poet Walt Whitman (1819–1892) with special attention to his poem “Calamus” found in *Leaves of Grass* and prose passages taken from *Democratic Vistas* in praise of Democracy as “the new religious ideal of mankind.”⁴²⁹

The two men had engaged in a lively exchange of correspondence for two decades although they had never met. Symonds’ affection for Whitman bordered on idol worship. As for the vain, self-promoting Whitman, already a cult figure in America, Brooks said he was always happy to accept “another weaver of fresh laurels for the imaginary crown he wore on his head.”⁴³⁰

Although Whitman, unlike Symonds, was born into a large working class American family and received little formal education, the two men actually shared much in common.⁴³¹

First, they were both “slow fruit,” that is they did not “come out” to the homosexual life until early middle age and then only to a close circle of friends.⁴³²

Secondly, they shared a mutual enthusiasm for young, virile “butch-type” sexual partners and an open disdain for effeminate “faggots.”⁴³³ Both

men were avid cruisers and diarists. In the 1850s, Whitman kept a notebook that listed the names of young workingmen whom he had prospected along with details of their personal life such as their age, marital status and looks.⁴³⁴ Whitman liked his sex rough and ready, and unlike Symonds, appeared to have no aversion to sodomy. Although Symonds and Whitman both had serious affairs, neither man was monogamy-minded. Whitman was adept at juggling more than one young lover at a time, a practice that often lead to petty quarrels and resentments.⁴³⁵

Lastly, and most importantly, both men embraced, propagandized and fought for a new homosexual ethos based on democratic principles that transcended class, religion, race and nationality.

The ever-romantic Symonds, was absolutely besotted by Whitman's poetry and writings that extolled the virtues of "manly love," "athletic love" and "the high towering love of comrades."⁴³⁶ In his American friend, Symonds saw another sexual visionary like himself, and 19th century America as some kind of sexual frontier where the homoerotic ideals of Whitman were heartily welcomed. Whitman of course, knew better.

American common law was no more friendly towards sodomy (anal penetration) than the English anti-buggery laws from which it was derived. Even after the death penalty for sodomy was eliminated after the American Revolution of 1776, harsh legal punishments remained including public exposure in the pillory, fines, prison time or loss of property. What is more important, homosexual behavior, especially sodomy, remained an ignominious crime against God and country in the eyes of the American people and a vice that needed to be repressed by society.⁴³⁷

Among the most vociferous opponents of Whitman's "smutty" poetry were the Philadelphia Society and the New York Society for the Suppression of Vice.⁴³⁸

Naturally, Whitman never confided in Symonds that he had once been the victim of a vigilante-brand of American justice for committing a homosexual rape on a young schoolboy.

The alleged incident that came to be known as the "Southhold" or "Sodom School" Affair or simply "The Trouble" was reported to have occurred in 1841 when Whitman, age 22, was a schoolteacher in the small town of Southhold on the far tip of Long Island. He was a boarder of a local family and, as was the custom of the times, shared a bed with one of his young students.

On January 3, 1841, Reverend Ralph Smith, a Protestant minister denounced Whitman for the crime of sodomy from the pulpit. A group of angry citizens, presented with evidence of "bloody sheets," went hunting for the young schoolteacher. They found him hiding in the attic of the Corwin residence. They dragged him out of the house, tarred and feathered him, and rode him out of town on a rail.⁴³⁹

Whitman appeared to have a genuine affection for Symonds even though he sometimes became irritated when the Englishman tried to pressure his American friend into admitting that he was, like him, a sexual invert. But Whitman would not be wheedled out of his “great secret.” Finally, in 1890, after years of Symonds’ gentle inquisition, Whitman exploded and wrote Symonds an indelicate and untruthful response in which he rejected the “damnable” inferences that he was such a person and that he had a gaggle of six illegitimate offspring to prove it.⁴⁴⁰ Although Symonds was probably hurt by Whitman’s lie, he did not press the subject any longer and continued with his correspondence from across the sea until his death three years later.

Symonds’ Collaboration with Havelock Ellis

In 1892, Symonds, anxious to have a medical physician affirm his advocacy of the homosexual life, began a collaborative effort with the 33-year-old pioneer sexologist Henry Havelock Ellis who was at work on the first of a seven-volume opus *Studies in the Psychology of Sex* (1897–1910).⁴⁴¹ Unfortunately, Symonds died in 1893, leaving Ellis to complete *Sexual Inversion* on his own. However, anyone acquainted with Symonds writings on homosexuality can see that his influence on the book was substantial.

In his autobiography, *My Life*, Ellis admitted that prior to his correspondence with Symonds, the subject of sexual inversion had interested him less than any other topic because he “had known very little about it.”⁴⁴² The original version of *Sexual Inversion* contained the complete text of Symonds’ *Greek Ethics*, portions of *Modern Ethics* and many of his observations and comments on various aspects of homosexuality.

Since the 1895 Wilde trials made the publication of their completed manuscript in defense of homosexual practices problematic in England, Ellis secured a German publisher in Leipzig. *Sexual Inversion* was published in 1896 under the title *Das konträre Geschlechtsgefühl* (*The Contrary Sexual Feeling*) and bore the names of both authors. In November 1897, Ellis managed to secure the first English printing of the controversial work. It was still published under joint authorship. However, Symonds’ executor, Horatio Brown bought out almost the entire first printing out of deference to the sensibilities of Catherine Symonds and the Symonds family. When the next printing appeared, Symonds’ name was eliminated altogether and Havelock Ellis listed as the sole author.

But this run-in with Symonds’ wife and heirs appeared to be the least of Ellis’ problems. Ellis was drawn into an extended legal battle over his book that was condemned as “homosexual pornography.” The courts eventually declared *Sexual Inversion* to be obscene and ordered all remaining copies destroyed.⁴⁴³ Nevertheless, Symonds’ selection of Ellis as his partner in crime proved to be a rather prophetic choice, for Havelock Ellis be-

came one of the founding fathers of modern sexology and a precursor of the Kinseyian Sex Liberation Movement of the late 1940s.

Dr. Ellis' entire world revolved around sex—romantic sex—"the chief and central function of life ...ever wonderful, ever lovely."⁴⁴⁴ He himself, however, was unlovely, a rather unattractive man with a slightly effeminate demeanor.

Ellis, who saw himself as a "sexual visionary" believed that Victorians were too obsessed with traditional (read religious) views on sex (i.e., marriage, family and conventional, heterosexual, sex) and needed to be persuaded to expand their sexual horizons and introduce greater variety into their sexual repertoire.⁴⁴⁵ Ellis' radical views on sex were a reflection of his radical politics, or perhaps it is more accurate to say that his radical politics were a reflection of his radical sexual views and practices in line with the Nietzschean dictum that "the degree and kind of a person's sexuality reach up into the ultimate pinnacle of his spirit."⁴⁴⁶ Like Symonds, but more so, Ellis was intimately connected to radical Socialist groups including the Fabian Society and its small but influential coterie of feminists, Darwinists, Malthusians, eugenicists and sexual inverts.

In many ways, Ellis' public campaign against Christian morality served to mask his own sexual inadequacies and fetishes. From his early years, he was a habitual masturbator and his frequent bouts with impotence led him to bypass normal male-female coitus in favor of acts with more "erotic symbolism" such as urolagina.⁴⁴⁷ He was not a homosexual, but he did marry one, a confirmed lesbian and fellow radical named Edith Lees. Their union proved a disaster for both.⁴⁴⁸ Ellis, like his wife, took on many female lovers during his lifetime. His most notorious affair was with Margaret Sanger whom Ellis met in 1914. She later publicized his works in her *Birth Control Review*. It comes as no surprise then that he was in favor of "open marriages," in which both men and women could freely engage in extra-curricular sex. Nor is it surprising that his theories of sexual liberation extended to include sexual inverts.

Sexual Inversion—An Apologia for Homosexuality

The Ellis-Symonds text of *Sexual Inversion*, although written over 100 years ago, is quite modern in its polemics in favor of homosexuality. Krafft-Ebing's theories of sexual inversion of homosexuality as an inborn disease or acquired vice are dismissed in favor of the view that homosexuality is simply an inborn variation or "sport" on the norm that is incapable of being modified.⁴⁴⁹

Although Ellis used the words "homosexual" and "sexual invert" interchangeably, he thought the former "a barbarously hybrid word" and disavowed having responsibility for it.⁴⁵⁰ Ellis translated sodomy in modest Latin terms, *immissio membri in anum hominis vel mulieris*.⁴⁵¹

References to animal studies and human anthropological patterns were used to sustain the overall premise of the book—that sexual inversion harmed no one including the invert himself; that the invert should be permitted to indulge his natural sexual appetites; and that society reaps the benefits of the special artistic and intellectual superiority possessed by sexual inverts.⁴⁵² Ellis presented 33 selective case studies designed to illustrate the validity of his arguments in favor of sexual inversion.

However, the use of the term “case studies” was patently dishonest as it gave the impression that they were the result of Ellis’ professional clinical studies with his patients. They were not.

Ellis graduated with the minimum education necessary to receive a medical degree and had no specialized training in psychiatry or psychology and never had a medical practice. Ellis did acknowledge that Symonds provided about half of the case studies.⁴⁵³ Other self-avowed homosexuals like Edward Carpenter wrote up their own sexual histories and gave them to Ellis for inclusion in the book. Few of the sexual inverts in the study admitted to the practicing of sodomy.⁴⁵⁴ All defined themselves as manly, not effeminate. All said they appreciated the opposite sex. Indeed all portrayed themselves as paragons of personal and civic virtue—“high bred, refined and sensitive.”⁴⁵⁵

Ellis’ writings, like those of Symonds and Wilde, provide us with a fairly broad prospectus on how proponents of homosexuality attempted to sell their homoerotic wares to the predominantly Protestant, urbanized population of Victorian and Edwardian England. And, although it was not the intention of the authors, they also reaffirmed, directly and indirectly, that English society as a whole, continued to view homosexual acts and the emerging homosexual person with the same degree of disgust, horror and intolerance experienced by their Cromwellian and Calvinist forebears. The sexual invert of Oxbridge may have been more “learned” and more “masculanized” than London’s lower-class mollies and Mary Anns of the previous century, but they were no less shunned and abhorred as being subversive to Church and State. Nor did the Englishman stand alone in his aversion to homosexual relations.

The Prosecution of Urnings in Germany

Thanks to the prolific writings of Herr Karl Ulrichs, the self-avowed German ‘Urnig’ (to whom the reader has already been introduced in connection with the writings of John Addington Symonds), we have a fairly extensive record of how Germany’s anti-sodomy laws were promulgated in the years leading up to the end of the First Reich and the founding of the Second Reich under Kaiser Wilhelm I in 1871.

Historically, the German Prussian States had strict anti-sodomy statutes that were based on the 1532 Penal Code of the *Consitutio Criminalis Carolina* under Holy Roman Emperor Charles V.

The provisions of Paragraph 143 as interpreted by Prussian courts in the second-half of the 19th century stated that all unnatural practices between men (widernatürliche Unzucht) including sodomy or acts leading up to sodomy but excluding mutual masturbation, constituted a felony and were punishable by three to six months of imprisonment or less.

Other German Kingdoms, notably Hannover, Oldenburg, Thuringia, Württemberg, Braunschweig, Saxony and Bavaria had sodomy statutes that were based on the more liberal 1804 Code Napoléon. Homosexual acts *per se* were not prosecuted unless minors were involved or the public peace was disturbed.⁴⁵⁶

In *The Riddle of 'Man-Manly' Love*, Ulrichs' magnum opus work on homosexual life and death in and about Germany under the First Reich, he presented a number of important civil and criminal trials involving Urnings that took place between 1860 and 1869.⁴⁵⁷

One of the most controversial trials cited by Ulrichs took place in September 1864 in the Tyrolian region of Austria near the southern most tip of Germany. A 43-year-old Catholic priest was arraigned on multiple charges of the rape of a minor, crimes against nature (sodomy), seduction and fornication. These crimes were reported to have taken place over a period of 12 years. In addition to these violations of the civil law, the priest had also violated Church law. Not only had he broken his vows of chastity and celibacy, but he had also committed sacrilege by using the confessional to solicit sexual favors from young male penitents.⁴⁵⁸

The pastor was brought to trial on September 3 before a five-judge panel at the Botsen County Court. The trial was closed to the public. Seven of the seventeen boys with whom the priest had sexual relations were subpoenaed to testify. It is unclear if the 12-year-old boy he raped was called as a witness.

It took only one day for the judges to reach a verdict of guilty. The priest was sentenced to the maximum punishment allowable under the law, nine years in prison with hard labor to be made more severe during fast days. Sentences ranged from two to four months for some of the priest's older accomplices.⁴⁵⁹

In addition to the Tyrol case, Ulrichs cited nine others that included Protestant as well as Catholic clergy who were charged either with homosexual solicitation of adult male partners (usually soldiers) or the seduction and corruption of young boys.⁴⁶⁰ In connection with the latter category, it is interesting to note how little the strategies of predatory "man-boy" lovers have changed over the years. The clerical pederasts of the mid-19th century went "where the boys were," that is, they sought out their prey in schools and orphanages. Convictions in these cases drew anywhere from a week to three or four months in jail.

In general, all of the cases appeared to have been isolated incidents with no connections to any organized ring of clerical pederasts. Nor is there any

evidence that their numbers were greater than non-clerical offenders in the general population.

The Infamous Zastrow Case

As shocking as the Tyrol case and others involving clerical sex abuse were, they paled into insignificance when compared to the case of Carl Ernst Wilhelm von Zastrow whose trial opened in Berlin on July 5, 1869.⁴⁶¹ It was a criminal case that involved the brutal attack, sodomization and mutilation of a young boy and the suspected murder, sodomization and mutilation of a second boy. Ulrichs took an extraordinary interest in the case although he denied having any contact with the accused.⁴⁶² From the numerous articles he collected on the trial from Berlin papers, he formed a profile of the accused and made a detailed analysis of the motivations for the crimes—all of which appeared in his final chapters in *‘Man Manly’ Love*.

Zastrow, a painter and former militia lieutenant, was a wealthy member of an influential and noble family.⁴⁶³ Little is known about his formative years except that his mother and maternal grandfather were reputed to be of unsound mind—an argument used by Zastrow’s attorney at his trial.⁴⁶⁴ Ulrichs reported that Zastrow had been dismissed from his military unit and banished from Dresden because of his “disreputable lifestyle.”⁴⁶⁵ In his work, Ulrichs described Zastrow as an effeminate, refined, gentle, pious Urning with a “cold, colorless facial expression” that hid “a secret passion.”⁴⁶⁶ But Ulrichs was uncertain if the accused was a “Mannling” or a “Weibling” or a mixture of both.⁴⁶⁷

The story began on January 17, 1869 when Zastrow was picked by the Berlin police in connection with the attempted murder, rape and sexual mutilation of five-year-old Emil Hanke.⁴⁶⁸ The boy had been sodomized, bitten on the face and freshly circumcised.⁴⁶⁹ His wounds to the rectum were such that the child was unable to hold a bowel movement.⁴⁷⁰ After the sexual assault, his assailant(s) tried to strangle him. When that failed, his attacker(s) tried to stuff him into a heating duct to hide or suffocate the child. Amazingly, the boy survived, although he remained in critical condition at Bethany Hospital for several weeks.

This was not the first run-in that Zastrow had had with the Berlin police. On the same day, two years earlier, on January 17, 1867, Zastrow had been taken into custody and questioned about the brutal murder-mutilation of a 15-year-old baker’s apprentice named Corny. The boy had been sodomized and then a wooden stake was driven up through his rectum into his lungs. His body was found in Panke Brook.⁴⁷¹ The coroner reported that the murderer had attempted to cut out the lad’s rectum and in fact, did cut off the boy’s privates while he was still alive and then fled carrying the pieces of flesh with him.⁴⁷² Unfortunately, there was not enough evidence against Zastrow and he was released.

Legal proceedings against Zastrow in connection with the Hanke attack began on July 5, 1869. Public officials, fearing a public riot and lynching, held his trial in a room at the jail rather than transport the accused to the courthouse. The child Hanke was present at the trial, but he was unable to make a positive identification of his attacker.⁴⁷³ The trial was closed to the public, but the judge permitted members of the press to be present.⁴⁷⁴

In the early publicity surrounding the trial, no reference was made to Zastrow's homosexuality, but the police were aware of his unnatural sexual appetites.⁴⁷⁵ Later, when they searched Zastrow's residence they found a copy of Ulrichs' book *Memnon* (The Lone Voice) in Zastrow's library.⁴⁷⁶

When Zastrow took the stand, he said he was indeed a member of a "Third Sex" as described in Ulrichs' writings and that he always had a sexual attraction for "handsome manly forms," but never for women.⁴⁷⁷ In a letter written to a friend from his jail cell, he wrote, "I feel I am an unnatural criminal. I indulged in my favorite sin too often."⁴⁷⁸ Commenting on Zastrow's claim that he felt isolated and cut off from society and that he had never formed any real relationships, Ulrichs retorted that all Urnings in Germany shared the same sentiments—that they were all "loners."⁴⁷⁹

Among the expert witnesses called to testify at the trial was Dr. Karl Westphal, the prominent German psychiatrist who coined the term "contrary sexual feeling" to identify homosexuality. In contradiction to testimony presented by other forensic doctors, he stated that Zastrow's homosexuality was an inborn condition not an acquired vice, and that it was not the result of debauchery caused by habitual masturbation or other external factors.⁴⁸⁰

Although three witnesses placed Zastrow outside the district when the crime was committed, there were two items—a walking stick and a handkerchief with his initials stained with blood from the victim—linking him to the crime. However, this was only circumstantial evidence. Except for the fact that a forensic specialist was able to match the teeth marks found on the child's face with an imprint formed by Zastrow's teeth, the defendant might have gone free, yet again.

After Zastrow's attorney played the insanity card, the judge permitted a three-month postponement of the trial in order that a more thorough evaluation of the accused's mental state be undertaken. The trial resumed in late October 1869.

On October 29 the jury returned a unanimous vote of guilty on charges of forcible rape and bodily harm, but Zastrow was found innocent of the charge of premeditated attempted murder. The judge sentenced Zastrow to 15 years in prison plus a 10-year probationary period under police supervision following his release. Death took Zastrow in February 1877 before his sentence was complete.⁴⁸¹

Ulrichs, a lawyer who was known to take up the legal defense of accused homosexuals (with or without their solicitation) had taken up Zastrow's

cause, not to defend his actions, but to make sure that the accused was not deprived of his constitutional right to a fair trial simply because he was a homosexual.

There is little doubt that Ulrichs saw the Zastrow trial as an opportunity to expound his own theories on sexual inversion and to attack Prussia's anti-sodomy laws. The main theme that extended throughout his writings on the Zastrow case was that the accused was driven to commit his crimes by certain pathological circumstances that were unrelated to his Uranism, but aggravated by society's hatred and contempt for the Urning.

In Book Eight titled "Incubus: Uranian Love and Bloodthirstiness" (1869) and Book Nine "Argonauticus: Zastrow and the Urnings of the Pietistic, Catholic and Freethinking Parties" (1869) of *'Man-Manly' Love*, Ulrichs reported on 15 criminal cases that he believed were related to the Zastrow case.

After reviewing these cases, Ulrichs said he had come to the conclusion that: "In the case of certain individuals, pathological emotional disturbances appear to be possible—be they chronic or only of a moment's duration, whether accompanied by actual visions or not—where the individual is forced into behavior of wild cruelty and bloodthirstiness by an unconquerable inner impulse." He believed that Zastrow had suffered from such a condition.⁴⁸² In making such a supposition, Ulrichs became one of the few homosexualist writers of his era to touch upon, knowingly or unknowingly, the existence of a phenomenon commonly referred to today as homosexual rage.

Indeed, in *'Man-Manly' Love*, Ulrichs revealed a great deal more of the darker aspects of the homosexual psyche than he probably intended to. In all his public pronouncements Ulrichs consistently portrayed the Urning as a feminine, gentle creature of high moral character. Yet his book was filled with incidents of violence of all kinds and dead bodies are strewn all over its pages.

There was the story of Johann Gnieser, a gentle pederast who axed a 12-year-old boy to death to prevent him from telling his stepfather that Gnieser had repeatedly sexually abused him.⁴⁸³

There was the case of Joseph Kraft (1868), "a very feminine" homosexual who excelled in "womanly occupations," who strangled his beautiful young wife with his own hands because she was a reminder of his sexual inadequacies.⁴⁸⁴

There was the tale of a trio of suspected Urnings who seized and partly castrated a retired soldier in the town of Klein-Korren (1869).⁴⁸⁵

There is a story of two Urnings raping an Austrian soldier (1849).⁴⁸⁶

There were several tales of Urnings who were murdered by their sex partners such as Herr Lindemann who was murdered and robbed by his young lover, Konig (1865).⁴⁸⁷

And there are numerous references to Urnings who are killed by their own hand (by poison, pistol or hanging) out of fear of public exposure or who were victims of blackmail or extortion by criminals who populated the sexual underworld of which these desperate men were a part.⁴⁸⁸

Fritz Krupp “The Oscar Wilde of the Second Reich”⁴⁸⁹

On November 22, 1902, news of the sudden death of Friedrich “Fritz” Alfred Krupp, “The Cannon King” and the heir to the great German industrialist/munitions fortune made headlines around the world.⁴⁹⁰

The official story was that Krupp, age 48, had died of natural causes—a stroke. However, no autopsy was performed as required by law and there was no official inquest into his death. Also his coffin was sealed before his wife and two young daughters could pay their respects, in breach of custom.

The Cannon King’s funeral in Essen was, as expected, a real *Volksfest*, carried out with great pomp and fanfare as befitting an illustrious son of the Reich, complete with a glowing testimonial from Kaiser Wilhelm II who was in attendance with a large contingent of his military entourage.⁴⁹¹

The unofficial story was that Krupp had died by his own hand. His alleged suicide was attributed to a series of public exposés on his pederastic affairs with young boys in Berlin and in Capri. Articles and lurid photographs of Krupp’s homosexual trysts with underage Italian boys on the island of Capri and at the Hotel Bristol in Berlin were already in circulation in Germany and abroad at the time of his death.⁴⁹²

Although sodomy continued to be a criminal offense throughout the entire German Reich under Paragraph 175 (the former Paragraph 143 of the earlier Prussian Penal Code), in cases involving powerful public figures like Krupp, the police had, as a matter of course, simply been forced to look the other way.⁴⁹³

In Italy, Krupp was permitted even more latitude to indulge his sexual fantasies since homosexuality *per se* was not a punishable offense under Italian law. Nevertheless, it was in Italy and not Germany that Herr Krupp’s difficulties began.

When Krupp, an amateur oceanographer and avid yachtsman, first established his vacation residence on the island of Capri he arranged for young native boys to be sent to his luxurious suites at the Quisisana Hotel.

Then, perhaps acting on a whim, the physically unappealing but congenial and Midas-rich eccentric decided to create a new “religious order” dedicated to pederasty. Krupp created his temple of worship at the Grotto of Fra Felice, an above-ground isolated ocean cave on the far side of the island named after a venerated 16th century hermit.⁴⁹⁴ The young “monks” who guarded the grotto gates wore Franciscan robes as uniforms. So to the charge of gross immorality against the new fellowship, one could add the grave sin of blasphemy.

Whereas Oscar Wilde gave his male consorts silver cigarette cases, Krupp designed solid gold insignias in the shape of artillery shells adorned with two cross forks to identify members of his innovative fraternity.⁴⁹⁵ Krupp also created ritualistic homosexual orgies on the formerly hallowed site and even permitted some of these to be photographed. It did not take long for reports and photos of Krupp engaged in sodomy and other sex acts with young, pre-adolescent children to reach the Italian police and government officials. A formal, high-level investigation of Krupp's activities at the grotto was completed in the spring of 1902 and the government of Victor Emmanuel II ordered Krupp out of the country. To emphasize its displeasure, Berlin was informed by diplomatic courier that Krupp was now *persona non grata* in Italy.⁴⁹⁶

The Kaiser, who was well aware of Krupp's double life, accepted the Italian reproof with a minimum of concern, and the matter was put on the back burner.⁴⁹⁷ As for Krupp, he didn't get overly excited. The Capri Affair would be covered up just like all his other indiscretions had been. Besides, there were other islands he could buy and colonize.

This time, however, Krupp was wrong. The genie was already out of the bottle. Given the publicity surrounding the *carabinieri's* investigation of Krupp's activities on Capri, it was not long before the Italian press picked up the scent of an international scandal of the top magnitude.

According to William Manchester, one of Krupp's biographers, the first papers to break the story were *Propaganda* in Naples and *Avanti* in Rome.⁴⁹⁸ Less than a week later, the German Catholic paper *Augsburger Postzeitung* using a Rome dateline, carried a lengthy article on Krupp's sex circus at the sacred grotto. Although Fritz Krupp was not named in the article, he was readily identifiable by the description of the key villain—"a great industrialist of the highest reputation" with "intimate" connections to the Imperial court.⁴⁹⁹

On November 15, Berlin's less scrupulous Socialist Democratic journal *Vorwärts* (Vol. 268) in an article titled "Krupp auf Capri," exposed "Exzellenz Krupp" as a pederastic fiend and demanded that the public prosecutor's office begin legal action against Krupp under Paragraph 175 of the German penal code.⁵⁰⁰ This feigned indignation of the Socialist leaders was rather ironic considering the fact that their party was on record as *opposing* Paragraph 175. Also, whatever his personal crimes, Fritz Krupp was, by contemporary standards, a progressive and fair employer of the 50,000 factory workers that manned Krupp industries.

In any case, Krupp and his agents put the Kaiser and his advisors on high alert.

Within hours of Fritz's telegraphed plea to the Imperial palace for help, Germany's chancellor was ordered to prepare a legal brief against the publishers of *Vorwärts*, and the Imperial police raided the offices of the Social Democratic Party (SPD) and confiscated all copies of the offending issue.

Krupp, *a la* Wilde, reluctantly prepared to sue both the *Augsburger Postzeitung* and *Vorwärts* for criminal libel.

As if all this damning publicity weren't enough, the Cannon King's troubles were further complicated by problems at home.

In early October of 1902, after receiving an anonymous mailing filled with clippings of her husband's sexual misadventures in Capri, Krupp's wife, Marga, asked the Kaiser to intervene in the matter. The possibility of having Fritz declared incompetent was discussed by Kaiser Wilhelm and Frau Krupp, but not acted upon. Marga Krupp was simply told to be silent. When she would not be quiet, it was she, not Fritz, who was put away.⁵⁰¹ On November 2, with the tacit approval of the emperor, Krupp had his wife forcibly taken from their castle at Villa Hügel and committed to a private asylum in Jena as a lunatic.⁵⁰²

On November 21, Krupp was advised that doctors were coming to the castle to discuss the final disposition of his "insane" wife. Fritz was unwilling to commit his wife for life and to deprive his two young daughters of their mother. Such a cowardly act would be useless and unworthy of a Krupp. Besides, it was plain that the whole world would soon know of the ignominious fall of Kruppdom. Krupp believed that there was only one way out for him and he took it.

According to Manchester, a hasty cover-up of Krupp's suicide was arranged with the cooperation of the household staff by the four visiting physicians who arrived at the castle the morning of November 22, 2002, after Fritz's body was discovered by a servant. Marga was immediately released from her confinement to attend her husband's funeral, after which she forbade any further legal action to clear Fritz's name, thus bringing the ugly scandal to a quick and merciful end.

Although the Krupp Affair is more than a century old, it continues to be topic of interest to homosexual activists in this country and abroad as evidenced by the numerous pro-homosexual websites that carry details of the suicide, but not for reasons one might readily suspect.

It appears that prior to the Capri exposé, Socialist Party leaders had already been tipped off that Herr Krupp was an active pederast. The alleged informer was said to have been a Berlin physician with ties to Berlin's homosexual underworld. He had attempted to blackmail the wealthy industrialist out of 100,000 marks, but had failed.⁵⁰³ The collaborating evidence provided by the informer when combined with the Italian press reports against Krupp made it possible for the publishers of *Vorwärts* to go for the jugular of their political foe.

And who was this alleged informer?

He was reputed to be none other than the young Dr. Magnus Hirschfeld, the head of Berlin's Scientific Humanitarian Committee (SHC) a pro-homosexual pseudo-scientific propaganda organization.⁵⁰⁴ The irony of

Hirschfeld's alleged treachery was that the SHC was dedicated to the elimination of anti-sodomy laws and the legal protection of homosexuals like Krupp.

Magnus Hirschfeld and Germany's "The Rights of the Behind Movement"⁵⁰⁵

Dr. Magnus Hirschfeld, was only 34 years old when the Krupp Affair broke out, yet he was already the acknowledged leader of the German Sexual Emancipation Movement. As with Symonds and Ulrichs, his writings, research and politics were all intimately tied to his own self-interests and they permitted him to indulge his own voyeuristic homoerotic appetite. At a time when being a German Jew, a Socialist/Communist and homosexual were social and professional liabilities, Hirschfeld distinguished himself by being all three.

Born on May 14, 1868, into a large bourgeois Jewish family with seven siblings, a well-known physician-father and a loving, practical mother in the beautiful historic seaside region of Pomerania, Prussia, Magnus' early childhood was a lively and happy one. According to his chief biographer, Charlotte Wolff, after completing his early academics at the Dom Gymnasium, Magnus entered the liberal arts program at the University of Breslau, but changed his mind mid-stream and decided in favor of a medical career. He combined his medical studies at Strassburg, Munich, Heidelberg and Berlin with his military obligations and received his medical degree in February 1892. However, he still remained ambivalent about his ultimate life's work.⁵⁰⁶

At what point in his life the young Magnus began to personally identify himself as a homosexual male we do not know. But no doubt his homosexual desires played a pivotal role in his final decision to pursue a career in the field of sexology in which he could combine his private interests as a homosexual with his scientific and political interests in promoting homosexuality.

By the time he helped organize the *Wissenschaftlich-humanitaeres Komitee* (Scientific-Humanitarian Committee) on his 29th birthday in 1897, he was already well acquainted with major works on sexual inversion by Krafft-Ebing and Ulrichs. Hirschfeld had also written articles in favor of homosexuality under the pseudonym Dr. Med. Th. Ramien, including the pamphlet "Sappho und Sokrates" (1896).⁵⁰⁷

At about the same time that Hirschfeld was organizing the Scientific-Humanitarian Committee (SHC), the well-known pederast Adolf Brand was converting his anarchist journal *Der Eigene* (The Original) into a mouthpiece for pederasty and homosexuality under the guise of "male culture" that emphasized the Greek military model and the "butch" model of the male homosexual.⁵⁰⁸

Although Brand and other leaders of the *Gemeinschaft der Eigenen* (the Community of the Elite) and Hirschfeld differed on the direction and strategies of the homosexual movement in Germany, they were united in their opposition to Paragraph 175 and the need for an ongoing propaganda and political campaign designed to discredit and eventually repeal the nation's anti-sodomy laws.⁵⁰⁹ Hirschfeld's Committee was seen as the vehicle whereby they could establish a scientific basis for their anti-sodomy campaign.⁵¹⁰

By the time young Dr. Hirschfeld and his team of SHC interviewers and data collectors entered the vast "Boyopolis" of Berlin, the epicenter of homosexual European life, to begin their "scientific" investigations and studies of male and female sexual inversion, the phenomenon of urbanized colonization by large numbers of homosexual men and women was already well underway.⁵¹¹

That a highly sophisticated international homosexual network was already in place in major cities in Germany as early as the 1850s was clear from the journals and writings of homosexualist writers of the period.

For example, in April 1867, when the Prussian police arrested Uranian activist Karl Ulrichs on grounds of sedition and raided his apartment in Burgdorf, they discovered lists that Ulrichs had drawn up containing the names of prominent homosexuals living in Berlin and the names and addresses of homosexuals living in Paris, London and Rome.

As in Victorian England, the sexual underworld of cosmopolitan Berlin was divided along class lines.

The homosexual *haute votée* favored the elegant first class hotels and bars in West Berlin where members of the aristocracy, high government and military officials and the otherwise rich and famous could indulge their every sexual whim and attend lavish costume balls all awash with homosexuals, lesbians and transvestites of every imaginable description.⁵¹²

The lower classes had their own haunts for pickups and entertainment in the poorer neighborhoods of North and South Berlin. In addition to private houses, homosexuals could drink, eat, dance and carry on their affairs at the cafes and taverns along the Tiergarten and the Friedrichstrasse that catered to homosexuals and other criminal trade. The soldier-prostitute was as familiar a figure in the garrison districts of Germany as he was in England. There were also numerous sports clubs and fraternities that operated as centers of male culture.

In terms of law enforcement, by the late 1800s, the Criminal Police Department (Kriminalpolizei) in Berlin had already established a special homosexual unit in Room 161, at police headquarters on the Alexanderplatz. Here records were kept on suspected and convicted homosexuals and transvestites as well as blackmailers. From 1905–1919 Police Commissioner Hans von Tresckow served as director of the homosexual

task force. Commissioner Tresckow estimated that there were more than 100,000 men living in Berlin who were addicted to the vice.⁵¹³

As a whole, the police had mellowed in their treatment of Urnings since the days of Wilhelm I. They now dealt more leniently with cases involving consenting adults, but harsher with male transvestites whom they forced to register as women. The police were most severe in cases involving violence and/or convicted pederasts and prostitutes, and con men who attempted to blackmail wealthy or influential homosexual clients. *Agents provocateur* were rarely used by the authorities to spy on suspected homosexuals except in extraordinary cases such as those involving national security or organized male prostitution rings.⁵¹⁴

Every once in awhile there were incidents of police corruption by wealthy homosexuals as with the case of Herr von Meerscheidt-Hullesem, a high official of Berlin's criminal police and member of Hirschfeld's SHC who used to run interference for Fritz Krupp at the bureau before he (Krupp) committed suicide.⁵¹⁵

Of course, as the founder and leader of the SHC and as an active homosexual, Hirschfeld's name was on the Polizeipraesidium's notorious pink list along with many lesser-known homosexuals who had found both safe haven from the police and employment at the SHC headquarters located in the Charlottenburg district of Berlin.

The SHC's Campaign for Sex Reform in Germany

As stated in its Articles of Incorporation and Constitution of May 15, 1897, the aims of Hirschfeld's Scientific and Humanitarian Committee (SHC) were to conduct "research into homosexuality and allied variations, in their biological, medical and ethnological significances as well as their legal, ethical and humanitarian situation," and "to change public opinion about homosexuality through publications...pamphlets, scientific talks and popular lectures."⁵¹⁶ Executive power rested with a small circle of supervisors called "Obmanner."⁵¹⁷ Membership was open to all. However, by 1900 it had only 70 members.⁵¹⁸ In 1899, the first volume of *Jahrbuch für sexuelle Zwischenstufen*, the official journal and organization mouthpiece of the SHC, rolled off the presses.

The philosophical underpinnings of the Committee were a mixture of Social Darwinism, Nietzscheism, Racial Hygiene and Sexual Improvement. For Hirschfeld especially, eugenics remained the focal point of sexology and sociology.⁵¹⁹

Politically, the SHC preached the gospel of radical Socialism and Communism. And although its primary goal was the decriminalization of homosexual acts and the repeal of Paragraph 175, in fact, the SHC involved itself in the widest possible range of "sexual reform" issues including "abortion rights," birth control for individuals combined with Malthusian programs of population control for national governments, sex instruction for youth and

adults, women's emancipation, eugenic sterilization, artificial insemination, open marriages, no-fault divorce, pornography, prostitution and venereal disease.⁵²⁰ It is noteworthy that one of Hirschfeld's first acts as the head of the SHC was to lobby for the repeal of Paragraph 218 of the German penal code that prohibited induced abortion.⁵²¹

The SHC opened its campaign against Paragraph 175 on December of 1897 by delivering a Petition to decriminalize homosexual acts to the Reichstag and Bundesrat. The Petition had been drawn up by Hirschfeld and signed by more than 3000 German citizens including Professor Richard von Krafft-Ebing, Albert Einstein, Thomas Mann and other prominent sexologists, jurists, artists, publishers and Socialists.⁵²²

The opposition forces composed of main-line Protestant Churches and the Roman Catholic Church were led by Pastor Scholl who opposed the SHC Petition in a speech to the Reichstag on January 19, 1898, reminding government officials of the biblical injunction against homosexual acts.⁵²³

Among the many arguments for the decriminalization of homosexual acts presented by Hirschfeld were:

- New scientific research into the nature of sexual inversion had demonstrated "without exception" that it is an inborn and irreversible condition, therefore, the Urning or Uranier should not be punished for acting on his natural erotic attraction towards the same sex.
- Homosexual intercourse was "in no way" different from heterosexual acts.
- The repeal of anti-sodomy laws in France, Italy and Holland and other countries did not result in "lowered moral standards."
- Homosexuality was not synonymous with sodomy and *coitus analis and oralis* occurred comparatively rarely in homosexuals," at least as rarely as among "normal" people.
- Homosexuals did not seduce immature juveniles and *pedicatio* (pederasty) and love for juveniles was as rare in inverts as in normal populations.
- Paragraph 175 made people feel guilty about their homosexual appetites and drove many to commit suicide or pay off blackmailers. The law also "encouraged the vice of male prostitution."
- Prosecution of inverts caused exilism and depravation of the Fatherland.⁵²⁴

The Petition did note the conditions under which homosexual actions should be punished. They included cases that involved force or threat of force, minors under the age of 16, the "feeble-minded", or those actions which offended public decency."⁵²⁵

The 1897 Petition failed, but the SHC continued its lobbying efforts against Paragraph 175 for another 30 years. In spite of all its propaganda efforts in favor of homosexuality, the SHC could not convince the burgeoning middle-class that homosexuality was normal and that homosexuals as a

group presented no moral or physical threat to society, particularly youth. Moreover, as Wolff acknowledged, the majority of scientists dismissed Hirschfeld's theories and SHC actions as self-serving and a "vulgarization" of science.⁵²⁶ The political "Right" was against the repeal of Paragraph 175. The national press was divided on the matter.

Many Berliners were particularly hostile to SHC's nonstop use of public "surveys" on homosexuality, which they viewed (correctly so) as a form of homosexual proselytization and recruitment. In one case, a group of students found the Committee's questionnaire on homosexuality offensive and took Hirschfeld to court. Hirschfeld's biographer, Charlotte Wolff, claimed that the presider in the case, Chief Justice Isenbiel, was a notorious "homophobic" who fined Hirschfeld and ordered him to pay court costs.⁵²⁷

Dr. Magnus Hirschfeld as Physician and Social Scientist

Hirschfeld attracted a large number of patients from around the world to the SHC center. Wolff characterized his attitude toward these men and women seeking relief for various psychosexual and physical ailments including homosexuality, pedophilia, transvestism, genetic disorders and impotency as helping them to become their "Ideal Self."⁵²⁸

Throughout his career, Hirschfeld never abandoned his belief that sexual inversion was a biological and unchangeable condition resulting from an interruption of normal fetal development during the first three months of gestation. Hirschfeld placed great emphasis on sexual inversion as a "state of mind," that is, he defined a Urning by his sexual feelings or emotional attraction toward men not by his homoerotic actions. Homosexual acts, such as sodomy, he said, played only a "minor" role in the condition. The proposition that homosexuality was "all in the mind" and rarely acted upon was, of course, a lie as Hirschfeld well knew and Wolff admits.⁵²⁹ Nevertheless he found it a useful tool in his efforts to refashion the public's image of the homosexual.

Although Hirschfeld had publicly testified that he favored laws to protect youth from homosexual predators, he personally did not believe that pederasty was a criminal offense *per se*, but rather a form of mental illness. In any sex abuse involving minors, the SHC leader said, it was necessary to establish if the attacker was motivated by criminal motives or by pathological conditions. In cases involving inborn drives, the accused needed treatment not a prison sentence. Wolff reported that Hirschfeld also believed that sex abuse of minors and the mentally disabled was more prevalent in the lower classes.⁵³⁰

In 1914, Hirschfeld published a major work on homosexuality and lesbianism, *Die Homosexualität des Mannes und des Weibes*, a pre-Kinseyian work based on his interviews with male and female homosexuals from around the world.⁵³¹

Among the German professionals who went over to Hirschfeld's side after reading the text was a chemistry professor named Dr. Wilhelm Oswald who thanked Hirschfeld for ridding him of his "religious prejudice" against homosexuality. Oswald said he was now convinced that the homosexual condition was "neither a vice nor a perverted habit."⁵³² "The time had come for religion to try to solve its problems concerning the important question, that it had never dared to 'look in the face,'" he wrote to Hirschfeld.⁵³³

On the other hand, there were men like Dr. Sigmund Freud, a Kabalistic Jew, who were critical of Hirschfeld's absolutist position on sexual inversion as an inborn and nonreversible condition. Freud's views on the nature and cause of homosexuality were rather complex and often contradictory, but he did insist that there was a form of homosexual attachment that was acquired and not innate and that it could be cured through psychoanalysis.⁵³⁴

Freud was joined by Dr. August Forel, who also believed that there were two kinds of sexual inversion, one inborn, and a "pseudo-homosexuality" that was acquired and could be cured. Interestingly, Forel advised his homosexual patients against marriage not only out of hereditary considerations, but also because "they used women as housekeepers and had contempt for them in their hearts."⁵³⁵

It was not until 1920 that Hirschfeld completed his premier opus, *Sexualpathologie (Sexual Pathology)*. The three-volume work covered a wide range of sex-related issues including masturbation, artificial insemination, sexual neurosis, endocrine functions in human sexuality and homosexuality.

During his long career, Hirschfeld published hundreds of medical and socio-political articles and tracts on every aspect of human sexuality, but in all cases, the bottom line remained the same—down with Paragraph 175—full sexual emancipation for homosexuals.

With the creation of the Institute for Sexual Science (ISS) in Berlin in 1918, Hirschfeld's life-long dream of an international center for sexology research and treatment of sexually dysfunctional men and women was realized. The offices of the SHC were transferred to the Institute and Hirschfeld established his residence in what had been the grand domicile of the French Ambassador to Berlin. The Institute embodied a vast complex of medical offices, research and forensic laboratories, fully equipped lecture halls, a library containing 24,000 books and a collection of 35,000 photos and exquisite guest rooms for visiting dignitaries, foreign physicians and sexologists and well-known homosexual visitors including André Gide and Christopher Isherwood.⁵³⁶

Magnus Hirschfeld—The Private Man A Prototype of the Cosmopolitan Urning

To the casual observer, Dr. Magnus Hirschfeld would have appeared to be just another typical well-to-do *bourgeoise* Berliner, reserved in manner,

fashionably dressed, with a kindly grandfatherly face. It was an image that Hirschfeld carefully cultivated.⁵³⁷

In private life, however, when he knew he was safe and among his own kind, the highly compartmentalized SHC leader would let down his hair and indulge his predatory sexual instinct for feminine-looking, respectable young men, with just enough rough trade thrown in to make life interesting. Like Wilde, he took a certain pleasure in introducing some “well-hung” but uneducated young men to his world of culture and taste. Also like Wilde, he always had to be the center of attention surrounded invariably by a crowd of adoring young men each vying for their master’s affection. “Please! Call me Papa,” he would tell them. And they did.⁵³⁸

Over his lifetime Hirschfeld had hundreds of sexual partners. But there were only two who were really important to him.

The first was Karl Giese, a handsome looking, but effeminate acting “girly” young man who met Hirschfeld sometime in 1919 or 1920. Giese became Hirschfeld’s long-time lover, trusted collaborator and principal archivist at the Institute for Sexual Science.⁵³⁹ With the exception of his favorite sister, Franziska, like many homosexuals, Hirschfeld had little if any contact with other members of his own family. Giese and his fellow queens and transvestites became Hirschfeld’s new family at the Institute.⁵⁴⁰ After “Papa’s” death, Giese attempted to get a medical degree to continue the work of his master, but was unsuccessful. He committed suicide in the spring of 1938.⁵⁴¹

The other great love of Hirschfeld’s later life was Tao Li, a 23-year-old Chinese scholar whom Hirschfeld met in Shanghai in 1931 while he was on a world tour. Tao Li quickly became a rival of Giese for Hirschfeld’s affections even though Giese had taken on another lover to satisfy his darker masochist needs. Tao Li had aspirations of becoming a “Chinese Hirschfeld,” but after Hirschfeld’s death he left Europe for Hong Kong and was not heard from again.⁵⁴²

At still another level, Hirschfeld satisfied his voyeuristic tendencies by taking periodic jaunts to Berlin’s red light district. Here he carried on his scientific expeditions and interviews with homosexuals from all classes and picked up renters to fill his more carnal needs.

Spiritually speaking, Hirschfeld was fundamentally a Gnostic Kabalistic Jew. Like many homosexuals, he felt drawn to esoteric and occultic belief systems that were free of dogma and moral sanctions. In the fall of 1931, during a trip to India, he attempted to make contact with Annie Besant, the head of the Theosophy Movement in India, but she was unable to receive him due to illness.⁵⁴³

What Hirschfeld lacked in personal religiosity, however, he more than made up in his hatred for the Catholic Church. Three hundred plus years later and poor Magnus hadn’t yet recovered from the Council of Trent held from 1545 to 1563.

In “Sexual Reform in the Light of Sexual Science” a lecture presented at the World League for Sexual Reform in Copenhagen in 1928, Hirschfeld decried the Church’s attempts to use theology instead of science to formulate sexual morals. A new scientific view of love was needed, unprejudiced by the Church, one that separated love and sex from procreation, he claimed.⁵⁴⁴ According to Hirschfeld, sex reform within the Catholic Church had been “stifled” at Trent and forever after.⁵⁴⁵

At a later WLSR forum held in Vienna in 1930, in a speech titled “Sexual Liberation,” Hirschfeld restated his antagonism towards the Church as the final arbitrator of morals. He concluded with the warning that: “We can’t deceive ourselves that we have yet fully overcome the sexual legislation of the Middle Ages,” and he urged his audience to do everything they could to end all laws that attack “sexual and national minorities.”⁵⁴⁶

Hirschfeld in Stalinland

From his youth, Hirschfeld was always attracted to Marxism and radical Socialist causes.

In 1900, when he was 32, Hirschfeld and his sister, Franziska, joined the pioneer utopian commune of the Order for the True Life founded by radical socialists Heinrich and Julius Hart in the village of Friedrichshagen near Berlin.⁵⁴⁷ Although he enjoyed the comradeship the society offered, he didn’t have much use for its founding spirit based on “the brotherhood of man cultivated in a spirit of purity of mind and body.”⁵⁴⁸ For a highly sexed homosexual male like Magnus, all the talk about purity of the mind and body was a real turn-off.

Even after the founding of the Weimar Republic in 1918 when Hirschfeld hastily changed his allegiance from the Kaiser to the new Socialist State with “democratic principles,” he still believed the Soviet model to be superior. Wolff recorded that Hirschfeld had documented membership in and was a “fellow traveler” of the Union of Socialist Physicians which was closely aligned with the Communist Party.⁵⁴⁹

After the Bolsheviks seized power in Russia in October of 1917, Hirschfeld warmly embraced Lenin’s Revolution. This was a significant decision given the fact that both Karl Marx and Friedrich Engels were hopelessly “homophobic,” as was Lenin.⁵⁵⁰ From their perspective as believers in enlightened, scientific and biological determinism, heterosexual monogamy was man’s natural condition, whereas homosexuality was the by-product of the degenerate and effeminate bourgeoisie that would disappear with the victory of the proletariat. Engels was particularly critical of anything that smelled “Greek.”⁵⁵¹

Lenin, a disciple of Marx and Engels, was even more vicious in his personal attitudes towards homo-sex which he viewed as a narcissistic, self-indulgent anti-social contagion that robbed the collective of heirs and undermined the new social order.⁵⁵² Marxism-Socialism demanded that the

individual subordinate his personal needs and desires to the needs of the State, a demand that created an historical ambivalence, if not outright hostility, toward the idea of homosexual emancipation. And while it is true that between 1917 when the entire Russian czarist criminal code was abolished, and 1933–34 when Stalin restored the penalties for sodomy under the Soviet criminal code, there existed a legal limbo in which sodomy was not criminalized, nevertheless many government officials, jurists and the Russian people remained hostile to same-sex relations and continued to take steps to repress such acts under existing statutes that prohibited disorderly conduct and the corruption of minors.⁵⁵³

In June 1926, Stalin invited Hirschfeld to make a study tour of Russia to see how the Soviet Union's new sexual freedoms were working and to visit Soviet eugenics laboratories.⁵⁵⁴ The Soviet Party line of benign neglect toward adult consenting homosexuals during this period was influenced by three factors. The first was that Stalin was too preoccupied with consolidating his power and eliminating his political rivals to think about a new criminal code. The second was the rise of the Sex Reform Movement in Russia that advocated the decriminalization of same-sex behavior. The third was the growing influence of psychoanalysis in the Russian medical profession that saw homosexuality as a mental and/or emotional disorder that should be treated rather than as a crime to be punished.

One can only imagine the disappointment that Hirschfeld must have experienced when he learned that in December 1933, acting under Stalin's orders, the Executive Committee of the Communist Party, had introduced legislation that would recriminalize sodomy between consenting adult homosexuals throughout the USSR.⁵⁵⁵ The penalty for simple sodomy under Article 154a was set at three to five years imprisonment. If force was used or dependents or minors were involved, the punishment was raised to five to eight years at hard labour.⁵⁵⁶

The idea that homosexuality was a disease had simply been a ruse instigated by the decadent West to undermine the Soviet state, claimed Stalin. But that error had now been corrected. Sodomy was once again a crime. The Soviets had learned a valuable lesson. A society intent on its own survival and welfare must *repress* vice. Counterrevolutionary perverts must be excised and isolated to prevent the moral contamination of Soviet society, public officials declared. These were some of the arguments presented by Party leaders in favor of recriminalization. Apparently, both the Soviet people and Soviet leaders who followed Stalin agreed with the prohibition for it remained essentially intact until the 1980s.

Before closing the page on Hirschfeld and Stalin, I think it important to note that regardless of the legal status of sodomy in the Soviet Union and regardless of the scorn that Marx, Engels and Lenin (and later Stalin) heaped upon the heads of homosexuals, Russian leaders, including Czar Nicholas II, were not above exploiting sodomites for certain tasks that the

government deemed essential to its welfare including sexual entrapment, espionage and spying.⁵⁵⁷

Which leads us to the important, but still unanswered question, as to whether or not Hirschfeld shared his vast lists, questionnaires and patient records of German, other European and English and American homosexuals with Stalin.

We already know that during the 1920s and early 1930s, both Communist and National Socialist (Nazis) undercover agents were employed at Hirschfeld's Institute for Sexual Science in Berlin. There they had access to ill-secured secret lists of SHC members and Hirschfeld's private files of prominent homosexuals from around the world including those who had been treated at the ISS.⁵⁵⁸

We also know from the Krupp Affair that Hirschfeld himself was not above using blackmail in order to secure "donations" with which to build his palatial Institute and that the Social Democrats with whom he was politically aligned, used Hirschfeld's evidence against Krupp that ultimately led to the Cannon King's suicide.

It is my belief that Stalin did secure at least some of Hirschfeld's secret files, either from Hirschfeld himself, or, as in the case of Hitler, from files Soviet agents pilfered from the SHC/Institute files and that these files were used by Stalin for purposes of entrapment and recruitment of spies and espionage—an area that we will explore in depth in Chapter V on the Cambridge spies.⁵⁵⁹

When Hirschfeld died on May 14, 1935, in exile in Nice (France) he was still wearing his political blinders concerning all things Soviet. Nor had he ever given up on his campaign to abolish Paragraph 175.

Yet, at the time of his death, Germany's anti-sodomy laws were more entrenched than ever.⁵⁶⁰ The credit or blame, as the case may be, for this continued support by the German people for anti-homosexual legislation can be traced to what became the most notorious homosexual scandal of the 20th century—The Eulenburg Affair.

The Eulenburg Affair

Unlike the Wilde and even the Krupp scandals that were essentially personalist in nature, the Eulenburg Affair involved many of Germany's leading government and military figures as well as the Royal household of Kaiser Wilhelm II. Its far-reaching ramifications left an indelible mark on Germany's national life and foreign policies for decades to come.⁵⁶¹

The chief players in the Eulenburg Affair were:

- Ex-Chancellor Otto von Bismarck (1871–1890) who served Kaiser Wilhelm I in the founding of the Second Reich and was the primary architect of *Realpolitik* that brought a balance of power to Europe.

- Kaiser Wilhelm II (1888–1918), 9th King of Prussia and the 3rd Emperor of Germany
- Maximilian Harden (Felix Ernst Witkowski), (1861–1927), the Jewish editor and publisher of *Die Zukunft* (*The Future*)
- Count, later Fürst (Prince), Philipp von Eulenburg-Hertefeld, Count of Sandel (1847–1921), the Kaiser's closest advisor and devoted friend.
- Count Kuno von Moltke (1847–1923), Commander General of the Berlin Military Garrison and Eulenburg's intimate friend.
- Bernhard Prince Heinrich Bülow the Imperial Chancellor

The genesis of the Eulenburg crisis began in March 1890, 17 years before the first Eulenburg-Harden trial, when Kaiser Wilhelm II wrested the reins of power from Germany's Iron Chancellor, Otto von Bismarck and his son Herbert, the Foreign Minister. Bismarck's "Chancellor-dictatorship" was supplanted by a Hohenzollern monarchical regime in which the Kaiser, the Imperial family and court formed the center of the Reich's ruling body and upon which all government officials, military and civilian and the vast State bureaucracy were dependent.⁵⁶²

Wilhelm II was a complex character, whose life, in the words of one of his most sympathetic but realistic biographers, Isabel V. Hull, was "an elaborate masquerade."⁵⁶³ "He paraded as the consummate soldier—warlord, always in uniform, always fierce, hard, steady, an amalgam of the "masculine virtues," of his beloved grandfather whom he tried to emulate, Hull said, "but he was actually none of these."⁵⁶⁴ He was, in fact, "slightly feminine in appearance, with delicate health" and a nervous, volatile and unstable constitution.⁵⁶⁵

Historian Professor John C. Röhl of the University of Sussex cites six dominant features of the Kaiser's personality—immaturity, vindictiveness, unrealism, an over-estimation of his own abilities, an offensive even sadistic sense of humor and finally a love of ostentation in dress including military uniforms and historical costumes.⁵⁶⁶ These were traits that would hardly recommend themselves to a description of a ruler committed to restoring power to the throne. Further, whereas his grandfather, Kaiser Wilhelm I, had surrounded himself with men of outstanding ability like von Bismarck, the grandson preferred the company of less capable political and military advisors that were more pliant to his will and the spirit of *Weltpolitik*.

Wilhelm II's entourage or "inner circle" was divided into two competing camps—the powerful Army Officer Corps of the Prussian military and the civilian Junker ruling class, Prussia's privileged, landed nobility headed by the Kaiser's sole "bosom friend" Count Philipp von Eulenburg.⁵⁶⁷

There is absolutely no mystery as to why the young Kaiser was so attached to Eulenburg. Politically, the count was a staunch archconservative royalist.⁵⁶⁸ Personally, he was a thoroughly "continental," gracious, cul-

tured, knowledgeable aristocrat, a brave soldier decorated with the Iron Cross and an accomplished artist and writer.⁵⁶⁹ *Gymnasium* educated, Eulenburg had forsaken a career in the military for a career in the law and later the diplomatic corps which brought him to the Wilhelminian court.⁵⁷⁰ Eulenburg and his “Darling” Kaiser, also shared a special interest in religious spiritualism (séances, mediums and events of the paranormal and supernatural), a movement that was very much in vogue in Germany and throughout Europe during the mid-19th century.⁵⁷¹ Dabbling in the occult, however, invited condemnation from certain military and diplomatic quarters—more so perhaps than dabbling in homoerotica.⁵⁷²

In 1875, Eulenburg married the Swedish countess Augusta von Sandels by whom he had eight children, but the most important woman in Eulenburg’s life remained his mother, Alexandrine von Eulenburg, his supreme confidante and solace until her death in 1902.⁵⁷³

All of this biographical data would be meaningless, however, if it were not put into the proper context of “the central, shaping impulse” that dominated Eulenburg’s private and public life—his love of men and the idealized, passionately romantic, sometimes sexual, male friendships he formed into a small but influential coterie around the Kaiser that became known as the “Liebenberg Circle.”⁵⁷⁴

It is noteworthy that in October 1897, Eulenburg’s younger brother Friedrich (Fredi) was forced to resign from his officer corps regiment in order to escape a military court martial investigation into his alleged homosexual behavior, charges that had been initiated by Friedrich’s wife who was seeking a divorce after 20 years of marriage.⁵⁷⁵

There is no question that Eulenburg’s homosexual life had been an “open secret” in the inner circles of the Kaiser’s Court long before the scandal broke.

For example, in 1899 when the old Reich Chancellor Prince Chlodwig zu Hohenlohe-Schillingsfürst, a relative of the Empress heard the rumor that Count von Eulenburg was to be raised to the rank of Fürst (Prince), he wrote an angry letter to his son Alexander denouncing Eulenburg as a “prize scoundrel” who literally “begged” for the title while protesting he “resisted” the honor.⁵⁷⁶ Alexander Hohenlohe responded to his father’s letter by mocking the Kaiser’s “newly baked princes”:

I have just read in the newspapers that Phil. E. is to be raised to the rank of Prince. ...The assumption that Ph. Eul. is aiming to acquire the post of Statthalter (Governor) of Alsace Lorraine seems very plausible to me. The [salary of] 200,000 marks he could make good use of, as we know, for all kinds of purposes. It’s a matter of indifference to me as I certainly won’t become Statthalter in the near future. And if he should treat me badly, I’ll simply submit my resignation [as Bezirkspräsident in Colmar] and buy myself a hundred thousand acres of land in Siberia.⁵⁷⁷

Also, the ever-efficient Berlin police had Eulenburg's name on their pink list for homosexual incidents purported to have occurred before Wilhelm II had come to power.⁵⁷⁸

However, the subject of same-sex relations was so taboo that it was never spoken of in polite circles and only in whispers in private—lest the accused demand satisfaction in a duel. Also, it bears repeating that the Liebenberg Circle, though small in number, cast a wide net over Wilhelminian society. If Eulenburg ever went down on charges of sodomy (which he eventually did) many of his friends and associates would also be drawn into the wake of the scandal, not excluding the Kaiser himself.⁵⁷⁹

One of Eulenburg's most cherished friends was Count Kuno von Moltke, Commander of the Berlin Garrison—a title one should take with a grain of salt since the only military distinction that the poor Moltke could claim was that he had a knack of falling off his horse during maneuvers.⁵⁸⁰

It has always been assumed that Eulenburg and Moltke were involved sexually although some writers including Hull say there is no evidence to confirm this belief.⁵⁸¹ We do know that the two men were constant companions, that Moltke addressed Eulenburg by the feminized form of Philipp, "Philine," and that they engaged in a highly romanticized correspondence when they were apart. Also, Eulenburg was intensely jealous and upset when Moltke married, an oddity in itself since *he* was married, or better said, "well" married with eight children to demonstrate that he had not found normal marital relations beyond the pale of his sexual instincts.⁵⁸²

In the spring of 1894, the Kaiser appointed Eulenburg to one of Germany's most important diplomatic posts as Germany's ambassador to Vienna, even though the count never showed any special aptitude in the diplomatic field.⁵⁸³ Here the count was able to mix business with pleasure. He began to regularly patronize some of the city's most notorious bathhouses where he eventually fell into the hands of bad company.⁵⁸⁴

The Foreign Office in Berlin was called upon to assist the ambassador in paying out a large sum, over 60,000 Kronen taken from the office's slush fund, to pay off the blackmailers.⁵⁸⁵

In August 1897, Eulenburg arranged to have Moltke appointed as military attaché to Vienna. Unfortunately for both men, Moltke brought his wife Lily with him and it was not long before quarrels over her husband's inordinate attachment to the count led to a public scandal and a divorce.⁵⁸⁶ Moltke was quickly shuffled back to Berlin where he advanced up the military ladder to a major general in the manner of Gilbert and Sullivan's First Lord of the Admiralty, Rt. Hon. Sir Joseph Porter, K.C.B.

Enter Maximilian Harden

In 1892, two years after his forced retirement, Bismarck contacted the popular and respected journalist Maximilian Harden, an ardent German

Nationalist and admirer of the ex-chancellor. He informed him that a coterie of *cinaedi*, that is male homosexuals, had attached themselves like barnacles to the Kaiser and that these men posed a threat to the country's interests and national security.⁵⁸⁷ Their first loyalty, he said, was not to any country, creed or class, but to their own kind.⁵⁸⁸ Bismarck told Harden that the ringleader of these sexual subversives was none other than the Kaiser's favorite, Count von Eulenburg.

Harden, took the information under advisement, but did not immediately act upon it. Like many bourgeois Jewish liberals he was on record as opposing Paragraph 175 so he could not be accused of intolerance towards homosexuals. Nevertheless, as a great admirer of Bismarck and an ardent German nationalist he took Bismarck's warning seriously.

In 1893, Harden began a lengthy, on-going series of editorials and articles in his weekly newspaper *Die Zukunft* that attacked Eulenburg and his Liebenberg Circle without alluding to the count's personal vices. His objective was to remove the count and his appointed hirelings from positions of power and public trust.

In the meantime, Harden began collecting information on Eulenburg's numerous sex partners and intimate friends that included Count Kuno von Moltke and Baron von Richthofen, head of the Berlin police.

He also learned of Eulenburg's blackmail intrigue in Vienna and that Eulenburg's wife had begun divorce proceedings against her husband. Harden was now prepared to take more decisive action against the Kaiser's favorite who had been elevated to Fürst (Prince) on January 1, 1900, a scandal in its own right that created much ill-will against Wilhelm II.⁵⁸⁹

In 1902, Harden forced Eulenburg into an early, but temporary, retirement from public life by threatening to expose his secret life as a homosexual. The Prince, already despondent over the death of his mother and in poor health capitulated and retreated to Schloss Liebenberg, his country estate north of Berlin.

It was not until early 1906 that Eulenburg returned to Court to reactivate his Wildean "camarilla" (homosexual band). He also resumed his political and diplomatic forays at Court; this time, it was rumored with an eye on the Chancellorship.⁵⁹⁰

When Harden heard that Eulenburg was back in circulation and that the Kaiser had decided to reward him for his services to the Crown with Prussia's highest honor, the ultimate symbol of Prussia's heroic-aristocratic warrior state, the Order of the Black Eagle, he traded in his kid gloves for a pair of steel gauntlets.⁵⁹¹

The Lecomte Debacle—Fact or Fiction?

The idea that Eulenburg and his clique represented an actual not merely theoretical threat to the Fatherland is alleged to have been brought to

Harden's attention by the Imperial Chancellor Bernhard Prince Heinrich Bülow, who was a former close friend and political ally of Eulenburg in the 1890s.⁵⁹²

Bülow, was reported to have informed Harden that the Liebenberg Circle had played a key role in Germany's humiliating diplomatic defeat at the international Algeciras Conference held in April 1906 at which France's "sphere of influence" over the hotly contested, mineral-rich and strategic African protectorate of Morocco was formally recognized. Negotiators for the French delegation confidently played diplomatic hardball at the conference because they had inside information that Germany was not willing to go to war to challenge France's hegemony in the region.

At this point in our story we encounter the shadowy figure of Raymond Lecomte, a secretary at the French Embassy in Berlin, and a close friend of Eulenburg from the early 1880s. Although he was not an intimate Liebenberger, he was a known pederast, the kind of man that attracted rumors of dark intrigues wherever he went.

The Paris Foreign Office, of course, knew all about the unnatural sexual appetites of the "King of the Pederasts" since Lecomte had gotten into difficulties with the Munich police on his last posting.⁵⁹³ Whereupon he had been transferred to the French Embassy in Berlin and later became a member of the Berlin/Potsdam homosexual cabal.⁵⁹⁴

In the early spring of 1906, Lecomte was said to have obtained secret diplomatic information on the Morocco situation as a result of his contacts with his fellow-homosexuals in the Liebenberg Circle that convinced him that Germany's saber rattling was all bravado. He was reported to have relayed this information to his superiors, who in turn transmitted the information to their representatives at the Algeciras Conference, thereby giving the French an advantage in the negotiations. By the time the Germans discovered Lecomte's treachery, he was safe at the French home office in Paris where he was congratulated and given a new diplomatic posting.⁵⁹⁵

The Lecomte Affair appeared to be filled with intrigue and duplicity, but according to Hull there was no great betrayal by anyone, at least in this particular incidence. The French did not need Lecomte to tell them of the Kaiser's specific intentions with regard to Morocco. According to Hull, Wilhelm II, much to the shock and chagrin of his Foreign Office, had already revealed Germany's position on the Moroccan question in at least two public speeches given in March and May 1905, months before the Algeciras Conference began.⁵⁹⁶

The important point here is that Harden did believe the Lecomte betrayal and the complicity of the Liebenbergers in the Morocco matter.⁵⁹⁷ For him it became the proverbial last straw. Starting in November 1906, and continuing through the spring of 1907, Harden launched a one-man media campaign in *Die Zukunft* against Eulenburg and Moltke aka "TuTu." For

Berliners who could decipher the coded references to homosexuality in the articles, the picture that Harden painted of the moral corruption and political intrigues engendered by the Liebenberg coterie was plain enough. That the Kaiser should appear to be heavily influenced and side with these degenerates was even worse.

Eulenburg was asked by the Kaiser, who appeared to be still in his corner, what he intended to do about Harden's libelous articles.

Eulenburg, trained in the law, took the least dangerous way out. He publicly denied he had violated Paragraph 175, then privately turned himself over to the state prosecutor of his district to have him conduct an investigation of his past life.⁵⁹⁸

In the meantime, the Crown Prince became the bearer of bad news to his father. He presented the Kaiser with hard evidence against Eulenburg and Moltke including some of their intimate correspondence and police files on key homosexuals within the Kaiser's entourage. The Kaiser, egged on by Eulenburg's enemies in the military, issued an Imperial ultimatum—Eulenburg was informed that he must clear himself or go into exile. Eulenburg resigned from diplomatic service on June 28.⁵⁹⁹ On July 28, 1907, the investigation by the state prosecutor turned up no evidence against Eulenburg and the Prince was cleared of the charges without a public trial. But this did not help him because Moltke had been forced into court action.⁶⁰⁰

After Harden had refused to engage in a duel with Moltke, the Count was left with no other choice than to sue for libel. Although he wanted to bring criminal libel charges against Harden, on the advice of his legal counsel, he had settled for a civil libel suit.

The Harden-Eulenburg Trials and Mistrials

Over the next 14 years, the publicity surrounding the multiplicity of Harden-Eulenburg-Moltke related trials exposed the German people to an unprecedented glimpse of homosexual life at all levels of society, but most especially among the nation's bluebloods and military elite.

Moltke vs. Harden, the first of a long series of sensational trials monitored by the international press opened on October 23, 1907, with Chief Justice Isenbiel presiding. Harden had excellent legal representation. Moltke, who appeared in court wearing makeup, was obviously less competently represented.⁶⁰¹

The three key witnesses for the defense were Lily von Elbe, Moltke's ex-wife, a soldier named Bollhardt from the Potsdam regiments and Dr. Magnus Hirschfeld.

Moltke's former wife, who admitted that she did not know of the existence of homosexuality until the trial, testified that her husband ended his conjugal duties only days after they were married because he was in love with his "Phili" (Eulenburg).⁶⁰²

Bollhardt testified that he was an eye-witness to a number of homosexual orgies involving officers and enlisted men from his Potsdam regiment including Lieutenant General Wilhelm Count von Hohenau, commander of the elite Garde du Corps and a blood relative of the emperor and Count von Moltke. The Kaiser had already released both men from active duty.⁶⁰³

Magnus Hirschfeld was called by the defense as a forensic expert and the foremost authority on homosexuality in the world. In keeping with Harden's strategy to show that Moltke was a sexual invert (but not necessarily an active sodomite), Hirschfeld testified that homosexuality was an inborn condition and that from the evidence already presented and his own observations, he believed Berlin's top military commander was "psychically homosexual."⁶⁰⁴

On October 29, Harden was acquitted, but his victory was short lived.

Moltke, now publicly disgraced, was ordered to pay court costs.

The public felt that justice had been done.

The Kaiser felt otherwise and a legal challenge was quickly put into motion.

Justice Isenbiel, who incidentally, was a long time foe of Hirschfeld and who believed that homosexuals had "the morals of dogs," declared a mistrial on the basis of "faulty procedure."⁶⁰⁵ The verdict against Moltke was set aside and the state prosecutor was instructed to order a new trial.⁶⁰⁶

In the meantime, Eulenburg, who had been publicly identified with Moltke was drawn into a separate court battle. The trials were beginning to take on an aura of a Keystone Cops comedy—but few Germans were laughing.

On November 6, 1907, the trial of *Bülów vs. Brand* opened and closed in Berlin. The self-avowed pederast and anarchist, Adolf Brand who had worked with Hirschfeld against Paragraph 175 was charged with libeling Chancellor Bülów by accusing him of having a homosexual tryst with Geheimrat Schaefer, his Privy Counselor.⁶⁰⁷ It appears that Brand had a number of sources for his charges against Bülów. Two names that came to the fore were the political intriguer Count Guenther von der Schulenburg who fled the country as the Brand trial opened and the journalist Joachim Gehlsen who stated that he got the information from Magnus Hirschfeld.⁶⁰⁸

In the end it was Brand who was left holding the bag. All he knew and had reported in his magazine *Der Eigene* was what his "sources" had passed on to him—that Bülów had been blackmailed because of his homosexuality and that he and Schaefer were seen in a compromising pose at an all-male gathering hosted by Prince von Eulenburg. But he had no witness to confirm this story or back up his charge against Bülów.

Bülów then took the stand and declared himself to be innocent of any violation of Paragraph 175. His morals and manners were blameless, he said.⁶⁰⁹

Eulenburg then took the stand and swore under oath that he had never engaged in either sodomy or other same-sex acts and that he was never present at the orgies described by Brand. Further, he said, he vigorously resented the fact that genuine and natural male friendships were being made the basis for calumnious accusations.

The trial was concluded in one day. Brand was found guilty of defamation of character and was sentenced to a prison term of 18 months. Bülow had defended his honor. With the libel retrial of Harden coming up, all Berlin was anxious to see if Count von Moltke could do the same.

The Moltke Vs. Harden Retrial Debacle

Unlike the first trial, the second round between Count von Moltke and Harden that opened on December 18, 1907, again under Judge Isenbiel, saw the prosecution on the offensive.

Medical witnesses were called to discredit the testimony of Frau von Elbe as the ravings of a “classic hysteric,” and jealous woman.⁶¹⁰ Both Moltke and Eulenburg took the stand and in a performance reminiscent of Oscar Wilde’s brilliant monologue in praise of Greek love at his second trial, they defended the idealized spirit of male friendship and *esprit de corps* as being in keeping with the finest of German traditions.

Eulenburg, the most important witness, repeated the sworn statement testimony he had given at the Brand trial that he had never violated Paragraph 175 and that he had never engaged in “swinish” behavior (sodomy) or “dirty” sex, (mutual masturbation).⁶¹¹

But the most surprising turn-of-events came when Hirschfeld retracted his original professional opinion that Moltke was an effeminate homosexual. The case of the Count’s homosexual orientation, he said, had not been proven. It was a humiliating moment for Hirschfeld and the hostile press had a field day exposing his “incompetency.”

On January 3, 1908, a verdict was rendered—this time *against* Harden who was given a four month prison term (that he probably served under house arrest). The Kaiser was ecstatic with the news and made plans to raise the “innocents” Moltke and Eulenburg to higher posts. He wanted his dear friends back. The public was convinced that the original verdict against Moltke was the right one. The large international press corps, like everyone else, thought the Eulenburg Affair was over and departed, leaving scandalized Berliners to lick their wounds and recover their moral equilibrium.

In actuality, the affair was just heating up.

After his 1908 conviction, Harden remained more determined than ever to get a conviction against Eulenburg and thus insure the Prince’s permanent exclusion from the Kaiser’s circle of political and diplomatic advisors.

In mid-April 1908, Harden, with the cooperation of a Bavarian editor Anton Städele, engineered a phony libel trial in Munich, well out of reach of Prussian authorities, to entrap Eulenburg. Harden charged Städele with printing an article that claimed the Prince had bribed Harden into calling off his attacks. As part of his “defense” at the court proceedings, Harden introduced new and substantial evidence against Eulenburg.⁶¹²

Two men, a common laborer and a fisherman on the Starnbergersee who had once served under Eulenburg, 20 years before (pardon the pun), were subpoenaed and put under oath.⁶¹³ The men testified that they had been seduced by Eulenburg and had “fooled around” with both the Prince and Moltke (they were unacquainted with the term “sodomy”).⁶¹⁴ The fisherman, Jakob Ernst, gave Eulenburg the *coup de grâce* stating in his testimony that he had never ended his intimate relationship with Eulenburg.⁶¹⁵

Berlin reacted to the new evidence immediately. Eulenburg, on the order of Chancellor Bülow, was arrested on charges of perjury and taken to the County Court of Berlin. His castle was also searched for incriminating evidence. He was formally arraigned on May 7, 1908. The Kaiser demanded that he return the Order of the Black Eagle.⁶¹⁶

The Imperial Supreme Court then reversed Harden’s libel conviction and called for a second retrial. Eulenburg attempted to get his trial postponed, but to no avail. The Prince was advised that the list of witnesses who were prepared to testify against him had grown at an exponential rate and that the state prosecutor had damning new evidence that included a love letter that Eulenburg had written to Ernst.

Eulenburg’s trial lasted from June 29 to July 17, 1908. On occasion Eulenburg became so ill on the witness stand that the proceedings had to be put off—and put off—and put off—until it was clear that Eulenburg was never going to be healthy enough to stand trial. A close friend and member of the Liebenberg Circle, at one point, urged the Prince to commit suicide, but Eulenburg demurred.⁶¹⁷ The legal charade continued for another decade until Eulenburg’s death in 1921, interrupted only briefly by a World War.

As for the three-ring legal circus involving Harden and the “rehabilitated” Count von Moltke, these trials continued from May 1908 through April 1909 when they came to an abrupt end. The Kaiser and the country had had enough.

After arduous negotiations, a settlement was finally reached in which Harden agreed not to appeal the latest verdict against him. Chancellor Bülow had his office secretly pay off Harden’s court costs of 40,000 Marks for all three trials.⁶¹⁸ Moltke withdrew his suit. His peers cooperated by clearing his name at a military court martial. After a time he was received again at Court functions.⁶¹⁹ The Kaiser took his doctors’ advice and went to England to recoup from the scandal. There would be no more trials for any of the key players involved with the scandal—but the moral, political

and military fallout from the Eulenburg Affair would continue on for years to come.

The Aftershocks of the Eulenburg Affair

The Eulenburg Affair broke the heart of the German people and sent them into a period of national mourning. Private vice has public consequences. And sometimes these consequences prove catastrophic not only for the individuals and families involved, but for an entire nation.

But nations like families do not mourn forever. When the German people had sufficiently recovered from the dreadful scandal, the expected public backlash began. It was time to put “constitutional thumb-screws” on the Kaiser and rein in the nobility. The call for government reform from the top down and for the moral regeneration of society echoed from every quarter of German society—every class, every religious denomination and every political party—from the Catholic Center Party to the Social Democratic Party. A new wind of conservatism, both political and moral, swept across the nation, particularly among the swelling middle class.

Among the first of these reforms was the demand for a more widespread and stringent enforcement of Paragraph 175. Public officials and the police were happy to oblige. In the years immediately following the height of the Eulenburg-Moltke-Harden lawsuits, prosecutions for homosexuality rose 50 percent.⁶²⁰ Surveillance of popular places of Uranian assignation was increased and a general warning was issued to Uranians that those who chose to violate Germany’s anti-sodomy laws would be prosecuted.

In addition to the civilian enforcement of Paragraph 175, the Reichstag demanded that the Kaiser clean out the Augean military stables in Berlin and Potsdam, where the Kaiser had his official residence. This was the bitterest hurt that the Kaiser had to endure for the military had always been closest to his heart.

Isolated incidents of homosexuality in the German military had been reported and punished under the reign of Kaiser Wilhelm I and Chancellor von Bismarck, but under Wilhelm II the problem had become endemic not only among enlisted men but among officers as well.⁶²¹ The vice had spread outward from Berlin and Potsdam to the garrison towns of Dresden, Munich, Magdeburg and Koenigsberg.⁶²²

Further, the nature of the homosexual offences went far beyond the lower-class conscript who occasionally rented out his body to an upper class Urning. Top officers of the Imperial German Army had been accused and convicted for violating the persons of men under their command.

Police Commissioner Tresckow reported that Lieutenant General Wilhelm Count von Hohenau, Commander of the Regiments of the Cuirassier Guards and Gardes du Corps in Potsdam, had dared to make his subordinates the instrument of his unnatural passions.⁶²³ Major Johannes Count

von Lynar, another officer stationed in Potsdam with the Gardes du Corps, the elite bodyguard regiment of the German Kaisers, was charged with coercing his aide-de-camp to masturbate him.⁶²⁴

Between 1903 and 1906 there had been 20 military officers court-martialed for homosexual offenses and there was a spate of suicides among the “Warm Brethren” (homosexuals) who were being blackmailed or under investigation by military police. Between 1906 and 1907, six officers took their own life.⁶²⁵ At the time of the Eulenburg Affair, military morale and discipline, even among the elite corps made up of members of the aristocracy, had sunk to a new low. Germany’s Armed Forces had been publicly humiliated and national security had been compromised.

After the Eulenburg Affair, the Kaiser took Tresckow’s advice and ordered that all company and squadron heads treat homosexual violations with the greatest severity and to exercise stricter supervision over their men. Surveillance was increased around the perimeters of the garrisons to discourage homosexual assignations. All known Urning officers were advised to retire as they would be shown no mercy if they were later brought up on morals charges.

Despite these shake-ups, however, German military leaders recognized that the overall effect of the demise of Eulenburg’s civilian, pacifistic Liebenberg Circle was to increase their influence and power especially in the realm of foreign affairs.

As for Germany’s Homosexual Movement that appeared to have been gaining momentum before the Eulenburg scandal, it was driven underground. The SHC’s campaign against Paragraph 175 was dead in the water. Hirschfeld had discredited himself at the Moltke-Harden trials, but he still managed to continue to lecture and write until a more favorable political situation presented itself. It was a long wait.

Not until 1918 when Kaiser Wilhelm abdicated the throne and the Red flag of the Weimar Socialist Republic flew over Berlin did the leaders of the “Rights of the Behind Movement” feel secure enough to emerge from the shadows and enter the decadent world of post-war Berlin on the eve of the Third Reich—the world of *Cabaret*.⁶²⁶

In the meantime, the German people had received a quick shorthand course in Homosexuality 101—and what they saw they did not like. Even enlightened liberals like Maximilian Harden, who had once been an ardent foe of Paragraph 175, now perceived the law in a more favorable light.

On the international scene the response was mixed.

The English response throughout the Eulenburg Affair was subdued but still negative. England had not yet fully recovered from the Oscar Wilde trials. Besides, the Kaiser was the beloved grandson of Queen Victoria and as everyone knew quipped writer Brent McKee, “the British Royal Family was probably more German than the Hohenzollerns.”⁶²⁷ It was not until

World War II that England exploited the Eulenburg scandal in its wartime propaganda campaign directed at demoralizing German troops.

The French, Italians and Austrians on the other hand were delirious with joy over the humbling of their historic enemy and rival on the world stage.

In the end, there were no real winners in the Eulenburg Affair—but there were many losers.⁶²⁸

Homosexuality in France— From the French Revolution to the Third Republic

It is one of those inexplicable ironies of history that it was Catholic France, Eldest Daughter of the Church, that was among the first of the European powers to decriminalize sodomy, or to be more precise, to fail to sustain its former prohibition as a “crime *contre nature*.”

Under the Ancien Régime, sodomy remained a capital offense even though the extreme penalty of the *vindices flammae* was rarely carried out. The exceptions were sodomy cases that involved additional crimes such as murder, or sexual assault of a minor, or blasphemy, or where public officials were attempting to suppress the vice by making examples out of one or two notorious sodomite offenders.

There were seven sodomites burned at the stake in Paris in the 18th century, the last of whom was a Capuchin monk, Pascal, who was committed to the flames in 1783 under the reign of King Louis XVI.⁶²⁹

The pattern of homosexual practices in 18th century Paris and other large urban centers of France was virtually identical to that of Victorian England and Wilhelminian Germany.⁶³⁰ The male homosexual was part of the general criminal class without a distinctive sub-culture, but he had an underground network that served his minimum needs. The French version of mollies had their favorite haunts for assignment and socialization, secret signals of recognition, favorite pet female names for themselves and their sexual partners and a *campy* dialect. Pederasty, that is sexual relations between older (usually wealthy) homosexuals and younger patrons from the working class or local military garrison, continued to be the most popular mode of homosexual expression.

Typically, the activities of ordinary homosexuals came under police scrutiny only when they became public nuisances; when they were caught soliciting sex, engaging in sodomy or mutual masturbation or exposing themselves in public places such as public urinals and public parks; when they were charged with the corruption of a minor; or when they became victims or facilitators of blackmail or extortion. Penalties were tailored to fit the seriousness of the offenses. Repeat offenders were treated more harshly. In most cases the upper class got away with a warning while the less privileged were fined a few pennies and/or imprisoned for a few days or weeks—rarely longer.

The first major break France made with her Catholic heritage (and the traditional legal system that was based on ecclesiastical law and the natural law) came in August of 1789 with the adoption by the National Assembly of the Declaration of the Rights of Man and of the Citizen and the establishment of a constitutional monarchy under King Louis XVI.⁶³¹

The Declaration created a revolutionary New Order that touched upon every aspect of French life—political, legal, economic, social, religious and moral. Men were declared free and equal from birth. (Art. 1) The font of all men's rights was the Nation. (Art. 3)

In matters of private action (including private vice), the citizen was granted full liberty in so far as he did not "harm other people." (Art. 4) The law could only forbid those actions that were detrimental to society. Anything that was not forbidden by law was licit and none were compelled to do what the law does not require. (Art. 5) No man could be accused, arrested or detained except in the cases determined by the law and according to the methods that the law has stipulated. (Art. 7) No one could be harassed for his opinions, even religious views, provided that the expression of such opinions did not cause a breach of the peace as established by law. (Art. 10)

In the fall of 1791, the National Constituent Assembly approved a new Civil and Penal Code and judicial system that would embrace the basic principles enunciated in the Declaration of 1789.

Earlier, on July 19–22, the Assembly had reached agreement on the category of "Misdemeanors," that is minor infractions of the law that do not require a trial or jury. The new code for Municipal Police and Correctional Police provided for penalties of fines and incarceration for acts of public indecencies and corruption of the morals of minors and other "unseemly actions" by members of the same or opposite sex.

In August and September, 1791, the National Assembly made its determination on the laws regulating the prosecution of felonies. The only sex crime included in the Criminal Code was female rape. Unlike misdemeanors, felony cases required a trial by jury and persons convicted of such crimes were open to a prison sentence of two years or more. A separate provision criminalized child prostitution, but man-boy sex acts were not penalized *per se*.⁶³²

As to the crime of sodomy, the National Assembly passed over the former capital offense in silence. The secularized State now distinguished between crimes in which it had an interest and acts of vice and irreligion in which it did not. Private consensual sexual behavior fell into the latter category.

But while the law was silent on acts "*contre nature*," French society like every other society had means, other than the law, by which it manifested its objections to unacceptable behaviors and punished sexual miscreants. French homosexuals were not free from scorn as Ulrichs believed. Indeed, as the Jesuit-educated statesman Marquis de Condorcet (Marie-

Jean-Antoine Caritat) publicly stated, “scorn not burning” was the best punishment for sodomites.⁶³³ Where the law feared to tread, public opprobrium was as powerful a deterrent as any law. What was more, it had universal application as it could be practiced by rich and poor alike.

So while the laws punishing sodomy disappeared, the anti-sodomy attitudes of the French people remained essentially unchanged for the next 150 years. The sodomite remained what he had always been in French society—a moral and social pariah and sodomy remained a vice to be repressed and a mortal sin to be confessed. The decriminalization of sodomy did not translate into an acceptance of sodomy. Besides, the law was not entirely on the sodomite’s side.

In July 19–22, 1791, the National Assembly adopted legislation that empowered the municipal police to arrest and punish by means of fines or imprisonment (without trial), any public act of gross indecency including sodomy and pederasty.⁶³⁴ In practice, however, the law was ambiguous enough to discourage the police or public authorities from actively repressing the vice. The uncertain law also discouraged many people from reporting public acts involving sodomy or the seduction and corruption of youth to the police. The results were predictable enough.

In the decade that immediately followed the workings of the National Assembly, from the guillotining of King Louis XVI and his family to the fleeting days of the First Republic, from the Committee of Public Safety and its Reign of Terror to the fall of Robespierre and the rise of Napoleon Bonaparte, the practice of sodomy increased in France.

By 1798, the French police expressed concern at the alarming rate that the vice of sodomy had contaminated not only Paris but the rural provinces as well.⁶³⁵ Homosexual cruising of public areas by sodomites had become a major public nuisance. The solicitation of young male prostitutes, some as young as 12, by wealthy Parisians and foreign pederasts and sexual tourists added to the overall alarm of public officials. Cases of molestation of adolescent boys by clerics and schoolteachers were reported with increased frequency. Little changed when Napoleon Bonaparte came to power.

Sodomy under Napoleonic Law

Although the task of revision and consolidation of French laws had begun immediately after the French Revolution, it fell to General, later Emperor Napoleon Bonaparte I, to complete the work. Plans for the establishment of a special commission to oversee the lengthy project were set into motion soon after the establishment of the tri-part Consulate in November of 1799, and the subsequent rise of Napoleon to First Consul with Jean-Jacques-Régis de Cambacérès (1753–1824) as Second Consul and Charles François Lebrun as Third Consul.

It was to Cambacérès that Napoleon delegated the leadership of a special commission to create a new legal framework for France and the French

Empire. The most famous section of the completed work that combined Germanic laws with Roman principles was the Civil Code of 1804 (as distinguished from the Penal Code)—known to history as the *Code Napoléon*.

As in the earlier laws of 1791, no specific reference was made to sodomy in the *Code Napoléon*. However, Article 330 of the Penal Code of 1810 provided for a fine of 16–200 francs and/or a prison term of three to twelve months for persons who created a “public scandal.” Article 331 set the age of consent at 11 years.⁶³⁶ The definition of rape was expanded to include male rape (sodomy). Judges were also granted more latitude with regard to sentencing convicted felons including the possibility of life imprisonment.⁶³⁷ Although the leverage granted to police and public authorities did not differ dramatically from that provided under the old 1791 laws, the courts were given more power in cases in which the charge of sodomy was combined with a felony such as murder.⁶³⁸

It was commonly assumed that Cambacérès, a notorious homosexual, whose critics dubbed the “Pied-Piper of Pederasty,” masterminded the anti-sodomy coup. The historical evidence, however, points to Napoleon himself.⁶³⁹ According to historian Michael David Sibal, an authority on early 19th century France, Bonaparte had pledged to restore a high level of morals to France and to severely punish violators of the public order, but he was not in favor of recriminalizing homosexual or pederastic offenses *per se*.

Sibal states that Napoleon’s views were based on his beliefs that Nature had, on Her own, limited the practitioners of the “unnatural vice” to a very small number. Further, he opposed public trials that generated publicity for the existence of the “unnatural vice,” and were, therefore, more harmful than helpful in promoting good public morals. Justice was better served, Bonaparte believed, by having local police and law enforcement officials, rather than the judiciary, handle cases of sodomy and pederasty that came to their attention.⁶⁴⁰

Sibal cites the landmark Chartres Case of 1805, to illustrate the manner in which sodomy incidents were traditionally handled during the Napoleonic era.

The case involved an assault, a “gay-bashing” if you will, against two notorious inveterate homosexuals who were part of an active homosexual network operating out of the city of Chartres. The leader of the small group of soldiers that attacked them had been the recipient of unwanted sexual advances by a masked invert at a local carnival ball. In an effort to get revenge for the affront to his person, the soldier and some of his regimental buddies planned an assault on the two members of the homosexual coterie whom they were able to entrap by posing as willing customers. The soldiers carried out their plan and were subsequently arrested and charged with assault by the local magistrate. But when the magistrate learned of the motivation for the attack he did an about face. He instead charged the two

homosexuals “with an offense against morals and corruption or attempted corruption of young people.”⁶⁴¹ When the prosecutor for Chartres and the imperial prosecutor locked horns on the question—“If the law is silent on the criminality of same-sex relations, did the soldier have the right to defend his honor against a predatory sodomite?—an outside opinion from a higher authority was sought out. The matter was submitted to the Emperor Napoleon for a definitive ruling at the next meeting with his minister of justice on July 17, 1805.⁶⁴² And rule he did.

Napoleon declared that the law did not interfere with private vice, including the “unnatural vice.” On the other hand, public acts that disturbed the peace, were a matter for local law enforcement to deal with as they saw fit. Thus the Chartres police were free to banish or fine or imprison the offending homosexuals. Above all, he instructed, there was not to be any public investigation or trial in connection with the incident.

According to Sibalis, in the end, for reasons unknown, the police let the most prominent of the two homosexuals go free. Neither he nor anyone else connected with the case spent even one day in jail. (his associate had already fled from Chartres).⁶⁴³

The Chartres case, of course, involved all adult males. Did the authorities treat pederastic assaults on young boys, 10 years of age or younger, any differently? It appears that in some situations they did. The Alméry trial of 1807 demonstrated that the public’s tolerance level for men who preyed on young boys was extremely low.

Jean-Claude Alméry was a teacher-pederast who operated freely in southern France at the turn of the 19th century. His *modus operandi* was simple—he would molest his adolescent students until he was discovered and then move on to a new school and new victims. Sibalis reported that in October 1807, Alméry attacked a 16-year-old domestic servant who shared his bed.⁶⁴⁴ The youth immediately reported the incident to police officials in Avignon. Recognizing that the molestation was a misdemeanor not a felony under the law, the officer in charge sentenced Alméry to six months in jail.

However, Sibalis noted, for some inexplicable reason, a trial did in fact take place and on January 8, 1808, the schoolteacher was sentenced by the correctional court of Avignon to serve one year in prison and pay a fine of 500 francs—the maximum permitted by law.

The Prefect of the Vaucluse called Alméry “one of those depraved beings who could not be sequestered long enough from the society that they infect, “and the prosecutor as well as the judges publicly stated that the sentence was much too lenient considering the nature of Alméry’s crime.”⁶⁴⁵ They resented the fact that the law had tied their hands in the matter. Sibalis ends the story with a note that, once in prison, Alméry had to be put in solitary confinement to prevent him from having sex with the other prisoners.⁶⁴⁶

Two Cases of Clerical Sex Abuse

In addition to a number of other secular cases involving sodomy and pederasty in early 19th century France, Sibalis reported on two sexual abuse cases that involved Catholic priests. What was significant about these incidents is the reactions of the local hierarchy to the molestations.

The first pedophile case occurred in Normandy in 1811. A village priest sodomized a young male child he was preparing for First Communion. He told the boy that this was his “penance” and that it should be kept “a secret” like the seal of confession.⁶⁴⁷ The child, however, did not keep the secret and told his father and uncles. The men hid themselves in the sacristy and caught the priest in the act when he again attempted to assault the boy. The priest was then brought to the police.

Local officials, however, were worried about the scandal that would arise if they should prosecute the priest. The minister of justice was contacted and asked for a determination on how to proceed.

When the matter reached the justice department, a letter was drafted by an undersecretary for the minister to sign. It instructed the local magistrate to go ahead with the prosecution of the priest under Article 331 of the Penal Code as the child involved was under the age of consent, that is, under eleven.⁶⁴⁸ The draft letter stated that fear of scandal should not prevent justice from being carried out for a “crime of such enormity.”⁶⁴⁹ It ended by informing the local magistrate that the prosecution of the offending priest would prevent further outrages of betrayal of the trust of parents as well as the betrayal of the sanctity of the priestly ministry.

According to Sibalis the letter was never sent. The minister rejected the recommendations and instead referred the matter over to the local minister of police and the Prefect of Calvados. Initially, the angry prefect decided to imprison the priest for several years and then banish him from the region. However, as reported by Sibalis, “In the end, he merely had the bishop transfer him to the nearby Diocese of Bayeux.”⁶⁵⁰

The second clerical abuse incident reported by Sibalis took place in the Diocese of Valance in 1812. In this case the Bishop of Valance asked the government to mete out a suitable punishment for a priest who had sexually molested children. He explained, “You will serve...good morals, religion, honor, and the security of families and of the priesthood, by taking effective action as soon as possible to rid society of this individual.”⁶⁵¹ The records of the *Archives Nationales* unfortunately do not provide any further details that would indicate how this case was resolved.

Thus we have two Catholic bishops who were faced with priests who abused children—one simply transferred him to a nearby parish while the other turned the priest over to the authorities and insisted that they do their duty by punishing the cleric. It appears that some things never change.

Sibalis reports there were only four court trials that involved homosexual activities during the entire Napoleonic period and three of those involved men who molested boys.⁶⁵²

A Historical Sidebar on the Marquis De Sade

The life of the Marquis Donatien Alphonse François de Sade, one of history's most notorious sodomites, spanned five regimes. He was born, educated, married, tried and imprisoned under the monarchy of King Louis XV; jailed, escaped and reincarcerated under King Louis XVI; freed; accused of conspiracy against the Republic; condemned to the guillotine, freed and jailed again under Robespierre; and finally placed in a lunatic asylum for his criminal recidivism and pornographic writings by Napoleon Bonaparte, First Consul General and Emperor. It appears then, that while the Marquis' greatest quarrel in life was with God, he also managed to draw the ire of the Crown and State on his head for more than half a century, that is, more than half of his adult life.

We know that the Marquis engaged in sodomy, therefore, he could be properly called a "sodomite," but was he a homosexual, that is, did he prefer homosexuality over normal heterosexual coitus? Although I believe there is sufficient evidence to answer that question in the affirmative, for the purposes of the study of Sade, it is not necessary to do so.

First, because as Gilbert Lély, Sade's most influential and sympathetic biographer has pointed out, the sexual inversion of the Marquis was "so tangled up with blasphemy and mystification that there is no possibility of treating it separately from these."⁶⁵³

Secondly, and perhaps more to the point, was the fact that Sade engaged in sodomy for reasons that were largely peripheral to his homosexual desires, be they inborn or acquired. In both his life and his writings, sodomy became the expression of his will to power as well as the ultimate symbol of his hatred and rebellion against God and Church—a means of transvaluing traditional moral, familial and societal virtues including love, fidelity and honor into the "virtues" of Sadian Society—lust, infidelity and dishonor and above all, evil.

To gain some insight into the origins of Sade's transgressive ideology as well as his actual acts of criminal violence including forced sodomy, it is necessary to examine his childhood and the complex and troubled relationship that existed between Sade and his parents, particularly his mother and between the parents themselves. One of the best sources on Sade's early life is *Sade—A Biographical Essay* by Laurence L. Bongie, Professor Emeritus of French, at the University of British Columbia.

Donatien, born on June 2, 1740, was the only surviving child (of three siblings) of Marie-Eleonore de Maille de Carman Comtesse de Sade and Jean-Baptiste-Joseph-Francois, Comte de Sade. From birth, the child was impressed with the idea of his superiority in life by virtue of his class and

distinguished maternal ancestry to the royal blood of the Condes. With his father away, Sade's mother raised her son virtually by herself for the first four years of his life.⁶⁵⁴ In spite of chronic illness, she was a faithful wife to her wayward diplomatic husband and a loving, conscientious mother to Donatien, with one glaring weakness—her hopeless indulgence toward her son's every desire.

Donatien's father, the Comte de Sade, had aspirations for a diplomatic career at the Imperial Court in Versailles. He was appointed to a high French government post at the elector's court in Bonn, Germany.⁶⁵⁵

Bongie claimed that Jean-Baptiste became involved in some unsavory financial irregularities and other misadventures in Bonn that eventually earned him the lifelong enmity of King Louis XV and dashed all hopes for any future at court. When the Comte realized his diplomatic career was going nowhere, he rejoined his wife and incorrigible young son in Paris. When his attempt to purchase a title for himself as a "prince of the empire" also failed, Donatien's father recognized that his future lay in the hands of his son and began to plan and plot accordingly, said Bongie.

It must be noted, that whatever his professional disappointments, they did not interfere with the Comte de Sade's extramarital sex life. Not only was he an enthusiastic debaucher of young women, but of young men as well. Bongie notes that he regularly engaged in sodomy with the manservants and domestic staff of the Hôtel de Condé where the Sade family had their residence. He also employed the services of male prostitutes who brought the Comte into direct contact with Paris' criminal underclass as well as the Paris police.⁶⁵⁶

According to Bongie, one of his particular favorites whom the Comte eventually brought into his household was a young tradesman and male prostitute, Francois Le Poivre.⁶⁵⁷ In addition to the elder Sade, the enterprising Poivre was also servicing the Bishop of Fréjus, Martin du Bellay.⁶⁵⁸ Du Bellay had replaced Bishop (later Cardinal) André-Hercule de Fleury who resigned in 1715 to become tutor to the future King Louis XV and who became one of France's greatest diplomats and statesmen.

Bongie reports that the Paris police records for early 1749 showed that young Poivre charged the bishop twice what he charged Jean-Baptiste de Sade for sexual favors rendered beneath the stairwells of the Hôtel de Condé.⁶⁵⁹

By this date, his dissolute father had taken the young Sade from his supposedly "invalid" mother and placed him in the care of his paternal grandmother in Avignon. The timing proved to be a dreadful and decisive error. Two years later, Donatien was entrusted to his paternal uncle, the worldly and unchaste Jacques-Francois-Paul-Alfonse who was the Abbot of the Benedictine monastery of Saint-Leger d'Ebreuil. This was an even more grievous error.

At the age of ten, Donatien was placed in the care of the Jesuits at Louis-le-Grande, a preparatory school for young noblemen where, by the end of his fourth year, his early predilection for sexual violence was cemented by his exposure to a wide-assortment of other vices including onanism, flagellation and school-boy exercises in sodomy.⁶⁶⁰ Bongie reported that by the time Sade was in his early teens he had become “a good-looking bugger.”⁶⁶¹

Sade had barely reached his 14th birthday when his father secured a certificate of nobility for him that enabled the lad to enter the elite school of Chevaulegers, the Light Horse Regiment of the Royal Guards garrisoned at Versailles. As soon as his training was complete he joined the Regiment du Roi. He was only 15 and France was poised at the brink of war. Three years later, Sade secured a commission with the Carabiniers de Monsieur and saw military action in Prussia. By the time the Seven-Year War had ended in 1763, he had attained the rank of cavalry captain and along with that, a reputation for dissolute and violent behavior that was already known to his family and to the ever-vigilant Paris police.

Once again his father intervened, this time to secure a financially and socially advantageous marriage for his wayward son with Mademoiselle Renee-Pelagie de Montreuil, the daughter of a wealthy and aristocratic family. The marriage took place on May 17, 1763. It was a foregone conclusion that Sade had no intention of abiding by his marriage vows, as he had already prepared a secret hideaway for his future extramarital liaisons.

Crimes Against Church and State

With the death of Sade’s father on January 24, 1767, one of the few persons for whom he appeared to have had a genuine affection and respect, the last restraint on Sade was removed.⁶⁶² The birth of his first son on August 27 of the same year, followed by the subsequent birth of a second son in 1769 and daughter in 1771 had no moderating effect on Sade’s horrific private life that had already landed him in the gaol. His behavior had also attracted the King’s wrath and he had become the object of constant surveillance by the police and vice squad.

Despite the myth propagated by contemporary writers like Gilbert Lély, that the Marquis de Sade was a “prisoner of conscience,” a man imprisoned for his ideas and his ideals, the historical record clearly demonstrates that Sade was imprisoned for the commission of violent civil crimes that were accompanied by acts of blasphemy and sacrilege. As documented by Bongie, all of these criminal actions including the infamous Testard (1763) Keller (1768) and Marseilles Incidents (1772) involved the sodomization (or attempted sodomization), whippings and death threats against lower class women, not all of whom were prostitutes.

The Testard Affair took place on October 18, 1763 in the Paris quarter where Sade picked up a prostitute, Jeanne Testard. Her deposition to the

police included the statement that the man she later identified as the Marquis de Sade threatened to kill her if she did not participate in the blasphemous and sacrilegious activities that involved consecrated hosts and the crucifix. The nature of his actions were so shocking that the King was advised of the incident and ordered Sade's arrest. He was gaoled briefly at the fortress of Vincennes, then released into the custody of his family. Both before and after the incident the Paris vice squad had Sade under regular surveillance and the police had warned brothel keepers not to let out their girls to him because of his violent nature. Jeanne Testard's pimp had obviously not gotten the message.

The Arcueil incident occurred on Easter Sunday morning April 3, 1768. The 28-year-old Sade lured a respectable domestic and widow named Rose Keller to a rented cottage in Arcueil where he again engaged in a litany of blasphemous acts and the scourging of the young woman whom he also threatened to kill. After her escape from Sade, she reported the incident to the local magistrate. Keller, however, was bribed into silence and dropped her charges against the Marquis. In the meantime Parisian authorities were advised of the assault on Keller, and Sade was arrested and brought to the stricter confines of Pierre-Encise fortress near Lyons. Here he remained until the King granted him clemency and released him to his wife and her family on November 16, 1768.

The next notorious incident took place in June 1772 in Marseilles. Sade's manservant Armand Latour was instructed to pick up some young prostitutes for the Marquis to sodomize. The incident involved more whippings and reciprocal acts of master-servant sodomy that were performed in front of the frightened girls. Sade also gave the girls some experimental "sweet-treats" he had concocted which made some of them violently ill. They thought they had been poisoned. After learning of Sade's orgy, Marseilles authorities ordered the arrest of both Sade and Latour, but the men were already in flight. Sade was accompanied by his sister-in-law, Lady Anne, a canoness whom he had seduced and with whom he had incestuous relations.

The final escapade that resulted in his long-term imprisonment took place in late 1774 after he had returned to his residence at La Coste. This incident involved the alleged abduction of a number of respectable young girls from Lyons and Vienne for questionable purposes. His imprisonment on September 7, 1778, signaled the first of his long-term convictions for sodomy and other crimes against the Church and the Republic.

By 1772, the year of the Marseilles Incident, Sade had become a fugitive from the law. Following a trial held in absentia on September 3, 1772, he was publicly "beheaded" in a mock sentencing at the guillotine as punishment for his alleged crime of poisoning, his body was burned in effigy, and his ashes scattered to the four winds for the crime of sodomy.⁶⁶³ After cooling his heels in Italy for a year where he was drawn to the cultural life

of Florence and Rome, Sade returned to France in 1777. He was subsequently arrested, tried, placed in police custody, escaped, recaptured and imprisoned at the fortress of Vincennes.

Seven years later he was transferred to the Bastille where he completed a number of pornographic novellas in order to earn some cash. These included *The 120 Days of Sodom* and *Justine or The Misfortunes of Virtue*. One anonymous writer for Kirkus Reviews remarked that Sade's "greatest distinction as an imaginative writer was to create a self-contained repetitious rhythm of impossible sexual acts that have no relation to what real people would do (or want to do), the likes of which have never been repeated in prose."⁶⁶⁴

Shortly before the storming of the Bastille on July 14, 1789 and the unceremonious sacking of his cell by rioters, Sade had been taken to Charenton Asylum where he remained until his two grown sons Louis-Marie and Donatien-Claude-Armand, whom he had not seen for more than a decade, came to claim him in April of 1790.

After he had publicly declared his loyalty to the cause of the Revolution, Citizen de Sade embarked upon a short theatrical and political career that came to an abrupt end when he was arrested as an enemy of the Republic on December 8, 1793. Sade was scheduled to go to the guillotine on July 27, one day before Citizen Robespierre's head left his shoulders, but for some inexplicable reason was not brought to the block and was set free having served 312 days of detention.

In the company of the young actress Marie-Constance Renelle (Mme. Quesnet) with whom he had formed an intimate attachment that lasted the rest of his life, and her young son, the penniless aristocrat attempted to make a living as a part-time soldier. He also staged a few of his plays and published some of his obscene works including *Juliette* and *Justine*.⁶⁶⁵

His pornographic writings, however, soon brought Sade back behind bars without trial for the last time. The year was 1801. The new regime was the First Consul of Napoleon Bonaparte. Sade was first sent to Sainte-Pélagie prison then to Bicêtre prison and finally at the request of his family back to Charenton Asylum where he died on December 2, 1814.⁶⁶⁶ After the fall of Napoleon, under the reign of the Bourbon Kings and for decades to follow, Sade's books were banned in France.

Life and Death in Sadeian Society

The most important feature of the world that Sade created in his fiction and the fantasy world in which he lived was that it was a world without God. However, to deny God was not enough—God must also be hated and reviled as "the supreme evil." In a sense, Sade's entire life was, as Bongie has suggested, one long temper tantrum against God and all authority—secular and religious.

It followed then, that if God had no place in Sadeian society, neither did love nor hope nor virtue nor compassion nor honor nor any other human quality that gives meaning to the life of ordinary human beings. It was a world in which man could not survive and remain human.

Although some writers continue to portray Sade as a “liberation theologian” and his world as a paradise of freedom, he, in fact, had very little by way of “Liberté, Egalité, Fraternité” to offer his inmates. This was a motto that Citizen de Sade proclaimed to save his own hide, but one that the Marquise de Sade rejected in practice. His wealth, upper-class credentials and connections enabled him to routinely escape “the ignominy and horrors of this century’s ordinary criminal justice.”⁶⁶⁷ Sade’s New Order based on the law of the jungle and the survival of the fittest presented no problem for the Marquis. He knew himself to be a superior being that was born to be served—not serve.⁶⁶⁸

In terms of a sexual ethos, the Sadeian world was fundamentally sodomitical. In both his personal and fantasy life, Sade was obsessed with buttocks and with anal sex, first and foremost as an expression of the ultimate outrage against God and secondly as a vehicle of supreme pleasure. Sade declared that Nature was indifferent to morality and that She held no objection to sodomy as the practice violated neither her tenets nor reason. The waste of seed occurred naturally enough in man, Sade argued so as to rule out the Church’s injunction that sex cannot be divided from procreation.

Although Krafft-Ebing created the term “sadist” using Sade’s name to identify a person who received sexual stimulation and pleasure from the infliction of pain upon others, the Marquis’ personal preference was inclined towards sadism’s twin—masochism. He was also a habitual onanist and voyeur. He preferred the passive role accompanied by acts of humiliation, violent beatings and coprophilia in his sodomitical relations with his young secretaries, domestics and male and female prostitutes. All of Sade’s pornographic fiction are filled with references to anal penetration *ad nauseam*.⁶⁶⁹ It is not the human face that captivated Sade, but rather human feces, the size of the male organs and the anal orifice.

When one considers that the 19th century sexual fantasy world of the Marquis de Sade has become the real “gay” world of the 21st century, it becomes clear why this writer has included his brief biography in this study.⁶⁷⁰

French Physicians’ View— Sodomy Remains a Vice

Even after the abdication of Napoleon in 1814, the year of Sade’s death, there was no change in the legal status of sodomy. From the reign of the Bourbon Kings, Louis XVIII (1815–1824) and Charles X (1824–1830), to that of Louis Phillipe (Duc d’Orleans) (1830–1848), sodomy remained out-

side the purview of the law—indeed sodomy would never be re-criminalized again in France. In April 1832, there was only one minor amendment to the Penal Code of 1810 that touched upon homosexual acts. The new provision made it a crime for an adult to engage in sex with a boy under 11 even if no force was used.⁶⁷¹

When Emperor Louis Napoleon III (1852–1870) proclaimed a “new moral order,” in France, the only concrete change in the nation’s sex laws was the criminalization of transvestitism in public places and balls (Art. 471 Penal Code of June 10, 1853).⁶⁷²

The consensus among French rulers and lawmakers was that private vice could not be punished without violating the sanctity of the home and that was unacceptable.

But perhaps the most important factor in retaining the legal *staus quo* of sodomy was the simple fact that the vast majority of Frenchmen of the period knew little about same-sex relations, and even less about the homosexual underworld of Paris or the more informal sodomitical networks that existed in places like Chartres and Valance. This latter state of affairs, however, was about to change.

By the mid-to-late 1800s, the wisdom of France’s official *laissez faire* attitude toward sodomy and sodomites was drawn into question largely as the result of the popularization of writings on “sexual inversion” by a growing number of prominent French physicians notably Jean-Martin Charcot (1825–1893), his associate Valentin Magnan (1835–1916), Bénédict A. Morel (1809–1873) and Professor Auguste Ambroise Tardieu (1818–1879). Of these, Tardieu, a leading medico-legal and forensic expert, was the most influential.⁶⁷³

Unlike Symonds, Ellis and Hirschfeld, Tardieu viewed homosexuality in the traditional Catholic sense as an acquired vice, and pederasty as learned behavior caused by early seduction and sexual debauchery. He did not believe that sexual inverts were insane, although he held out the possibility that they might suffer from some neurosis.⁶⁷⁴

In many ways, Tardieu was ahead of his time. For example, he was one of the first writers on sexual inversion to draw attention to the public health issue of venereal disease that was endemic among sodomites and the male prostitutes who serviced them. He was also careful in his works to distinguish between men and women who desired same-sex relations exclusively and those who preferred normal man-woman relations, but, who because of circumstances (prison, the military) or for monetary considerations engaged in homosexual acts.⁶⁷⁵

Tardieu’s career in pathology, toxicology and forensics paralleled his interest in criminal behavior and historical crimes and he was frequently called as an expert witness in high profile murder cases. It is not surprising, therefore, that he should have espoused certain theories that linked same-sex activity to criminality—not that homosexuality was a crime in

and of itself, but that it frequently led the practitioner of the vice into the environs of the criminal underworld.

Tardieu noted that the fascination of many upper-class invert with rough trade and renters brought them into contact with prostitutes, blackmailers, extortionists, thieves and other elements of the criminal world.⁶⁷⁶ There was also the proverbial problem of solicitation and exhibitionism by predatory pederasts who sought to corrupt young boys.

Tardieu was also cognizant of the violence, including beatings and even murders that frequently accompanied same-sex relations. Sometimes this violence occurred when clients brought strangers into their homes and sometimes it was connected to the jealousies and rages of paired-off homosexuals.⁶⁷⁷ There was also the addiction of homosexuals to pornography and drugs.

Overall, Tardieu held that, like all practitioners of organized vice, homosexuals lowered the moral tenor of neighborhoods where they congregated. Alas, this was a far cry from the picture that Ulrichs had painted of France's *rapprochement* with Uranians that had resulted in greater familial and societal stability and happiness.⁶⁷⁸

That Tardieu's astute observations on the malignant elements of the homosexual life in 19th century France, where homosexual acts were legal, should be virtually identical (if not in quantity at least in quality) to the criminal elements of the homosexual underworld of 19th century England and Germany, where homosexual acts were illegal, should not surprise the reader.

French sexual invert of all classes, like their English and German counterparts, still had other reasons than a run-in with the law to keep their unnatural sexual proclivities secret. The disclosure that a man was a sodomite remained a social liability both privately and publicly. Such a disclosure could and did lead to scandal, dishonor, ostracization, public censure, and in some cases divorce, financial ruin and family banishment.⁶⁷⁹

Homosexuals who restrained their actions to private quarters and did not cross class lines could generally carry on their double life with relative safety. However, purely private same-sex acts lacked the essential element of danger, which, to quote Oscar Wilde, was "half the excitement." Hence, the willingness of many homosexuals to cross the legal barrier to engage in public solicitation of male prostitutes and renters and to engage in public sex acts at municipal urinals and public parks—actions destined to lead them into the arms of the law and outlaws.

The warning of physicians like Tardieu about the serious negative consequences of sexual inversion on society did not go unheeded. After the excesses of the Revolution, France was ripe to moral reform.

An important factor in this renewed spirit of religious and moral conservatism were the reforms that were put into motion in the Catholic Church following the First Vatican Council (1869–1870) called by Pope

Pius IX.⁶⁸⁰ A sense of renewed piety and a rise in level of public and private morals was manifested not only in a new vigor in the religious life of secular and order priests and nuns, but also among the French laity of all classes.

Such were the moral conditions of France on the eve of the Franco-Prussian war. Into such an environment was born one of France's most famous writers and certainly its most famous homosexual—André Gide.

The Early Life of André Gide— A Solitary and Sullen Childhood

If ever there was a combination of inborn dispositions and childhood influences that conspired against a young man's strivings toward manhood and normal heterosexual maturity, it was in the early life of a young Parisian boy named André Gide. Tardieu believed that homosexuals including pederasts were made not born. In Jean Delay's biographical masterpiece *La Jeunesse d' André Gide* that appeared in France in 1956, five years after the death of Gide, we can put Tardieu's theory to the test and in doing so gain some important insights into the multi-faceted factors that turned one ugly, nervous and divided little boy into a divided man, a pervert and a Noble Prize Winner in Literature.

André Gide was born on November 22, 1869, the only surviving child of a less than happy marriage.⁶⁸¹

André's highborn mother Juliette married below her station when she took Paul Gide, a lawyer, as her husband. Her decision tipped the scales in the struggle for power in the Gide household to her advantage. So it was that their young son soon found himself in the unenviable position of having to choose between his father—"tender but distant, charming but absent, gentle but inattentive"—and his mother, who lacked the warmth, charm and feminine instincts that might have made her dark Calvinist beliefs less cold and threatening to André.⁶⁸² Unfortunately for young Gide, death stepped in and made the final choice for him. His father died of intestinal tuberculosis in 1880 when André was just 11 years old.

Now the death of a father at any age, is always tragic, most especially when he leaves behind an only son who stands at the threshold of manhood, but it is not necessarily a prescription for lifelong disaster. It was, however, in the case of young Gide.

It was not that Madame Gide did not love her son. She did love him, but as Delay recalls, she loved him "badly."⁶⁸³ From his earliest years, she treated her son as if he were an invalid. He was not. She catered to his every whim, fed his narcissistic tendencies and left his youthful vices uncorrected. In short, Delay stated, she transformed André from a spoiled and "depraved child who needed to be reformed" into "a sick child who had to be cared for."⁶⁸⁴ In these and other less subtle ways she succeeded in stripping her son of his fragile virility and his sense of manliness. Delay

recalled a number of occasions when Madame Gide effectively interfered with the normal psychosexual development of her son not the least of which was her discouragement of his early interest in members of the opposite sex.⁶⁸⁵

In terms of physical appearances, young André did not have a lot going for him. He was an unattractive child, puny in stature whose poor fitting school clothing accentuated his ill form. His general disposition as a youth was somewhat sullen with a tendency toward morbid introspection, qualities that Delay linked to Gide's inborn condition of "constitutional anxiety," that tended toward "nervous hysteria."⁶⁸⁶

Gide's largely self-induced, psychosomatic illnesses, he discovered, helped bring his mother under his control and resolved the "authority-submission conflict" (not a sexual conflict) between them in his favor.⁶⁸⁷ His "bodily flights into illness," Delay explained, also provided an escape from reality—a common childhood subterfuge that Gide carried with him into adult life.⁶⁸⁸

Delay noted that Gide displayed early signs of neurosis as a child and schoolboy that included evidence of early masochistic behavior and an instinct for self-destruction and aggression towards others. The former was manifested in Gide's unchaste behavior at an early age. As a schoolboy he was dismissed for a time from the Ecole Alsacienne for onanism.⁶⁸⁹

The frenzied level of young Gide's masturbatory habits, explained Delay, were symptomatic of the young boy's hidden anxieties and feelings of inadequacies. What began "as a very ambiguous autoeroticism" he said, "translated later into narcissism: self-love and self-hate."⁶⁹⁰ When Gide entered manhood and discovered what he called his 'authentic-self,' that is his pederastic nature, all he had really done was trade in his childhood onanism for mutual onanism with young boys. As Delay explained:

When the organism is accustomed exclusively to solitary vice, as though it were a kind of "toxicomania," the sexual instincts become centered exclusively on the organ that gives habitual pleasure, and desire cannot be transferred except to a human object endowed with the same advantage. Thus the finality of the instinct—the complete union of the two opposite sexes—is thwarted; the homosexual is not attracted by the different but by the homology that recalls his own sexual organ, the object of all his complacency."⁶⁹¹

Had Gide been a Catholic child instead of a Protestant child, Delay suggested, he would have benefited from the sacrament of confession for he would have known absolutely that all his sins were forgiven and, in addition to God's grace, would have received much needed advice and practical encouragement from an understanding priest and a male role model. Likewise he would have found comfort in his loneliness knowing that he was always surrounded by his guardian angel and the saints and martyrs with whom he could have shared his confidences. His mother's shortcomings

would perhaps not have appeared so terrible and unforgivable for he would have had the consolation of a second Mother, the Blessed Virgin Mary.⁶⁹²

But young André Gide had none of these spiritual and emotional comforts. In matters of conscience, he was his own judge and jury. Delay surmised that once Gide reached the age of reason, his onanistic habits must have filled him with dread and guilt for under the doctrines of Calvinism, carnal sins are the deadliest of all sins.⁶⁹³ The resulting moral conflict over his habituation to unchastity and later homoerotic desires made Gide's self-division and dualism virtually inevitable, said Delay.⁶⁹⁴

It was not surprising that when Gide decided to abandon his religious heritage in his late 20s, he rationalized his actions by stating that his mother worshipped a different Christ than he did. Like Oscar Wilde, he condemned the church for distorting the teachings of Christ and accused Saint Paul of betraying the Gospel with his condemnations. In language that foreshadowed Wilde's *De Profundis*, Gide said that his Christ did not condemn. Rather he said, his Christ had emancipated him so that he might be free to follow a "high wisdom" [really a higher immorality] and act upon his homosexual desires.⁶⁹⁵

Gide's Diaries and Writings

Diary-keeping is as "necessary to psychological narcissism as a mirror is to physical narcissism."⁶⁹⁶ This astute observation by Delay is validated in Gide's extraordinary commitment to his diary and journals that covered most of his adult life, a span of nearly 60 years.⁶⁹⁷

Legend tells us that the original Narcissus looked into the placid stream and fell in love with his own image—a physical narcissism. Gide on the other hand saw his own image in the faces of the young boys with whom he played childish sex games—a psychological narcissism. He prided himself on "taking pleasure face to face, reciprocally and without violence."⁶⁹⁸ Afterwards, he recorded the details of his furtive amorous adventures in his diary, reliving them over and over with each reading. Gide also used his diary to help him analyze his moods and catalogue his emotions, said Delay.⁶⁹⁹

Gide invested a great deal of himself in his writings. In his first published work, *Les Cahiers (Notebooks) of André Walter* (1891), Gide gave fictitious Walter, a Huguenot struggling with the vicissitudes of life, two of his own vices—masturbation and pederasty.⁷⁰⁰ Gide's Walter, was, like himself, a Manichean and dualist. Fortunately for Gide, whereas Walter fell victim to his own fantasy world and went mad, he (Gide) managed to survive.

In perhaps his most famous book, *Corydon*, which he wrote in 1907 but dared not publish until 1924, Gide used the debonair man-about-town and confirmed pederast Corydon to make his case for man-boy love in the Greek warrior tradition. The outstanding feature of Corydon's persona was

his manliness and aggressive, almost militaristic virility—an image Gide desperately wanted to cultivate in order to offset the popular notion of the homosexual as an effeminate and passive creature.⁷⁰¹ His timing proved disastrous. The last thing the people of war-torn France wanted to read was Corydon's praise of Wilhelminian militarism draped in homoerotic dress (shades of the Eulenburg Affair) and the virtues of the war mongering Spartan pederast. Besides, as writer Martha Hanna so aptly quipped, "The last advice you ever give to a Frenchman is that he become more like a German."⁷⁰²

Gide was not successful in convincing the French people that Greek pederasty was an all around healthy and honorable endeavor that filled the sexual needs of both man and boy—an untruth that Gide desperately wanted to be true in order to rationalize his own perversion.⁷⁰³

Although *Corydon's* dialogue format and neo-classical style is different from John Addington Symonds' *Greek and Modern Ethics* written 40 years before, its arguments in praise of pederasty are virtually identical.

In both his autobiography, *Si Le Grain Ne Meurt* that begins with his birth and ends with his engagement to his cousin Madeleine, and his *Journals* published in 1932–1933, Gide reiterated two of his favorite stories concerning his early misadventures into the world of pederasty.⁷⁰⁴

The first, already recorded earlier in this chapter, is his famous debauch of Algerian boys with Oscar Wilde in January 1895.⁷⁰⁵ The second is Gide's famous vampire story of 1897 in which he watches his friend Daniel B. sodomize a young boy named Mohammed with whom Gide had been intimate. "He seemed like a huge vampire feeding on a corpse. I could have screamed out with horror..." wrote Gide.⁷⁰⁶

Gide's diary and journals give us an idea of how the married writer lived out his compartmentalized life.

We can see for example, how he divided his "sex life" from his "love life." Gide "loved" his childhood sweetheart and wife of 42 years, Madeleine Rondeaux, even though their marriage was never consummated. But his sex life revolved about a group of young boys he collected for his sexual use from his home region and from abroad as circumstances permitted. Only in the person of Marc Allégret did love and sex come together for Gide.⁷⁰⁷

In all probability, Madeleine Gide must have suspected that Gide was not sexually normal when she married him and she most certainly knew it after their uneventful honeymoon. Delay reported that while they were in Florence, Gide resisted his pederastic desires. But a few weeks later in Rome when he was at Saraginesco's art studio with his wife, he arranged for a few of the young male models to accompany him to his villa under the pretext of photographing them.⁷⁰⁸ Later, his wife remarked that when she looked at her husband's face when he was surrounded by a group of young boys, he looked like "either a criminal or a madman."⁷⁰⁹

Once the couple had returned to France, Madeleine resolved to take that part of Gide that he was willing to offer her—the part he had formerly given to his mother, and to ignore his exotic Italian and Arabian excursions and his local forays into the Coverville countryside where they lived.⁷¹⁰

A full-bloom crisis did not develop in their relationship until 1917 when the 47-year-old Gide “fell in love” with 16-year-old Marc Allégret.⁷¹¹

Gide’s affair with the young Allégret, like Symonds’ affair with Norman Moor, was a very dangerous undertaking. Marc’s father, Pastor Élie Allégret had been best man at Gide’s wedding and his children knew Gide as “Uncle André.”⁷¹² Marc had been placed under Gide’s unofficial guardianship while Pastor Allégret was away on missionary work in Africa.⁷¹³ The idea that he had violated this sacred trust by taking his adopted son as a lover in May of 1917 apparently never occurred to Gide—or if it did it was quickly buried beneath a storm of unbridled passion. The following year they became traveling companions leaving Madeleine at home to nurse her growing resentments and jealousies.

Gide’s intimate relationship with Allégret continued intermittently for the next few years despite Marc’s growing skirt-chasing escapades, but his friendship with the young man lasted a lifetime. Allégret went on to a successful career in film directing and by the time of his death in 1973 had become an icon of the French cinema. Marc did not marry until 1938 at the ripe old age of 38—the same year Madeleine Gide was laid to rest.⁷¹⁴

In his assessment of Gide’s sexual perversion, Delay notes that while Gide’s heterosexual experiences were thwarted throughout his entire life by anguishing feelings of guilt, inferiority and insecurity, none of those inhibitions ever intervened in his pedophilic relations.⁷¹⁵ Gide nursed an inferiority complex about his virility and feared sexual intimacy with a woman, even though he was physiologically sound. The only sexual relationship he believed that he could measure up to and dominate was sex with a child.⁷¹⁶

Tardieu theorized and Delay confirmed that Gide’s homosexuality was not inborn. It was acquired and therefore modifiable. But Gide remained “extraordinarily ignorant of things sexual which contributed to his deviation,” said Delay.⁷¹⁷

It (homosexuality) was not inscribed in his nature, but produced by diverse factors which had arrested the normal development of his sexual instinct, factors so entangled that to disentangle them would have been a difficult, but not impossible task. He had a homosexual neurosis—in other words, a sexual neurosis—which is susceptible of medical treatment, at least today. Later in life, Gide wondered if he could have been helped at these early stages of his life. But by the age of 50 he had long decided that his sexual habits could not be changed; his sexual neurosis had become a perversion to which he gave his full consent and with which he shamelessly came to terms.”⁷¹⁸

Like Wilde, Symonds and Ellis in England and Hirschfeld and Ulrichs in Germany, Gide had devoted his entire adult life to selling the “good news” of pederasty and by implication of all same-sex relations to an unresponsive and even hostile citizenry. By the time of Gide’s death in 1951 it was clear that he had lost the propaganda war. The French people and the French government were more ill-disposed toward homosexuality than ever before.

Shortly after de Gaulle’s return to power in 1958, the Gaullist deputy Paul Mirguet denounced homosexuality as a public scourge. The demographic reality of a nation ravaged by two World Wars had spelled the end of France’s liberality with regard to non-reproductive homosexuality. Large families were in fashion and homosexuality and lesbianism were out of fashion.

Prison sentences and fines were raised for the crime of pedophilia and the seduction of minors between the ages of 15 and 21. The maximum time for incarceration of a convicted pederast was raised to three years and the maximum fine was set at 50,000 francs. Fines against homosexual indecency were set higher than those for heterosexual indecency.

Under the Fourth Republic and the early years of General Charles de Gaulle’s Fifth Republic, sodomy had returned to its medieval status as both a sin against nature and a crime against the nation.⁷¹⁹

The Homosexuality of Pyotr Ilyich Tchaikovsky— A View of Sodomy in 19th Century Russia

Unlike some nations of the West, homosexual acts never became “fashionable” in Czarist Russia.

From the Middle Ages on, sodomy or buggery was always considered a vice to be suppressed, a serious sin and an object of public scorn and ribald humor although not always a matter of criminality unless minors or violence was involved.

In the 18th century, Peter the Great established a military code (1706) based on the Swedish model that made “unnatural lechery” a crime punishable by burning at the stake, although this was later reduced to corporal punishment. If force (rape) was used in the commission of the crime then harsher penalties of death or imprisonment with hard labor prevailed.⁷²⁰

In 1832, under Czar Nikolai I (1825–1855), the grandson of Catherine the Great, all Russian laws were gathered and systematically indexed into the Digest of Russian Law.

Under Article 995 of the new criminal code law (1845) that was based on the German model, sodomy or “male lechery” (*muzhelozhstov*) was criminalized. The offense of sodomy was punishable by exile to Siberia for up to five years. Under Article 996 pertaining to the seduction and abuse of minors, dependents and mentally retarded persons, and to sodomitical rape, the penalty was more severe—from 10 to 20 years’ hard labor in Siberia.⁷²¹

In 1845, the definition of sodomy that had been strictly interpreted by the courts to mean anal penetration, was broadened to read “vice contrary to nature,” that is, both sodomy and bestiality. Punishments of penal servitude remained high for both simple sodomy and cases involving aggravated assault or abuse of minors. Members of the Russian Orthodox Church were also given a religious penance that was assigned by church authorities.⁷²²

In terms of the practical application of the anti-sodomy statutes during the mid-19th century, they were as a rule sparingly and unevenly applied by the czarist courts. Adult consenting homosexuals were rarely prosecuted. In cases that involved members of the Russian aristocracy, authorities looked the other way. Custom tended to tolerate the sexual eccentricities of prominent artists and men of letters. The State depended more on religious sanctions imposed by the Church to *repress* the vice than on legal penalties to *punish* homosexual offenders. In assigning penalties, mitigating factors including age, recidivism, marital status and degree of intoxication, if any, were considered by jurists.⁷²³

It was not until 1903 under Nicholas II (1894–1917), that a revised criminal code (never fully enacted) under Article 516 reduced imprisonment for homosexual acts, including those between consenting adults, to a minimum of three months, except for rape or seduction of a minor where the penalty remained high—from three to eight years imprisonment. Bestiality was decriminalized.⁷²⁴

This tendency toward greater leniency in the law reflected the growing influence of Westernization on Russia and a basic attitudinal shift among physicians and jurists that inveterate sodomites needed treatment rather than incarceration. Despite these new accommodations by the law, however, social sanctions remained in place especially for the aristocracy and upper classes where if a man was caught *in flagrante delicto* with another man, he was expected to do the right thing, that is, save his honor and commit suicide.⁷²⁵

The sweeping winds of urbanization, industrialization and social change that swept through Russia during the mid-1800s, was reflected in the growth of an elaborate, multitiered homosexual underworld in the new capital city of St. Petersburg and to a lesser degree in older Moscow.

“Blues” or “blue men,” as males seeking same-sex relations were called, were usually married, preferred younger partners and frequently carried out their homosexual activity ostensibly “under the influence” of vodka to avoid the social stigma of being known as a sodomite. There was also an exclusively homosexual grouping of Uranians, popularly known as *tyotki*, the Russian word for *tantes*, that is, aunties or middle age, passive queens who organized their own forms of entertainment and social camaraderie, and called each other by feminine diminutives.⁷²⁶

Traditional Russian bathhouses, some fitted with private rooms, as well as public taverns, beer-halls and urinals offered the most common sites for homosexual assignation and activity with male prostitutes.⁷²⁷

Generally, men of wealth and influence including members of the Imperial court preferred to make private arrangements for their homosexual liaisons rather than cruise the streets or parks in order to avoid public scandal and occasions for blackmail. It was not uncommon for these men to use their manservants or domestic staff for sexual relief or to hire a personal valet specifically for sexual purposes. There were, of course, always the proverbial soldier-prostitutes in garrison regions who made themselves available to wealthy clients.⁷²⁸

Finally there was the emergence of the *Mir Iskusstva* (The World of Art) Movement of the late 19th century that provided a respectable social cover for prominent Russian artists, male ballet stars, writers and intellectuals—among the most famous of whom was Pyotr Ilyich Tchaikovsky.

The Formative Years of the Russian Composer

Pyotr Ilyich Tchaikovsky was born on May 7, 1840, in Kamsko-Votkinsk in the Ural Mountains, far from the glittering world of St. Petersburg and the Imperial Court.

His father, Ilya Petrovich Tchaikovsky, was a government inspector of mines—an unsophisticated, loving, good-natured man with two great loves—his large family and the opera. His mother, Ilya Petrovich's second wife, Aleksandra Andreevna d'Assier, was a well-bred, highly ambitious woman who spoke fluent French and German and shared her husband's love of music. Her maternal instincts, however, did not match her artistic talents. She was generally regarded as a domineering wife and an adequate but cold and undemonstrative mother, although this did not appear to have dampened young Pyotr Ilyich's intense love for her.⁷²⁹

The Tchaikovsky children—Zinaida, born of Ilya Petrovich's first marriage, Nikolay, Alexandra (Sasha), Pyotr, Ippolit and the twins Modest and Anatoly—had plenty of company in each other and the special joys that large-family living in a rural setting brought.

In 1843, Madame Tchaikovsky hired a young French Protestant governess, Fanny Dürbach, who was particularly fond of Pyotr whom she dubbed '*un enfant de verre*' (child of glass) because of his fragile but lively disposition and musical giftedness.⁷³⁰ Fanny lovingly attended to her charges until an ill-fated family relocation to Moscow and then St. Petersburg brought on a financial crisis and her employment was abruptly terminated. Pyotr was particularly devastated by the loss of Fanny.⁷³¹

A second major crisis for Pyotr came when he was eight years old from serious complications associated with childhood measles. He developed a disease of the nervous system possibly meningitis that left him in a chronically insomniac and nervous state of ill health for months. Like young

André Gide, Pyotr was quick to use his invalid status to avoid his return to the Schmelling School that he hated and to manipulate his mother. Pyotr turned into a clinging, insecure mama's boy.⁷³²

Although the young boy wanted to pursue a career in music, his parents insisted that he enter a more sensible profession. At the age of 10, Pyotr was sent away from his family to a preparatory school where he studied for his entrance into the School of Jurisprudence in St. Petersburg.

As described by one of Tchaikovsky's most prominent biographers, Anthony Holden, the Russian lycée of the 1850s shared many of the more unsavory characteristics of the English boarding (public) schools including public floggings of naked boys and rampant homosexual experimentation including mutual masturbation and buggery. Pyotr developed a number of boyhood crushes and homoerotic attachments that appeared to have taken on a greater significance when his beloved mother died of cholera on June 25, 1854. He was but 14.⁷³³ Tchaikovsky's disposition toward homosexuality, or to be more specific, toward pederasty, was primed but it was not as yet fixed. On the other hand, his great passion and love for music that had claimed him almost from the cradle would now come to the fore and become the center of his life.

In 1863, Tchaikovsky, who without any particular enthusiasm or effort of his own, had managed to secure a respectable position at the Ministry of Justice after his graduation from the School of Jurisprudence, resigned his job and enrolled at the newly created St. Petersburg Conservatory. It was here that he began his career as a composer in earnest. After his graduation in 1866, he accepted the position of Professor of Composition at the Conservatoire in Moscow where new doors were opened for the composer both professionally and socially. On the darker side, there was his growing pederastic interest in young adolescent boys, his seamy affairs with lower-class renters and male prostitutes and an increased habituation to alcohol and gambling.

In 1867, Tchaikovsky developed an all-consuming infatuation with Désirée Artôt, a Belgium operatic diva five years his senior. The affair led nowhere, possibly because Artôt and her controlling mother had been informed of her intended's unnatural sexual appetites.⁷³⁴ Tchaikovsky felt genuinely distraught, humiliated and betrayed when he discovered that his fiancé had taken flight and married another man—a Spanish baritone to boot!⁷³⁵

Ten years later, on July 18, 1877, Tchaikovsky took the "cure" and married Antonina Milyukova, a woman about whom he knew little and whom he did not love. The two had met briefly in 1865 at the home of a mutual friend and the pretty 16-year-old Antonina formed an attachment to the composer. Over the years, this schoolgirl crush had developed into a one-sided love affair that drove the young woman, now age 28, to contemplate suicide if Tchaikovsky spurned her advances.

The flattered Tchaikovsky arranged to meet her, they talked, met again, he proposed marriage at the same time declaring that he could never love her as anything but a faithful friend, she agreed, they married in a quasi-secret ceremony followed by a reception that was more like a funeral wake and an unconsummated wedding-night. After a botched, somewhat comical, attempted suicide by self-inflicted pneumonia, Tchaikovsky sent his younger brother Anatoly off to Moscow to inform Antonina that their marriage of less than three months was over—forever.⁷³⁶

Tchaikovsky's Secret Life as a Pederast

Like many of the more publicly identifiable pederasts and homosexuals of his day including Oscar Wilde, Tchaikovsky lived very close to the edge in terms of his sexual life.

His same-sex partners and contacts were drawn from three separate but contiguous circles.

The first of these groupings was the homoerotic circle of Prince Alexey Golitsyn who boldly kept a male lover and organized soirées frequently attended by Tchaikovsky.⁷³⁷

The second grouping involved a variety of lower-class male prostitutes and domestics who serviced wealthy clients like Tchaikovsky. During his stays in St. Petersburg and Moscow and at various provincial towns like Klin and during his visits to the United States and Paris, which was his favorite European city, the famed composer-conductor rarely failed to sample both the local and more exotic sexual fauna. Like his Parisian pederast counterpart André Gide, the Russian composer looked down upon adult same-sex relationships. He had a particular aversion to the campy antics of flaming middle-aged queens.⁷³⁸

Tchaikovsky used his own manservant Alexey Sofronov, who entered his service in 1871 at the age of 12 for sexual relief until the young man lost his adolescent charms.⁷³⁹ Alexey's older brother Mikhail was less suited to the composer's sexual tastes, but proved useful as a pimp for Tchaikovsky. Alexey, whose own sexual tastes were normal, later married (twice) and fathered a child, but he faithfully and discreetly served his master to the end. In his will, Tchaikovsky left him one-seventh of his estate.⁷⁴⁰

Engaging in homosexual relations with his peers and consenting young males below his station was dangerous enough, but it was Tchaikovsky's unrelenting passion for young adolescent boys that propelled him into the criminal ranks. As Holden records, once he crossed the fine line between true affection and lust and yielded to his darkest desires he never looked back. With each new conquest it became easier and easier to rationalize his sexual exploitation of his adoring pupils and protégés. Fame and musical genius aside, Tchaikovsky had become a moral danger to the young boys with whom he came in contact.

After his separation from Antonina, Holden reports, Tchaikovsky became fixated upon a 15-year-old pupil, Eduard Zak. It was his belief that

boys of 15 were “at the height of their sexual allure”⁷⁴¹ What physical expression the affair took we do not know. What we do know was that Zak was not the first adolescent boy to be seduced by the composer, nor the last, and that the young man committed suicide four years later at the age of 19.

Another young man whom the composer is reputed to have taken as a lover was the young violin student, Yosif Kotek to whom Tchaikovsky owed the long-term patronage of the wealthy Nadezhda Filaretovna von Meck.⁷⁴² According to Holden, when Kotek grew up he became a “desperate womanizer,” but he remained a close friend of the composer for life.⁷⁴³

In letters to Modest (also a passive homosexual) concerning the 9-year-old Nikolay Konradi, called “Kolya,” a deaf-mute that his brother was tutoring, it was clear that even little Kolya was not “beyond the range of the composer’s sexual aspirations.”⁷⁴⁴

Perhaps the greatest “boy-love” of Tchaikovsky’s life was his own nephew Vladimir Lvovich Davıdov whom his uncle affectionately named “Bob.” It is to Bob, the young son of his sister Sasha, that the composer dedicated his sixth and final symphony, the *Pathétique*.

Bob was only eight when his uncle announced that Bob was his preeminent favorite.⁷⁴⁵ According to Holden, by the time his nephew was 13 years old his uncle’s genuine affections for him had been transformed into an all consuming erotic fixation.⁷⁴⁶ Tchaikovsky expressed “guilt” over his “unthinkable sexual feelings” for Bob, says Holden, but this did not prevent him from sending the boy wildly sentimental letters expressing his love from every city that he toured.⁷⁴⁷ Bob was flattered by his famous uncle’s attention, but was also troubled by the increasingly intimate nature of the letters he received.

As he grew into manhood Bob became a nervous, high-strung, mercurial young man prone to fits of depression and suffering from obesity and diabetes.⁷⁴⁸ He was anxious to make his mark in the world, preferably by writing, but he lacked the driving ambition needed to translate his day-dreams into reality. Although Bob did establish separate interests and his own circle of friends, he continued to live vicariously off the fame and fortune of his world-famous uncle, says Holden.⁷⁴⁹

In his middle years, Bob developed homoerotic tastes of his own. Holden reports that on occasion Bob accompanied Tchaikovsky on his evening excursions in St. Petersburg, sometimes acting as a procurer for his uncle. However, the two men were never sexual partners.⁷⁵⁰ Tchaikovsky’s love for Bob, as passionate as it was, remained unrequited.

After his uncle’s death, Bob helped Modest to set up the Tchaikovsky Museum and Archive at the family homestead in the small town of Klin. As recorded by Holden, he served as the curator of the museum until his tragic death, by his own hand, at the age of 34.⁷⁵¹

As noted earlier, however, not all of Tchaikovsky’s sexual partners were young boys.

In 1886, while visiting the provincial town of Tiflis, Tchaikovsky made the acquaintance of a handsome artillery officer, Ivan Verinovsky, whom he dubbed *ofitserik* or “little officer.”⁷⁵² According to Holden, the young man had expressed a love for the composer’s music which was a sufficient enough recommendation for him to be invited to the home of his younger brother Anatoly where the composer was visiting.⁷⁵³ In this fleeting infatuation, the composer was forced to vie for the affection of the soldier with his flirtatious sister-in-law Praskovya (“Panya”). Tchaikovsky apparently lost the war or became so frustrated with Panya that he left the house. Shortly after Tchaikovsky’s departure, the young man put a bullet through his head.⁷⁵⁴

As usual, Tchaikovsky was devastated by the news of Verinovsky’s suicide, said Holden. Nevertheless, he soon found a pleasant replacement in the person of a young cellist, Anatoly Brandukov, who would remain close to his master until his death.⁷⁵⁵

In 1888, the prematurely aging Tchaikovsky met a talented young Russian pianist Vasily Sapelnikov. The composer confessed to his Modest that he had not loved anyone so much since Kotek.⁷⁵⁶ Although their relationship was reported to be simply “platonic,” nevertheless, Sapelnikov, like Brandukov, would on occasion become an evening fellow traveler with the composer in search of young men at local homosexual haunts.

Since Tchaikovsky was never involved in any public scandal or trial like Oscar Wilde, and because he did not publicly acknowledge his pederastic taste like André Gide, almost all of the information about his private life and sexual exploits has come down to us from entries found in his private diaries and from his voluminous correspondence.

Anthony Holden had revealed that the composer-conductor recorded a great deal of information about his homosexual liaisons in letters to Modest and other close friends. Beginning in the late 1870s and continuing through the early 1890s, he also kept a series of diaries and journals in which he confided his sexual longings and details of his homoerotic affairs. By necessity all these entries and incriminating letters were heavily coded. Two years before his death in 1893, Tchaikovsky destroyed most of his telltale journals and correspondence.⁷⁵⁷ Only the summer diaries of 1884 that recorded the 44-year-old composer’s obsession with his 13-year-old nephew, Bob, survived.⁷⁵⁸ Modest later published a number of letters and other written remembrances of his famous brother, but these were heavily sanitized to remove any references or clues to Tchaikovsky’s unnatural sexual desires.

Nevertheless it has been possible for historians and biographers to piece together a fairly accurate picture of Tchaikovsky’s double life as a predatory, self-destructive homosexual dominated by pederastic passions. Like Wilde and Gide and all the other homosexuals covered in this historical overview, he possessed an uncanny ability to compartmentalize his life and to rationalize away all obstacles that stood in the way of his inordinate

sexual desires no matter what the price to himself or to the many young men he seduced, some of whom took their own life.

Tchaikovsky's mysterious death on November 6, 1893, in St. Petersburg has been the subject of much controversy in recent years. While the official death certificate listed cholera as the cause of the composer's death, there is an abundance of new historical data that strongly supports the theory that Tchaikovsky took his own life.⁷⁵⁹

In his biography of the famed composer, Holden presents what appears to be the most plausible explanation for Tchaikovsky's suicide. He writes that in 1893, the year of his death, Tchaikovsky began a homosexual liaison with Alexandr Vladimirovich Stenbok-Fermor, the 18-year-old nephew of Count Alexy Alexandrovich Stenbok-Fermor, a close friend of the Czar Alexander III.⁷⁶⁰ The outraged Count used the prominent lawyer, Nikolay Jacobi, a graduate from the composer's *alma mater*, the School of Jurisprudence, to present his letter of complaint directly to the czar. In order to avoid a public scandal, Jacobi took it upon himself to immediately convene a secret "court of honor" at his home composed of Tchaikovsky's schoolmates and contemporaries who were in St. Petersburg at the time.⁷⁶¹ The composer was summoned before the make-shift court and ordered to defend himself against the charges put forth in the letter of the Count or take the honorable way out and kill himself.⁷⁶² Within a day or two, news had spread throughout the city that Tchaikovsky was mortally ill. On November 6, 1893, Pyotr Ilyich Tchaikovsky died. His funeral was the largest St. Petersburg had ever seen.⁷⁶³

Conclusion

The critical assessments of Tchaikovsky and other prominent homosexuals and pederasts of the 19th century found in this chapter are not intended to disparage their worldly accomplishments. Nor are they meant to suggest that these men were totally lacking in certain admirable qualities. And most certainly they are not to be interpreted as an indication of the ultimate eternal fate of their immortal souls, for as a 6th century philosopher once said, "the soul of a man is a far country, which cannot be approached or explored."⁷⁶⁴ God is the final judge, not man. But this does not mean that we cannot judge a person's outward acts or weigh the historical evidence for or against his character.⁷⁶⁵

The historical biographical sketches that have been presented in this section are intended to draw the reader's attention to the innate destructive nature of homosexual passions on men of every age whose misfortune it was to be caught up in the vice; on those young men who were drawn into the web of perversion; and on those family members who were left to pick up the pieces of tragic affairs gone wrong. It is difficult to imagine any vice that leaves as many dead bodies and dead souls in its wake as does homosexuality.

Notes

- 1 Barnhouse, 28.
- 2 H. Montgomery Hyde, *The Love That Dared Not Speak Its Name* (Boston: Little, Brown and Company, 1970), 68–69.
- 3 Bray, 17.
- 4 Hyde, 135. The Criminal Law Amendment Act, 1885 (48 & 49 Vict.C.69) that included the Labouchere Amendment became law on January 1, 1886.
- 5 Theo Aronson, *Prince Eddy and the Homosexual Underworld* (New York: Barnes and Noble, 1994), 17.
- 6 Hyde, 198.
- 7 Ibid., 79, 122.
- 8 Ibid., 81.
- 9 Ibid., 79–80.
- 10 Ibid., 79.
- 11 Ibid.
- 12 Ibid., 127–138, 155–157. One of a series of homosexual scandals was known as the Dublin Castle Case. Most of the court records dealing with incidents were destroyed in the Irish Civil War. However, the basic facts of both the 1884 and 1907 scandals are well known. The venue for the 1884 scandal was “the Castle” in Ireland, the official seat of the English government. The fuse was lit when two militant members of the Irish Nationalist Home Rule Movement, William O’Brien and “Tim” Healy, were informed that there was an active clique of adult male sodomites at Dublin Castle. After a preliminary investigation that included the testimony of several Irish police officers, Healy wrote an unsigned article in O’Brien’s militant journal *United Ireland* in which he publicly implicated Inspector James Ellis French, head of the Criminal Investigation Department in the alleged homosexual ring that involved Irish underage boys. French promptly obtained a writ for libel and the battle was on. Among the prominent aristocrats that were swept up into the scandal were Mr. Gustavus Cornwall, Secretary of the General Post Office and Captain Martin Kirwan of the Royal Dublin Fusiliers. Eventually French, Cornwall, Kirwan and seven other defendants were committed for trial based on the evidence provided in the libel trials that found O’Brien innocent. However, these felony proceedings were not publicized in the interest of “public morality.” In the end, Cornwall and Kirwan were acquitted due to “insufficient evidence.” French and other members of the homosexual clique were given prison sentences and the case was closed. The second Dublin Castle scandal with homosexual implications occurred in 1907 and involved the theft of the Irish crown jewels from the library safe at the Castle. The caretaker for the gems was the Ulster King of Arms, Sir Arthur Vicars, a known homosexual. On one occasion when Vicars and his housemate and assistant Francis Shackleton were entertaining some homosexual associates in the Castle’s Office of Arms, Shackleton and a pederast by the name of Captain Richard Gorges plied Vicars with liquor and made a key to the safe and later stole the Irish jewels. When the culprits were caught, they threatened to expose the entire homosexual ring including Vicars and a number of other prominent personages including one related to the Royal family. The ruse worked. Due largely to the interference of King Edward VII, who was already reeling under the Eulenberg homosexual scandal in the court of

his nephew, Kaiser William II of Germany, no arrests were ever made in connection with the theft and the jewels were not recovered. Vicars was dismissed and returned to his estate in Kerry where he met an unhappy end at the hands of the Sinn Feiners in 1921. Both Shackleton and Gorges were later convicted for unrelated crimes and spent much of the remainder of their lives in penal servitude.

13 Ibid., 82–83.

14 Ibid., 83.

15 Ibid., 84–85.

16 Ibid., 85–86. See also Hyde's account of the tragic case of Robert Stewart, Viscount Castlereagh, the second Marquess of Londonderry and a neighbor of the Bishop of Clogher in *The Strange Death of Lord Castlereagh* (London: Heinemann, 1959). The case raises the specter of blackmail and sodomy and the suicide of Lord Castlereagh.

17 Ibid., 89.

18 Phyllis Grosskurth, *The Woeful Victorian* 31–41.

19 "The Seven Public Schools" of Britain were Eton, Winchester, Westminster, Harrow, Rugby, Charterhouse and Shrewbury. By the 1800s, these large, fee-paying boarding schools drew pupils from around the world and were considered the main-feeders for Oxford and Cambridge universities and later key positions in the civil service. In the UK, the meaning of "public schools" is opposite of here in the United States. It is an entirely independent school. Originally founded as charity schools for the poor, when foundation money ran out to keep them up, fees were introduced for tuition and additional fees for boarding. There are also "state schools" financed by government which charge no fees and follow a national curriculum. See Terence Copley, *Black Tom Arnold of Rugby—The Myth and the Man* (New York: Continuum, 2002).

20 G.K. Chesterton, *What's Wrong With the World*, Chapter X, "The Case for the Public Schools" is available from <http://www.bookrags.com/books/wwwtw/PART38.htm>.

21 Christopher Tyerman, *A History of Harrow School 1324–1991* (London: Oxford Press, 2000).

22 See Mary Beard, "Degradation, Ugliness and Tears," available from http://www.londonreviewofbooks.com/v23/n11/bear01_.html. Beard gives an excellent book review of Tyerman's *A History of Harrow School*.

23 Hyde, 111.

24 Tyerman, 272.

25 Hyde, 111.

26 Rupert Croft-Cooke, *Feasting With Panthers—A New Consideration of Some Late Victorian Writers* (New York: Holt, Rinehart and Winston, 1967), 96–97.

27 See Phyllis Grosskurth, *The Memoirs of John Addington Symonds* (London: Hutchinson, 1984).

28 Hyde, 11.

29 Phyllis Grosskurth, *The Woeful Victorian* (New York: Holt, Rinehart & Winston, 1964), 35. John Conington, must have had mixed emotions when Symonds approached him on the matter of Vaughan's sexual transgressions at Harrow. In her classic work *Hellenism and Homosexuality*, writer Linda Dowling noted that it was Conington who introduced his young protégé to William Johnson's *Ionica* (1858), a volume of verse that inspired and

encouraged Symonds' pursuit of the Platonic paiderstia ideal. In *The Woeful Victorian*, Grosskurth said that Conington, a homely, bespeckled man, who held "reading-parties" for promising young men like Symonds "encouraged Symonds' homosexual tendencies." On the other hand, she also noted that with regard to his own conduct, Conington was "scrupulously correct." This curious and ambiguous dichotomy between promoting Greek love and at the same time avoiding its logical sequela in terms of personal behavior appears to have been a common phenomenon among many Oxbridge professors.

- 30 Tyerman, 278.
- 31 See Hyde, 116–120. The author cites two pederast incidents at Eton between 1845 and 1875 that involved homosexual masters William Johnson (Cory) and Oscar Browning.
- 32 See H. Montgomery Hyde, *The Cleveland Street Scandal*, (New York: Coward, McCann & Geoghran, Inc., 1976).
- 33 Hyde, *Scandal*, 26.
- 34 Ibid., 26.
- 35 Aronson, 11.
- 36 Ibid., 9–10.
- 37 Hyde, *Scandal*, 175.
- 38 Ibid., 50.
- 39 Aronson, 11.
- 40 Hyde, *Scandal*, 49.
- 41 Aronson, 137.
- 42 Hyde, *Scandal*, 48.
- 43 Ibid., 179.
- 44 Ibid., 184.
- 45 Under the libel laws in place during the Victorian era, the libel not only had to be true in fact, but the revelation of the charge had to be in the public interest, that is, for the public's benefit. In some criminal libel cases involving accusations of "unmanly vices," though the defendant was deceased, his family could start a court action to preserve the dead man's reputation as happened in the case of George Nassau Clavering-Cowper who died in 1789.
- 46 Hyde, *Scandal*, 46.
- 47 Aronson, 153.
- 48 Ibid., 155. See Anonymous (Jack Saul), *Sins of the Cities of the Plain*, (New York: Masquerade Books, Inc., 1992).
- 49 Ibid., 157.
- 50 Ibid., 160.
- 51 Hyde, *Scandal*, 118.
- 52 Ibid., 108.
- 53 Ibid., 115.
- 54 Aronson, 160.
- 55 Hyde, *Scandal*, 161.
- 56 Ibid.
- 57 Ibid., 172.
- 58 Aronson, 147.
- 59 Ibid., 171.

- 60 Ibid., 93–115.
- 61 Ibid., 116.
- 62 The publicity surrounding the trial and Judge Cave's ruling finally sealed the fate of Lord Somerset. He could never return to England. He continued to live incognito in France with a male companion until his death on May 26, 1926. The warrant for his arrest in England was never revoked. Euston became Grand Master of the Mark Masons. He died of dropsy in 1912. Prince Albert Victor died on January 14, 1892 of complications related to pneumonia and influenza. Information on William T. Stead's continuing campaign for "moral purity" is available from <http://www.attackingthedevil.co.uk/july6.htm>. See also Judith R. Walkowitz, *Prostitution and Victorian Society Women, Class and the State*, (London, Cambridge University Press, 1980). By the late 1800s, the Movement for Sexual Purity which had replaced the earlier anti-vice societies was making its influence known through legislation rather than police actions as was the Societies for Reformation of Manners. Both came into conflict with the emerging Social Hygiene Movement with the latter's emphasis on external and prophylactic remedies to vice as opposed to reforming one's moral behavior. Stead died on the Titanic's maiden voyage on April 15, 1912.
- 63 Hunt, 3.
- 64 Richard Ellmann, *Oscar Wilde* (New York: Alfred A. Knopf, 1988), 13–15, 20. For a glimpse of Oscar Wilde's early life and biographical data on Wilde's parents and siblings see Joy Melville, *Mother of Oscar—The Life of Jane Francesca Wilde*, (London: John Murray Ltd., 1994). Before his marriage, Dr. Wilde fathered three illegitimate children, a boy, Harry Wilson, Oscar's half-brother, and two girls Emily and Mary. To his credit, Dr. Wilde financially supported and educated his out-of-wedlock children. Tragically, his beloved daughter Isola died at age 10, and Emily and Mary were burnt to death in a crinoline fire at a ball in County Monaghan. See http://home.arcor.de/oscar.wilde/theatre/june_festival.htm. After the death of Isola, there may have been a change in the family constellation that resulted in an increase in sibling rivalry between Wilde and his brother Willie. In 1864, the year he was knighted, Sir Wilde was accused of chloroforming and then raping a mentally distraught patient, Mary Josephine Travers. Melville gives an excellent account of the trial in *Mother of Oscar*. No doubt, the distress attached to the scandal was a contributing factor to Sir William's death in 1876, only two years after Oscar had gone up to Oxford.
- 65 The Portora Royal School was a free school founded by James I in 1608 (1618?) By the late 1800s, it had a distinctive Ulster Unionist, Church of Ireland milieu. After Wilde's conviction, his name was erased from the Scholars' Board, but it was reinstated in 1930. For a more intimate glimpse of Wilde's life at the Portora Royal School see Heather White, *Forgotten Schooldays, Oscar Wilde at Portora* (Gortnaree, County Fermanagh: Principia Press, 2002).
- 66 Vyvyan Holland (Wilde), *Oscar Wilde* (London: Thames and Hudson, 1960), 15. Wilde's son Vyvyan also wrote *Son of Oscar Wilde* (London: Oxford University Press, 1987) with a foreword by Merlin Holland, Wilde's grandson.
- 67 H. Montgomery Hyde, *The Trials of Oscar Wilde* (New York: Dover Publications, 1962), 29.
- 68 Mahaffy was not uniformly successful in preventing conversions to Roman Catholicism. According to Professor Brian Arkins of the National University of Ireland, Galway, another young man, John Sullivan (1861–1933) son of the

Lord Chancellor of Ireland and, like Wilde, a student at Portora Royal School in Enniskillen and Trinity College, Dublin also accompanied Mahaffy to Greece. Unlike Wilde, however, he converted to Catholicism in 1896, entered the Jesuit Order in 1900 and lead a life of prayer and service to the poor. Father Sullivan is currently a candidate for beatification in Rome.

See <http://www.ucc.ie/iihsa/mahaffy.html> and

<http://www.jesuit.ie/irl/history.htm#sullivan>.

69 Ellmann, 70.

70 Holland, *Oscar Wilde*, 17.

71 Hyde, *Trials*, 33.

72 Ellmann, 119–120.

73 Wilde's third Baptism. See essay written by Anne Varty, Royal Holloway University of London on Oscar Wilde at <http://www.litencyc.com/php/speople.php?rec=true&UID=4718> Note: The Roman Catholic Church teaches that the Sacrament of Baptism can only be administered once. However, if there is a reasonable doubt as to the validity of a prior baptism, a conditional baptism may be administered beginning with the words "If thou art not already baptized, I baptize thee..." The conditional form (*si capax es*) is used when it is doubtful whether the person is a valid subject for the sacrament, e.g., whether he is not already dead, whether he has been baptized, has attained the use of reason, or has the implicit habitual intention of dying in a Christian manner. See <http://www.newadvent.org/cathen/05716a.htm>.

74 Ellmann, 34. In 1858, Newman, returned to England frustrated at the "provincialism" of the Irish bishops. He was made the editor of *The Rambler*, but he was asked to resign shortly after assuming this position because his essay, "On Consulting the Faithful in Matters of Doctrine," was censured by Rome, where it was thought to be a statement against papal infallibility.

75 Holland, 24.

76 The two great turning points in my life, Oscar Wilde wrote in *De Profundis*, were "when my father sent me to Oxford, and when society sent me to prison."

<http://www.nyu.edu/library/bobst/research/fales/exhibits/wilde/3oxford.htm>.

77 Holland, 24.

78 Croft-Cooke, 192. See also *Son of Oscar Wilde* (London: Oxford University Press, 1987), 30–32.

79 Hyde, *Trials*, 51.

80 Ellmann reported that in 1874, Pater (1839–1894) and the "Conclusion" to his *Studies in the History of the Renaissance* were denounced from the pulpit as immoral. A few years later, there were more attacks on Pater and Symonds and on Aestheticism and Oxford Hellenism, including W. H. Mallock's attack in *The New Republic* that forced both men to withdraw from the election for the Slade Professorship of Poetry. According to Croft-Cooke, Pater was a rather ugly, little, slightly hunchbacked man ("the Caliban of Letters") whose atheism foiled his early clerical aspirations, but appeared to serve him well as a fellow at Brasenose College where he spent most of his life. Pater himself was influenced by classical antiquity, Hellenism and the Renaissance, and was a proponent of intense male friendships. Although Pater was close to a number of accused homosexual pederasts like the artist Simeon Solomon and Eton's Oscar Browning, he never was publicly accused himself. Pater's own household was always filled with handsome young men

from sporting fraternities. As Rupert Croft-Cooke so aptly observed, many of Oxbridge's "academic old queers" lived lives of affluence and leisure. They had plenty of money and large comfortable homes and servants. They often took their young friends abroad, attended public functions with their "favorites," and so forth. Yet they managed to carry on a full academic life. Wilde's affinity for Pater's teachings, especially Pater's belief that the highest ethical principle was the pursuit of sensual pleasure, was reinforced by his continued friendship with Mahaffy, who served as a traveling companion to Oscar on summer vacations to the Continent including a 1875 excursion to Florence, Bologna, Venice, Padua, and Verona then home to Ireland via Paris.

81 Ellmann, 50.

82 Ruskin's private life at Oxford was not as successful as his academic life. Brought up in a strict Victorian brand of Evangelical Anglicanism he was troubled by religious and moral scrupulousness throughout much of his adult life. Ruskin had what was referred to in Victorian times as a "white marriage" that is, an unconsummated marriage to Euphemia Gray, his wife of six years. Although Ruskin opposed homosexual pederasty in the Hellenistic tradition, he was emotionally, if not in fact, a clinical pedophile with an obsession for young girls, and most likely never experienced a normal sexuality.

83 Ibid., 48.

84 Ibid., 52.

85 Ibid., 41.

86 Ibid., 68. In 1892, Wilde met George Ives who had formed a Masonic-based secret homosexual clique called the Order of Chaeroneaea, but there is no record he ever joined this group. It was the battle of Chaeroneaea (Greece) in 338 BC that the Theban Army of matched homosexual partners met defeat at the hands of Philip II of Macedonia.

87 Croft-Cooke, 194. The sculptor Ronald Sutherland, better known as Lord Gower (1845–1916) is reputed to have been the decadent model for Lord Henry Wotton in Wilde's *The Picture of Dorian Gray*.

88 Ibid.

89 Ibid., 195.

90 Ibid. The friendship between Harding, whom Oscar treated like a younger brother, Ward and Wilde (nicknamed "Hosky") remained close until Oscar graduated and went down to London to begin his literary career.

91 Ellmann, 59.

92 Ibid.

93 Henry Edward Manning, educated at Harrow and Balliol College, Oxford, an Anglican cleric and widower who had been heavily influenced by the Oxford and Romeward Tractarian Movements, was received into the Church on Passion Sunday, April 6, 1851 by Father Brownbill, S.J. Recognizing the extraordinary circumstances of his person, the Holy See approved his ordination as a Catholic priest only two months later on Trinity Sunday, June 14, 1851. He was consecrated the second Archbishop of Westminster on June 8, 1865. Manning received the cardinalate ten years later in 1875. Manning attacked the growing decline in morality at Oxford where the forces of Hellenism had been in ascendancy for a number of years. He also had a number of doctrinal differences with John Henry Newman that included the promulgation of the doctrine of papal infallibility. Manning supported it without reservation. Manning dedicated his life to the service of the poor and reform

- of abuses at all levels of society. See <http://www.newadvent.org/cathen/09604b.htm> excellent review and insightful remarks by W. H. Kent as transcribed by M. E. Smith.
- 94 Oscar Wilde, *The Picture of Dorian Gray*, 5th edition (New York: Dell Publishing Co., 1964), 135–136.
- 95 Oscar Wilde's adaptation of the role of a fop adorned with lace ruffles and silk stockings did not necessarily mean that he was also automatically assumed to be an invert or sodomite. Nor, as Ellmann has pointed out, did Wilde's "dandyism" make him unattractive to women. On his European vacations between 1875 and 1877 that included visits to Rome, Paris, and Greece and on his U.S. tours Wilde had met a number of admiring aristocratic and accomplished women.
- 96 Ellmann, 87–89.
- 97 Croft-Cooke, 204–205.
- 98 Ibid., 195.
- 99 Ellmann, 148.
- 100 Ellmann, 149. Also Croft-Cooke, 197.
- 101 See William R. Terpening's essay "Patience, Satire, and Self-Righteousness," on the Victorian website: <http://65.107.211.206/mt/gilbert/patience.html>.
- 102 Holland, 32.
- 103 Hyde, *Trials*, 38.
- 104 The texts of a number of Wilde's American lectures appear in *The Essays of Oscar Wilde* (New York: Cosmopolitan Book Corp., 1916) including "The Practical Application of the Principles of the Aesthetic Theory to Exterior and Interior Home Decoration" (May 11, 1882).
- 105 Wilde met Walt Whitman on January 18, 1889 at the poet's home in Camden, N.J. Wilde was 27 and Whitman was 62. Wilde later tattled to one of his close friends that Whitman did not bother to keep his homosexuality from Oscar. On the other hand, Whitman confessed to a friend that the young Irishman had "come-on" to him.
- 106 Holland, 41–43.
- 107 Hyde, *Trials*, 44–45.
- 108 Croft-Cooke, 201.
- 109 Ellmann, 245–246.
- 110 Holland, 50–58.
- 111 Ibid., 63.
- 112 Hyde, *Trials*, 55.
- 113 Joy Melville, *Mother of Oscar—The Life of Jane Francesca Wilde* (London: John Murray Ltd., 1994), 196.
- 114 The Bluecoat boy was generally a young man of academic promise whose families were unable to pay the high costs of public school boarding. He wore the distinctive "charity dress" of a long cassock-like bluecoat, knee breeches and bright yellow stockings. Christ's Hospital was among the best known of the Bluecoat schools.
- 115 Harold Marillier became an art critic, and an authority on Aubrey Beardsley (1872–1898) a prominent illustrator and aesthetic of the Victorian era. Marillier died in 1951.

- 116 Hyde, *Trials*, 58.
- 117 Croft-Cooke, 172.
- 118 The ages for “rent boys” ranged from the early teens to the early twenties. Technically speaking then, many so-called “rent boys” were in fact young men who had come of age.
- 119 Croft-Cooke, 196.
- 120 In *A Picture of Dorian Gray*, Wilde has his alter ego, the cynical Lord Henry Wotton upon his first encounter with the exceptionally attractive Dorian Gray declare: “I believe that if one man were to live out his life fully and completely, were to give form to every feeling, expression to every thought, reality to every dream—I believe that the world would gain such a fresh impulse of joy that we would forget all the maladies of medievalism, and return to the Hellenic ideal. ...The only way to get rid of a temptation is to yield to it.”
- 121 See Jerusha Hull McCormack’s excellent character study, *John Gray Poet, Dandy, & Priest* (Hanover, N.H.: Brandeis University Press, 1991).
- 122 Croft-Cooke, 203. There appears to be some disagreement between McCormack on one hand and writers like Richard Ellmann and Douglas Murray on the other, concerning the degree of sexual intimacy between Wilde and Gray. However, I think that all would agree with the assessment of McCormack that the sexually ambivalent, almost asexual Gray was more interested in Wilde’s professional and artistic connections than in any passionate homoerotic relationship.
- 123 Though Wilde was happy enough to let Gray go over to Raffalovich’s bed, the latter held a long and spiteful grudge against Oscar, partially because both he and Gray were jealous of Wilde’s literary and dramatic successes and partially because Wilde had had Gray first. After the Wilde trials in England, Raffalovich wrote a mean-spirited book against Wilde titled *L’Affaire Oscar Wilde*. Croft-Cooke called the book “a filthy little pamphlet.”
- 124 Neither Raffalovich and Gray ever talked at least publicly about their earlier experiences in London nor mentioned the name of Wilde after their conversion. In April 1900, shortly before his death in France, Wilde accompanied his friend Harold Mallor for a visit to Palermo and Rome, where he spotted Gray in his cassock walking with some fellow seminarians. Gray saw Wilde but quickly averted his eyes and passed him by. Gray had begun a new life—one totally unconnected with the now infamous Oscar Wilde. The two men never met again.
- 125 Douglas Murray, *Bosie—A Biography of Lord Alfred Douglas* (New York: Hyperion Books, 2000).
- 126 Ellmann, 386. Douglas’ first published poem was “De Profundis.” He also wrote the famed “The Two Loves” from which comes the oft-quoted reference to sodomy, “the Love that dare not call its name.”
- 127 Croft-Cooke, 232–238. According to Croft-Cooke, Johnson was dwarf-like in stature, an excellent scholar, an alcoholic, and a leader of Winchester’s homosexual clique until his conversion to Catholicism.
- 128 Ellmann, 386.
- 129 Ibid.
- 130 Croft-Cooke, 173.
- 131 Hyde, *Trials*, 60. Although Wilde was said to have initially been repulsed by the act of sodomy, preferring instead interfemoral or oral stimulation, he had been weaned over to buggery by the time of his trials.

132 Ibid., 65.

133 Like most modern-day homosexuals, Wilde used same-sex pornography, in addition to alcohol and drugs, to stimulate and enhance his sexual performance. There is also some evidence that he tried his own hand at writing homoerotic pornography. While there are a number of these books such as *Sins of the Cities of the Plain* that have been wrongly attributed to Wilde, there is some evidence to support the belief that he did contribute to *Teleny*, a “how-to-do-it” guide for upper class Victorian gents interested in exploring “Greek love.” Unlike the anonymously written *Sins of the Cities* which is undisguised raw titillation, *Teleny* is replete with sophisticated references that range from *Holy Scripture* to the works of Chaucer, Dante and Shakespeare. The “aesthetics” of *Teleny*, however, are reduced to a hysterically comic level by the detailed physiological description of how the sexually experienced M. Rene Teleny goes about seducing and bugging his new lover, M. Camille Des Grieux—“...the sap of life began to move slowly, slowly, from within the seminal glands; it mounted up the bulb of the urethra...” It is high camp at its best. How Wilde’s name became linked with *Teleny* is an interesting story that may be as fictitious as the book itself. It began with a man named Charles Hirsch, who owned a little bookshop on Coventry Street in London called the *Librairie Parisienne*. Hirsch reported that Wilde was a regular client for whom he special-ordered expensive, high quality erotica of a “Socratic” nature, that is, same-sex pornography. In 1892, shortly after *Lady Windermere’s Fan* had opened at the St. James Theater, Hirsch said that Wilde left a wrapped package with him with special instructions for its delivery to a friend who would call for the “manuscript” and identify himself by presenting Wilde’s calling card. Three men came and went, the last returning with a sloppily wrapped marked-up manuscript for a homoerotic novel titled *Feleny*, (changed to *Teleny*). The novel was published under the fictitious imprint Cosmopoli by Leonard Smithers in 1893. Wilde was reputed to be the brains behind the work that included other contributors. According to H. Montgomery Hyde, the Olympia Press in Paris republished the original English version in the early 1960s and listed the author as Oscar Wilde. Whether or not he actually micro-managed its writing is perhaps secondary to the fact that he certainly was *capable* of doing so by 1892. For a fuller discussion of possible contributors see the Introduction to the Gay Men’s Press 1986 edition of *Teleny* by John McRae. Interestingly, none of Wilde’s best-known biographers including Richard Ellmann and Rupert Croft-Cooke make any reference to Wilde’s possible association with the *Teleny* manuscript.

134 Croft-Cooke, 174.

135 Delay, 291–292.

136 André Gide, *If I Die ... An Autobiography*, translated by Dorothy Bussy (New York: Vintage Books, Random House, 1935).

137 Delay, 291.

138 Wilde enjoyed mocking and subverting conventional morality in all his writings and plays. He often made coded references to homosexuality and other sexual transgressions. For example, the word “earnest” as in *The Importance of Being Earnest* was a common slang term for homosexual among “in” groups in upper Victorian society. In *Fairy Tales and the Art of Subversion* (New York: Methuen, 1983), writer Jack Zipes explains that “Wilde was highly disturbed by the way society conditioned and punished young people if they did not conform to the proper rules.” He had always been sensitive to the authoritarian schooling and church rigidity which most English children

were expected to tolerate,” writes Zipes. The author contends that Wilde’s “purpose” in writing his fairy tales was “subversion”: “He clearly wanted to subvert the messages conveyed by [Hans] Andersen’s tales, but more important his poetical style recalled the rhythms and language of the Bible in order to counter the stringent Christian code,” says Zipes. Wilde’s views on marriage and fidelity, most especially those expressed in *The Picture of Dorian Gray*, must have distressed the two women who loved him most—his wife, Constance and his mother, Lady Wilde. For example, Lord Henry tells Basil, “... the one charm of marriage is that it makes a life of deception absolutely necessary for both parties. I never know where my life is, and my wife never knows what I am doing.” “What a fuss people make about fidelity!” exclaimed Lord Henry to Basil and Dorian. “My dear boy, the people who love only once in their lives are really the shallow people. What they call their loyalty, and their fidelity, I call either the lethargy of custom or their lack of imagination. Faithfulness is to the emotional life what consistency is to the life of the intellect—simply a confession of failures.” “Never marry at all, Dorian,” Lord Henry advises. “Men marry because they are tired; women because they are curious; both are disappointed.”

139 Ibid., 394.

140 The Wilde-Douglas Affair was so notorious that even London’s commoners were aware of the nature of their relationship as evidenced by later trial transcripts of testimony of parents whose boys Wilde used. The only two persons who appeared to be suffering from denial were Constance and her mother-in-law, Mrs. Wilde.

141 See Anna Dunphy, Comtesse De Bremond, *Oscar Wilde and His Mother A Memoir* (London: Everett & Co., Ltd., 1911).

142 Croft-Cooke, 175.

143 Wilde was reported to be an opium eater. Drug addiction was not uncommon in Victorian society. The working class used it as a magic elixir to treat all sorts of ailments and the upper classes for the exotic experience it afforded the senses. Within the middle classes, its use was generally associated with the Bohemian life and writers and artists including Sir Arthur Conan Doyle, creator of *Sherlock Holmes*. Wilde had his Lord Henry Wotton preach his gospel of decadence while puffing on an opium-tipped cigarette or opium pipe.

144 Croft-Cooke, 210.

145 Ibid., 261.

146 Ibid., 264.

147 Ibid., 232.

148 Ibid., 268.

149 Ibid.

150 Ibid., 270.

151 Ibid.

152 Ibid., 269–270. Sidney Mavor later entered the Church of England as a curate.

153 Michael S. Foldy, *The Trials of Oscar Wilde Deviance, Morality, and Late-Victorian Society* (New Haven, Conn.: Yale University Press, 1997), 17. See also Croft-Cooke, 271.

154 Croft-Cooke, 27.

155 Ibid., 274.

- 156 Ibid., 278–279.
- 157 Ibid., 157.
- 158 Wilde, *Dorian Gray*, 16.
- 159 Ellmann, 387, 577.
- 160 John Graham Chambers, a member of the Amateur Athletic Club (AAC), wrote these rules in 1865. They were published in 1867 with the financial patronage of John Sholto Douglas, the 8th Marquis of Queensberry.
- 161 Queensberry had four sons: Viscount Francis Archibald Douglas (Lord Drumlanrig); an eldest surviving son, Lord Douglas of Hawick, and younger sons Lord Percy Douglas, and Lord Alfred Douglas, and one daughter.
- 162 Like his nemesis, Queensberry, Archibald Philip Primrose, Fifth Earl of Rosebery was a Scot, titled, an outstanding sportsman (“best shot in England”), and fabulously wealthy—a man who from birth viewed the world from the top down. He was born on May 7, 1847, the third child and eldest son of Lord and Lady Dalmeny. Archie was the favorite of his father, but not his mother. He was but three years old when Lord Dalmeny died. The loss of his father cast a long shadow over his early childhood and Archibald withdrew into himself. He was an attractive child with girlish good looks that stayed with him until well past middle age. His early tutor was the brilliant Eton scholar, classicist and pederast William Johnson (Cory) (1823–1892). He later attended Bayford House boarding school, Eton (1860–1865) and Christ Church, Oxford (1866–1869). He left Oxford, however, without taking a degree due to a disagreement with university authorities over his refusal to give up his stable. He took a world tour instead. Even at the age of 18, he remained somewhat of an enigma to his family and friends. He was intelligent, charming, an avid reader and chronicler and mature beyond his years but his sarcasm, “flaming temper” and moody personality tended to alienate many of his acquaintances. He had few close friends and even fewer who were permitted to call him by his familiar name “Archie.” In 1868, at the age of 21, he met his future wife, Hannah de Rothschild. Over his mother’s objections (Hannah was a Jewess), the couple were married ten years later in a lavish wedding (civil and religious). Hannah proved to be a woman with uncommonly good sense, a devoted wife, an excellent mother to her four children and an outstanding social hostess as befitting the Rothschild name she bore. Lord Rosebery’s marriage to a Rothschild brought him into what is perhaps the world’s most influential and wealthiest family. It also opened to doors into Whitehall’s most elite political circle. Although Rosebery held expansionist Imperialist views, he nevertheless aligned himself with the Liberal Party in the House of Lords where he had taken his place in May 1867 at the age of 20 when he inherited his title following the death of his grandfather. In 1880, after the General Elections, Prime Minister William Gladstone made Rosebery Under-Secretary for the Home Office for Scottish Affairs. Between 1881 and 1886 he continued to hold various government posts including the Commissioner of the Board of Works and entered the Cabinet as Lord Privy Seal. He served as PM Gladstone’s Foreign Secretary for brief period in 1886 and for a full term beginning on August 15, 1892. This latter appointment came two years after the death of his wife Hannah. On March 5, 1894, Gladstone resigned and Queen Victoria named Rosebery Prime Minister. By the time of the opening of the Queensberry-Wilde trial on April 3, 1895, the Liberal Party was in utter chaos and on June 22, 1895 Rosebery tendered his resignation. In 1905 he abandoned the fractionalized Liberal Party and quit politics all together to return to private life. At the out-

break of World War I, Rosebery became Governor of the British Linen Bank. The remainder of his life was spent with his children and grandchildren and in pursuing the hobbies he loved—collecting books, tapestries, old silver. He also now had the time and money to indulge in his life-long passion for the Turf (horse racing) and breeding of race horses. He died on May 21, 1929 following a series of strokes that left him partially crippled. There are currently four major biographies on Lord Rosebery: Edward Raymond James, *The Man of Promise Lord Rosebery—A Critical Study* by (Freeport, N.Y.: Books for Libraries Press, 1923, 1972); Robert Rhodes James, *Rosebery A Biography of Archibald Philip, Fifth Earl of Rosebery* (New York: Macmillan Company, 1963); Gordon Martel, *Imperial Diplomacy Rosebery and the Failure of Foreign Policy* (London: McGill-Queen's University Press, Mansell Publishing Ltd., 1986); and David Brooks, ed., *The Destruction of Lord Rosebery From the Diary of Sir Edward Hamilton 1894–1895* (London: The Historians' Press, London, 1986). None of these biographies make any direct reference to Lord Rosebery's alleged homoerotic passions. However, in 1997 writer Michael S. Foldy, reopened the question of Lord Rosebery's alleged homosexuality in *The Trials of Oscar Wilde: Deviance, Morality, and Late-Victorian Society*. Unlike the case against Wilde, the matter of Rosebery's alleged homosexuality including his involvement with Queensberry's eldest son, Lord Drumlanrig, when Rosebery was in his late forties, is based primarily on circumstantial evidence. Nevertheless, that evidence is worth examining in light of its potential importance with regard to Queensberry's legal victory over Oscar Wilde. The first question is, if Rosebery did entertain homosexual affectations during his lifetime, where did they begin? There are of course the usual general suspects—boarding school and Oxford—but there is also one that has as yet been explored. In his excellent 1963 biography of Rosebery, Robert James noted that the classicist and poet William Johnson (Cory) had been a tutor to the young Rosebery. Johnson, a well-known disciple of Platonic paederastia and a member of the Apostles, a secret society at Cambridge University, was dismissed from his teaching post in 1872 following the exposure of his affair with one of the young men in his charge. According to Richard Deacon, author of *The Cambridge Apostles* (New York, Farrar, Straus & Giroux, 1985), that pupil was none other than the Earl of Rosebery. Johnson's famous book of verse, *Ionica* (1858) reflects the author's romantic vision of the ideal man-boy relationship based on the Hellenic model. Young Rosebery's Adonis features combined with his solitary and melancholic disposition would have made him an appealing candidate for seduction to a Uranian like Johnson. None of Rosebery's biographers mention that he had any serious female attachment before his marriage to Hannah at age 30, even though he was one of London's richest and titled bachelors. But this would not have been unusual in aristocratic Victorian society. His biographers do, however, note that he was a heavy gambler and that he was addicted to the Turf. With regard to his other vices, Edward Thompson wrote that Rosebery, like other "noblemen" had a relish for the "coarser pleasures of sense," and Rosebery himself often made reference in his diary to his personal struggle against "...temptations of the sensual life," "his own nature" and his "egotistic belief." On a rather strange note, James wrote that "throughout his life Rosebery was always surrounded with peculiarly malicious gossip," but goes no further. Martel tells us that Rosebery collected pornography, but is not specific as to gender. In his own investigation of Rosebery, Foldy mentions a curious letter sent by E. Neville-Rolfe of the British Consul (Italy) to Lord Rosebery at his private villa near Naples, on

December 30, 1897. The letter alerted Rosebery to the fact that the “infamous” Oscar Wilde, calling himself Mr. Sebastian Nothwell [sic], was staying not two miles away in a small villa at Posillipo. Neville-Rolfe writes that Wilde had separated from Douglas and was living the life of a recluse. He assures Rosebery, however, that he doesn’t think “the poor devil” will give him “any trouble.” In the late 1800s, Naples, as Algeria, was a well-known sexual enclave for English pederasts. However, Foley’s suggestion that Rosebery selected his vacation spot to have ready access to Neapolitan boys, like Wilde and Douglas did, fails to take into consideration that his villa was an ancestral residence that he and his brother and sisters used to vacation when Rosebery was a little boy. Why did Neville-Rolfe decide to share the information with Rosebery? Again, there are many possibilities. If Rosebery was in fact known to frequent local homosexual haunts, then the letter concerning Wilde’s close proximity would have served as a warning to him. Even if Rosebery was not involved in any homosexual liaisons, the letter could have been written to spare him possible social or political embarrassment from guilt by association. Or it may have been simply a juicy piece of gossip to break the tedium or gain favor with the influential English Lord. Foley also raises the question as to whether or not Rosebery’s bout with ill-health and his virtual nervous breakdown while serving out his term as Prime Minister was in anyway connected to the Wilde trials and to a successful effort at blackmail by Queensberry for the purpose of insuring that the Crown got a conviction against Wilde without involving Bosie. It is possible to put together a timeline for the period in question. For almost two years after Hannah’s death in 1890, Rosebery suffered from severe depression and insomnia. However, by June 1892, he appeared to have sufficiently recovered to accept the important post of Foreign Secretary under Gladstone. Queensberry’s attack on Rosebery in Homburg took place in early 1893. H. M. Hyde, in his *Trials* said the attack was provoked by Rosebery making Drumlanrig an English peer. On March 5, 1894, Rosebery became Prime Minister of England. Almost eight months later, on October 18, 1894, Lord Drumlanrig met his death, a death rumored to be tied to an unnatural attachment to Rosebery. In *De Profundis*, Wilde recalls the accident that occurred on the eve of Lord Drumlanrig’s marriage and states that the incident was “stained with a darker suggestion.” The tragic death of Rosebery’s young protégé is not mentioned by any of his biographers. On March 1, 1895, Rosebery, who was recovered from an attack of influenza, received the news that his old nemesis, the “crack-brained” Queensberry was arrested after being named in a libel suit initiated by Oscar Wilde. One week later, Rosebery was reported to be seriously ill. By March 18, his depression and acute insomnia were reported to be so severe that his closest friends feared a complete mental breakdown. Rosebery’s poor state of health continued through to the latter part of April. On April 25, one day before the start of Wilde’s first criminal trial, Whitehall reported that the Prime Minister was doing better. By May 9, Rosebery was seen out in public but appeared to suffer a relapse. From May 13–20 Rosebery was reported to be on a yachting trip. On May 28, only days after Wilde was convicted at Old Bailey, Whitehall reported that Rosebery had made a satisfactory recovery and no further word was heard about his health. Unfortunately, his Liberal Party had not recovered from its fratricidal battles and Rosebery was forced to resign on June 22, 1895. According to Foldy, two of Wilde’s major biographers, H. Montgomery Hyde and Richard Ellmann, intimate that Queensberry had evidence against highly placed government officials, specifically Prime Minister Lord

Rosebery, in connection with alleged sodomitical crimes. And that Queensberry used that evidence to keep his son, Lord Douglas' name out of Wilde's criminal trials and to make sure the Crown won its case against Wilde. This may have been why the Crown replaced Mr. Justice Gill with the high-powered Solicitor-General Lockwood when Wilde was retried. Were the charges of homosexuality against Lord Rosebery true? Possibly, at least for a early period in his life and maybe in his later years. One can wonder if the Rothschild family, with its worldwide intelligence service would have permitted Hannah to marry Lord Rosebery if there was even the remotest suspicion that he was a practicing sodomite at the time of his marriage? If Rosebery was in fact involved with Queensberry's son, there might have been extenuating circumstances surrounding the affair. It is possible that Rosebery engaged in same-sex acts as a youth, abandoned them when he married, and then, when Hannah died, renewed his homoerotic liaisons with his personal secretary, Lord Drumlanrig, out of loneliness. It is not an uncommon phenomenon. Writer Howard J. Booth in his essay "Surpassing the Modernist Reception of Symonds," in *John Addington Symonds—Culture and the Demon Desire* (New York: St. Martin's Press, 2000) includes Lord Rosebery in the Naples Bay homosexual clique. If I were to venture an opinion on the Rosebery case, I would say that there is a good possibility that Rosebery, at some stage during his life, did engage in homoerotic activity. The fact that James reports that Rosebery was plagued by "peculiarly malicious gossip" throughout his life tends to reinforce that belief. Queensberry hired detectives to get the goods on Wilde. There is no reason why he would not have done the same with Rosebery. However, whereas Wilde was fairly easy prey—Rosebery was not—he was a nobleman, he had unlimited financial resources, and most importantly he was protected by one of the world's most powerful families—the Rothschilds. In the end perhaps Queensberry simply had to settle for Wilde's head and leave Rosebery to his Maker.

163 Robert Rhodes James, *Rosebery A Biography of Archibald Philip, Fifth Earl of Rosebery* (New York: Macmillan Company, 1963), 287.

164 James, 287.

165 Ellmann, 417.

166 Ibid., 441.

167 Ibid., 419.

168 Ibid., 438

169 Hyde, *Trials*, 80.

170 Ibid., 81.

171 Ibid., 443.

172 Foldy, 12.

173 Ellmann, 468.

174 The summation of the Wilde trials is based on the following texts—Michael S. Foldy, *The Trials of Oscar Wilde: Deviance, Morality, and Late-Victorian Society* (New Haven, Conn.: Yale University Press, 1997); Rupert Croft-Cooke, *Feasting With Panthers A New Consideration of Some Late Victorian Writers* (New York: Holt, Rinehart and Winston, 1967); Richard Ellmann, *Oscar Wilde* (New York: Alfred A. Knopf, 1988); H. Montgomery Hyde, *The Trials of Oscar Wilde* (New York: Dover, 1962); and Vyvyan B. Holland, Merlin Holland, Rupert Hart-Davis, *The Complete Letters of Oscar Wilde* (New York: Henry Holt and Company, 2000). There are thousands of on-line refer-

ences to the Wilde trials including portions of the transcripts from the trials. See <http://www.law.umkc.edu/faculty/projects/ftrials/wilde/wilde.htm>. The reader may want to keep in mind, however, that there is good reason to believe that these historical records may have been doctored and tampered with at the time of the trials, so they may not be as accurate as once believed. We know Wilde lied under oath, first about his age and then about his relationships with the boys Taylor brought him and others he and Douglas solicited.

- 175 Hyde, *Trials*, 86.
- 176 Ellmann, 445. Wilde's solicitors were not the only ones in denial. The following story is related by Ellmann. Frank Harris was one of Wilde's closest friends who stood by him throughout the trials. After Wilde's first trial, when Harris heard about the testimony of the chambermaids at the Savoy Hotel concerning Wilde's young bedroom companions, he told Wilde that they must have mistaken Douglas for him and that the whole thing was a pack of lies. Harris also decried the testimony of Shelley, but noted that there was no one to collaborate the young clerk's story anyway. At which point, Wilde broke into the conversation and exclaimed, "You talk with passion and conviction, as if I were innocent." "But you *are* innocent, aren't you," Harris asked. "No," replied Wilde. "I thought you knew that all along." To which Harris responded "I did not believe it for one moment." Harris told Wilde that it did not make a great deal of difference to him, and it seems, from subsequent events that it did not. Wilde relates the same conversation with Harris in *De Profundis*: "A great friend of mine—a friend of ten years standing—came to see me some time ago, and told me that he did not believe a single word of what was said against me, and wished me to know that he considered me quite innocent, and the victim of a hideous plot. I burst into tears at what he said, and told him that while there was much amongst the definite charges that was quite untrue and transferred to me by revolting malice, still that my life had been full of perverse pleasures, and that unless he accepted that as a fact about me and realized it to the full I could not possibly be friends with him any more, or ever be in his company. It was a terrible shock to him, but we are friends, and I have not got his friendship on false pretences."
- 177 Foldy, 18.
- 178 Ibid.
- 179 Ellmann, 459.
- 180 Foldy, 20.
- 181 Hyde, *Trials*, 151.
- 182 See Edmund Bergler, M.D., *Homosexuality: Disease or Way of Life?* (New York: Collier Books, 1962), 92.
- 183 Ellmann, 457.
- 184 Much of the evidence against Wilde was actually volunteered by an actor named Charles Brookfield, who held a personal grudge against Wilde. Private detectives Kearley and Littlechild, formerly with the Metropolitan police, were also hired by Queensberry to get evidence against Wilde going back approximately three years to the time when Wilde took up his affair with Douglas. It was not a difficult task. Neither Wilde nor Douglas ever bothered to hide their own affair much less those with the young men they solicited for sex. On the contrary, Wilde appeared to take special delight in exhibiting his youthful catamites at the theater and other public places. Some writers have criticized Queensberry's hirelings for engaging in unethical and even

unlawful means to secure evidence against both Alfred Taylor and Wilde and for coaching witnesses in their oral testimony. They are silent, however, about the fact that Wilde and Douglas visited a number of these same young men including Shelley, Scarfe, Mavor, and Atkins in order to secure their silence should they be questioned by Queensberry's men. Obviously, detective work in the Victorian era was not without its special dangers especially when it involved gathering evidence in connection with sexual transgressions including adulterous or homosexual liaisons. Death threats were commonplace especially in cases that involved tracking prominent sodomites through the corridors of the criminal underground.

185 Ellmann, 460. Also Foldy, 34.

186 Hyde, *Trials*, 166.

187 Foldy, 32. The 25 counts were broken down as follows: nine counts misconduct with the Parker brothers; three counts with Freddie Atkins; five counts with Alfred Wood; two with unknown boys at the Savoy; two with Sidney Mavor; and one with Edward Shelley.

188 Lord Douglas of Hawick, Queensberry's heir and Douglas' elder brother was legally represented at the trial also. He had met one of the boys in the case, Ernest Scarfe, on his way to Australia in 1893 and thought he should protect himself legally.

189 Ellmann, 462.

190 Ibid., 392.

191 Hyde, *Trials*, 171–173.

192 Ibid., 184.

193 Ibid., 193.

194 Ibid., 194.

195 Ibid., 198.

196 Ellmann, 463.

197 Ibid., 464.

198 Henri de Toulouse-Lautrec (1864–1901), a friend of Wilde's, was present at the trials and characterized Oscar's appearance as "jaded and flabby."

199 Ibid., 464–465.

200 Ibid., 465.

201 By the end of the final trial, Wilde was bankrupt. When the promised financial assistance from Bosie's brother fell through, bailiffs seized all of Wilde's property and goods and liquidated his estates to pay Queensberry's costs and to satisfy Wilde's other creditors. See http://www.crimelibrary.com/gangsters_outlaws/cops_others/oscar_wilde/11.htm.

202 See "All About Oscar" at http://www.crimelibrary.com/gangsters_outlaws/cops_others/oscar_wilde/13.htm.

203 Foldy, 23–30. The author provides an excellent summary on the circumstantial nature of Queensberry's claims against Rosebery.

204 Taylor was tried separately and the jury found him guilty. At his trial, that was attended by the silent Clarke, there were a number of witnesses who swore under oath that Taylor and Wilde were often seen together and in the company of young boys that they brought to the Savoy. The prosecution also produced telegrams regarding certain "arrangements" which Taylor had made

with Wilde concerning the young men Taylor had solicited and in most cases already slept with. Taylor's sentencing, however, was held over until Wilde's verdict was rendered. In the end, both men received a two-year sentence with hard labor that included solitary confinement. Because of his age and poor physical condition, Taylor was excused from heavy physical work. Wilde spent most of his time indoors, his cell was poorly ventilated, and his diet was poor. Mail was limited and censored. Visitors were few with Wilde's creditors at the head of the line.

- 205 Foldy, 40.
- 206 Ibid., 41.
- 207 Ellmann, 475.
- 208 See Sally Brown, "The Downfall of Oscar Wilde," Part II from the British Library Collections available from <http://www.bl.uk/collections/wilde2.html>.
- 209 Ellmann, 476.
- 210 Ibid., 476.
- 211 Foldy, 45.
- 212 Hyde, *Trials*, 264–265.
- 213 Douglas was not in the country at the time of the trial. He had gone abroad at request of Clarke. He was reported to have visited Lord Henry Somerset of Cleveland Street scandal fame, and to have resumed his boy hunting adventures in Capri and Sorrento.
- 214 Ellmann, 477.
- 215 Hyde, *Trials*, 266–267.
- 216 Ellmann, 477.
- 217 Immediately after Wilde's conviction, a friend of Wilde, possibly Tyrell, approached Whitehall for a Royal pardon, but Home Secretary Michael Howard reported that it was refused. Later, in July 1896, Wilde sent his first petition to the Home Secretary requesting a mitigation of his sentence, but again was turned down. He was, however, permitted to have extra reading materials of his choice.
- 218 Foldy, 66.
- 219 Ibid., 56.
- 220 Ibid.
- 221 See Trevers Humphreys, *A Book of Trials* (London: Heinemann, 1953). Sir Humphreys, who died in 1956, wrote the foreword to H. Montgomery Hyde's 1948 text of *The Trials of Oscar Wilde*.
- 222 Hyde, *Trials*, 150.
- 223 Linda Dowling, *Hellenism & Homosexuality in Victorian Oxford* (Ithaca, N.Y.: Cornell University Press, 1994).
- 224 Ibid., 78
- 225 Members of the English aristocracy whose approval Wilde had slavishly sought since he came down to Oxford from Trinity College, Dublin were conspicuously absent among Wilde's defenders. This is not surprising. As Croft-Cooke has pointed out, Wilde was always considered an "outsider" by the British Establishment, or as the French would have it, was *declassé*. Before Wilde's conviction, there were some members of the aristocracy and prominent political leaders who were willing to indulge Wilde's idiosyncrasies—sexual and otherwise—in exchange for an evening of entertainment and amusement. However, Wilde was never an intimate in

Victorian England's better society despite his attempts to live the life of an aristocrat vicariously through his young lover, Lord Alfred Douglas. Writer Terry Eagleton in the "The Doubleness of Oscar Wilde" (*The Wildean*, 19, July 2001, 2–9) made the following observations which cast an interesting light on Wilde's place in English society. Eagleton wrote: "Like many an Irish émigré washed up on the shores of England, Wilde set about the business of becoming more English than the English, a project he shared with Joseph Conrad, Henry James, T. S. Eliot, V. S. Naipaul and a good many other luminaries of modern English literature. ...The Irish didn't only have to supply Britain with its cattle and grain; they also had to write much of its literature for it. ...All of these men practiced that most native of all Irish customs, getting out of the place. ...At once in and out of English society, they could master its conventions while at the same time turning a subversive satirical eye upon them. ...Or perhaps, as he himself would say, imitation is the sincerest form of mockery. ...So though the Irish wit in England is allowed to play the clown, from Oliver Goldsmith to Brendan Behan, this licensed jester must ultimately know his place. ...He mustn't get his hands, however well-manicured, on sons of the aristocracy, whose destiny is to marry and reproduce their line, and, if he does, as Bernard Shaw knew very well, the English have long experience in how to take care of such rotters, cads and bounders. He was born into that most schizoid of social classes, the Anglo-Irish Protestant Ascendancy, and like Yeats, tended to feel English in Ireland and Irish in England. The Anglo-Irish endured a kind of internal exile, at once natives and aliens, rules and victims, both central and marginal to Irish life. If they were formidably self-assured, they could also feel fearfully defensive and besieged, and Wilde, the patrician who himself became persecuted, reflects something of this ambiguity. ...A similar duality haunts the career of Wilde's great compatriot and contemporary, Charles Stewart Parnell, another Anglo-Irishman brought low by a combination of sexual misdemeanors and a spiteful British Establishment." The full text and commentaries from other authors on Oscar Wilde are available from http://www.pgil-eirdata.org/html/pgil_datasets/authors/w/Wilde,O/comm.htm.

226 Foldy, 60.

227 Croft-Cooke, 168.

228 Ellmann, 225. Note: By the time the letter was written, Wilde's brief idyll with Douglas following his release from jail nine months before had come to a bitter end and Wilde returned to Paris from Italy in poor health and desperate financial condition. Constance, who still loved her husband, was willing to forgive Oscar and aid him financially after his release if he would agree to give up his homosexual adventures, but Wilde had preferred Bosie to his family.

229 Croft-Cooke reported that after the Wilde trials there was a "social cleanup" that involved a crackdown on pornography. Even men's fashions were affected and men cut their hair short.

230 Some historians give the transfer date as November 21, 1895. See http://home.arcor.de/oscar.wilde/about/p/prison_years.htm.

231 *De Profundis*, line 792.

232 Hyde, *Trials*, 296.

233 Constance initiated divorce proceedings in 1893, but withdrew them in October 1895. After the trials of her husband, she took her family name of Holland and went to live in exile in Geneva, Switzerland in a small village of Glion. In a letter from prison dated April 6, 1897 to Ross, Wilde rejected the

- conditions that were attached to his continued financial dependence on his wife. However, he did wish to see his children from time to time. In fact, he never did. Legal action was taken to deny Wilde access to his sons. Quadrant Productions has written a one-man show based on Oscar Wilde's son, Cyril Holland, who served in India as a soldier and died in Germany during World War I. Wilde's younger son, Vyvyan, served in the Royal Field Artillery, became a writer, entered the Catholic Church as a convert, and later married, but met with misfortune and died penniless. His son, Merlin Holland, with the financial assistance of Dame Rebecca West, attended Eton and Magdalen College, his grandfather's college. Merlin currently lives in London and has become a well-known lecturer on his grandfather's life and trials. He is the co-editor of the *Complete Letters of Oscar Wilde*. See http://www.biblio-india.com/articles/nd01_ar20.asp?mp=ND01.
- 234 Letter III was written from jail on April 1, 1897 to Robert Ross. See *The Prose of Oscar Wilde* (London: C. P. Putnam's Sons, 1909), 721–722.
- 235 Letter I to Robert Ross dated March 10, 1896, *The Prose*, 715.
- 236 Ibid.
- 237 Ibid., 717.
- 238 Ibid., 719.
- 239 Ibid.
- 240 Ibid.
- 241 Letter III, 721.
- 242 Ibid., 722.
- 243 The quotations from Wilde's *De Profundis*, unless otherwise noted, were taken from the complete original version of the work released from the estate of Oscar Wilde in 1962 and later printed in *Collins Complete Works of Oscar Wilde*, the Centenary Edition (Glasgow: Harper Collins, 1999). References to Wilde's letters and background information on *De Profundis* along with select quotes from the 1905 abridged text are from *The Prose of Oscar Wilde* (London, C. P. Putnam's Sons, 1909) are indicated in the endnotes.
- 244 It is somewhat ironic that Ross selected the title of *De Profundis* for Wilde's work since that was the same name that Lord Alfred Douglas gave to one of his early homoerotic poems written on or about the time of his introduction to Oscar Wilde. With regard to Douglas's reaction to the letter, there are a number of conflicting reports. In his later years, Douglas said that he never received (or read) Wilde's letter. Another story is that Douglas was angry with Wilde's letter and destroyed it without a full reading. Such a reaction would be understandable in that Wilde's love letter to his Bosie was hardly a flattering one.
- 245 Ellmann, 515.
- 246 Murray, 101.
- 247 Exceptions to Wilde's penchant for standing Christianity on its head can be found in his two letters on prison life and prison reform written to the editor of the *Daily Chronicle* on May 28, 1897 and March 24, 1898 following the publication of *The Ballad of Reading Gaol*. Copies of these are found in *The Essays of Oscar Wilde*, pp. 599–624
- 248 Letter III, 724.
- 249 *De Profundis*, "Prefatory Dedication," from 1905 version, 709.
- 250 Ibid., 712–713.
- 251 Ibid., 713.

- 252 *De Profundis* (1962), 980.
- 253 Ibid.
- 254 Ibid., 980, 982–983, 986, 989, 990.
- 255 Ibid., 995.
- 256 Ibid., 986, 993.
- 257 Ibid., 994, 999.
- 258 Ibid., 1001.
- 259 Ibid., 995.
- 260 Ibid., 1000, 1016, 1056.
- 261 Hyde, *Trials*, 63–64.
- 262 *De Profundis* (1962), 1008.
- 263 Ibid., 1009.
- 264 Ibid., 1010.
- 265 *De Profundis*, 1905, 737, 740.
- 266 *De Profundis*, 1962, 1016.
- 267 Ibid., 1017.
- 268 *De Profundis*, 1905, 741.
- 269 *De Profundis*, 1962, 1018.
- 270 Ibid.
- 271 Ibid.
- 272 Ibid.
- 273 Ibid., 1019.
- 274 Ibid.
- 275 Ibid.
- 276 Ibid. Foldy defines an antinomian as a person “who believes that faith alone, and not necessarily obedience to existing moral laws, is necessary for salvation.” In the context used by Wilde, it is related to the belief that the true artist was beyond the pale of all authority—both secular and religious.
- 277 Ibid., 1019.
- 278 Ibid., 1020.
- 279 Ibid.
- 280 *De Profundis*, 1905, 752.
- 281 *De Profundis*, 1962, 1022.
- 282 Ibid., 1025.
- 283 Ibid.
- 284 Ibid., 1026.
- 285 Ibid.
- 286 Ibid., 1027.
- 287 Ibid., 1027–1028. In his essay, “The Soul of Man Under Socialism,” Wilde said, “The message of Christ to man was simply ‘Be Thyself.’” See <http://www.csulb.edu/~csnider/wilde.fairy.tales.html>.
- 288 Ibid., 1034.
- 289 Ibid., 1029.
- 290 Ibid., 1035.
- 291 Ibid., 1036.

- 292 Ibid., 1036.
- 293 Ibid., 1034.
- 294 Ibid., 1036.
- 295 Ibid., 1037.
- 296 Ibid., 1039.
- 297 Ibid., 1042.
- 298 Ibid., 1044–1051. Wilde's first biographer was Robert H. Sherard. His works include *The Life of Oscar Wilde* and *Oscar Wilde Twice Defended*. André Gide and Frank Harris followed with their books that revealed the more seedy aspects of Wilde's homosexual life which the naïve Sherard could not bring himself to ever admit.
- 299 Ibid., 1057.
- 300 Ibid.
- 301 *De Profundis*, 1905, 794.
- 302 *De Profundis*, 1962, 1058.
- 303 Ibid., 1059.
- 304 Ibid.
- 305 Hyde, *Trials*, 307.
- 306 Ibid.
- 307 There appears to be conflicting stories as to who met Wilde at the prison gate when he was first released. Some sources report that it was More Adey, but Ross said it was he.
- 308 Ibid.
- 309 In "*The Ballad of Reading Gaol*," Wilde made good his promise to convey to the outside world the inhumanness of prison life. The work was based on the incarceration and ultimate death by hanging of Trooper Thomas Woodridge for the murder of his wife, and the reaction of other prisoners including Wilde, to Woodridge's bitter fate. The poem was published anonymously in February 1898, in London, by Leonard Smithers. Wilde also published a collection of epigrams and aphorisms extracted from his previous works.
- 310 Hyde, *Trials*, 59, 61.
- 311 The reference to Wilde's return to "his sewer life in Paris," is attributed to St. John Ervine, author of *Oscar Wilde: A Present Time Appraisal* (London: Allen & Unwin, 1951). After Wilde's release, Carlos Blacker who was a trustee of Constance Wilde's marriage settlement and one of Oscar's oldest and closest friends, wrote to Otho Holland, Wilde's brother-in-law, that he had ceased to communicate with Wilde. Blacker wrote, "After thus returning to his vomit (forgive the expression), it was obvious that he was hopeless and beyond redemption"
- 312 Ibid., 65.
- 313 Ibid., 311.
- 314 Foldy, 123.
- 315 See Andrew McCracken, "The Long Conversion of Oscar Wilde," *New Oxford Review*, September 1998: 13–18. Andrew McCracken is head of the Library Department and teaches Church history at Notre Dame Regional Secondary School in Vancouver, British Columbia. The full article is available from: <http://www.catholiceducation.org/articles/arts/al0010.html>.

- 316 Absinthe is a green liquor with high alcoholic content prepared from worm-wood and other herbs.
- 317 Hyde, *Trials*, 313.
- 318 Father Dunne's assurance to Rome that he was "absolutely sure" that Oscar Wilde's conversion was valid must have been received with mixed emotions by Pope Leo XIII and Vatican officials—joy that Wilde had at last found his way home, but continuing concern over the anti-Christian influences of his life as a sodomite. It does not appear that any of Oscar Wilde's works were put on the Vatican's Index librorum prohibitorum (Index of Prohibited Books), although certain in-house publications such as the influential Jesuit journal *La Civiltà Cattolica*, established by Pope Pius IX in 1850, have been critical of both Wilde and his works in the past. In 1959, *La Civiltà Cattolica* identified the author of *The Picture of Dorian Gray* as a "devilishly perfumed show-off," and condemned "The Ballad of Reading Gaol." However, on October 10, 2000, the Agence France-Presse carried a story from Vatican City titled "Oscar Wilde Gets Positive Catholic Media Attention," by Rev. Antonio Spadaro that highlighted *La Civiltà Cattolica's* recent "rehabilitation" of the Irish playwright. The article by Antonio Spadaro, marked the centenary of Wilde's death. Spadaro contended that "The Ballad of Reading Gaol" did indeed contain "an implicit path of faith." Spadaro criticized *De Profundis* as being merely "too literary." He also stated, incorrectly, that the writing of the work represented Wilde's conversion to the Faith. Until the Second Vatican Council, *La Civiltà Cattolica* was considered to be one of the Holy See's strongest voices against Freemasonry and Modernism, in all its forms, but that appears to be no longer the case.
- 319 Ellmann, 583.
- 320 Ellmann, 585. Oscar Wilde's body was later reinterred in Père Lachaise, with a modernist monument by Jacob Epstein, commissioned after the sale of his works by Ross on completion payments, in 1909. In 1918, in accordance with Ross' wishes, his ashes were added to Wilde's tomb. Wilde is also remembered in a beautiful stained glass plaque at Westminster Abbey bearing his name and the date of his birth and death.
- 321 *Ibid.*, 577.
- 322 Murray, 124. The enmity between Lord Alfred Douglas and Robert Ross was of longstanding. Ross was always jealous of Bosie, even after he and Wilde had separated and Robbie had taken a new lover. The fact that *De Profundis* was addressed to Bosie and not him may have rekindled the flame of jealousy in Ross. Ross was present at the wedding of Douglas in 1902, but according to Douglas Murray resented the union. Ross redeemed himself by being a true friend to Wilde's two sons in their later years.
- 323 *Ibid.*, 266. In 1927, Lord Douglas' son, Raymond, was diagnosed with a severe mental illness and was taken to a religious order establishment operated by the monks of the Order of St. John. Raymond remained institutionalized until his death on October 10, 1964.
- 324 *Ibid.*, 187.
- 325 Ellmann, 459. See also Foldy, 5.
- 326 Hyde, *Trials*, 19.
- 327 Vanessa Thorpe and Simon de Burton, "Wilde's sex life exposed in explicit court files—Under the hammer: unpublished witness statements tell of 'rough' teenage boys and soiled sheets," *The Observer*, 6 May 2001. The article was reproduced on the *Guardian Unlimited*, UK online newspaper in

the Book Review Section at
<http://books.guardian.co.uk/news/articles/0,6109,486664,00.html>.

- 328 Ibid.
- 329 Ibid.
- 330 Ibid.
- 331 Ibid.
- 332 See Cotter testimony at
<http://www.law.umkc.edu/faculty/projects/ftrials/wilde/Crimcotter.html>.
- 333 This is a paraphrasing of a claim made by Paul Russell in *The Gay 100 A Ranking of the Most Influential Gay Men and Lesbians, Past and Present* (New York: Carol Publishing Co., 1995). Russell is a Professor of English and of Gay and Lesbian Studies at Vassar College. Russell listed Oscar Wilde as number “3” behind Socrates and Sappho. It is interesting to note that Wilde’s biographer Richard Ellmann insisted that Wilde’s homosexuality was a vital and positive force in his life. According to Ellmann, “Homosexuality fired his mind,” “liberated his art” and was the “major stage in his discovery of himself.” (281–286) However, if *De Profundis* is any indication of Wilde’s true feelings regarding his own homosexual behavior or homosexuality in general, perhaps homosexual apologists like Russell and Ellmann had better search elsewhere for their idealized homosexual poster boy.
- 334 *De Profundis*, 1905, 795.
- 335 Dowling, 115. Dowling also mentioned the Victorian Oxford mentor system inspired by Tractarian tradition of intense undergraduate male friendship [i.e., John Henry Newman and Hurrell Froude] and new institutional structures as model for a new civil elite in Britain with Oxford as its intellectual center. In this new model of tutoring, “...an older man, moved to love by the visible beauty of the younger man, and desirous of winning immortality through that love, undertakes the younger man’s education in virtue and wisdom.” Dowling also noted that many Oxbridge homosexuals and ambiguous personalities were drawn to Newman’s tutorial system and ascetic life.
- 336 Biographical data from Peter Hebblethwaite, *Paul VI The First Modern Pope* (Mahwah, N.J.: Paulist Press, 1993).
- 337 Ibid., 43–44. The author’s source of information on Montini’s reading of Wilde is given as: *Lettere ai Familiari 1919–1943* ed. Nello Vian. Brescia, 1986, 2 vols. Istituto Paolo VI, ppix.xx
- 338 Ibid., 45. Born in 1798 near Novogrodek, Lithuania into an impoverished noble family, Adam Mickiewicz transformed his poetry into a revolutionary clarion for Polish independence. Although he later became entangled with the revolutionary and messianic doctrines of Andrzej Towianski, by the time of his death in 1855 he had reconciled with the Church. His body is entombed at the Cathedral of Krakow. It is unclear which Tolstoy Montini was reading in his seminary days. Neither could be considered clerical role models. Alexei Nikolaevich Tolstoy (1883–1945), one of the founders of Soviet literature, was the author of a number of works on pre-revolutionary Russia that led to the October Revolution of 1917 and the victory of the Bolsheviks and establishment of the Soviet State. Although he originally opposed the Bolsheviks and sided with the Whites, he later became a literary hack for the new regime. His epic work is the trilogy *Ordeal*. Between the years 1914 and 1916 Tolstoy served as a war correspondent for the newspaper *Russkie vedomosti* that sided with the Whites. He made several visits to the Front line, and traveled in France and England. In 1917, Tolstoy worked for General

Denikin's propaganda section. See <http://www.kirjasto.sci.fi/atolstoi.htm>. The Russian novelist, author of *War and Peace*, Count Leo Tolstoy was born into a life of wealth and comfort in Czarist Russia. He attended the University of Kazan and as a youth led a dissolute life of heavy gambling, dueling and fornication. Although he was baptized in the Russian Orthodox faith, he did not return to it until he was 50 years of age. In 1901 he was excommunicated after his writing *Ressurrection* and later developed his own revolutionary religious model that embraced non-resistance to evil, a morality based on private conscience, and justice for the working classes and peasant farmers. He rejected the divinity of Christ and the authority of both Church and State. Many of Tolstoy's religious works can be found at the Anarchist Library at <http://flag.blackened.net/daver/anarchism/tolstoy/index.html>.

339 Ibid.

340 Ibid.

341 The biographical date on Symonds has been taken from the following sources: John Addington Symonds, *Sexual Inversion* (New York: Bell Publishers, 1985); Van Wyck Brooks, *John Addington Symonds—A Biographical Study* (Michigan: Scholarly Press Michigan, 1970), a reprint of the 1917 work; Horatio F. Brown, *John Addington Symonds—A Biography Compiled from His Papers and Correspondence* (London: Smith, Elder & Co., 1908); Phyllis Grosskurth, *John Addington Symonds: a Biography* (London: Longmans, Green and Co. Ltd., 1964); Phyllis Grosskurth, *The Woeful Victorian: A Biography of John Addington Symonds* (New York: Holt, Rinehart and Winston, 1964); and Phyllis Grosskurth, ed., *The Memoirs of John Addington Symonds*, (New York: Random House, 1984.) An outstanding online reference on Symonds is Sam Binkley's "The Romantic Sexology of John Addington Symonds," *Journal of Homosexuality* (Haworth Press, Vol. 40, No. 1.) available from <http://www.thing.net/~sbinkley/Symonds.html>. In Horatio Brown's biography of Symonds, there are no references to Symonds' homosexuality. Symonds had an apartment in Brown's house in Venice for some years so it is difficult to believe that his future executor did not notice his friend's particular friendship with Angelo Fustao, who Brown simply refers to as his "Venetian servant." Brooks' biographical study of Symonds written in 1917 does not mention Symonds' homosexuality either. Yet, of all the biographies of Symonds, it stands out in terms of its lively and perceptive character sketch of the man. Phyllis Grosskurth, is a Canadian educated at the University of Toronto and London, where she received her Ph.D. for her thesis on the literary criticism of Symonds. Although Symonds' *Memoirs* were still under embargo when she wrote *The Woeful Victorian*, the London Library did permit her to read the manuscript and make use of the facts it contained without direct quotation. When the manuscript was finally released, she became the editor of Symonds' *Memoirs* (1984). Although Grosskurth can hardly be accused of harboring homophobic views, her writings (along with those of Brooks) have been criticized by a number of gay writers as portraying Symonds as a victim of a painful and troubling condition, not, as they would prefer, an ideologue, visionary or reformist of the early homosexual emancipation movement. For other viewpoints see John Pemble, ed., *John Addington Symonds—Culture and the Demon Desire*, (New York: St. Martin's Press, 2000). The text includes important essays by Jonathan Kemp, "A Problem in Gay Heroics: Symonds and *l'Amour de l'impossible*"; Peter J. Holliday, "Symonds and the Model of Ancient Greece"; and Howard J. Booth,

- “‘A Certain Disarray of Faculties’: Surpassing the Modernist Reception of Symonds.”
- 342 Phyllis Grosskurth, *The Woeful Victorian: A Biography of John Addington Symonds* (New York: Holt, Rinehart and Winston, 1964), 15.
- 343 Van Wyck Brooks (1917), *John Addington Symonds—A Biographical Study* (Michigan: Scholarly Press, 1970).
- 344 Dowling, 86. After Balliol, Symonds attended Magdalen College.
- 345 Holliday, Peter J., “Symonds and the Model of Ancient Greece,” in *John Addington Symonds—Culture and the Demon Desire*, ed. John Pemble (New York: St. Martin’s Press, 2000), 82 .
- 346 Supported by his father, a physician and sympathetic, intelligent man and Dr. Spencer Wills, the eminent family physician, Symonds was encouraged to seek the “cure” for his sexual affliction in marriage. His marriage took place in November 1864, but it proved to be a grave mistake. His wife Catherine appeared to have little interest in sex aside from doing her “duty,” and Symonds could not combat his distaste for the marital embrace which he used merely as a form of sexual release. After the birth of two daughters, the couple agreed to take “precautions” to prevent further births. Two more daughters later, sexual relations between Symonds and his wife ceased altogether. On April 7, 1887, Symonds’ eldest daughter, Janet, age 22, died in Davos of tuberculosis. Janet had been diagnosed with the lung ailment at the age of 14. After that time, Symonds switched his serious affections to his more active daughter Madge. Outwardly, Symonds and Catherine continued to live as man and wife, but as time went on Catherine became more jealous and resentful of Symonds’ young paramours whom he sometimes brought to his home. Virtually all signs of real affection died between them. Symonds remained, however, an affectionate father toward his four daughters.
- 347 See Horatio F. Brown, *John Addington Symonds—A Biography Compiled from His Papers and Correspondence* (London: Smith, Elder & Co., 1908), 356–480.
- 348 Phyllis Grosskurth, *John Addington Symonds: a Biography* (London: Longmans, Green and Co. Ltd., 1964), 247. See also Brown, 10.
- 349 Ibid., Grosskurth, 247. Symonds said that after he left Magdalen College, he preferred the writings and philosophy of Goethe, Bruno, Spencer (Herbert), Darwin and Whitman (Walt).
- 350 Like every writer, Symonds was not without his critics. *The Cambridge History of English and American Literature* lists Symonds as a Lesser Poet of the Middle and Later Nineteenth Century. For a critique of his poetry see <http://www.bartleby.com/223/0651.html>. Van Wyck Brooks was a critic of Symonds’ writings. He said that since Symonds always kept “his real self” hidden, it was essentially unexpressed in his works, in other words, his work lacked the “personality” that marks, for example, Dicken’s writings. He charged that Symonds’ writings lacked any truly comprehensive vision and possessed no inherent sense of unity. Perhaps Symonds’ neighbor in Davos, Robert Louis Stevenson, said it best when he quipped that he found Symonds, “a far better and more interesting thing than any of his books.”
- 351 See Rictor Norton “The Life of John Addington Symonds” at <http://www.infopt.demon.co.uk/symonds.htm>.
- 352 Ibid.
- 353 Young boys as well as young girls were readily available for sexual tourists in Italy during the mid-to-late 1800s.

- 354 Kemp, John, "A Problem in Gay Heroics: Symonds and *l'Amour de l'impossible*," in *John Addington Symonds — Culture and the Demon Desire*, ed. John Pemble (New York: St. Martin's Press, 2000), 50. Other prominent Victorian homosexuals who sought sexual partners largely outside their own class were E. M. Forster (1879–1970) and Edward Carpenter (1844–1929). Forster, the British novelist, had as his lover for half a century a virile, handsome, married, London policeman who granted his most elemental wish: "to love a strong young man of the lower classes and be loved by him and even hurt by him." Edward Carpenter, the great English "sexual emancipator," was a fellow homosexual and friend of Symonds and traveled in the same radical socialist groupings. Believing the effeminacy of Uranians a myth, Carpenter and his working-class lover, George Merrill, both took on an affected form of macho dress. The class discrepancy was not as large as those between Symonds and his sex partners. Carpenter and Merrill lived in relative seclusion in the Derbyshire countryside and were not troubled by local police officials who were aware of their "arrangement." Carpenter joined the Fabian Society in 1884, and maintained an interest in the esoteric religions especially Hinduism. Carpenter first met John Addington Symonds in 1892 after the latter had begun collaborating with Ellis on *Sexual Inversion*. Carpenter supplied Symonds and Ellis with his own history, as well as numerous other case studies of homosexuals. Though many of his poems were openly homoerotic, including his most famous, the Whitmanesque "Towards Democracy," Carpenter did not write specifically about homosexuality until 1894, when he published "Homogenic Love: and its Place in a Free Society" privately. This pamphlet, which defended homosexuality as both natural and normal, was the fourth in a series on sexual liberation. The others were collected under the title *Love's Coming of Age* in 1896, but "Homogenic Love" could not be added until 1906 due to the publisher's fear—after the Oscar Wilde trials in 1895—of publishing any material on homosexuality. Carpenter argued that, just as ordinary heterosexual love fulfills its special function in the propagation of the race, other types of love should have a special function in social and heroic work and in the generation of spiritual and intellectual children. See <http://www.modjourn.brown.edu/mjp/Bios/Carpenter.htm>. A complete tour of Carpenter's works can be found at the Edward Carpenter Archive <http://www.simondsn.dircon.co.uk/ecindex.htm>.
- 355 Phyllis Grosskurth, ed., *The Memoirs of John Addington Symonds*, (New York: Random House, 1984), 278.
- 356 Ibid.
- 357 Ibid., 277. Apparently Symonds visited both male and female brothels at different stages in his life for he stated: "These adventures gave me little pleasure, and left me with strong disgust. ...To pay a man to go to bed with me to get an hour's gratification out of him at such a price, and then never see him again, was always abhorrent to my nature. I have tried the method, and have found that it yielded no satisfaction—less even than similar arrangements which I have made with women in brothels." Symonds then observed, "The sexual relation between man and man seems to me less capable of being reduced to frank sensuality than the sexual relation between man and woman."
- 358 Grosskurth, *Memoirs*, 193.
- 359 Grosskurth, *Woeful Victorian*, 128–129.
- 360 Grosskurth, *Memoirs*, 193.
- 361 Ibid., 209–210.

- 362 Ibid., 212.
- 363 Phyllis Grosskurth, *John Addington Symonds: a Biography* (London: Longmans, Green and Co. Ltd., 1964), 199.
- 364 Grosskurth, *Memoirs*, 212, 296. See Appendix also. In the same letter, Moor told Symonds that he did not believe that the study alone of the classics caused paederastic instincts although they may appear to sanction those instincts. He also suggested that sex instruction merely increases one's sexual curiosity so as not to be considered a cure. He advised a well-rounded program of work and play.
- 365 Ibid.
- 366 Ibid.
- 367 Ibid., 213.
- 368 Grosskurth, *Biography*, 176, 212.
- 369 Ibid., 275.
- 370 Ibid., 275.
- 371 Brown, 471.
- 372 Kemp, 51.
- 373 Ibid.
- 374 Ibid.
- 375 Ibid., 59. In *A Problem in Modern Ethics* Symonds quotes anthropologist Paola Mantegazza's theory that the desire for anal penetration (*aversa*) may result from the malformation of the nerves of pleasurable sensation being located in the rectum instead of the genital organs.
- 376 Ibid.
- 377 In 1882, the German physician Robert Koch (1843–1910) discovered the microorganism *M. tuberculosis* that was responsible for pulmonary tuberculosis. Although the discovery of antibiotics and the BCG vaccination to prevent tuberculosis was many years away, it was known that overcrowded conditions, unsanitary conditions and poor nutrition that were endemic in Victorian England's poorer neighborhoods was a breeding ground for the fatal disease.
- 378 This clever strategy was not lost on homosexual sexologist Alfred Kinsey, many decades later.
- 379 Kemp, 46. Károly Mária Kertbeny (Karl Maria Benkert) (1824–1882) was a German-Hungarian writer who coined the terms “homosexuality” and “heterosexuality.” He used these terms first in correspondence with Karl Heinrich Ulrichs in 1868 and in subsequent anonymous pamphlets that called for the repeal of Prussia's anti-sodomy laws. Although he claimed to be a “Normalsesualer” he said he opposed any government attempt to regulate sexual behavior. Both terms began appearing in U.S. medical journals in the 1890s and came into general usage during the 1920s. See http://www.leatherarchives.org/sitemap/_Exhibits/Tony%20DeBlase/Exhibits_DeBlase_Timeline2.html.
- 380 Norton, 13. Symonds' homoerotic series, *Studies of the Greek Poets* (1873–1876) was written at the same time he was working on his apologia for pederasty and manly love, *A Problem in Greek Ethics*.
- 381 *Sexual Inversion* was published in 1896, three years after Symonds' death in Leipzig under the German title *Daskonträre Geschlechtsgefühl* and bore both authors' names—Havelock Ellis and John Addington Symonds. Symonds' *Memoirs* were left in the care of his literary executor Harold Brown to be

- published after his death, but Catherine Symonds refused her consent so that they were not published until 1984 by Phyllis Grosskurth.
- 382 Both *A Problem in Greek Ethics* and *A Problem in Modern Ethics* are available in printed and online formats. *Sexual Inversion* (New York: Bell Publishers, 1984) with an introduction by Richard Michaels contains a revised version of both studies. Mr. Rictor Norton was kind enough to grant me permission to quote from the original 1893 text of *A Problem in Greek Ethics* and the 1891 text that is available from his website—*John Addington Symonds Pages*, at <http://www.infopt.demon.co.uk/symindex.htm#contents>. The reader may want to compare the original “in your face” introduction to “A Problem in Greek Ethics” with the “revised” watered down version of the introduction that appears in the appendix of *Sexual Inversion*.
- 383 Symonds, *Modern Ethics*, Norton, ed.
- 384 Ibid. Speaking of the “nameless” passion, Symonds says that even when society bestows a name on the practice, he “can hardly find a name which will not seem to soil this paper.” This universal expression of contempt for homosexual acts appears to undermine the idyllic romanticized picture of same-sex passions that Symonds painted in his introduction. Later, he stated, “It is a common belief that a male who loves his own sex must be despicable, degraded, depraved, vicious, and incapable of humane or generous sentiment.” Again, the use of the term, “common belief” indicates the normal attitude toward such behavior is one of universal revulsion.
- 385 Ibid.
- 386 Also mentioned are Sir Richard Burton, J. L. Casper and Carl Liman, authors of *Handbuch der Gerichlichen Medicin*, Inspector Carlier, Chief of the Police Department for Morals in Paris, French Professeur B. Tarnowsky, Dr. Paul Moreau, Dr. Julius Rosenbaum and others.
- 387 The English edition of *Lehrbuch der Psychiatrie* (1879–80) was published in 1904.
- 388 In subsequent editions of *Psychopathia Sexualis*, Krafft-Ebing expanded his study of homosexuality (i.e., the apathic sexual instinct) to include additional case studies and observation notes.
- 389 See “Krafft-Ebing Diagnoses Degenerates” from the Gay History website at <http://www.gayhistory.com/rev2/events/1886.htm>.
- 390 Symonds, *Modern Ethics*, Norton, ed.
- 391 Sam Binkley, “The Romantic Sexology of John Addington Symonds,” in *Journal of Homosexuality* (New York: Haworth Press, 40, no. 1), 4. See <http://www.thing.net/~sbinkley/Symonds.html>.
- 392 Ibid.
- 393 Dr. Henry Maudsley (1835–1918), the eminent British psychiatrist and editor of the *Journal of Mental Science*, was the 19th century’s Establishment spokesman on the dangers of habituated masturbation. “In the life of the chronic masturbator, nothing could be so reasonably desired as the end of it, and the sooner he sinks to his degraded rest the better for himself, and the better for the world, which is well rid of him,” he said. Nothing ruined a young man’s moral character and health quicker and paved the way to “madness” than self-abuse, said Maudsley. See <http://www.catbull.com/alamut/Biblio/OSMOND%20Humphrey/Psyche.htm>.
- 394 See Cesare Lombroso, *Crime, Its Causes & Remedies*, Translation by Henry P. Horton (Boston: Little, Brown, and Co., Boston, 1918). Lombroso placed

about 40 percent of the criminal population in the “born criminal” category. Although he began his criminology career as a biological determinist, in his later years he began to talk about the “multiplicity of causes” that contributed to criminal behavior.

395 Ibid., 418.

396 Ibid.

397 Symonds, *Modern Ethics*, Norton, ed.

398 See Hubert Kennedy, *Ulrichs: The Life and Works of Karl Heinrich Ulrichs, Pioneer of the Modern Gay Movement* (Boston: Alyson Publications, Inc., 1988). Karl Heinrich Ulrichs was born on the family estate in Westerfield in Hanover, Germany on August 28, 1825. His father died when Karl was 10. In addition to losing his father, he also lost one brother and one sister. Both mother and son were devoted to one another. Karl was baptized and confirmed a Lutheran. Although, in later years, he was attracted to Roman Catholicism he never converted. Ulrichs completed his university studies in the law in 1855, but felt more attracted to an academic and writing career. In the end he entered the civil service administration in Hanover as a jurist (judge) and remained at his post for six years until his homosexual activities became public and he resigned his position. Ulrichs immigrated to Italy in 1880 and died in L'Aquila on June 14, 1895, the year of the opening of the Wilde trials in England.

399 Ibid.

400 Karl Heinrich Ulrichs, *The Riddle of 'Man-Manly' Love: The Pioneering Work on Male Homosexuality*. Translated Michael A. Lombardi-Nash, Vol. I and II (Buffalo, N.Y: Prometheus Books, 1994), 527.

401 Ibid., Vol. I, 161–164, 306–311, 314. Although Symonds thought these “outlandish” names to be “seemingly pedantic and superfluous” he believed that they were necessary to a proper understanding of Ulrich’s system. The term “Urning” was borrowed by Ulrichs from a Viennese Doctor of Law named Kaserer with whom he had correspondence in the late 1860s.

402 Kennedy, 63.

403 Ibid., 108–109.

404 Ulrichs, Vol. 1, 300–304.

405 Ibid., 159.

406 Ibid., 62–63.

407 Ibid., 141–142.

408 Ibid., 141.

409 Ibid., Vol. II, 564.

410 Ibid., Vol. I, 143.

411 Ibid., Vol. II, 643,

412 Ibid., Vol. I, 142.

413 Kennedy, 163.

414 Ibid.

415 Symonds, *Modern Ethics*, Norton, ed.

416 Ibid.

417 Ulrichs, Vol. I, 122, Vol. II, 376. With regard to the issue of offenses against public decency, Ulrichs held that no penalty should be invoked if the person who discovered the act was a child under ten, a mentally deficient person, or

any police official or public authority since such persons could not possibly be offended by any sexual act they came upon. On the question of the punishment by law of male prostitutes, Ulrichs equivocated since he believed that such men provided a valuable service to Urnings whose natures demanded satisfaction from other males. Ulrichs professed to be against child molestation, but he seemed to have ambivalent feelings about Urning relationships with adolescent boys. It appears that Ulrichs was not anxious for police to take action against pederasts unless the incident involved the use of force or threat of violence. For example in *The Riddle of 'Man-Manly' Love*, he presented a case involving a 14-year-old boy who is quietly and kindly seduced by his riding master, a handsome 30-year-old man. Ulrichs was in no way critical of the elder man's actions. On the contrary, he praised the relationship that developed in glowing terms as a "bond based on truly reciprocal love between two Urnings, a Weibling and a Mannling." Personally, Ulrichs preferred soldiers, particularly the hussars, as sexual partners and did not appear to have ever been attracted to young boys after he reached adulthood.

418 Symonds, *Modern Ethics*, Norton, ed.

419 Ulrichs, Vol. II, 369.

420 Grosskurth, *Biography*, 278.

421 Symonds, *Modern Ethics*, Norton, ed.

422 Ulrichs, Vol. I, 21.

423 Symonds, *Modern Ethics*, Norton, ed.

424 Ibid.

425 Ulrichs, Vol. II, 561.

426 Symonds, *Modern Ethics*, Norton, ed.

427 Anna Dunphy, Comtesse De Bremond, *Oscar Wilde and His Mother: A Memoir* (New York: Haskell House Ltd., 1972), 16.

428 Ibid., 33.

429 Symonds, *Modern Ethics*, Norton, ed.

430 Brooks, 116.

431 See David S. Reynolds, *Walt Whitman's America: A Cultural Biography* (New York: Alfred A. Knopf, 1995), 36–39. Walter Whitman was born in West Hills, (L.I.) New York. He was the second eldest son in a family of eight children—Jesse, George (Washington), Thomas (Jefferson), Andrew (Jackson), Edward, Louisa Hannah, and Mary Elizabeth. Like many homosexuals, the poet appeared to have little contact with his siblings once he entered adulthood with the exception perhaps of his sister Mary. As a young child, he had little religious training. His father did not attend church and his Quaker mother occasionally attended the local Baptist church and other area churches. His religious beliefs as a young man were a combination of freethinking, Quakerism, deism, and spiritualism. Whitman attended public school from 1825–1830 in Brooklyn, N.Y. where he had moved at the age of 4, but left at the age of 11 to take a job as an office boy.

432 Gary Schmidgall, *Walt Whitman A Gay Life*, (New York: Dutton Press, Penguin Putman Publishers, 1997), xxx.

433 Ibid., 122.

434 Ibid., 88, 116.

435 Ibid., 22, 332.

436 Ibid., 73–79.

- 437 For an interesting review of anti-sodomy statutes in the United States from colonial to modern times see Jonathan Ned Katz, *Gay/Lesbian Almanac—A New Documentary* (New York: Carroll & Graf Publications, 1983). There are a number of websites available on this topic including “The Sensibilities of Our Forefathers,” by George Painter at <http://www.sodomylaws.org/sensibilities/commonlaw.htm>.
- 438 Schmidgall, 84.
- 439 Reynolds, 71–73.
- 440 Schmidgall, 74.
- 441 Henry Havelock Ellis, *Studies in the Psychology of Sex*. Vol. I. and Vol. II (New York: Random House, 1936). Ellis had visited Symonds at the Brown residence in Venice on a few occasions and so had a working relationship with him before his death. Some of the topics covered by Ellis in his *Psychology of Sex* series included “autoeroticism” (masturbation), a term he coined and a subject and practice close to Ellis’ heart; “erotic symbolism,” the mechanics of male-female coitus; fetishism and scatology; “sexual education”; prostitution and venereal disease; trial marriages; and pregnancy. Ellis’ writings in favor of liberated sex, eugenics and birth control appeared frequently in Margaret Sanger’s journal, *Birth Control Review*. This gave him greater exposure in the American Press. Ellis met the married Sanger in late 1914 and they remained close friends even after their affair had ended. His books include *The New Spirit* (1890), *Man and Woman* (1894) *The Erotic Rights of Women* (1918) and his autobiography, *My Life*, published posthumously in 1940. *Sexual Inversion* underwent a number of revisions over the years and in 1915 Ellis added material provided by the well-known German sexologist and homosexual Magnus Hirschfeld. Ellis also developed an interest in lesbianism as practiced and propagandized by English and American representatives of the sexually liberated “New Woman,” including Radclyffe Hall, author of *The Well of Loneliness*, Gertrude Stein, and Virginia Woolf of Bloomsbury fame. His essays covered a wide-variety of subject matter from reminiscences of his early experiences in Australia to “social hygiene” (eugenics) to the plays of Christopher Marlowe.
- 442 Havelock Ellis, *My Life* (Boston: Houghton Mifflin Co., 1939), 449–450. Henry Havelock Ellis was born on February 2, 1859 in Croydon, Surrey, England, the eldest and only son among five children. His father was a ship builder. The young Ellis, like so many famous sexual inverts of the period, was a “sickly child.” He attended French and German schools in England and later private boarding schools. He began his medical career with a special interest in sexology in 1880 at St. Thomas’s Hospital in London and graduated nine years later with the minimum Licentiate in Medicine, Surgery and Midwifery from the Society of Apothecaries. He became a member of the British Medical Society although he never established his own practice. Throughout his medical schooling, finances were a chronic problem, making moonlighting a necessity. His radical socialist politics and writings on literary, social and sexual issues drew him away from a career as a physician, and redirected his interest towards radical sexual politics and the “science” of sexology. This brief biographical sketch of Havelock Ellis was taken from *My Life* and the Ellis website at <http://www.modjourn.brown.edu/mjp/Bios/Ellis.htm> and other internet sources.
- 443 Ibid., 351–373. *Sexual Inversion* was published with the assistance of Ellis’ fellow radicals, George F. S. Von Weissenfeld (alias Dr. Roland de Villiers)

later discovered to be a notorious forger and confidence man, and Mr. George Bedborough, both of “the Legitimation League,” over which the London police kept a watchful eye. Worried that he might be prosecuted under the Obscene Publications Act, Ellis secured the legal assistance of Wilde’s former solicitor C.O. Humphreys and Sons. Ellis, however, was never brought to trial. Von Weissenfeld committed suicide while in jail, but Bedborough was able to secure immunity from prosecution and escaped the clutches of the law. *Sexual Inversion* was declared obscene by the London courts and all remaining issues burned by the government. See <http://people.albion.edu/mhensley/thesis.htm>.

- 444 Paul Robinson, *The Modernization of Sex* (New York: Harper Colophon, Harper & Row, 1977), 27.
- 445 Ibid., 27.
- 446 See “Philosophizing Dangerously with Friedrich Nietzsche” at <http://www.tearsofflorona.com/nietzsch>.
- 447 Colin Wilson, *Sexual Misfits—A Study of Sexual Outsiders* (New York: Carroll & Graf Publishers, Inc., 1988), 181. As Wilson noted, the fact that Ellis received pleasure from watching his female partners urinate in front of him is not so amazing as the fact that he was able to convince these women that “golden streams” (“golden showers,” a common homosexual practice involves urinating on one’s partner) represented a forward step in sexual aesthetics, rather than “a case of arrested development.”
- 448 In 1891, Ellis married Edith Lees with an “understanding” that both remain financially and sexually independent. Although their cohabitation as man and wife was short lived and each sought sexual satisfaction elsewhere, their relationship was strained by jealousies—both sexual and professional. Lees suffered from manic-depression that grew more serious with age. She died in September of 1916 before her divorce from Ellis was finalized. Ellis’ later years were happier. He fell in love with a young Frenchwoman, Francoise Lafitte, and the two lived in a common-in-law marriage until his death in 1939 at the age of 80. Lafitte is said to have restored Ellis’ virility and helped him toward a more normal pattern of sexual relations in his last years with her.
- 449 Ellis, *Sexual Inversion*, xiv, 41. Ellis did reluctantly admit there were “rare” cases of acquired sexual inversion. He also acknowledged that, at least in England, homosexuality was artificially induced by certain public school practices and customs.
- 450 Ibid., 1.
- 451 Ibid., 156.
- 452 Ibid., 3, 14.
- 453 Ibid., xiii.
- 454 Ibid., 117–118. Ellis, like Symonds, discounted the idea that sexual inverts were predominantly sodomites. Based on the case studies reproduced in *Sexual Inversion*, he claimed that some homosexuals never had any physical contact with their partner or never went further than mutual masturbation. He said *fellatio* was rare. For those that practiced *paedication* (sodomy) most took the active not passive role. However, he stated in none of the case studies did any of the inverts declare that sodomy was their habitual or preferred sexual activity.
- 455 Ibid., 49, Case Study VII.

- 456 The Latin text of Article CXVI—Punishment of the unchastity that is committed against Nature—can be found at <http://www.well.com/user/aquarius/boehmer.htm>. Homosexual acts and bestiality were punishable by death by fire although there were provisions for extenuating circumstances involving age and ignorance of the law. In April 1871, with the founding of the second Reich, Germany got a new constitution and penal code based largely on Prussian law. Paragraph 143 of the old Prussian Penal Code was now applied to all the Federated German States. It was later renumbered as Paragraph 175 and became as famous (or infamous) as England's Labouchere Amendment.
- 457 Ulrichs put the ratio of Urnings to Dionings in Berlin in 1864–1865 as 1 per 500 adult males. However, when compared with official police records for the same period, his figures were grossly underestimated. See Ulrichs, 261.
- 458 Ulrichs, Vol. II, 106.
- 459 Ibid.
- 460 The following cases involving clerics are cited by Ulrichs in *The Riddle of 'Man-Manly' Love*:
- A priest in Lüttich who was arrested for soliciting. (1862)
 - A senior Protestant minister (Ulrichs' cousin) at St. Albani's Church in Göttingen was charged with having sexual relations with a soldier. He fled to America. (1863)
 - A priest who was curator of Moos in the Passeier Valley was charged with solicitation. (1864–65)
 - A priest who taught at the Jesuit *Gymnasium* in Augsburg was accused of having sexual relations with three students belonging to the nobility. (1868)
 - A lay brother and teacher at the Royal Orphanage in Vienna directed by the Jesuits was accused of sex abuse. (1869)
 - A priest who was a teacher and the cathedral curate for the bishop of Augsburg was accused of corrupting a 12-year-old boy in a public place. He appealed his eight-day sentence in prison and was given a thirty-day sentence in its place (1869).
 - A Catholic rector of a secondary school in Rorschach was under investigation for unnatural vice (1869).
 - A Unitarian minister who was suspended for propositioning a soldier. He was later reinstated to his post, but then convicted and jailed for one year. (1869).
 - An English cleric of the Anglican faith, who identified himself to the police as an assistant to the Archbishop of Edinburgh was arrested in Nuremberg for immorally touching two young boys, ages 13 and 14 and for disturbing the peace. He was sentenced to 4 months in prison, but he filed an appeal and was acquitted. Later it was revealed that the accused was in fact the Archbishop of Edinburgh himself. (1869)
- 461 Details of the trial of Carl Von Zastrow were taken from Ulrichs' *The Riddle of 'Man-Manly' Love* and from Hubert Kennedy's superior accounting of the case in *Karl Heinrich Ulrichs—Pioneer of the Modern Gay Movement*.
- 462 Kennedy, 168. If Ulrichs did not know Zastrow personally, he may have known of him, because according to Kennedy, when the police raided Ulrichs' home in Burgdorf in 1867, the year Corny was butchered, Zastrow's name was on the list that Ulrichs had compiled of Berlin Urnings.
- 463 Ibid., 169.

- 464 Ulrichs, 528.
- 465 Ibid., 526.
- 466 Ibid., 528.
- 467 Ibid., 437.
- 468 Ibid., 452.
- 469 Kennedy, 168.
- 470 Ibid.
- 471 Ulrichs, 452.
- 472 Ibid., 437.
- 473 Kennedy, 169.
- 474 Ulrichs, 525.
- 475 Kennedy, 168.
- 476 Ibid.
- 477 Ulrichs, 527.
- 478 Ibid.
- 479 Ibid.
- 480 Kennedy, 169. The German term “contrary sexual feeling” to describe the homosexual condition was translated into English as “inverted proclivity” (1871) and then into “sexual inversion” (1878). It remained the standard psychiatric term for homosexuality until 1915 when it was replaced with Freud’s term “homosexual” to define a condition that was acquired or learned behavior rather than congenital or inborn. See “Westphal Invents Sexual Inversion,” at <http://www.gayhistory.com/rev2/events/1869.htm>.
- 481 Ibid. 171.
- 482 Ulrichs, 435–472.
- 483 Ibid. 455.
- 484 Ibid., 368.
- 485 Ibid. 457–458.
- 486 Ibid., 494.
- 487 Ibid., Ibid., 418, 428.
- 488 Ibid., 578–584, 612.
- 489 Phrase taken from William Manchester’s chapter on the Krupp Affair in *The Arms of Krupp* (Little, Brown and Co., 1968), 206.
- 490 See Norbert Muhlen, *The Incredible Krupps The Rise, Fall, and Comeback of Germany’s Industrial Family* (New York, Henry Holt and Co., 1959).
- 491 For a detailed analysis of the relationship between Fritz Krupp and Kaiser Wilhelm II see Isabel V. Hull, *The Entourage of Kaiser Wilhelm II 1888–1918* (Cambridge, England: Cambridge University Press, 1982), 158–171.
- 492 Author William Manchester (*The Arms of Krupp*) has pieced together some threads of Krupp’s pederastic and criminal activities in Berlin. According to Manchester, Herr Conrad Uhl, the proprietor of the Hotel Bristol in Berlin where Krupp retained apartments separate from his wife Marga, had gone to the police to inform them that the wealthy industrialist had set up what was essentially a male bordello at his hotel. Krupp asked Uhl to hire some of his Italian paramours in order that they might be sexually available to him whenever he visited. Krupp picked up the entire tab including their wages. Uhl, who was fearful that he might be prosecuted for permitting his hotel to be

used for criminal purposes, went to see the Berlin Police Commissioner who headed a special vice unit for homosexual deviants. Von Tresckow, who no doubt already had Krupp on his list of the rich and famous that included “three counts, all aides-de-camp of the Kaiser...and the King of Wurttemberg, the King of Bavaria, and Archduke Ludwig Viktor,” told Uhl to remain silent, he had done his duty. See [wysiwyg://6/http://www.angelfire.com/ut/branton/krupp3.html](http://www.angelfire.com/ut/branton/krupp3.html). See also Scott Lively, *The Poisoned Stream: Gay Influence in Human History* Vol. I. Germany 1890–1945, Vol. I (Keizer, Ore.: Founders Publishing Corp., 1997), 38–39.

- 493 On June 28, 1935, the language of Paragraph 175 (and related sex offense sections of the penal code) was amended. There are a number of different translations of these revisions. The important changes included the substitution of the term “criminally indecent activities” that could be more broadly interpreted to include fellatio, mutual masturbation as well as sodomy to replace the former term “sexual acts.” A jail sentence with a maximum of ten years was attached to serious violations of Paragraph 175 especially those involving the use of force or violence, undue duress, and males who engaged in homosexual acts for a living (prostitutes). Judges were given more discretion in cases involving partners under age 21. Cases of pederasty involving minors (boys under 14) were considered especially heinous. Between 1871 and 1935 the average number of arrests for a violation of Paragraph 175 was about 500 annually. Paragraph 175 was liberalized in 1969 and then abolished from the penal code in 1994.
- 494 Muhlen, 92.
- 495 Manchester, 223.
- 496 Muhlen, 93.
- 497 Manchester, 224.
- 498 Ibid.
- 499 Ibid., 225.
- 500 Ibid., 226.
- 501 Hull, 170.
- 502 Muhlen, 94.
- 503 See Russell, 18. Also www.sbu.ac.uk/stafflag/magnushirschfeld.html.
- 504 See Charlotte Wolff MD, *Magnus Hirschfeld—A Portrait of a Pioneer in Sexology*, (London: Quartet Books, 1986) 225. In her sympathetic biography of Hirschfeld, German psychiatrist Charlotte Wolff expressed puzzlement as to how Hirschfeld, who had no fortune of his own, managed to live a life entirely free of financial worries. She said that she had been told by a Hirschfeld relative that he received “much money from rich homosexuals in Germany,” and stated that he charged astronomical fees from his wealthier patients, but she does not mention the possibility of blackmail. As to Hirschfeld’s alleged role in trying to blackmail Fritz Krupp, the timing and the circumstances of the incident tend to favor the charge against him by Russell. Wolff reports that after Krupp’s death, Hirschfeld publicly stated that Paragraph 175 was responsible for the suicide.
- 505 In a letter of June 22, 1869, to the German revolutionary leader Karl Marx on the subject of Karl Ulrichs’ theories on homosexuality, Friedrich Engels, Marx’s close collaborator and financier, casually observed that the pederasts appear to be winning the day with their new motto of “war against the frontal

- orifices, peace to those behind. Noting that pederasts have attracted support from important personalities and were already well organized (albeit secretly), Engels wrote: "...But just wait until the North German Penal Code recognizes the *drois du cul* (literally, the rights of the asshole) then he (Ulrichs) will operate differently. ...Then things will go badly for poor frontside people like us, with our childish penchant for females," he concluded. The letter is quoted by Kennedy in his biography of Ulrichs. A cleaned up version is found in Richard Plant's, *The Pink Triangle—The Nazi War Against Homosexuals*, (New York: Henry Holt and Co., 1986), 38.
- 506 Wolff, 27–29.
- 507 Russell, 16. Hirschfeld wrote the small booklet with publisher Max Spohr in Leipzig. It concerned the suicide of a young officer on the eve of his marriage because of his homosexual feelings. "Dr. Ramien" declared that society should accept homosexuality and decriminalize its practice.
- 508 See Wolff, 60–61.
- 509 The speech by NAMBLA activist David Thorstad, "Pederasty and Homosexuality," presented to the *Semana Cultural Lesbica-Gay*, Mexico City on June 26, 1998, is available from www.nambla1.de/pederasty.htm. Thorstad told his audience that discrimination by homosexuals against their brother pederasts was evident in Germany in the late 1890s and he attributed this discrimination to political opportunism by "gays" who were seeking political gains as the expense of man-boy lovers. According to Thorstad, the two groups disagreed on the nature and origin of same-sex attraction. He said that while most homosexuals adhered to belief that homosexuality was an inborn permanent condition, the pederasts believed in the bisexual and fluid nature of human sexuality and that homosexuality was a predominantly acquired condition. In exchange for additional political support, Thorstad said, Hirschfeld and the SHC agreed to raise the age of consent from 14 to 16 years of age, a compromise that the pederasts denounced.
- 510 Ibid.
- 511 For a view of Berlin's homosexual milieu see Stan Persky, *Boyopolis: Sex and Politics in Gay Eastern Europe* (Woodstock, N.Y.: The Overlook Press, 1996).
- 512 Wolff, 55–56.
- 513 Scott Lively, *The Poisoned Stream—“Gay” Influence in Human History*. Vol. I. Germany 1890–1945 (Keizer, Ore.: Founders Publishing Corporation, 1997), 15.
- 514 Wolff, 55–56.
- 515 Ibid., 42.
- 516 Ibid., 449.
- 517 Ibid., 449–450.
- 518 See Rictor Norton, "One Day They Were Simply Gone"—The Nazi Persecution of Homosexuals at <http://www.infopt.demon.co.uk/nazi.htm>.
- 519 Wolff, 251–252.
- 520 See Engel, *Sex Education—The Final Plague*, 9–12.
- 521 Wolff, 252. The text of the 1897 Petition was translated by Wolff and is found in the appendix of her biography on Hirschfeld.
- 522 Ibid., 43. In a 1901 article in the SHC journal *Jahrbuch*, Krafft-Ebing is said to have retracted his theory that sexual inversion is morbid and degenerate. Rather he said it was an inherited variation. Krafft-Ebing had always been against the criminalization of homosexual acts. He argued that even though

the perverse deserve to be punished, perverts do not. See “Krafft-Ebing Diagnoses Degenerates” at <http://www.gayhistory.com/rev2/events/1886.htm>.

- 523 Ibid.
- 524 Ibid., 448–451.
- 525 Ibid., 447.
- 526 Ibid., 121.
- 527 Ibid., 58–59.
- 528 *Ibid.*, 182.
- 529 Ibid., 54.
- 530 Ibid., 281.
- 531 Ibid., 144.
- 532 Ibid., 141.
- 533 Ibid.
- 534 Ibid., 101–102. According to Wolff, when Hirschfeld left the Berlin Psychoanalytical Society that he helped found in 1911, Freud, who had once hailed Hirschfeld as a revolutionary figure in sexology, bitterly attacked him. Freud said that “Magnus Hirschfeld, who has left the ranks, was no great loss.” Freud described him as “a flabby, unappetizing fellow, incapable of learning anything.” Hirschfeld had a thicker skin, said Wolff, and he was usually more open to his critics than Freud.
- 535 Wolff, 126.
- 536 Ibid., 176.
- 537 Ibid., 57.
- 538 Ibid., 218. Tante (Auntie) Magnesia was the nickname given to Hirschfeld by his detractors.
- 539 Ibid., 185.
- 540 Ibid., 221.
- 541 Ibid., 416.
- 542 Ibid., 414.
- 543 Ibid., 333–334.
- 544 Ibid., 94.
- 545 Ibid., 259.
- 546 Ibid., 282.
- 547 Ibid., 47.
- 548 Ibid.
- 549 Ibid., 233–242.
- 550 Karl Marx, real name Mordecai, was born into a well-to-do bourgeois Jewish family in Trier, Prussia on May 5, 1818. His grandfather was a Cologne rabbi and his freethinking Jewish father, a lawyer. Educated at the local *gymnasium* and the Universities of Bonn and Berlin, the young Marx was originally drawn to Hegelism, but later adopted the materialistic and atheistic doctrine of Ludwig Feuerback. He was also a Freemason and a Satanist. He married in 1843. Marx met the wealthy Engels in 1844 and together expanded on the already well established revolutionary theories and practices of proletarian Socialism or Communism. Much of their work and organization, including the writing of *The Communist Manifesto* (1848) and the formation of the First

International (1864) was carried out in London. Marxist-Engels doctrine called for violent world revolution to create a new socialist order based on scientific materialism and class warfare, culminating in the victory of the proletariat or working class over their bourgeois exploiters to form a classless socialist state. Marx's opus work was *Das Kapital*. Marx died in London in 1883. For a look at Marx's interest in American affairs, especially the Civil War and the U.S. labor movement, see Solange Hertz, *The Star-Spangled Heresy: Americanism* (Santa Monica, Calif.: Veritas Press, 1992). Friedrich Engels was born in Barmen Germany on November 28, 1820. His father was a wealthy industrialist with a cotton-factory in Manchester, England where Friedrich was sent to supervise the workers. After their initial meeting in Paris in 1844, the two men formed a close ideological and political as well as personal partnership with Engels supporting Marx and his family for their entire lives. Engels was active in the formation of the Communist Correspondence Committee (1846) and the Communist League as well as the first drafting of *The Communist Manifesto*. Like Marx, Engels was arrested and exiled on a number of occasions from a number of different European countries for his revolutionary theories and practices. After Marx's death, he edited, translated and promoted all of Marx's works. He died in London on August 5, 1895. See <http://www.marx2mao.org/Lenin/KM14.html> and <http://www.spartacus.schoolnet.co.uk/TUengels.htm>. Vladimir Ilyich Ulyanov, who later took the name of Lenin, was born in Simbirsk on April 22, 1870. His father died when he was only 16 and his brother was executed one year later for revolutionary activities against the Czar. Drawn initially to a career in law, Vladimir Ilyich later embraced the tenets of Marxism and aided in the formation of the Russian Socialist Democratic Labor Party (RSDLP) in 1898. When the party split, Lenin became the head of the Bolshevik faction. After the October 1917 Revolution in which the Bolsheviks came into power, he became the Chairman of the new Soviet government. Lenin founded the Third Communist International (Comintern) in March 1919 and the Union of Soviet Socialist Republics in 1922, two years before his fatal stroke at which time Stalin overcame his rivals including Trotsky and assumed power over the USSR. From: The Lenin Internet Archive: Biography: Timeline at <http://www.marxists.org/archive/lenin/bio/timeline.htm>.

- 551 For an excellent discussion of homosexuality and the political "Left" as seen through the eyes of contemporary "gay" activists and writers see by Gert Hekma, Harry Oosterhuis, James Steakley, eds., *Gay Men and the Sexual History of the Political Left* (New York: Harrington Park Press, 1995.)
- 552 Ibid., 7.
- 553 See Laura Engelstein, "Soviet Policy Toward Male Homosexuality: Its Origins and Historical Roots" in *Gay Men and the Sexual History of the Political Left*, eds. Gert Hekma, Harry Oosterhuis, James Steakley (New York: Harrington Park Press, 1995).
- 554 Wolff, 233–234.
- 555 Engelstein, 172.
- 556 Ibid., 169.
- 557 In 1913, under Czar Nicholas II, Colonel Alfred Redl, a senior intelligence officer in the Austro-Hungarian army was blackmailed by the Russians who held evidence of his homosexual activities against him. Redl continued to supply the Russians with valuable military secrets until a chance incident led to his discovery. He killed himself with a pistol in a Vienna Hotel.

558 Wolff, 423.

559 Ibid., 221. In addition to “donations” Hirschfeld received from wealthy homosexual patients, whom he charged an exorbitant rate, Hirschfeld obtained some monies from experimental treatments that he created. For example, he developed a hormonal treatment for impotence and frigidity called “Titus Perlen” that he promoted at his lectures and in his professional publications and from which he received considerable profits. According to Wolff, the preparation was hazardous and she attacked Hirschfeld as being both professionally and ethically reckless in promoting a dangerous treatment, especially one in which he had financial interests. On February 1, 1924, in an elaborate ceremony, Hirschfeld turned the ISS over to the new Weimar Republic in order to secure certain tax advantages and to give the Institute more respectability. He accepted the title (and kept control) of the new foundation. In the meantime, the secretariat of the old SHC was taken over by 24-year-old Richard Linsert, a member of the Communist Party with whom Hirschfeld collaborated on a number of later works. The policies of National Socialism under Adolf Hitler toward homosexuals, contained much of the ambiguity that marked Soviet anti-sodomy legislation. Nazi propaganda described homosexuality as a form of “sexual bolshevism.” Yet, Hitler tolerated Ernst Röhm, a known-homosexual as leader of the paramilitary SA until political opportunism dictated that Röhm and his kind be eliminated in the “Night of the Longknives” in 1934. Hitler also used the pedophile hammer against certain religious orders, particularly Franciscans, in his attack on the Roman Catholic Church.

560 With the rise of National Socialism and the Nazi Party in the 1930s, Hirschfeld’s personal safety and the safety of the Institute came under increasing attack. Hitler, like Stalin was particularly interested in getting hold of all of the Institute’s secret files as well as the card list of the World League for Sexual Reform. However, by March 1933 when the Nazis raided the Institute, Giese had already escaped with most of the important documents and records and brought them to Hirschfeld who had resettled in France.

561 The best overall reference on the Eulenburg Affair is Isabel V. Hull, *The Entourage of Kaiser Wilhelm II 1888–1918* (Cambridge, England: Cambridge University Press, 1982). An excellent historical portrait of the entire Von Moltke family is found in Otto Friedrich, *Blood and Iron — From Von Bismarck to Hitler — the Von Moltke Family’s Impact on German History* (New York: Harper Perennial, Harper-Collins Publishers, 1995). Other sources include John C. G. Röhl and Nicolaus Sombart, *Kaiser Wilhelm II New Interpretations — The Corfu Papers*, translated by Terence F. Cole (Cambridge, England: Cambridge University Press, 1982); John C. G. Röhl, *The Kaiser and his Court Wilhelm II and the Government of Germany*, translated by Terence F. Cole (Cambridge, England: Cambridge University Press, 1994); James D. Steakley, “Iconography of a Scandal: Political Cartoons and the Von Eulenburg Affair in Wilhelmin Germany,” in *Hidden from History — Reclaiming the Gay & Lesbian Past*, eds. Martin Baum Doberman, Martha Vicinus, George Chauncey, Jr., (New York: New American Library, Penguin Books, 1989); and Scott Lively *The Poisoned Stream “Gay” Influence in Human History* Vol. I Germany 1890–1945, (Keizer, Ore.: Founders Publishing Corporation, 1997). The excerpts from Lively’s *The Poisoned Stream* used in this book were taken from the electronic version available at <http://www.abidingtruth.com/poisonedstream/chapter1.html>. See also, “The Von Eulenburg Affair — ‘Outing’ as delayed Revenge?” *Die Andere Welt*,

- February 1997, 8–9 at
[http://mitglied.lycos.de/eratonet/en/Von Eulenburg_affair.htm](http://mitglied.lycos.de/eratonet/en/Von_Eulenburg_affair.htm).
- 562 Röhl, *The Kaiser and his Court*, 3–4. As Röhl points out, Kaiser Wilhelm II's desire for "personal rule" never embraced a "full scale-autocracy."
- 563 Hull, 17.
- 564 Ibid.
- 565 Ibid.
- 566 Röhl, 12–16.
- 567 Hull, 9, 48. The author provides a detailed examination of Kaiser Wilhelm II's *Umgebung* (entourage).
- 568 Ibid., 146.
- 569 Röhl, 31.
- 570 Hull, 49.
- 571 Ibid., 70.
- 572 Röhl, 64–67.
- 573 Hull, 49–50. Also Röhl, 97.
- 574 Ibid., 47, 51–53.
- 575 Ibid., 109. Also Röhl, 55–57.
- 576 Röhl, 101.
- 577 Ibid., 101–102.
- 578 Hull, 130.
- 579 Röhl, 42–50.
- 580 General Kuno Graf von Moltke should not be confused with General Helmuth von Moltke who became Kaiser Wilhelm II's Army Chief of Staff in 1906. Although von Helmuth occasionally hunted with members of the Liebenberg Circle, he was never an intimate member of von Eulenburg's intimate circle. See *Lexikon der Deutschen Generale*—von Moltke, Helmuth 1848–1916 and von Moltke, Kuno Graf 1847–1923—at www.lexikon-deutschegenerale.de/m_pr2.html.
- 581 Hull, 53. It may be that Eulenburg and Moltke shared a brief sexual intimacy early in their relationship, but like Oscar Wilde and Lord Alfred Douglas, they later found it more sexually satisfying to seek out (and share) other sexual outlets in the form of "recreational" sex with renters, prostitutes and lower class workmen.
- 582 Röhl, 61. The author states that according to Axel Varnbüler, Eulenburg conducted a number of extra-marital affairs with women.
- 583 Eulenburg entered diplomatic service in 1877 and served as Secretary to the Prussian Mission in Munich (1881–88) before his appointment to the ambassadorship in Vienna.
- 584 Fritz Stern, *Gold and Iron—Bismarck, Bleichroder, and the Building of the German Empire* (New York: Alfred A Knopf, 1977), 306.
- 585 Lively, 29.
- 586 Hull, 55–56.
- 587 Stern, 273. Former Chancellor von Bismarck was well aware that the Fourth Estate in Germany was dominated by Jews, so it was logical that he would seek out the assistance of Harden in exposing the Eulenburg homosexual clique that surrounded the Kaiser.
- 588 Ibid., 254.

- 589 Röhl, 101–102.
- 590 Hull, 123–126.
- 591 Röhl, 84.
- 592 Hull, 87, 89.
- 593 Lively, 59.
- 594 Ibid.
- 595 Stern, 247.
- 596 Hull, 127.
- 597 Ibid., 133.
- 598 Ibid., 137.
- 599 Stern, 240.
- 600 Ibid.
- 601 Ibid. 242.
- 602 Ibid.
- 603 Wolff, 70.
- 604 Simon LeVay, “Queer Science—The Use and Abuse of Research into Homosexuality,” *Washington Post*, February 13, 2003, at <http://www.washingtonpost.com/wp-srv/style/longterm/books/chap1/queerscience.htm>.
- 605 Wolff, 71.
- 606 Ibid.
- 607 Adolf Brand was member of a special unit of the SHC called the “Aktionsausschuss” (Action Board) that organized and conducted a campaign against Paragraph 175.
- 608 Lively, 26. See also Steakley, 528.
- 609 Wolff, 70.
- 610 Stern, 244.
- 611 Ibid., 255. Also Wolff, 72.
- 612 Stern, 244.
- 613 Ibid.
- 614 Ibid.
- 615 Ibid., 245. Also Röhl, 63. Röhl notes that before Wilhelm became Kaiser, he had ridden with Count von Eulenburg on the Starnbergersee with Jakob.
- 616 Hull, 144.
- 617 Ibid., 139.
- 618 Ibid., 140.
- 619 Ibid.
- 620 Steakley, 531.
- 621 Ulrichs, 356. In *The Riddle of ‘Man-Manly’ Love*, Ulrichs reported on an 1868 case in which a First Lieutenant in the 9th Infantry Regiment in Würzburg made sexual demands on a subordinate who reported the incident to the company commander. The regiment commander ordered the offending officer to immediately leave the service. Ulrichs thought this grossly unfair. Ulrichs also noted that enlisted men arrested for homosexual activities off post were punished by small fines or a short term in the brig.
- 622 Lively, 20.

623 Ibid., 19. Also Steakley, 239.

624 Steakley, 239.

625 Ibid.

626 The musical *Cabaret* was based on the 1933 book *Berlin Stories* by British writer and self-avowed homosexual Christopher Isherwood. He was a frequent guest of Magnus Hirschfeld when he was in Berlin, and was especially fond of Karl Giese, Hirschfeld's young lover. Hirschfeld considered Isherwood to be suffering from "infantilism." Christopher kept a detailed diary of his many homosexual affairs with working-class and foreign youth. His experiences at the Institute and in Berlin were written up in *Christopher and His Kind 1929–1939* (New York: Farrar, Straus, Giroux, 1976). For a full biography of Isherwood see John Lehmann, *Christopher Isherwood — A Personal Memoir* (New York: Henry Holt and Co., 1987).

627 Quip by Brent McKee in "The Replacement Player — Germany in the Real World" at http://www.diplomacy-archive.com/resources/strategy/articles/replacement_player.htm.

628 There continues to be much speculation today about the role of the Eulenburg Affair in the fomenting of World War I and World War II. There are some homosexual proponents that suggest the elimination of the Liebenberg circle from the Kaiser's entourage removed the voice of moderation from the court of Wilhelm II and increased the influence of those advocating a more aggressive nationalism and militarism. But one also must consider that von Eulenburg was against any legitimate constitutional advances in government and favored a pro-agrarian rather than a pro-industrial Germany. He sought to stick his head in the sand with regard to the new social forces that were sweeping across Germany. In the end, perhaps the pivotal factor in Germany's march to war began with the dismissal of Chancellor von Bismarck. Wilhelm II surrounded himself with men who would rubber-stamp his vision of a New Germany. Eulenburg and his homosexual coterie served in this capacity. The minute they stepped out of their given role, they would have—as the common expression "been toast"—homosexuals or not. For a lengthy academic discussion of these issues see Professor Röhl's assessment in *The Kaiser and his Court*, 150–189.

629 Laurence L. Bongie, *Sade A Biographical Essay*, Chicago: University of Chicago Press, 1998), 81.

630 See Merrick, Jeffrey and Ragan, Jr., Bryant T., eds., *Homosexuality in Modern France* (New York: Oxford University Press, 1996).

631 The Declaration was drafted by Gilbert du Montier known to history as the Marquis de Lafayette (1757–1834). He sent a copy of the draft to Thomas Jefferson before giving it to the French Estates General for consideration by the National Assembly. The Declaration had a much greater effect on Europe than did the American Declaration of Independence. Author used the new translation based on French language available from <http://www.magnacartaplus.org/french-rights/1789.htm>.

632 Michael David Sibal, "The Regulation of Male Homosexuality in Revolutionary and Napoleonic France 1789–1815," in *Homosexuality in Modern France*, eds. Jeffrey Merrick, and Bryant T. Ragan, Jr. (New York: Oxford University Press, 1996), 83.

- 633 Bryant T. Ragan, Jr., "The Enlightenment Confronts Homosexuality," in *Homosexuality in Modern France*, eds. Jeffrey Merrick, and Bryant T., Ragan, Jr. (New York: Oxford University Press, 1996) 22–23.
- 634 Sibalís, 82–83. See Articles 8 and 9 of the Law of July 19–22, 1791.
- 635 *Ibid.*, 86.
- 636 Vernon A. Rosario II, "Pointy Penises, Fashion Crimes, and Hysterical Mollies: The Pederasts' Inversions," in *Homosexuality in Modern France*, eds. Jeffrey Merrick, and Bryant T., Ragan, Jr. (New York: Oxford University Press, 1996), 148.
- 637 Sibalís, 83.
- 638 Rosario, 148.
- 639 An 1814 cartoon that lampooned Cambacérès for his effeminacy and pederasty shows him dressed as the Piped Piper of Hamelin being followed by a long line of young boys can be seen at www.gayhistory.com/rev2/factfiles/ff1810.htm.
- 640 Sibalís, 92.
- 641 *Ibid.*, 89.
- 642 *Ibid.*, 91.
- 643 *Ibid.*, 92.
- 644 *Ibid.*, 95.
- 645 *Ibid.*
- 646 *Ibid.*
- 647 *Ibid.*, 92.
- 648 *Ibid.*, 93.
- 649 *Ibid.*
- 650 *Ibid.*
- 651 *Ibid.*, 86.
- 652 *Ibid.*, 95.
- 653 Gilbert Lély, *The Marquis de Sade: A Biography*, translated by Alec Brown (New York: Grove Press, Inc., 1961), 122.
- 654 Bongie, 19.
- 655 *Ibid.*, 21.
- 656 *Ibid.*, 66.
- 657 *Ibid.*, 67.
- 658 *Ibid.*
- 659 *Ibid.*
- 660 *Ibid.*, 260.
- 661 *Ibid.*, 81.
- 662 *Ibid.*, 93. Bongie records, that the Comte de Sade, at the time of his death, had repented of his sins and was reconciled with the Church.
- 663 *Ibid.*, 133.
- 664 *Ibid.*
- 665 Donald Thomas, *The Marquis De Sade A New Biography* (New York: Citadel Press, Carol Publishing Co., 1992), 250–251.
- 666 Thomas, 250. The terms "prison" and "asylum" should be taken with a modicum of caution. Since Sade was of noble birth—revolution or no

revolution—he was, with few exceptions, treated accordingly—he almost always had a supply of wine and good food on hand; he had visitors, pen and paper; his own library of books; and a supply of anal dildos, supplied by his wife, whereby he was able to sodomize himself. Sade kept an asylum diary in which he continued to make entries almost to the day of his death. It was not published until 1970. In addition to the attention of Mme. Quesnet, who Sade passed off to the authorities as his daughter, in 1808, Sade, now 60, seduced the 12-year-old daughter of an asylum employee Madame Leclerc. Madeleine Leclerc remained Sade's mistress until his death. She, along with Sade's son, Donatien-Claude-Armand, his physician, Dr. L. J. Ramon, and the Abbé Geoffrey were the last persons to visit the Marquis before his death.

667 Bongie, xi.

668 Ibid., 244, 256.

669 Ibid., 32, 123, 125.

670 Although it is clear that Sade was more than capable of sodomizing any modern homosexual male under the table, few gay websites or gay writers appear anxious to claim the Marquis as one of their own. For example, Paul Russell's *The Gay 100* does not include Sade. Neither does the popular gay website the American Library Association's Gay, Lesbian, Bisexual, and Transgendered Round Table.

671 Over the next 100 years, the age of consent rose from 11 to 13 (April 1863) to 16 and finally to 21 under the Vichy regime of Petain in 1942. It was not until 1982 that the age of consent was fixed at 15 with special restrictive exceptions for individuals deemed to have an inordinate influence on the child such as relatives, teachers, and clergy.

672 Rosario, 170.

673 Drs. Jean-Martin Charcot and Valentin Magnan collaborated on the term "perversions sexuelles" which they coined 1882. The term encompassed sexual inverts and pedophiles. The theories of Dr. Bénédict A. Morel were heavily influenced by English and German theories of degeneration and hereditary "taints." John A. Symonds was one of Morel's severest critics. For an excellent summary of Tardieu's career see <http://www.whonamedit.com/doctor.cfm/99.html>.

674 Victoria Thompson, "Creating Boundaries: Homosexuality and the Changing Social Order in France, 1830–1870," in *Homosexuality in Modern France*, eds. Jeffrey Merrick, and Bryant T., Ragan, Jr. (New York: Oxford University Press, 1996), 114.

675 Thompson, 114.

676 Ibid., 115.

677 See William A. Peniston, "Love and Death in Gay Paris: Homosexuality and Criminality in the 1870s," in *Homosexuality in Modern France*, eds. Jeffrey Merrick, and Bryant T., Ragan, Jr. (New York: Oxford University Press, 1996). Other comments on the violent homosexual underworld in late 19th century France can be found in a letter to Dr. Paul Serieux, on May 15, 1893, from J. K. Huysmans who sent him materials and studies on sexual anomalies and sexual inversion [homosexuality]: Huysmans wrote: "I was able to get an introduction into the frightful world of sodomy. Frightful! Frightful is the word, and if demonic action were to exist, that is where it would be found. I believe that they are all candidates for the madhouse, but stab wounds ensure that they die in hospitals rather than in mental asylums. This is what is

disconcerting; one could almost establish a law: that is, that true sodomites (I don't mean that young lads who do it for money, but those who live only for this fixation) are physical giants. It seems that muscular strength develops this taste in men. Thus this army finds its recruits amongst the porters of the central markets, butchers' boys, fairground strongmen. Those are the ones who are really enamoured of this vice and are, above all, the passive partners. All the bars around Les Halles are full of them. And what is frightening is that a man who has this vice cuts himself off voluntarily from the rest of the world. He lives apart. He eats, has his hair done, drinks in special establishments run by sodomites; his brain becomes even more given up to this imbecility as his voice changes; imagine a Hercules with enormous arms, a bestial mouth, cackling like an old maid, putting on airs and graces in a loud voice that is shrill and husky! ...If you get any patients at Villejuif (the asylum where his mistress died) who are members of these confraternities, try to get to know their past, if possible! You will find material for some curious studies of the human soul." J. K. Huysmans, *The Road from Decadence — From Brothel to Cloister — Selected letters of J. K. Huysmans*, edited and translated by Barbara Beaumont (Ohio: Ohio State University Press, 1989), 131–132.

678 See Ulrichs, Vol. I, 329.

679 Peniston, 142.

680 Pius IX (Giovanni Maria Mastai-Ferretti) (1792–1878). His famous Encyclical *Quanta Cura* issued on December 8, 1864, and his firebrand declaration *Syllabus errorum* became the scourge of the Modernists for the next 39 years. Pope Pius IX the longest reigning pontiff in papal history convened the First Vatican Council on December 8, 1869. The Council's most significant pronouncement was the doctrine of papal infallibility, that is the pope was infallible when speaking *ex cathedra* (from the throne) on matters of faith and morals. The Italian revolution in which France played a major role interrupted the process of the Council, which was never concluded. From "The First Vatican Council," by K. Kirch, Transcribed by Douglas J. Potter at <http://www.newadvent.org/cathen/15303a.htm>.

681 Delay, 65.

682 Ibid., 36–39.

683 Ibid., 41.

684 Ibid., 135.

685 Ibid., 432.

686 Ibid., 104, 133.

687 Ibid., 125.

688 Ibid., 135.

689 Gide, 52.

690 Delay, 117.

691 Ibid., 433.

692 Ibid., 120.

693 Ibid., 118.

694 Ibid., 119.

695 Ibid., 323,

696 Ibid., 230.

- 697 Among the most legendary of pederastic diarists was the famous Irish patriot, Sir Roger Casement who kept a detailed journal of the boys he sexually abused. His diary was seized when he was arrested for high treason in 1916, and certain citations used from it by British intelligence to undermine popular support for him and his cause. There were later claims that the diary was a forgery. However, H. Montgomery Hyde said that Casement admitted his pedophile actions to a member of his defense council, Sergeant Sullivan, and that he “gloried” in his homosexuality. Casement was received into the Catholic Church on the eve of his execution. In 1965, his remains were returned for a hero’s funeral to the Irish Government. See, Hyde, *The Love That Dared Not Speak Its Name*, 162–163.
- 698 Delay, 426.
- 699 Ibid., 230.
- 700 Ibid., 226.
- 701 Robinson, 199.
- 702 Martha Hanna, “Natalism, Homosexuality, and the Controversy over Corydon,” in *Homosexuality in Modern France*, eds. Jeffrey Merrick, and Bryant T. Ragan, Jr. (New York: Oxford University Press, 1996), 202–224.
- 703 Ibid., 213.
- 704 See André Gide, *The Journals of André Gide*, translated and edited by Justin O’Brien, Vol. I 1889–1924, Vol. II 1924–1949 (Evanston, Ill.: Northwestern University Press, 1987). Among Gide’s other popular works are *Prometheus Misbound* (1899), *The Immoralist* (1902), *Strait Is the Gate* (1909), *Lafcadio’s Adventures* (1914) and *The Counterfeiters* (1926). In 1909, he helped found the *Nouvelle Revue Française*. In 1947, he was awarded the Nobel Prize in Literature.
- 705 In *Gay Lives—Homosexual Autobiography from John Addington Symonds to Paul Monette* (Chicago: University of Chicago Press, 1999), homosexual writer Paul Robinson raised an intriguing question as to whether or not a homosexual’s nationality played any role in determining his personal characteristics and the manner in which he lived out his life. He answers in the affirmative—with qualifications. He proffered, that while the British autobiographers in his book, demonstrated a “sexual fascination with the lower classes,” the French autobiographers tended to attach more erotic significance to “national and ethnic differences” in their selection of sex partners. He also noted that the French writers, displayed a distinct proclivity to philosophize their condition away, that is, they manifested a peculiar and irremediable penchant for “abstraction” and “introspection.” “Unlike the British and the Americans, they (the French) are not satisfied simply to be homosexual; they have to rationalize their preference in terms of some grand metaphysical scheme,” Robinson said. Two other characteristics, Robinson stated that set the French autobiographers apart from their English and American counterparts are “a curious absence of embarrassment (though not necessarily of guilt)” and a “perceived literary superiority.”
- 706 Delay, 426.
- 707 Ibid., 442,
- 708 Ibid., 451.
- 709 Ibid., 448.
- 710 Ibid., 305.
- 711 Ibid., 195.

- 712 Ibid., 303.
- 713 Some sources state that Gide “adopted” Marc Allégret, one of Pastor Élie Allégret five children. Other sources indicate that Gide was Marc’s “uncle.” If there was any connection, however, it was probably as Delay indicated—an informal guardianship—which Gide took full advantage of.
- 714 Delay, 303.
- 715 Ibid., 437.
- 716 Ibid.
- 717 Ibid., 435.
- 718 Ibid., 441–442.
- 719 Hanna, 221.
- 720 Igor S. Kon, “Moonlight Love—Historical Prelude,” available from the Gay.Ru project of the Russian GLBT Center in Moscow at <http://www.gay.ru/english/history/moscow/16001861.htm>. See also Dan Healey, *Homosexual Desire in Revolutionary Russia* (Chicago: University of Chicago Press, 2001).
- 721 Ibid.
- 722 Engelstein, 157.
- 723 Ibid.
- 724 Ibid., 157–158.
- 725 Ibid.
- 726 Dan Healey, “1861–1917: The Appearance of a Homosexual Subculture,” available from <http://www.gay.ru/english/history/moscow/18611917.htm>. For an updated notion of “blues” see Kevin O’Flynn, “Deputies Want To Outlaw Homosexuality,” *St. Petersburg Times*, April 26, 2002 available from http://www.sptimes.ru/archive/times/765/top/t_6333.htm.
- 727 Ibid.
- 728 Ibid.
- 729 Early biographical data on Tchaikovsky’s parents was taken from Gretchen Lamb’s website on Tchaikovsky—The Man, The Composer, Miscellaneous available from <http://www.geocities.com/Vienna/5648/Tchaikovsky.htm>.
- 730 Ibid.
- 731 Anthony Holden, *Tchaikovsky a Biography* (Random House NY, 1995), 7–10.
- 732 Ibid., 12.
- 733 Ibid., 21–29.
- 734 Ibid., 66–69.
- 735 Ibid., 68.
- 736 Ibid., 125–150. In 1896 Antonia was certified insane and institutionalized in an asylum in St. Petersburg. She died during the Russian Revolution of 1917.
- 737 Ibid., 42.
- 738 Ibid., 82.
- 739 Ibid., 80.
- 740 Ibid., 401.
- 741 Ibid., 72.
- 742 Ibid., 135–150.
- 743 Ibid., 245.

- 744 Ibid., 110.
- 745 Ibid., 202.
- 746 Ibid., 234–236.
- 747 Ibid., 313.
- 748 Ibid., 319.
- 749 Ibid., 263.
- 750 Ibid., 310, 391.
- 751 Ibid., 403.
- 752 Ibid., 225.
- 753 Ibid., 255.
- 754 Ibid., 256.
- 755 Ibid., 347.
- 756 Ibid., 268.
- 757 Ibid., 234.
- 758 Ibid.
- 759 See also Alexander Poznansky, *Tchaikovsky—The Quest for the Inner Man* (New York: Schirmer Books, 1991).
- 760 Ibid., 379–380.
- 761 Ibid., 380.
- 762 Ibid.
- 763 Ibid., 368.
- 764 Tyerman, 278.
- 765 Röhl, 24.

Chapter 5

The Homintern and the Cambridge Spies

Introduction

Claire Sterling, author of the superb exposé *Octopus: The Long Reach of the Sicilian Mafia*, has observed that “a network is impossible to resist where imperfectly understood.”¹ Part of this understanding of networks, be it the Mafia, the Cambridge spy ring, or the 21st century Homintern in the Roman Catholic Church includes an acknowledgement that such subversive organizations do not grow “spontaneously,” but must be “directed and managed.”² To discuss such things as infiltration, subversion, spies, treason, and betrayal in the context of any subversive organization is, in the words of Father Enrique Rueda, neither “unseemly” nor “paranoid.”³

This historical overview of the Cambridge spies demonstrates how quickly Crown, State, or Church can be brought down when subversion and treason from *within* combines with attack from *without*.⁴ It not only provides an example of the development, organization, and ramifications of a subversive network, but also many concrete insights into the development and inner workings of the Homosexual International from the 1930s on. Most importantly, it provides a detailed examination of a large-scale Establishment crisis and cover-up in which homosexuality played a pivotal role in a nation’s history.

The Anatomy of Treason

A nation can survive its fools, and even the ambitious. But it cannot survive treason from within. An enemy at the gate is less formidable, for he is known and he carries his banner openly. But the traitor moves among those within the gate freely, his sly whispers rustling through all the alleys, heard in the very hall of government itself. For the traitor appears not a traitor—he speaks in accents familiar to his victims, and he wears their face and their garments, and he appeals to the baseness that lies deep in the hearts of all men. He rots the soul of a nation—he works secretly and unknown in the night to undermine the pillars of a city—he infects the body politic so that it can no longer resist. A murderer is less to be feared.⁵

Cicero 42 BC

In the realm of the profane, a traitor is defined as one who betrays his country to which he owes his allegiance by overt actions. In the realm of the sacred, the traitor is one who by deliberate acts, betrays his faith.

The motivation for treason—both secular and sacred—is generally mixed and difficult to decipher. It may include a desire for personal gain or

monetary reward, or be a consequence of an illicit entanglement or former criminal action, or simply the desire to deceive and betray those for whom a violent and long-standing grudge or resentment is borne.

Although blackmail is popularly believed to be an effective means of recruiting potential traitors by enemy operatives in the secular sphere, this is usually not the case. As Alexander Orlov, a former chief of Soviet Intelligence has observed, it is a poor and dangerous strategy “to make an enemy of a man and thereafter rely on him in such a delicate and hazardous matter as an intelligence operation.”⁶ The *claim* of blackmail, on the other hand, is often used as an after-the-fact ploy. Convicted traitors will often attempt to “extenuate their guilt in the eyes of the jury and win as much leniency as they can from the court” by testifying that they had been forced into espionage by the threat of blackmail,” said Orlov.⁷

Since human motivation is so critical to the espionage business, the successful recruiter and network builder tends to eschew blackmail in favor of more positive means of inspiring and directing the members of his spy network. These include appeals to idealism, the lure of money, or to personal and exploitable character traits including excessive egotism, the desire for revenge or retribution.⁸ The ability to correctly assess character and motivation and to mold the members of his spy team into an effective cohesive espionage team is the mark of intelligence competence.⁹

Victor Ostrovsky, a former Mossad (Israeli Intelligence Service) agent compared the recruitment process to that of rolling a rock down a hill. “We used the word ‘ledarder’ meaning to stand on top of a hill and push a boulder down. That’s how you recruit,” he explained.¹⁰ “You take somebody and get him gradually to do something illegal or immoral. You push him down the hill. But if he’s on a pedestal, he’s not going to help you. You can’t use him. The whole purpose is to use people. But in order to use them, you have to mold them. If you have a guy who doesn’t drink, doesn’t want sex, doesn’t need money, has no political problems, and is happy with life, you can’t recruit him,” Ostrovsky said.¹¹

The Traitor as a Grievance Collector

Bradford Westerfield, an expert on espionage has claimed that, in terms of personality traits, the man who would be traitor can be defined by three primary characteristics—his “immaturity, sociopathy and narcissism.”¹²

“His self-absorption is like a dark star or a black hole—everything goes in but no light, no love, no warmth, no understanding ever comes out,” Westerfield said.¹³

In his need to preserve his “emotional virginity” and to deflect “his own guilt, blame, and responsibility,” Westerfield noted, “the traitor attributes his adverse conditions to persons or circumstances outside of himself.”¹⁴ Whatever the “actual source of his difficulties,” the traitor does not see

them arising from his own actions. In this way he is able to preserve his “grandiose view of his immediate self,” Westerfield said.¹⁵

The habitual mindset of a traitor has been described as one of “controlled schizophrenia.”¹⁶ Not unlike the pederast priest who says Mass and immediately retires to the sacristy to sodomize an altar boy, the successful traitor needs to strictly compartmentalize his life in order to retain a sense of sanity and control and to escape detection. He must perfect the art of duplicity and concealment. He must learn to play out different roles—to constantly remake his *persona*. He also must have great strength of will in order to contend with the inevitable tensions that living a double or triple life brings. Failure to acquire these skills is a virtual guarantee of a mental or emotional breakdown.¹⁷

For the traitor, Westerfield said, “hatred is a powerful motivator.” The traitor is a “collector” of injustices and resentments, real and imagined.¹⁸ When it is combined with an ideology like Communism that feeds on hate, the combination can be lethal. Quoting a British historian, Westerfield said that “a man is never so dangerous as when he can identify a private grievance with a matter of principle.”¹⁹

This singular factor—hate—explains in part why two minority groups, notably, Jews and homosexuals, played such a significant role in a number of major United States and English spy cases during the post-1917 Bolshevik Revolution era. Both Lenin and later Stalin were able to exploit the vulnerabilities of Jews and homosexuals in advancing their dictatorships.

The Bolshevik Jews, alienated from both their own religious heritage and from Czarist Orthodox society, played a prominent role in the Bolshevik Revolution, the Communist Party, the Red Army High Command and the Soviet Cheka, the Bolshevik’s secret police and primary arm of terror.

According to Zvi Y. Gitelman, author of *Jewish Nationality and Soviet Politics—the Jewish Section of the CPSU, 1917–1930*, “Since most Jews were not obviously devoted to the Czar, they could be expected not to support the Whites.”²⁰ Also there was the matter of power. “From the Jewish point of view it was no doubt the lure of immediate physical power which attracted many Jewish youths, desirous of avenging crimes perpetrated against their people by anti-Soviet forces of all sorts,” wrote Gitelman.²¹

“Whatever the reasons, Jews were heavily represented in the secret police,” he said. “If you fell into their hands you would probably be shot,” he continued.²² “Since the Cheka was the most hated and feared organ of the Bolshevik government, anti-Jewish feelings increased in direct proportion to the Cheka terror,” said Gitelman.²³ He also reported that Lenin appreciated Jewish participation in Soviet Administration as well as the role of Jews in revolutionary activities not only in Russia, but also in other lands.²⁴

In the United States, during the decades immediately following the 1917 Revolution, investigative writers Ronald Radosh and Joyce Milton, authors of *The Rosenberg File—A Search for the Truth*, wrote that many Jewish intellectuals and scientists, were drawn into the spy game by their admiration for the Soviet social experiment that had made “anti-Semitism” a crime against the state.²⁵ Radosh and Milton cited convicted Soviet spies Julius and Ethel Rosenberg as “thoroughgoing ideologues,” and Ethel Rosenberg, in particular, as a “practical hater” filled with “vengeance.”²⁶

Like the Bolshevik Jews, leaders of the emerging Homintern in Europe and in the United States were filled with the same revolutionary zeal for a utopian New Order that would no longer discriminate against homosexuals. Both groups used the clenched fist as a symbol of “liberation” except that whereas the Communist raised his fist in the air, the members of the Homintern drove it into the rectum as a symbol of their rebellion.²⁷ The Comintern and the Homintern also shared a common hatred for God, for Christianity, indeed all legitimate power. Like their Jewish counterparts, Communist homosexuals were willing to take a risk because they believe that they had nothing to lose.

Treason is a deviant act.²⁸ So is sodomy. Historically speaking, there has always been a traditional association between sexual deviancy and heresy and treason.²⁹ And while it is true that not all homosexuals are traitors or radical Socialists, nevertheless the traitor and the homosexual do share common traits.

The personality profile of a homosexual closely fits Westerfields’ personality profile of a traitor—he is immature, neurotic, and narcissistic. The active homosexual is an artful seducer, a natural recruiter and a proselytizer for “the cause.” He is a predator skilled in evaluating the vulnerability of his prey. He is conditioned to acts of duplicity and split loyalties. He lives a compartmentalized life with contacts to the criminal underworld via illicit drugs, pornography, prostitution, and possible blackmail and violence. The homosexual is a gatherer of “injustices” and Marxism offers him “the attraction of a secret shrine of individual rebellion.”³⁰ It is this desire to strike back against a society that has rejected him, rather than the threat of blackmail that lures the homosexual into the enemy’s espionage net.³¹ The homosexual believes himself to be an “outsider,” who like the spy, wants to come in from the cold, but feels he cannot.

The Dutch psychologist, Gerard J. M. van den Aardweg, Ph.D., summarized the homosexual’s propensity for subversion thusly: “Subversiveness is not rare in homosexuals, as it is the hostility coming from the complex of not belonging. For that reason, avowed homosexuals may be unreliable elements in any group or organization.”³² They desire an unreal utopian world, said van den Aardweg. One that is “superior,” snobbish, more “chic,” full of “thrill and adventure” in comparison to “the ordinary world,” he reported.³³

The Espionage Business

Gathering intelligence on foreign governments including their secret offensive and defensive powers and plans, and keeping the actual or potential enemy state from discovering *its* national secrets has been the common goal of all national secret services since time immemorial. Traditionally, European powers relied on selected princes of the Roman Catholic Church to organize their secret services since no single nation was able to compete with the most widespread and efficient espionage system in the world.³⁴

For example, in 17th century France, acting under a request to the Holy See by King Louis XIII, Cardinal Richelieu aided by a Capuchin priest, Francois le Clerc du Tremblay, created a vast internal and external intelligence service that rivaled that of France's arch rival, England, and catapulted France into a first-class world power.³⁵

Although the objectives of modern day national secret services has changed little from the days of Richelieu, the means by which these objectives are secured and information processed has changed dramatically and vary widely from country to country. During the first half of the 20th century, the United States, and the West in general, based their doctrine of intelligence primarily on research and information gathered from "open sources," whereas the Soviets and Eastern Bloc depended more on a "cloak and dagger" approach in which intelligence is gathered from secret sources using a vast network of spies, informers, and undercover agents to ferret out highly classified documents and raw data and to lure potential traitors into their service.

By the early 1920s, the intelligence services of key Western European powers including England and France, were alerted to the fact that the Bolsheviks, in addition to building up the Cheka, their internal secret police used to combat "counter-revolutionary" activities and sabotage at home, were also planning a new and vast international espionage network.

In early 1918, Communist chief Vladimir Lenin, put the Cheka, into the hands of Felix Edmundovich Dzerzhinsky, considered to be the father of modern Soviet espionage. Although the name of Soviet intelligence services has changed over the years from the Cheka to the GPU (State Political Administration, 1922–1923), to the OGPU (Unified State Political Directorate, 1923–1934) to the NKVD (People's Commissariat for Internal Affairs, 1934–1946) to the MD (Ministry of Internal Affairs 1946–1954), and finally to the KGB (Committee for State Security) that was supplemented by the GRU (Chief Intelligence Directorate of the General Staff) in 1954, Soviet espionage agents are still known to Soviet citizens as Chekists.³⁶ Following the death of Dzerzhinsky in 1926, Lenin's heir to terror, Josef Stalin, made the newly expanded Soviet secret police the instrument of his absolute power over the Russian people.

In terms of foreign espionage, during the early 1920's, Soviet intelligence operations designed to foment World Revolution were routinely

centered in Soviet embassies. Gradually, however, Stalin began to replace this highly vulnerable system with a more sophisticated network of Soviet agents headed by resident directors who had no connections to the Soviet Union's formal diplomatic staff abroad and who operated under orders directly from Moscow. Labour unions, universities, industrial centers and liberal political and cultural institutions in the United States and in Europe were the primary targets of Communist infiltration and control. For example, in England, the Trotskyists and Communists posed as Socialists and heavily infiltrated the Labour Party. Even the Tories were not immune from infiltration. The NKVD was also able to use the Comintern intelligence apparatus in Britain to recruit civil servants from the governmental bureaucracy at Whitehall, including members of the "permanent secretaries" club of heads of the Department of State."³⁷

During the late 1920s and early 1930s, as Stalin was methodically planning his Great Terror at home in the form of massive political, military, economic and agricultural purges that cost an estimated 20 million Russian lives, he also embarked upon a vastly expanded espionage program designed to secure diplomatic, military, industrial and scientific intelligence from the West.³⁸

Stalin ordered that Soviet-controlled long-term "sleepers" and "moles" be placed in secret service agencies, high government posts and key university and scientific centers throughout the West. His strategy proved deadly successful especially against British Intelligence Services and the United States' Office of Strategic Services (OSS) and later the Central Intelligence Agency (CIA) and the National Security Agency (NSA).³⁹

As espionage writers Phillip Knightley, Bruce Page, and David Leitch, have pointed out, "A penetrated secret service is not just a bad one; it is an appalling liability."⁴⁰ "For at least ten years, a charitable estimate, the British Secret Service in areas of diplomacy, economics and strategic defense were the blind leading the blind; operations were forfeited; officers compromised; agents shot, imprisoned or forced to become channels of misleading information, i.e., disinformation," they charged.⁴¹

The fact, that by 1932, Stalin had already set a course of covert warfare against the West, well in advance of the onset of World War II, supports the theory put forth by historians such as Professor Ernst Topitsch of the University of Graz in Austria, that the Soviet dictator used the war as a part of the Soviet long-term strategy for the subjugation and destruction on the non-Communist world, that is to say, the Second World War was essentially Stalin's war not Hitler's.⁴²

A Soviet Hook for Everyone

Stalin honed Soviet espionage into an exacting science with a "hook" tailor-made for an exact fit of every potential target of recruitment.

In terms of diplomatic intelligence, the principle sources of State secrets were foreign diplomats, ambassadors, staff members of foreign ministries including code clerks and secretaries, members of parliaments and ambitious politicians who in their quest for power sought financial aid and support from the liberal establishment.⁴³

Foreign Office departmental heads were of particular value because they were able to supply the Soviets with confidential documents of the secret policies and strategies of multiple foreign governments. The greatest Soviet prize, however, was the hooking of a high level diplomat or ambassador who, in addition to being privy to important foreign policy decisions, could be used by the Soviets as a Judas-goat to attract other recruits, or as an "agent of influence" as well as a vehicle for disinformation.⁴⁴

Soviet intelligence offices kept detailed life histories of potential recruits in the diplomatic field that included background information on their character traits and temperament, family life, schooling, religion, finances, associations, ideology, politics, and sexual habits and vices.⁴⁵ Since diplomatic posts including those of the United States and Europe as well as the Vatican, have traditionally attracted an inordinate number of male perverts, the Soviets found that in the case of homosexual diplomats, blackmail was worth the extra risk and expense.⁴⁶

Interestingly, even when a Soviet agent failed to hook homosexual diplomats with a threat of blackmail or exposure, his illegal overtures were rarely reported to the authorities by the compromised diplomat or ambassador, since the latter was unwilling to expose his own illicit sexual habits.⁴⁷

Significantly, in sharp contrast to the Soviets who were quick to appreciate and exploit the traditional blackmail potential of homosexuality, British intelligence services were not. Active homosexuality, as we shall see, was not an automatic disqualification for either intelligence work or high civil service positions in England between 1939 and 1945. Even in 1948, when the exclusion policy of positive vetting of known homosexuals was put into effect by England's national security agencies, it was never fully enforced. No middle class intelligence employee was likely to jeopardize his job by questioning the moral qualifications of upper-class civil service and intelligence applicants who, by reason of birth or wealth, were automatically granted the choicest of governmental appointments as well as rapid upward career mobility. Even if a whistle-blower was willing to risk his job by blackballing an upper-class bugger as a security risk, his recommendation could be over-ridden by his superior or by Whitehall. This was one reason why once the Soviets had established their "rich-boys" spy-mole network at Oxbridge, the numerous Marxist cells were able to wreak so much havoc on Britain's (and America's) intelligence services.⁴⁸

When it came to gathering intelligence of a scientific nature, the Soviets found that flattery and the promise of greater power and influence was a

more powerful hook than sex. As English writer Rebecca West has pointed out in her many excellent works on the subject of treason, prominent foreign scientists were lavishly wine and dine and treated with a feigned deference by Stalin.⁴⁹

In connection with the cases of convicted atomic scientists and Soviet agents Alan Nunn May and Klaus Fuchs, West noted, that “Little can be said in defense of this policy of trying the criminal in a manner which concealed the nature of the crime from the public which had suffered from it. It helped the Communists, enabling them to present the scientist Communist spies as starry-eyed altruists who imparted secrets to other powers just because they were scientists and wanted their fellow scientists to have the benefit of their own discoveries, and were so unworldly that they did not know that they were doing any harm, and hardly knew what ideologies were about. This was the picture the world got and it was as untrue.”⁵⁰

May was a well-known Marxist and a radical member of the Cambridge branch of the Union of Scientific Workers and Klaus Fuchs who betrayed atomic secrets directly to the Soviets was a long-time Marxist ideologue who was deep into the Communist network, said West.⁵¹ These men had an exaggerated sense of their own importance and power, she said, because their knowledge was tied to weapons of mass destruction and therefore people could be blackmailed into submission.⁵² Their uniform defense, that “science is reason, therefore it cannot know treason,” and that “scientists can do no harm because they are scientists and science is right,” she concluded, was patently false and subversive to truth and to the nation.⁵³

“Sexpionage”—The Soviet Honey and Drone Trap

The linking of sex with spying goes back to biblical times, but Stalin honed sexual entrapment into an art form. The Soviet sex hook proved particularly valuable in connection with securing military, national defense and political intelligence, and as a weapon to bring down political opponents of the Soviet Union.

In his 1976 exposé, *Sexpionage — The Exploitation of Sex by Soviet Intelligence*, David Lewis described the complex, costly and utterly dehumanizing training of Soviet “swallows” (female agents) and “ravens” (male agents) who were generally recruited by the KGB from respectable, middle class families and had professional backgrounds.⁵⁴

In addition to basic ideological, political and technical training, the sex agents were subject to a thorough process of sexual densensitization prior to their formal instruction in all forms of sex acts including homosexuality and sadomasochism.

Lewis reported that the Soviets kept a large stable of homosexuals as full-time agents whose varied targets included foreign diplomats and

tourists.⁵⁵ These men were usually young male prostitutes who were given a “choice” of working for the KGB or being imprisoned.⁵⁶ According to a “graduate” Lewis interviewed from the Verkhonoye sex center near Kazan who used the name “Dimitri,” these homosexual prostitutes were exceedingly handsome and some were “very young.”⁵⁷ They were kept separate from the other KGB recruits, he said. “They seemed to suffer a great deal from the dehumanizing training methods, and two of them committed suicide during my stay there,” Dimitri told Lewis.⁵⁸

In 2001, Jamie Glazov, FrontPage Magazine’s managing editor, revealed one of the Soviet’s most innovative homosexual sting operations.

The Soviet target was John Watkins, Canadian ambassador to the Soviet Union from 1954 to 1956.⁵⁹ Glazov reported that during his assignment in Moscow, Watkins, a homosexual with known Marxist sympathies, routinely sought out anonymous sex partners. One of his Russian acquaintances named Alyosha, an employee of the Soviet Foreign Ministry with whom Watkins formed a close friendship was none other than the famed KGB spy recruiter Oleg Gribanov, whose legendary success at homosexual entrapments had secured virtually all of NATO’s classified documents for the Soviet Union.⁶⁰

According to Glazov, while posing as Watkin’s friend, Gribanov set up the hapless ambassador with a KGB plant in a Moscow hotel. The two men were captured on film in *flagrante delicto*. Gribanov promised to run interference for Watkins if the ambassador could bring himself to “warm up” to the Soviet ambassador to Canada, Dimitri Chuvakhin, when he returned to Ottawa that spring. When Watkins completed his posting and returned to Canada, he made no effort to inform the authorities that he was being blackmailed. He was offered the job of Assistant Under-Secretary of State for External Affairs and there he remained until his retirement, said Glazov.

In the meantime, in the United States, between 1961 and 1964, no less than three high-ranking Soviet defectors informed the CIA that a homosexual Canadian ambassador to Moscow was being blackmailed by the Soviets. In August 1964, after an investigation of suspected candidates, Canadian officials ordered the Royal Canadian Mounted Police to hoof over to the Watkins’ residence and pick him up for questioning. During the RCMP interrogation Watkins was reported to have suffered a fatal heart attack which brought a quick and tidy end to the distasteful affair. It remains unclear, whether Watkins did or did not act as an “agent of influence” for the Soviets before his untimely death. For the record, as reported by Glazov, the new Canadian Ambassador to Moscow, David Johnson, who replaced Watkins, was also reported to be a homosexual.⁶¹

It was the Soviet’s experience, however, that many of their most successful homosexual traitors recruited from the West needed no elaborate sexpionage scheme to induce them to treachery.

British and American Intelligence Services

As we have already observed from England's attempts at penetration of Catholic seminaries in France during the Elizabethan period, the English were not slouches when it came to spying and intelligence gathering.

By the late 1700s, the beginning of a formal structure for Britain's secret service was set into motion with the creation of a Home Office and Foreign Office within the Department of State. In the decades that followed, Britain's vast complex of foreign embassies provided the cover for an expanded secret service abroad and a domestic service that specialized in code breaking and infiltration of enemy intelligence services especially those of Russia and Bismarck's Prussia.

Britain's modern Secret Intelligence Service (SIS) known as MI6, was founded in 1909. It was attached to the Foreign Office and directed British espionage work abroad. During the First World War, it concentrated on the infiltration of Germany's espionage units. After the war, the SIS was instrumental in assisting the United States in developing its own intelligence network. The British and the United States also entered into a secret agreement for sharing counterintelligence information which later gave Stalin another major avenue of intelligence gathering especially in relationship to the development of the atom bomb.

One of the SIS' most valuable anti-Soviet operations was the 1927 raid on the London offices of the All Russia Cooperative Society Ltd., (ARCOS), the Russian trade delegation, from which the British secured thousands of secret documents on Communist activities and agents in England.

The raid was staged by MI5, the British Security Service attached to the Home Office and dealt primarily with homeland security including the capture of foreign spies, terrorists and insurgents on English soil. Its nuts and bolts activities included the maintenance of a Central Registry for tracking suspected enemy agents and a specialized intelligence Black List. Other specialized subsidiary intelligence units existed both within and without the framework of MI5 and MI6 including the famous Government Code & Cypher School, that broke the German code (ULTRA) during the Second World War.

In 1941, the British created an ultra-secret security division that operated in the Western hemisphere, British Security Coordination (BSC), as a legal cover for all of its other intelligence units including MI5 and MI6, Special Operations Executive (SOE) and the Political Warfare Executive.⁶²

The structure of United States domestic and foreign intelligence services closely mirrored that of the British system. Up until the end of the First World War, the responsibilities for gathering and interpreting enemy diplomatic, military and political secrets were divided between the State Department with its systems of foreign attachés and embassies, and the military intelligence services of the Armed Forces that included the Office of Naval Intelligence (ONI) and G-2, the War Department's Military

Intelligence Division. During World War I, both the Army and the Navy had established separate offices to decipher and read foreign and enemy communications. In 1920, the American military intelligence secret cryptologic section known as the “Black Chamber,” broke the Japanese diplomatic cipher, a major espionage achievement. However, Secretary of State, Henry L. Stimson, shut the code-crackers down in 1929 with the admonition that “gentlemen do not read each other’s mail.”⁶³

On July 11, 1941, in an effort to reduce the growing friction and competition between the various United States intelligence sectors, President Franklin D. Roosevelt appointed William “Wild Bill” Donovan as the coordinator to a new centralized, civilian wartime agency, the Office of Information modeled after the British SIS and based at the White House. Donovan was a Columbia Law School graduate, a World War I hero and a member of the liberal Eastern Establishment from which he drew much of the OSS leadership. The Office of the Coordinator of Information (COI) was charged with intelligence gathering and assimilation of matters touching upon national security. COI opened its London office in November 1941.

In June, 1942, Donovan’s COI underwent a major reorganization. Its staff and budget was divided into two sectors—an Office of Strategic Services (OSS) directed by Donovan, but placed under the office of the Joint Chiefs of Staff (JCS) with its own overseas counterintelligence secret service (X-2), and the Foreign Information Service (FIS) that was placed under Roosevelt’s direct supervision at the newly created Office of War Information.

The overall purpose of the OSS was to support military operations in the field by providing research, propaganda, and commando support. Donovan filled the OSS’ Research and Analysis Branch (R&A) with well-known elite members of the Eastern Establishment, while the Special Operations Branch (SO) that ran paramilitary and psychological warfare operations in Europe and Asia represented a more multi-talented, multinational force that assisted Allied and partisan forces during World War II. The OSS also established a Secret Intelligence Branch (SI) under Princeton-educated SI station chief, Allen W. Dulles, who operated out of the American Embassy in Bern, Switzerland.

Professional military intelligence officers convinced Roosevelt that General Donovan and his OSS should be denied access to top secret Allied deciphered communications from Japan using the decoder system nicknamed MAGIC as well as decoded messages from Germany using ULTRA. However the OSS’ counterintelligence branch, X-2 which shared its intelligence with British SIS, did have access to German ULTRA intelligence. This proved to be a fatal error.

By the end of World War II, the OSS dubbed “Oh So Social” by its critics, had been infiltrated by at least 15 Soviet spies as well as other criminal elements from the Sicilian Mafia which meant that not only was the OSS

an expensive, internally-corrupted and ineffectual “secret service,” it also became a dangerous source of Soviet disinformation and of post-war infiltration by Soviet agents. In short, the OSS was the most deeply penetrated of the United States intelligence services. None had so many Soviet moles as the OSS.⁶⁴

On October 1, 1945, under the Truman Administration, the OSS was officially dissolved. Its R&A sector was transferred to the State Department and all other OSS branches including Secret Intelligence and X-2 were absorbed by the War Department. Two years later, Truman, with the approval of Congress, authorized the creation of the Central Intelligence Group (CIG), later renamed the Central Intelligence Agency (CIA), under the National Security Act of 1947. Like the OSS, the key posts of the CIA were filled by academics and politicians with all the proper Eastern Establishment credentials—a veritable Old Boys Club not unlike that which spawned the Cambridge spies.⁶⁵

Domestic counterintelligence, however, remained the task of the Federal Bureau of Investigation (FBI) headed by J. Edgar Hoover, the ONI and G-2.

The Genesis of the Cambridge Spy Ring

It has been reported by various Soviet defectors to the United States and England, that when Ivan Maisky, the Soviet Ambassador to Great Britain initially proposed the novel concept of recruiting young English radical upper-class highfliers as Soviet intelligence agents *before* they entered the corridors of power, both Stalin and Lavrenti Beria, head of the NKVD, were skeptical that such a plan could work.⁶⁶

When they learned that many of these potential recruits were confirmed pederasts and homosexuals they were even more incredulous. However, since the GRU was already well established in London and legal and illegal residents were in place to serve as controllers, Stalin gave the go ahead to Soviet Foreign Ministry officials to set the plan in motion. The year was 1932. Soviet intelligence under Comintern cover began the process of identifying, cultivating, evaluating and ultimately recruiting liberal-minded, anti-Fascist candidates from Oxbridge.

Much to the Soviets’ amazement, the scheme worked like magic. It appeared that Cambridge and to a lesser extent Oxford, Britain’s two senior university centers were already well primed to become the epicenters of the greatest Soviet espionage success of the 20th century.⁶⁷

For more than a century, the religious beliefs of faculty and students at England’s premier educational institutions had been undermined by Oxbridge’s literary and intellectual elite. Christian morals had succumbed to the aggressive assault of neo-pagan Hellenism. The few remaining loyal servants of the King’s religion found they could no longer even defend what little was left of the emasculated religious beliefs they had settled for against the rising tide of Modernism in its own clerical and secular ranks.

The British satirist, George Orwell (Eric Blair) once observed:

Culturally ...the English intelligentsia are Europeanized. They take their cookery from Paris and their opinions from Moscow. In the general patriotism of the country they form a sort of island of dissident thought. England is perhaps the only great country whose intellectuals are ashamed of their nationality. In Marxist circles it is always felt that there is something slightly disgraceful in being an Englishman and that it is a duty to snigger at every English institution, from horse racing to suet puddings. It is a strange fact, but it is unquestionably true that almost any English intellectual would feel more shamed of standing to attention during "God save the King" than of stealing from a poor box."⁶⁸

The 1930s recruitment of liberal-minded intellectuals and scientists at Oxbridge as "sleeper" agents represented the final phase of subversion by the Soviets that had begun decades earlier with attacks on England's class system and the penetration of Britain's trade unions and Labour Movement. Communists "sold the sizzle" to Oxbridge's young idealists, that is, the idea of making the world safe from the menace of Fascism. However, Marxism found it difficult to compete with the popular Fabian Socialists, the more genteel of the collectivist movements.

On campus, avowed Communists including economics dons like Maurice Dobb who helped found the Cambridge Communist Cell, Piero Sraffa, an associate of the Italian Communist leader Antonio Gramsci, and Roy Pascal, Professor of German at Cambridge, brought a generation of Oxbridge radical undergraduates into the Soviet's orbit of influence.

The Marxists were also aided and abetted by a vast network of quasi-Masonic secret societies that pervaded upper class Britain as a whole and Oxbridge in particular. The most famous and exclusive of these secret campus societies was Cambridge's "Conversazione Society" known simply as "the Society," and its members as "Apostles."

The Apostles, Homosexuality, and Marxism

The Conversation Society based at King's College began in 1820 as a small, private club of Cambridge undergraduates founded by George Tomlinson from St. John's College. Tomlinson later became Bishop of Gibraltar.⁶⁹ The all male, 12-member society gathered every Saturday night to discuss the philosophical issues of the day within the anti-authoritarian context of the liberal Broad Church Movement that had found an uneasy home in the Anglican Church.⁷⁰

Among the earliest "Apostles" were the young Victorian poet Alfred (later Lord) Tennyson (1809–1892) and his dearest friend Arthur Henry Hallam (1811–1833). Conspicuous by their absence were undergraduates who excelled in the scientific field, since by the 19th century the "two cultures" of the sciences and the arts had decided to go their separate ways.⁷¹

By mid-century, the Apostles had developed into an elite secret society with heavy homoerotic undertones, a distinctively aggressive agnostic flavor, and politics that were decidedly liberal and pacifistic. According to Richard Deacon, author of *The Cambridge Apostles*, their agenda embraced “the laicization of the University and the abolition of religious tests for undergraduates and graduates.”⁷² Spiritual rot was afoot. Deacon also reported that members like William Johnson (Cory), Lord Rosebery’s tutor, had already taken to recruiting other active homosexuals into the New Order.⁷³

Understandably, since homosexuality as well as agnosticism and atheism and anti-imperialistic sentiments were generally unwelcome in Victorian life and an obstacle to career advancement, the growing emphasis on secretiveness was both logical and necessary.

According to Andrew Sinclair, another expert on the Apostles, the Society was a kind of “Cambridge Mafia...all members when accepted into the Society, had to swear a fearful oath that their souls would writhe in unendurable pain for all eternity if they were to betray the society to anyone not a member.”⁷⁴

For many of its socially alienated members, the Society functioned more as a family than an organization—a place where these perpetually adolescent “misfits,” in love with their own sense of superiority and importance, didn’t have to worry about competing in the real world for either women or commercial jobs or social position.⁷⁵

By the turn of the century, members with decidedly pederastic desires such as the congenital bachelor Goldsworthy Lowes Dickinson, a well-known disciple of “Socratic love,” were recruiting qualified “embryos” based less on their intellectual qualifications than on their good looks and physical attributes.⁷⁶ The new “High Church” of the Apostles now aggressively warred against Christianity. It boasted its own line of “Apostolic succession” and mystical hierarchy as well as its own dogma, religious services, and blessings, all of which served to mock Christian doctrine and the Sacraments.⁷⁷ It replaced Sacred Scripture with a new “bible” that touted the virtues of the “Higher Sodomy.”⁷⁸ The fact that a significant number of Apostles engaged in sexually criminal behavior buttressed their sense of mutual dependency and loyalty toward one another not merely during their university years, but for a lifetime.

The Bloomsbury Connection

It would be impossible to understand the inner workings of the Apostles and the Society’s connection to the Cambridge spy organization without at least a brief reference to the Bloomsbury Group to which many of its most influential members were intimately tied. This exclusive and influential cultural coterie developed out of a series of friendships between the well-to-do literary and artistic Stephen children—Vanessa, Virginia, Julian Thoby and Adrian—and their Cambridge friends that included such promi-

nent Apostles as John Maynard Keynes, Lytton Strachey, Duncan Grant, and E. M. Forster.⁷⁹ Novelist D. H. Lawrence's pointed description of "Bloomsberries" as "little swarming selves" reflected the self-absorbed, queer character of the group that held court on Thursday evenings at the Stephen residence at 46, Gordon Square in the bohemian Bloomsbury section of London.⁸⁰

Bloomsberries were agnostic, politically liberal, pacifist and sexually liberated. Sexual partnerings were of primary importance within the closed Bloomsbury collective. All affairs, homosexual, bisexual and heterosexual, were in a constant state of flux and reconfiguration.

For example, Vanessa Stephen was married to the wealthy coal heir Clive Bell, but had a child by the handsome Scottish-born painter artist Duncan Grant who was attracted to Vanessa's brother Adrian, but who also had a string of homosexual affairs with fellow Apostles Keynes and Strachey who had been engaged in a bitter tug-of-war over the Society's new acquisition Arthur Lee Hobhouse, who had fallen head over heels in love with Grant, who later formed a *menage-a-trois* with Vanessa and Grant's new lover, David Garnett.

When World War I began and young eligible men became in short supply, some of the Apostle-Bloomsbury "buggers," as Virginia Stephen Woolf used to call them, began to console themselves with female companions and a few even discovered "the joys of domesticity."⁸¹ For instance, the outrageously promiscuous Keynes, whom the jealous Strachey once referred to as "safety-bicycle with genitals," later in life, fell in love with, and much to the alarm of his fellow Apostles and Bloomsberries, actually *married*, and *successfully so*, Lydia Lopokova, one of the greatest dancers of Diaghilev's Russian ballet.⁸²

Given the overall importance and great influences of the Apostles and their Bloomsbury intimates on Cambridge university life in the late 1920s and early 1930s, it was logical that the NKVD's efforts at recruiting rich upper-class young men for their expanded spy ring at Cambridge would have included plans to exploit both groups.

As related by Andrew Sinclair in *The Red and the Blue—Cambridge, Treason and Intelligence*, the actual take-over of the Apostles by the Soviets proved to be a relatively uncomplicated operation. By the late 1920s, "the affinity for Marxism" had become as important a requirement for membership in the secret society "as good looks and intelligence."⁸³ Sinclair reported that of the 26 Apostles elected between 1927 and 1937, 20 of them, that is 75% of the new membership "were either Socialists, Marxist sympathizers, Marxists, or committed Communists." "This in a student body that was no more than a fraction of one percent Marxist," he emphasized.⁸⁴

The active hostility of the Bloomsbury Apostles toward Christianity and traditional morality and their clandestine network of criminal and illicit sex,

when combined with the equally forbidden and subversive agenda of Marxist World Revolution, made for an explosive mix, that when fully activated, would prove a deadly one for the British nation.

Anthony Blunt—A Treasonable Life

On May 5, 1928, the first man of the Cambridge Ring of Five, 19-year-old Trinity undergraduate Anthony Frederick Blunt was accepted into the inner sanctum of the Society as Apostle no. 273.⁸⁵ Blunt's immediate predecessors in the "Apostolic line" of the Society were Alister Watson and Philip Dennis Proctor, both of whom either were or became Soviet agents.⁸⁶ In the fall of 1928, the enthusiastic Marxist revolutionary, Julian Bell, Vanessa and Clive's son, followed his lover Blunt into the Society. Julian, who was killed in the Spanish Civil War, was not a particularly attractive young youth, but the short-lived affair gave Blunt an entrée into the art and homosexual world of the Bloomsbury Group, that is to say, Julian proved useful to Blunt, and "useful" people were Blunt's forte.

Anthony Blunt was born on September 26, 1907, in the small provincial town of Bournemouth, Hampshire into an affluent upper middle class family with strong roots to the Church of England. Blunt's fraternal grandfather had been Suffragan Bishop of Hull. His father, Reverend Arthur Stanley Vaughan Blunt, also a well-known Anglican cleric, was appointed chaplain in 1912 to St. Michael's, the British Embassy church in Paris where Sir Francis Bertie was serving as Britain's ambassador.⁸⁷ It was in Paris that young Anthony was first exposed to his lifelong passion of French Renaissance art.

According to Miranda Carter, one of Blunt's more contemporary biographers, the young boy's claim to fame came from the maternal side of the family tree. His mother, Hilda Violet Master Blunt, of the 16th century landed-gentry Masters of Barrow Green, was second cousin to the Earl of Strathmore, the father of the future Queen Elizabeth II.⁸⁸

In the Blunt family constellation, "little Anthony" was the runt of the litter and his mother's favorite, said Carter. Hilda doted on her very bright, pretty, blue-eyed son whose "delicate" health demanded extra solicitous care and attention. Anthony in turn formed a life-long attachment to his oldest brother, Wilfred, with whom he shared a nascent "artistic temperament" and attachment. This left middle brother Christopher out in the cold, said Carter.⁸⁹

As each Blunt boy reached boarding school age, he was sent back to England to receive his education at Marlborough, one of Britain's "Great Schools" that catered to the sons of clergymen.⁹⁰ Anthony arrived at the prestigious public school in January 1921 at the age of 14 thoroughly prepared to light up the school with his academic brilliance and sense of *noblesse oblige*. Alas! It was a rude awakening for the young man to discover

that at Marlborough, athletics were all, and he was neither physically or temperamentally inclined toward organized sports. Further, upper-class-men who served as prefects ruled over all aspects of campus life.

Robert Cecil, a former classmate of Blunt's reported that young Blunt was able to beat the system by catering to the sexual needs of senior boys and prefects.⁹¹ Cecil's statement was backed up by other former Marlborough, boys including academic John Hilton who noted that by his senior year, Blunt had had a number of serious homosexual affairs and a stable of favorites who were sometimes referred to as the "Elect."⁹² Hilton along with Blunt and the future poet Louis MacNeice, another cleric's son, formed a "Wildean aesthetic" trio behind which the lads were able to disguise their rejection of their religious heritage.⁹³ Hilton described Anthony in his later years at Marlborough as "an austere hedonist...living for gratification of the senses, with an eye for social esteem and seeking anchorage in a system of scholarly detail."⁹⁴ Young Anthony was apparently a rebel with a cause at a relatively young age.

Some contemporaries recalled that Blunt was notorious for his vindictiveness and personal vendettas. Others recall his reptilian coldness. All agreed that he was exceedingly conceited about his intellectual abilities which, in fact, were very good. There is one word that *never* appeared on the lips of Blunt's friends, of which there were a few, or foes when describing his character—that word was "kind." Blunt was a totally self-absorbed, selfish individual.

In October 1926, Blunt entered Trinity College, Cambridge on a Marlborough scholarship. When his efforts to gain honors in Mathematics failed, he switched to Modern Languages with a specialty in French.⁹⁵ In the meantime his interest in art grew apace, although here he met with another source of frustration. Blunt was very intelligent, but, according to Art Master Christopher Hughes, "he had little artistic ability himself."⁹⁶ The creatively impotent Blunt soothed his wounded ego by later becoming an art historian, critic and cultural revolutionary.

One of Blunt's closest friends was Knox Cunningham (later Sir) who attended Fettes Clare College in Cambridge. Cunningham, was to later go on to a distinguished political career in Parliament and served as Private Secretary to Prime Minister Harold Macmillan from 1959 to 1963. He also held important positions in the Orange Order and the Masonic Province of Gloucester as well as various Ulster Unionist posts in Northern Ireland. According to Irish-born bisexual writer and full-time gossip, Robin Bryans (pseudonym Robert Harbinson) who became part of London's up-scale homosexual clique in the mid-1940s, Cunningham was known as a "muffle queen" who liked to be "screwed by young boys."⁹⁷ Bryans said that Cunningham remained in contact with Blunt after his Cambridge years and later became a frequent visitor to Blunt's London home.⁹⁸

By 1928, Blunt's connections to Bloomsbury's art critics Clive Bell and Roger Fry, and to Trinity don and art authority Andrew Gow gave him an entrée into London's prestigious art circles.⁹⁹ At the same time, his membership in the Apostles gave him access to Cambridge's most influential secret society and homosexual network.¹⁰⁰ That Blunt was also a confirmed Marxist by this time has been confirmed by a number of reliable sources including Louis MacNeice.¹⁰¹

In 1932, Blunt was elected a Trinity fellow. He remained on campus where he tutored in French and began to carve out a career in art history with a special passion for the work of Nicolas Poussin.

Somewhere between 1933 and 1934, either before, during, or immediately after an academic "tour" of Moscow, Blunt was officially recruited as a paid Soviet agent.¹⁰² He was given the Code Names YAN, JOHNSON, and TONY.¹⁰³

It remains somewhat of an irony that, had Blunt ventured out of his down-town Moscow hotel to engage in a little "cottaging," during his trip, he might have noticed that the sexual pickings were rather lean except, of course, for KGB-trained male "ravens" who regularly monitored public urinals and other haunts frequented by foreigner homosexuals. This dearth of available young Moscovites was due to the fact that in early 1933 Stalin had given the OGPU (political police) permission to begin a round-up of Moscow homosexuals who were shipped for use as slave labor to prison "workcamps" like that at the "Third Watershed" on the Baltic-White Canal that housed about 3,000 Moscow homosexuals.¹⁰⁴

There is no evidence, however, that Blunt ever expressed any objection to Stalin's purges of sodomites in Moscow once the news became public knowledge to London's homosexual underground. Nor that Soviet sexual entrapment either in Moscow, London or Cambridge ever played a role in inducing Blunt to betray his country. He did it out of sheer pleasure.

Thanks to his many influential patrons and close friends including the trend-setting socialite Victor Rothschild, Blunt's influence in the art field grew. From 1937 to 1939 he worked on the staff of the Warburg Institute of the University of London, a "progressive" and "revolutionary" art research center, and produced his first book on Renaissance art, *Artistic Theory in Italy, 1450–1600* which was dedicated to his dear friend, Guy Burgess.¹⁰⁵

According to Charles Saumarez Smith, a book reviewer for *The Observer*, among Blunt's severest critics was Rebecca West who knew Blunt in the 1930s, and "regarded him then as intellectually lightweight, a known Communist, always sporting a red tie and frequently drunk."¹⁰⁶

When England entered the Second World War, Blunt volunteered to serve in the British Army, was commissioned an officer, served briefly in the Military Security Police in Military Intelligence and then was ordered by the Soviets to join MI5, the British Security Service.¹⁰⁷

It should be noted that prior to Blunt's entry into MI5, he had used the influence of his brother, Christopher, to enter Minley Manor in Hampshire to take an Army staff college course on counter-intelligence. His commander at that time was Colonel Shearer who told Blunt that he had received orders from the War Office in London that Blunt was not to be assigned to intelligence work.¹⁰⁸ However, the departmental recommendation was overridden when a highly placed senior civil servant intervened on his behalf. The Ministerial official was none other than Dennis Proctor (later Sir), an Apostle and Soviet agent, who served as private secretary to former Prime Minister Stanley Baldwin.¹⁰⁹ Blunt also got assistance from Victor Rothschild who was working for MI5 and Guy Burgess who was assigned to Section D of MI6.¹¹⁰

Captain Maxwell Knight, a homosexual, who joined MI5 in 1925, warned MI5 officials about that "bugger" Blunt, but his lone voice was ignored. Unfortunately, Knight was never far out of the woods himself given his occult connections to Satanist Aleister Crowley.¹¹¹ Knight was also personally compromised by his passionate obsession with Tom Driberg (Lord Bradwell), a lover of Burgess and MP, who served the Soviets as a paid agent for 12 years.¹¹²

Tom Driberg's "arrangement" with the Soviets went way back when he solicited sex from a man at a public urinal on one of his visits to Moscow. The man turned out to be a KGB agent of the SCD second Chief Directorate.¹¹³ After Driberg was confronted with photographs of his sex acts with the Soviet "raven," he started to serve Moscow using the Code Name AGENT ORANGE. The Soviets used Driberg to gather political intelligence on the Labour Party and to promote active measures in political circles within his sphere of influence.¹¹⁴ The KGB also had photographs of Driberg engaging in homosex with Guy Burgess.¹¹⁵

During the five or so intervening years between his recruitment and his activation by his Soviet controller in 1939, Blunt had already proven to be a valuable "spotter" and recruiter for the Soviets, although, contrary to popular opinion, he did not recruit the three other known members of the Cambridge team—Guy Burgess, Donald Maclean, or Harold "Kim" Philby.

Despite his increased professional responsibilities as a double agent, Blunt managed to carry-on a satisfactory and relatively open sex life that included a string of affairs with other Cambridge homosexuals of his own class including John Lehmann, an Etonian who became a Soviet underground courier, and Blunt's long-time lover, Peter Montgomery, second cousin of British World War II hero Field Marshall Montgomery. Peter Montgomery became a musical director at the BBC and later a wartime army-intelligence staff officer. The reader may want to put a mental check mark after his name as we shall be revisiting Peter Montgomery, and his brother, Hugh, again in greater depth at the end of this chapter.

In terms of sexual partners, however, Blunt preferred rough trade, partners who were both his intellectual and social inferior and over whom he could exert his desire for power and dominance. This desire for power was a trait that was not lost on the Cambridge Soviet talent scouts who found in young Blunt all the characteristics of a successful traitor—a superior, but “underappreciated” intelligence, ruthless ambition, solipsism to the *nth* degree, homosexuality, a vice that could be exploited, and an ability to compartmentalize his life and play out many roles. Psychoanalysis aside, perhaps book reviewer David Pryce-Jones writing in the *New Criterion* best summarized the essence of Blunt’s “being” in his simple yet poignant epithet, “Blunt was a shit through and through.”¹¹⁶

Guy Burgess—The “Conspicuous Spy”

In his autobiographical reminiscences, fellow Cambridge spy Kim Philby once remarked that, “He (Burgess) must have been one of the very few people to have forced themselves into the Soviet special service...(He) was a very special case.”¹¹⁷ While the Soviets “were *clearly* anxious to recruit him,” wrote Philby, he himself, was of the opinion that Burgess’s unrelenting capacity for “making himself conspicuous” would compromise him as a secret agent. In the end, however, Philby and his Soviet controller “Otto” correctly concluded that it would be better to bring Burgess into their spy circle than leave him out in the cold, especially as he was likely to break the door down anyway. Thus it was that in the summer of 1934, Guy Francis de Moncy Burgess entered the annals of history as the most “conspicuous” member of the Cambridge spy ring. His Code Name was MÄDCHEN, German for girl.

Guy Burgess came from good military stock. Born in 1911, in the West Country’s famous naval port-city of Devonport, Plymouth, Guy was the eldest son of Naval Officer Lt. Commander Malcolm Kingsforth Burgess and Evelyn Gillman Burgess. He had a younger brother, Nigel.¹¹⁸

The young Burgess had just entered Eton in January 1924, at the age of 13, when his father died. About three years later, his widowed mother remarried, but the spoiled and cosseted Guy and his stepfather Colonel John R. Bassett D.B.O., a retired British Army officer, did not hit it off well, so it was off to military school with him.

Shortly after his 16th birthday, in keeping with his family’s maritime tradition, Guy was sent to the Royal Naval College at Dartmouth, but he never graduated. Thirty-three months after his entrance to the Naval College he abruptly left and returned to Eton, ostensibly because of failing eye sight. The suddenness and circumstances of his departure, however, gave credence to the theory that Burgess was privately dismissed from Dartmouth because he had attempted to sexually seduce other cadets into homosexual liaisons.

So it was back to Eton, where the extremely bright and handsome Burgess captured both the Rosebery and Gladstone History Prizes and a scholarship in History to Trinity College, Cambridge which he entered in October 1930.

Not surprisingly, his Adonis good looks and personal charm, keen intelligence, love of young men and anti-fascist, pro-Marxist sentiments which he enthusiastically wore on his sleeve, quickly brought him to the attention of Soviet infiltrated Apostles. He was initiated into the Society along with his close friend Victor Rothschild, one of the few scientists ever accepted into the Apostles, on the evening of November 12, 1932. Burgess also joined the Cambridge University Socialist Society (CUSS) that was gradually being taken over by the Communists.

In June 1934, Burgess visited Germany. He was in Berlin during Hitler's political purge—the "Night of the Long Knives." Next, Burgess joined a small Cambridge "tour" group to Moscow that included Anthony Blunt and Burgess' friend Derek Blaikie, an Oxonian Communist killed in World War II.¹¹⁹

One of the many stories told about Burgess' stay in Moscow, was that he was found by the Soviet police dead drunk in the Park of Rest and Culture and inside of his coat pocket the police discovered letters of introduction to prominent Russian scholars and politicians from members of the Astor family.

Burgess later claimed that while in Moscow, he had a long secret interview with Nikolai Bukharin, a powerful member of the Soviet Politburo and editor of *Izvestia*.¹²⁰ All things considered, it was probably in Moscow where Burgess and Blunt were given their final vetting by Stalin's agents. Guy Burgess had successfully fought his way into the ranks of the Cambridge spies.

Although Burgess was fired up politically, his greatest passion was passion, that is, homosex. Seduction, especially of older men was his forte, although *any* man who walked upright was a potential target for a sexual overture.

His Cambridge classmate Goronwy Rees, explained that Guy regarded sex "as a useful machine for the manufacture of pleasure ...and at one time or another he went to bed with most of his friends."¹²¹ Rees said:

He (Guy) was a kind of public schoolboy's guide to the mysteries of sex and he fulfilled his function almost with a sense of public service. Such affairs did not last long; but Guy had the faculty of retaining the affection of those he went to bed with and also, in some curious way, of maintaining a kind of permanent domination over them, long after the affair was over he continued to assist friends in their sexual lives, which were often troubled and unsatisfactory, to listen to their emotional difficulties and when necessary, find suitable partners for them. To such people he was a combination of father confessor and pimp and the number of people who were under obligation to him must have been very large indeed.¹²²

Among Burgess's earliest sexual conquests at Cambridge were Anthony Blunt who was besotted by Burgess, the effeminate bisexual Donald Maclean who was recruited at the same time as Burgess, and even the notorious womanizer, Kim Philby, who assisted in Burgess's recruitment. Burgess, like Blunt also pursued sex with working-class young men and recommended them to his Cambridge homosexual friends as a means of releasing them from their "bourgeois" hang-ups.¹²³

Jackie Hewit was one of Burgess's live-in partners who bed-hopped between Guy and Anthony. Years later, after Burgess fled to Moscow and British intelligence services interviewed Hewit about his relationship with Guy, Hewit told them that Guy kept all his love letters not for blackmail, but "as proof to himself of his own power to make men love him."¹²⁴ Although it is clear that the naïve Hewit would not have been privy to *if* or *how* Burgess's controllers used the love letters, Jackie was right on the money when he noted that Burgess's homosexual affairs were part of a "power-game" that Burgess used to control other men. Hewit was also correct when he told the SIS agents that "to the mostly heterosexual MI5 and MI6 agents, the dynamics of the gay world of the 1930s must have seemed an incomprehensible web of interlocking relationships."¹²⁵ Unfortunately for the British, the Soviets *did* comprehend the scope and exploitability of the Homintern on a worldwide scale and put that knowledge to excellent use against their enemies in England, the United States and Europe.

Kim Philby—Master Spy

Of all the Cambridge traitors, Harold Adrian Russell Philby, by way of his parentage and background, most likely would have been voted "the most likely to succeed" in the spy business.

Born on New Year's day, 1912, in Ambâla, India where his father St. John Philby served as a high ranking civil servant in the Indian government, Philby was nicknamed "Kim" after Kipling's young hero. When Sir John was stricken with wander lust and abandoned his Protestant faith to follow Mohammed along the lines of T. E. Lawrence, his wife Dora took over the rearing of Kim and his three sisters. Sir John's prolonged absences from home, which apparently his wife did not mind, and his strict sense of discipline and lack of warmth towards his own children when he was at home, created family tensions that were to leave an indelible mark on his young son. The sensitive and serious Kim developed a stutter early on in his childhood that he retained for life. The negative influence of father upon son can also be seen in Philby's self-centered cynicism that came to characterize his relationship toward his fellow creatures, especially women, as well as his instinct for duplicity and self-preservation at all costs so necessary in the espionage game.¹²⁶

On September 18, 1924, the 12-year-old Kim entered his famous father's alma mater, Westminster. Academically he excelled, winning the Marshall

Memorial Prize for History, and he eventually developed some competency in sports. Emotionally speaking, however, he remained stunted. His speech impediment grew into a major source of embarrassment. His antipathy toward Protestant religious observances at the school increased his sense of religious and moral conflict. As an underclassman he was subject to sexual exploitation by seniors and prefects—"I was 'buggered' and 'bugged.'" at Westminster he would later admit.¹²⁷ But perhaps, most telling, was the charge that was brought against young Philby during his third year at Westminster. One of Kim's tutors by the name of Luce reported to school officials that Philby had developed a propensity for untruthfulness, that is, he had lied or cheated on a serious matter.¹²⁸ Indeed, among his own classmates, Kim had already acquired a reputation for deceitful behavior. In the end the matter was set aside, no doubt due to Sir John's influence and Philby was allowed to continue at Westminster. He graduated the following year with two scholarships, one for Christ Church, Oxford and the other for Trinity College, Cambridge.¹²⁹ At his father's insistence, he selected Trinity. Kim was 17 when he went up to Cambridge in the spring of 1929.

Although he was originally drawn to a career in politics, Kim's disappointing academic performance in his history exams forced him to switch his major to economics in October of 1931.¹³⁰ His personal interest in politics continued, however. Given Sir John's affinity for Socialism, it was not surprising that his son should eventually be drawn further left to the more daring and revolutionary tenets of Marxism. For starters, that summer, Philby joined and later became an officer of the Cambridge University Socialist Society.

Through Dennis Holmes Robertson (later Sir), Kim's Director of Studies in economics who was also a closeted member of Cambridge's circle of homosexual academicians, Philby was introduced to the campus's most sought-after stud, Guy Burgess. The two men formed a strong friendship that was reinforced when Philby joined the Apostles in 1932, the same year that Guy Burgess had entered the Society.¹³¹ Although Philby was not a homosexual, given the relentlessness with which Guy pursued his sexual quarry and Kim's adventurous temperament, his rebellious attitudes towards Establishment mores and heavy drinking, it is possible that the two men did engage in a brief and transitory affair at Cambridge.¹³²

Immediately after graduating from Trinity in the summer of 1933 with a second-class degree in economics, Philby filled out an application for the Foreign Service. That fall, he set off for a vacation trip to Europe where he mixed romance with his growing interest in the Comintern.¹³³ On the suggestion of Professor Maurice H. Dobb, a Marxist recruiter at Cambridge, Philby met Communist leaders in Paris including Willi Münzenberg, a recruiter for the NKVD.¹³⁴ The Paris committee provided him with Communist contacts in Vienna where he met and on February 23, 1934 married, Alice "Litzi" Friedman, a 23-year-old Polish Jewish divorcé who was a

member of a number of revolutionary groups including the Zionist Socialist Movement and the Revolutionary Socialists that were working against the Dollfuss government.¹³⁵ Litzki confirmed Kim's commitment to Marxism.

Upon returning to England the following April, Philby immediately met with Dobb. He also visited Communist Party headquarters on King Street, London. He told Party officers that he and Litzki wanted to join the CPGB, but he was instructed to wait. Soon afterwards, Philby was put in touch with "Otto" who had been assigned as his case worker and controller. Kim was informed that under no circumstances was he to join the Party, as this would hinder his entrance into the Foreign Service. Instead, Philby became a Soviet spy and mole.

One of Philby's first assignments was to spy on his own father whom the Soviets suspected was a British spy. Dutifully, Kim went through Sir John's papers at his London residence.¹³⁶ In the meantime Philby began to make out his list of potential recruits. At the bottom of his list was Guy Burgess. Near the top of his list was Donald Maclean.

Donald Maclean—The Deadly "Innocent"

The crest of the clan Maclean bears the words "Virtue Mine Honour." Cambridge spy, Donald Duart Maclean (1913–1983) however, upheld neither the "Virtue" nor "Honor" of his Scottish ancestors.¹³⁷

Considered to be the quintessential young diplomat on the rise, Donald Maclean (Code Names WISE, LYRIC, HOMER and STUART) was the younger son of Sir Donald Maclean, a staunch Presbyterian, successful solicitor, Liberal Party MP who served as Minister of Education under Stanley Baldwin's National government and as President of the Board of Trade in the Ramsey MacDonald's National Coalition Government of 1931.

Young Donald's physical features and temperament—thin, blond, effete and gentle—reflected his mother's beauty and kindly demeanor rather than his father's aggressive and imposing features. Following in the footsteps of his elder brother, Ian, Donald was educated at the elite Gresham's School at Holt on the Norfolk coast. The vast majority of Gresham's alumni annually moved on to top British universities including Cambridge, Oxford, Balliol and Christ Church. Maclean was no exception.¹³⁸ Unfortunately, by the time Maclean left Gresham's for Trinity Hall, Cambridge in 1931 at the age of 18, he had contracted two revolutionary viruses—one political (Communism) and the other sexual (homosexuality).

The winsome Maclean soon found himself in the company of Burgess, Blunt and Philby—the former soon added Donald to his long list of sexual conquests while the latter helped recruit him as a Soviet spy.¹³⁹ Although the gung-ho Maclean was intent on immigrating to the "Worker's Paradise," he was finally persuaded to take the Civil Service exam in order to secure a position in the Foreign Office, which he succeeded in doing in October 1935, largely on the reputation of his recently deceased father.

Maclean's first posting with the Foreign Office was Secretary of the Western Department with responsibility for the low countries, Switzerland, Spain and Portugal, but the "Old Boys' Network" at Whitehall, as the Soviets had anticipated, soon promoted him to the Office of Secretary at the British Embassy in Paris.¹⁴⁰

From here Maclean began to supply Moscow with diplomatic secrets and information on British foreign policy. It was in Paris that the sexually ambivalent Maclean met and married the American heiress, Melinda Marling. At the start of the Second World War, Maclean and his new wife, who was informed by her husband that he was a Soviet agent, returned to England where he continued to supply Moscow with top secret documents while he awaited his next diplomatic appointment.

Cambridge Moles Burrow in For Maximum Impact

In 1935, when Stalin issued orders that Communist agents abroad go underground or if necessary fake a conversion to Fascism, the Cambridge spies were forced to change their political spots and burrow deeper into their holes. It was great fun.

When we last left Blunt, he had joined MI5 where he had begun making his way up the intelligence ladder. Between 1940 and 1945, and even after the war was over, Blunt continued to pass on to Moscow top secret documents from both MI5 and MI6 as well as German coded messages that had been deciphered at Bletchley Park, some 17,000 pieces of classified materials in all, that included invaluable information on vital Allied post-war policies with regard to Poland, Latvia and Czechoslovakia that enabled the Soviets to bring down the Iron Curtain in Europe.¹⁴¹ Blunt also provided the Soviets with the names of thousands of Russian expatriates living in Britain, many of whom, along with their wives and children were forcibly returned and systematically slaughtered by Stalin under the provisions of the Yalta Agreement.

Blunt (and Philby) provided the Soviets with details on the Allied landing at Normandy in the summer of 1944 as well as on various MI5 operations like "XX" (Double Cross) that involved "turning" both German and Soviet agents including Anatoly Gorsky, the First Secretary of the Soviet Embassy in London who just happened to be Blunt's controller.¹⁴²

In addition to sending thousands of foreigners to their death, Blunt, who had an almost photographic memory, was proud of the fact that he had passed on to the Soviets the name of every MI5 officer.¹⁴³ He also had access to the security vetting files of MI5, information from which was also sent to Moscow.¹⁴⁴

According to intelligence writer, John Costello, author of *Mask of Treachery*, Blunt was the personification of the "agent of influence." He helped thwart later internal investigations within MI5 and MI6 by laying false trails

away from Burgess, Maclean and Philby “while they were still operational, and even after they had defected to Moscow.”¹⁴⁵

Blunt also recruited a number of important Cambridge academics including the brilliant linguist, John Caircross, who is sometimes referred to as the Fifth Man in the Cambridge spy ring, although there were probably more than a dozen Oxbridge Soviet agents who could have claimed that title including a handful of MI5 and MI6 officers. Blunt also recruited Leo Long, an Apostle and military intelligence officer posted to MI14, who specialized in code breaking and signal intelligence.¹⁴⁶

Just before the war ended, King George VI sent Blunt on a highly secret mission to Germany. Although the exact nature of this mission that lasted through 1947 remains shrouded in mystery, though not for want of theories, we do know that Blunt was aware of the contents of the private papers he was instructed to retrieve, and that he probably passed that information on to his Soviet controller.¹⁴⁷ According to Costello, his success in procuring the so-called “Windsor files” later proved to be “a gold-plated insurance policy” against prosecution for treason over the next 34 years, indeed, for his entire lifetime.¹⁴⁸

After the war, Blunt continued his dual career as an art historian and critic and as a traitor. From 1945–1979 he held the position of Surveyor of the King’s (later Queen’s) Pictures, in which capacity he administered the Royal Family’s extensive collections.¹⁴⁹ In 1947, he was appointed director of the Courtauld Institute of Art. Three years later, he was elected a Fellow of the British Academy and in 1960, he became Professor of Art History at the University of London. He was knighted in 1956.

In his “salad days,” Blunt became somewhat of a fixture at Buckingham Palace and Windsor Castle where he maintained offices. It became somewhat of a standing joke that when Blunt walked down the halls, the Palace guardsman would quip about the necessity of putting “their backs to the wall,” said Costello.¹⁵⁰ Obviously, homosexuality was no detriment to employment by the Royals, and never had been. Homosexual personal valets and courtiers in the Royal household, like homosexual diplomats in the Foreign Office, had distinct advantages over family men who, by necessity, were “distracted” by the cares of daily life. They could afford to be overly solicitous with their time and attention and were always on call. Some Royal valets and attendants were also known to sexually service their masters.¹⁵¹

Blunt and Burgess did much of their “entertaining” of MI5 and MI6 officers and staff at their 5 Bentinck Street flat, a three-story maisonette building with recording and photograph facilities that was owned by Victor Rothschild. Their guests included Major General Sir Stewart Menzies head of MI6 from 1939 to 1952; Sir Dick White, head of MI5 from 1953 to 1956 and later director of MI6 from 1956–1968; Sir Roger Hollis, dubbed “Mr.

Inertia” and reputed to be bisexual who headed MI5 from 1956–1965; and Captain Guy Maynard Liddell, a Deputy Director of MI5.¹⁵²

The fact that Liddell and Hollis spent so much time in the company of homosexuals like Blunt and Burgess on a regular basis later made Liddell and Hollis candidates for MI5’s Fifth Man or “super mole” contest.¹⁵³ The criticism leveled against Hollis and Liddell, however, applied to virtually all of the upper echelons of British intelligence during the 1940s and 1950s—that is, no director of national intelligence services had a right to be so gullible and trusting.

Blunt was also on friendly terms with Sir Dick White and they used to spend Christmas together with Victor Rothschild in Rothschild’s house in Cambridge. The Baron Rothschild and his second wife Teresa “Tess” Mayor, a former British intelligence employee, would also visit the Bentinck flat from time to time.

In essence, Blunt knew everyone who was worth knowing. His privileged education and contacts produced a large number of highly placed and influential friends and protectors. But it was his knowledge of London’s high and low homosexual society, and the multiple networks that each represented and how they could best be exploited, that was of particular value to the Soviets.

According to Costello, among the homosexual haunts frequented by Blunt and Burgess and fellow high-class buggers was the Pakenham, a pub centrally located to Whitehall, Buckingham Palace and the barracks of the Household Cavalry and the Guards.¹⁵⁴ The Irish writer, Robin Bryans, whom Burgess picked up at Oxford in 1944 and who later became a regular of the Blunt-Burgess circle of buggers at Pakenham, reported that Blunt was very proud of his royal connections and all his important interlocking associations and talked openly about them at the pub.¹⁵⁵ Blunt also used to host after-hours homosexual orgies at the Courtauld Institute that always drew a large crowd of handsome, aspiring sexually and politically exploitable young artists and post-graduate students.

It appears that the Soviets were more than willing to indulge the sexual eccentricities of the Cambridge spies as long as it was profitable to do so, but it was highly unlikely that the Communists ever really trusted any of them. None of the spies was ever given a position of substantive import in Soviet Intelligence Services after their defection. Philby remained a colonel in the KGB in name only. Blunt suspected this would be the case which is why, in the end, he refused to trade in his plush director’s flat at the Courtauld Mansion or his offices at the Palace for a dreary Moscow suburban flat like Maclean, Burgess and Philby did.¹⁵⁶

The Metamorphosis of Guy Burgess

One of the most remarkable aspects of Burgess’s life as a sot, a homosexual, a Marxist and a traitor was that he never lacked for a job or a patron.

Late in 1934, after Burgess had failed to make the grade as a don at Cambridge, Victor Rothschild, hired the uncouth *goy* as a “financial consultant” at £100 per month. Never mind that Burgess was a history major and that Rothschilds were a legendary banking dynasty going back three generations.¹⁵⁷

This elaborate and thoroughly transparent ruse, of course, was designed to facilitate the transformation of Burgess from that of a known Marxist to that of a neo-Fascist pro-Nazi sympathizer, as per Stalin’s directive that Soviet agents go underground and if necessary change sides.

Rothschild and Stalin, it should be remembered, shared the same ostensible enemy—Hitler. Where Stalin’s interests corresponded with his own, Rothschild appeared willing to cooperate with the Soviets against Nazi Germany and even the United States.

In 1936–37, Rothschild made Burgess the titular editor of a new business and investment newsletter that specialized in German finances. Then the baron hired a German Communist, expatriate, and homosexual named Rudolf “Rolf” Katz, who was also a Comintern agent, to professionally ghostwrite and edit the publication.¹⁵⁸

The newsletter, along with the well-planted “rumor” that Burgess had undergone an ideological conversion following his trip to Moscow, facilitated Burgess’ entrance into the Conservative Party and other right-wing Parliamentary circles.

Burgess targeted a number of bisexual and homosexual MPs who were known to frequent the Café Royal, the famous watering hole of Oscar Wilde and Lord Alfred Douglas. One of his most successful seductions was Conservative MP, Harold Nicolson, who became Burgess’ guardian angel. The pair dined together regularly at the Reform Club, a respectable British establishment that became an important target of Soviet subversion. Nicolson was a married man with a family, but he apparently felt the need for homosexual liaisons to spice up his life.

Burgess obliged and was rewarded with more influential contacts within Parliament and the Foreign Office including Sir Joseph Ball, the Conservative Party’s director of research and Archibald Clark Kerr (Lord Inverchapel) a married homosexual with a large collection of homosex porn and a Soviet valet named Yevgeny Yost.

Archibald Kerr served as Britain’s Ambassador to the United States from May 1947 to May 1948, and became a nemesis of FBI Director, J. Edgar Hoover.¹⁵⁹ Obviously, though homosexuality was still illegal in England, sexual deviancy appeared to be no drawback to diplomatic and political advancement for members of Britain’s Old Boys’ Club regardless of the danger of compromise and blackmail by the Soviets and other foreign agents.

It was through men of influence like Rothschild and Nicolson and Ball, that Burgess was able to penetrate the pro-Fascist Anglo-German Fellowship created by Hitler to improve relations between England and Germany and to advocate for an alliance of the two countries against the Soviet Union. The president of the Fellowship was Eton-educated Charles Edward, Duke of Saxe Coburg and Gotha. Its membership included a number of influential English aristocrats with German sympathies.

Although he did not gain a post in the Conservative Party central office, Burgess did succeed in becoming secretary and “personal assistant” to the Conservative MP (Tory) John Robert MacNamara, known to his friends as “Captain Jack.” The 32-year-old former guardsman was a member of the Fellowship and a homosexual who quickly fell under Burgess’ charms. This affair, in turn, led to another important sexual conquest for Burgess—that of the Venerable J. H. Sharp, the Anglican Archdeacon for Southeastern Europe.¹⁶⁰ In the spring of 1936, Burgess accompanied MacNamara, Sharp and Tom Wylie, a young official at the War Office, on a fieldtrip to the Rhineland sponsored by the Foreign Relations Council of the Church of England. They were to escort a group of pro-Fascist school boys to a Hitler youth camp.¹⁶¹

At a stopover in Paris, Captain Jack introduced Guy to Monsieur Edouard Pfeiffer, a close friend of Édouard Daladier, the future Prime Minister of France. According to Costello, “As a connoisseur of homosexual decadence, Pfeiffer had few equals, even in Paris. As an officer of the French boy-scout movement, his private life was devoted to the seduction of youth.”¹⁶² The two men became intimates and Pfeiffer visited Burgess in London when he was in town, recorded Costello. In 1938, when Pfeiffer obtained a leading post in the Daladier government, Burgess was able to pump him for critical information on the French Cabinet’s position on Nazi Germany.¹⁶³

The wealthy American Michael Straight, another of the Apostles recruited by Blunt, recalled that during a dinner conversation with Burgess one night, Guy told him that he accompanied Pfeiffer and two members of the French Cabinet to a male brothel in Paris one evening. “Singing and laughing, they had danced around a table, lashing a naked boy, who was strapped to it, with leather whips,” Burgess told Straight.¹⁶⁴

As Burgess played out his multiple roles—a courier for Rothschild—a Soviet mole—a neo-Fascist—a lover of important men, his connections to the emerging Homintern on the Continent rapidly expanded. So did his running list that the Soviets had him keep of potential recruits and influential persons that could be sexually compromised.¹⁶⁵

Burgess’ tart, Jackie Hewit, a keen observer of the operations of the International Homintern described it as a kind of “gay intellectual freemasonry.”¹⁶⁶ He likened it to the five concentric circles of the Olympic ring. “One person in one circle knew one in another and that’s how people met.”¹⁶⁷

Burgess Enters MI6

In 1936, Burgess got a job as host on a weekly British Broadcasting Company (BBC) radio show that included interviews with members of Parliament.¹⁶⁸ He was appointed by fellow King's man, George Barnes, the deputy director of *Talks*, who was rumored to have kept both a "boyfriend" (Burgess) as well as a "mistress."¹⁶⁹

Using the British airways, Burgess was able to promote Moscow's propaganda line especially with regard to its intervention in the Spanish Civil War that had just broken out. On occasion, he brought Blunt in for an interview.¹⁷⁰ Through the contacts he made at his BBC post and his Old Boys' Club connections, Burgess secured entry into Britain's Secret Intelligence Service, Section D of MI6 in 1939, notwithstanding the fact that Burgess had just been arrested by the London metropolitan police for homosexual solicitation in a public lavatory at Paddington railway station.¹⁷¹

One of his assignments in the European Propaganda Department of MI6 involved working with Poles whom the British were training for sabotage in Poland and the Soviet Union. Rebecca West reported that these men were by and large brave, virile and pious Roman Catholic patriots and anti-Communists who were willing to risk their lives for their nation. She was incensed by the thought that the Brits would hand them over to a flaming homosexual and (possible) Communist, like Burgess.¹⁷² As for Burgess, he methodically added all of the Polish patriots' names to his list for Moscow. After the war, that list became a death sentence for many of these Poles and their families who were repatriated behind Stalin's Iron Curtain. When Section D was abolished in July 1940, Burgess found himself without a job, but not for long.

Burgess returned to the BBC and resumed his work as a journalist, until June of 1944, when he landed a job in the Press Department of the Foreign Office. Then by a stroke of luck, Guy's close friend Hector McNeil MP became the Foreign Secretary in the Labour government. McNeil asked Burgess to be his private secretary. In 1946, when McNeil moved up to the second spot in the Foreign Secretary's office, the new British Minister of State took Burgess with him. The upward-bound Burgess served McNeil for two years during which time he had access to virtually all of Britain's national security files as well as diplomatic secrets.¹⁷³ Burgess provided the Soviets with full reports of various Parliamentary committees and Ministry of Defense classified documents.¹⁷⁴

Next, Burgess went over to the Far Eastern Division of the Foreign Office where he got into hot water as a result of a drunken pederastic spree while on official assignment to Gibraltar and Tangier. The disgraceful incident should have ended Burgess's government career and would have, had Burgess not been a protégé of Hector McNeil who was now Secretary of State for Scotland. So rather than firing Burgess outright, Foreign Office officials decided to bump him upstairs. The "problem boy" was promptly

posted to the United States as Second Secretary of the British Embassy in Washington, D.C. to serve under Sir Oliver Franks who had replaced the queer Archibald Clark Kerr as Britain's Ambassador to the United States.

And here Burgess remained, until May 1951, when he was suddenly recalled to England, and then "mysteriously disappeared" along with fellow spy Donald Maclean. British Intelligence would not see either of their faces again until February 12, 1956, when both men resurfaced in Moscow at a KGB-arranged televised press conference at which time they declared their allegiance to the Soviet Union and denounced Western Imperialism.

The Soviets knew that they were taking a gamble when they brought Burgess into the Cambridge ring, but it was a gamble that paid off in the end. During his 12 years as an Establishment figure in the British Foreign Office, Burgess became one of Moscow's most productive spies and agents of influence.¹⁷⁵

Burgess had successfully manipulated the outcome of a number of policies in the Foreign Office in favor of the Soviet Union. He gave the Kremlin the inside track on all Anglo-American policies and strategies.¹⁷⁶

While in the United States, Burgess passed on to the Soviets vital details on the critical opening of the Korean War.¹⁷⁷ According to Costello, Burgess took tons of documents to the Soviet embassy in Washington, D.C. to photograph. Cable and diplomatic pouches were used to transfer other valuable information to Moscow.¹⁷⁸ While working at the British embassy in the United States, Burgess provided the Soviets with top-secret data on the North Atlantic Treaty Organization (NATO) and American nuclear research.

It was reported that when MI5 agents arrived at Burgess' flat on New Bond Street to search the premises, among the things that Burgess had left behind was a box of letters from his former sex partners.¹⁷⁹ Burgess was sending British intelligence a message, but MI5 remained clueless.

Philby's Foreign Adventures

Kim Philby's life as a Soviet mole (Code Names SÖHNCHEN, TOM, and STANLEY) took a somewhat different turn in the road than that of Burgess and Blunt once he had returned to England in the summer of 1934 with his new bride.

His Soviet controller had decided that Philby could best serve Moscow by trading his Communist cloak for a Fascist one and by taking up a career in foreign journalism where he could make use of his linguistic talents.

Philby took a low-paying job as an assistant editor and review for the down and out liberal publication *Review of the Reviews* while he took some linguistic courses at the London School of Oriental Studies.¹⁸⁰ By the time the *Review* collapsed in 1935, Philby's transformation from "leftist" to "rightist" was sufficient to secure him membership in the Anglo-German

Fellowship and a promised position as editor of a new Anglo-German trade journal that never materialized.¹⁸¹

When the Spanish Civil War broke out in 1936, Philby received press credentials as a foreign correspondent from several British papers including the *London General Press*.¹⁸² He departed from England on February 3, 1937, ostensibly to cover the warfront as a reporter, but his real reason for going to Spain was to arrange for the assassination of General Francisco Franco, the opposition leader to the Popular Front.¹⁸³

In the end, Franco was not assassinated, but by a strange turn of events, Philby managed to get himself the Spanish Red Cross of Military Merit for bravery that was pinned on the covert Soviet agent by Franco himself.¹⁸⁴

In 1939, at the outbreak of the Second World War, Philby was posted to the British Expeditionary Force in France as a seasoned war correspondent. Kim managed to get himself ingratiated with the British Secret Intelligence Service by providing them with valuable information on various German enterprises—information that the NKGB had supplied to him for just such a purpose.¹⁸⁵

Although Philby's loyalty to Moscow was strained by the Stalin-Hitler Pact and news of Stalin's purges that included the killing of some of Kim's former NKGB friends, he remained in the Communist fold and went on to become a "master spy" for the Soviet Union.

In July 1940, Philby entered Section D of the SIS and was assigned to work under Burgess. Shortly thereafter, a new sabotage and subversion agency, the Special Operations Executive (SOE) was formed and it absorbed Section D. Burgess was fired, but Philby was retained thanks to the influence of his father's old friend Colonel Valentine Vivian, a counter-espionage officer in Section V. The SOE was responsible for carrying out covert operations against the Nazis in occupied Europe.

In September 1941, Philby was assigned to MI6's Section V where he was put in charge of covert counterintelligence operations on the Iberian Peninsula and the Atlantic Islands.¹⁸⁶

In the meantime, Philby had supplied the Soviets with a nearly complete list of MI6 operatives around the world as well as MI6's world-wide organizational and operational charts and manuals.¹⁸⁷ Among the more curious and esoteric reports filed by Philby was one on homosexual orgies, drug use and Black Masses in high English society.¹⁸⁸

Socially, the sign that Philby's star was on the rise was an invitation to join the Athenaeum, one of England's most prestigious clubs preferred by Whitehall and England's clerical elite.¹⁸⁹

In the summer of 1944, Kim Philby, Soviet spy, was made head of a new intelligence department, Section IX of MI6 responsible for Soviet Counterespionage! Once Philby took office, the chance of catching Soviet spies was virtually nil unless the NKVD deliberately wished to sacrifice the agent. Philby had become a very dangerous man.

In August, 1945, KGB Colonel Konstantin Volkov, the newly assigned Soviet consul to Turkey, went into the British Embassy in Istanbul and asked for asylum and money. In return, he offered to reveal the names of two Soviet spies in Britain's Foreign Office (Burgess and Maclean) and one in British Counterintelligence (Philby) among other pieces of intelligence. Volkov was put on hold while embassy officials called home. British intelligence was alerted to the defection and MI6 Director Steward Menzies then assigned Philby the task of debriefing Volkov. After alerting Soviet intelligence, Philby delayed his arrival in Turkey in order to give the Soviet SMERSH time to kidnap Volkov and bring him home to Stalin who ordered his execution.¹⁹⁰ SMERSH is derived from the acronym of "smert' shpionam"—"death to spies."¹⁹¹ Soon after his arrival in Istanbul, Philby dutifully informed his superiors at MI6 that the case was dead.

Four months later, on November 20, 1945, Philby informed his NKGB contacts that Elizabeth Bentley, one of the Soviet's most important agents in America had defected and was in the hands of the FBI.¹⁹²

In August of 1949, after spending two years as Head of Station, Turkey, where MI6 had assigned him to collect Soviet intelligence that might affect Britain's oil interests in the Middle East, Philby (and the Soviets) got their big break. Philby was informed that he was to be posted to Washington, D.C. as MI6's Liaison Officer to the CIA and FBI.

Prior to his leaving London for America, Philby was briefed on the VENONA Codex, the most guarded intelligence secret of the Allies during the Cold War. Since there are a large number of references to VENONA in this chapter, a brief explanation as to its history, scope and its significance should prove helpful to the reader.

In February 1943, the U.S. Army's Signal Security Agency (SSA) started up a very small and very secretive project that was later given the arbitrary code name VENONA. Its purpose was to decipher Soviet diplomatic cables which the Army had been collecting since 1939 when Stalin and Hitler signed their Non-Aggression Pact. Unfortunately, the complexity of the two-part deciphering system did not permit the SSA to read the cables until 1946, *after* the war had ended. It was at this time that the SSA realized that of the 750,000 intercepted cables thought to contain mundane diplomatic and commercial trade data, just under half were actually secret Soviet communiqués, that is, Soviet spy messages between the NKVD (Soviet Secret Police) and the GRU (Soviet Military Intelligence) and their Soviet operatives in the United States and around the world.¹⁹³

Today, we know that prior to receiving Philby's report on VENONA, the Soviets had already planted a mole at the SSA. His name was William Weisband and he was a NKGB agent (Code Name ZHORA).¹⁹⁴ This meant that by 1949 the Soviets were already in the process of changing their code. However, they could do nothing about the cables sent prior to the change, that is, cables sent between 1940 and 1948. These cables revealed the code

names of hundreds of Americans who spied for the Soviet Union, before, during, and after the Second World War, most of whom were recruited by the Communist Party—USA.¹⁹⁵

Philby in the United States

Once Kim and Aileen (Furse) the second of his four wives, got settled in their beautiful Washington, D.C. home at 5228 Nebraska Avenue, the Philby residence became famous for its glamorous, liquor-flowing parties where top-level CIA and FBI agents (and their wives) were entertained and, while under the influence, let drop occasional tidbits of agency news for Philby and Moscow.¹⁹⁶ Among those that befriended Philby was CIA Counterintelligence Chief, James Jesus Angleton.¹⁹⁷

In August 1950, when the British Foreign Office dumped Burgess on the United States, Guy moved in with Kim, Aileen and their young family. Although Burgess's disgusting behavior and anti-Americanism became legendary in CIA and FBI quarters, his well-honed image as a homosexual drunken lout prevented his identification as a Soviet agent. He simply did not fit the profile of a Russian spy.

At one of the Philby parties in January 1951, the drunken Burgess came in uninvited and drew an obscene caricature of the wife of the guest of honor, Bill Harvey, the FBI's resident counterintelligence expert. A scuffle ensued and Libby Harvey left the affair followed by her irate husband. Harvey never forgot the incident, but interestingly, his nemesis became Philby not Burgess.¹⁹⁸ The next morning, a stay-over-guest, Professor Wilfred Basil Mann, a British-born nuclear scientist later identified as a Soviet agent, said he saw Philby and Burgess in bed together with a bottle of champagne, but conveniently, he did not mention the incident to Angleton at the CIA until one year later when Burgess was safely in Moscow.¹⁹⁹

In the meantime, the treachery continued.

As early as 1946, Philby had learned that British Intelligence Services were interested in initiating covert operations against Stalin in Eastern Europe as part of its Cold War strategy. This meant that Philby (and the Soviets) were in on the ground floor of the SIS-CIA jointly-conceived invasion of Albania. This series of tragic misadventures led by Albanian guerrilla-forces between 1949 and 1953, led to the death, gaoling, torture and forced labor of several thousand Albanians.²⁰⁰

In September of 1949, just prior to his departure to America, Philby had been briefed by MI6 on the general details of the Albanian mission which he passed on to his Soviet contacts before leaving London. The Soviets in turn alerted the Sigurimi, the Albanian secret police and its Soviet advisors, that the British and Americans were preparing to send native, anti-Communist insurgents into the country.²⁰¹

From 1949 to 1951, Philby, as “joint commander” and liaison for the American Office of Policy Coordination (OPC), the anti-Soviet subversive operations arm of the National Security Council (NSC) that spearheaded the top-secret covert Albanian mission, provided the Soviets and the Sigurimi with names, types of weapons carried, dates and landing locations of the small bands of Albanian operatives. Wherever and whenever the insurgents entered Albania—by sea, overland or by parachute—the secret policy and security forces were always waiting for them. Many of the volunteers, including the legendary Zenel Kadrijal, Captain of the Royal Guard of the exiled Albanian King Zog, were shot on the spot, or tried and then sentenced “to suffer death by the cord,” or imprisoned from seven years to life.²⁰² Their relatives and friends were picked up for interrogation. Some were shot outright, others left to rot in jail or sent to Siberia where many of them, including children, died of malnutrition. The Americans smelled a rat—a rat named Philby.

In June 1951, two months after Burgess and Maclean’s mysterious “disappearance,” Philby was also recalled to London. Despite demands from CIA chief Walter Bedell Smith that Philby be removed from intelligence service, and despite all the years of accumulated evidence that Philby was a Soviet mole, he was permitted to take a semi-retirement until 1953 when he was reassigned to another intelligence posting. Ironically, many of his MI6 colleagues believed that Philby was a victim of American “McCarthyism” and had been unjustly demoted.

Although the British and Americans were fully aware that their Albania mission had been compromised from the very beginning, the covert operations continued until 1953. The results were predictable enough. The Albanians never trusted the West again. British and American Intelligence were set at each other’s throats. And Philby continued his espionage activities for the Soviets including advising them on the day-to-day status of VENONA. It was all in the day’s work.

In later years, Philby would disclaim the notion that he was ever a “double agent.” “All my life I’ve worked for only one intelligence service—the Soviet service,” he told his Russian wife Rufina.²⁰³

Maclean—The Model English Diplomat

The reader’s last contact with Maclean, was when he had returned to London from Paris at the start of the Second World War. He arrived in the company of a new wife and was patiently awaiting a new posting that reflected his high-station in life. His patience paid off. Despite his increased drinking and known homosexual liaisons, his connections to the Old Boys Club saw him through.²⁰⁴

In 1944, Maclean preceded Philby and Burgess to the United States as a First Secretary to Lord Halifax, at the British Embassy. In 1946, Lord Inverchapel, one of Burgess’s older homosexual protégés with decidedly

pro-Soviet views, had replaced Ambassador Halifax. The Soviets could not believe their good fortune! Maclean's new post would give him (and Stalin) access to all vital military, scientific, political and diplomatic secrets of the United States as well as those of the Allied Powers in the critical post-war era. Maclean did not disappoint.

As World War II was drawing to a close and the Cold War was heating up, Maclean provided the Soviets with all U.S. military plans in Europe including the fact that American troops would stop east of the Elbe River giving the Soviets first access to Berlin. He sent the Soviets all cable communications between Winston Churchill and Roosevelt and later Truman and Churchill. He notified the Soviets that VENONA had broken their wartime code and he reported every message that had been deciphered. Thanks to Maclean, Stalin knew in advance what the Allied positions at Yalta and Potsdam Conferences would be and how hard he could push for post-war territorial and political concessions from the Allies including the forced repatriation of thousands of Russian citizens and soldiers who had sought refuge in the West. Stalin was confidently able to bluff his way to victory in post-war Europe because he knew, thanks to Maclean, that U.S. as yet had no atomic bombs in its military arsenal.

In 1947, Maclean was appointed the British representative to the Combined Policy Committee on Atomic Development with full access to U.S. Armed Services and Atomic Energy Commission (AEC) classified information "without escort," a privilege that even FBI chief J. Edgar Hoover was denied. Later on, Maclean gave the Soviets data on the U.S. purchase of uranium from Canada and the Belgian Congo. This information enabled the Soviets to approximate the number of atomic bombs the United States was producing.²⁰⁵

As late as 1948, when Maclean was preparing to return to London, he continued to feed the Soviets top U.S. and Allied secret documents that included plans for the formation of the North American Treaty Organization (NATO), a 12-nation mutual defense pact in Europe created in April 1949.²⁰⁶

When Maclean rejoined the Foreign Office in London, he was assigned to head the American Department where he continued to monitor NATO activities for the Soviets. In 1950, he helped formulate Anglo-American policy for the Korean War. It was Maclean who told Stalin that the United States had made the decision not to use atomic weapons except in the most extreme circumstances, information that proved critical in China's decision to intervene in the war.²⁰⁷

As for the gap in Soviet intelligence left by Maclean's departure to England, it was soon filled, as described earlier, by Philby, and later by Burgess.

Thus it was that in the spring of 1951, when FBI and CIA officials informed British Intelligence that Maclean was a Soviet mole, he and Burgess were able to make their escape to Moscow with the acquiescence

of the SIS who were told not to interfere with their flight by Whitehall under direct orders from the Royal Family, who did not want a scandal and public trial.

In the meantime, Philby, who had also come under immediate suspicion as a result of his long association with Burgess and Maclean, was able to hold out for another 11 years. Finally, on January 23, 1963, while on SIS assignment in Beirut, he too was permitted to escape to Moscow aboard a Polish ship destined for Odessa on the Black Sea.²⁰⁸

Blunt managed to hold out the longest. After Philby's defection Yuri Modin, Blunt's controller, offered him a one-way ticket to "a comfortable life" in the Soviet Worker's Paradise. Blunt cut the conversation short by asking—"No doubt you can also guarantee total access to the Chateau de Versailles, whenever I need to go there for my work?"²⁰⁹ Working for the Soviet Union was one thing—living there was another. Modin said he was left "speechless."²¹⁰

The SIS finally got around to picking Blunt up for interrogation in the spring of 1964. Blunt invoked the Official Secrets Act.²¹¹ The British government offered him immunity from prosecution on two conditions. First, that he had terminated his services for the Soviets after the Second World War ended. Blunt lied and said he had. Second, that he would agree to provide details of his long service for the Soviets. This he never did. Nor did he ever express any regret for betraying his country.²¹² It was not until he received full immunity that he "confessed." Afterwards, he underwent six years of tedious and useless debriefings. Blunt knew enough of the Royal family's darkest secrets to keep him safe from harm. He was permitted to keep his title and position as Curator to the Queen's art collection and the directorship of the Courtauld Institute until his retirement in 1972.

The official cover-up of the Blunt disaster by Sir Roger Hollis head of MI5 with at least the tacit, if not official approval of Whitehall and the Royals, included keeping many Cabinet-level officials in the dark as to the extent of Blunt's treachery and the damage he had done to national security.²¹³ Before he left office in 1965, Hollis ordered that the hundreds of hours of recordings of Blunt's testimony be destroyed leaving only summary reports behind.²¹⁴ Britain's strict libel laws helped for a time to keep the press off Blunt's doorstep.

Yuri Modin later expressed the opinion that Queen Elizabeth wanted the whole scandal squelched because of Blunt's former close relationship with her father, George VI. Modin stated that she gave Blunt a *de facto* secret pardon.²¹⁵

The public was kept in the dark about the entire affair until November 15, 1979, when Prime Minister Margaret Thatcher took the floor of Parliament and confirmed circulating press reports that Blunt was the Fourth Man in the Cambridge ring. A finger-pointing debate took place on No-

vember 21, 1979. Only then was Blunt's knighthood revoked. Blunt died of a heart attack at his country home on March 26, 1983. He was 75 and a millionaire.

His closest friend, Burgess had a more difficult time of it in Moscow.

One night as Burgess prowled around the city's streets in his English tweeds looking for a male prostitute, he lost "half his teeth to some Soviet *stilyagi* who wanted to show this Angliski golden boy what real men did to *zvolochi* like that."²¹⁶ In the end, the Soviets provided Burgess with a live-in lover, but this did not appear to ease his homesickness. He died of liver disease on August 19, 1963. His younger brother, Nigel, flew to Moscow to attend the funeral and returned with an urn of ashes that was buried at the family plot at St. John the Evangelist Church in Hampshire, England.²¹⁷

On March 6, 1983, Donald Maclean died of a heart attack in his Moscow apartment. He was 69. Maclean, the most ideologically driven of the Cambridge spies, was homesick for England. Like Burgess, his body was cremated and his ashes returned to England for burial.

Philby, fared somewhat better in his adopted homeland. Like Burgess and Maclean, he was awarded a lifetime pension. The KGB assisted him in his writings on spycraft and gave him a minor role in intelligence affairs. In 1970, after a serious bout with alcoholism, depression and an attempted suicide, he met and later married his fourth wife, Rufina, who was by his bedside when he died on May 11, 1988. At his burial at Kuntsevo Cemetery, west of Moscow, that was traditionally reserved for generals, his casket was attended by a detachment of KGB guards although as Modin noted, contrary to reports in the West, Philby never obtained the rank of general in the KGB.²¹⁸

Victor Rothschild— The Elephant in the Living Room

It might seem impossible, although many writers on the subject have actually done so, to engage in any study of the Cambridge spies without at least a cursory examination of the role played by one of their most intimate and active patrons—Victor Rothschild of the famous Rothschild banking dynasty.

Nathaniel Mayer Victor Rothschild, the Fourth Baronet and Third Baron was born on October 31, 1910. He was one of four children, the only son of Charles and Rozsika Rothschild of the London Rothschilds. Charles, had inherited the family fortune but not the family title. This went to his eccentric, unmarried elder brother Lionel Walter. Both brothers preferred science to banking—a trait that Victor and his older sister, Miriam picked up.

Victor, who was not particularly close to his parents, was just approaching his 14th birthday when his father committed suicide on October 12,

1923 after a six-year bout with the then incurable sleeping sickness.²¹⁹ As he grew into manhood, Victor adopted the non-observant secular Jewish sentiments and pro-Zionist sentiments of the Rothschild clan that was committed to the establishment of a Jewish State in Palestine and other sundry revolutionary pet projects.²²⁰

Rothschild came to Trinity College, Cambridge, from Harrow. He was later elected a Fellow of Trinity. Science, specifically zoology, was his game and he was as good at it as he was at cricket.

While at Cambridge, his occasional tutor in French was none other than the young, debonair Anthony Blunt.²²¹ Like Blunt, Victor was a chosen Apostle even though the Society traditionally passed up young men of science no matter how talented. This was also the year that some spectators suggest Rothschild became a member of the British Communist Party, a secret he supposedly kept from his family, although one wonders why he bothered.²²² Considering he hired Comintern agent Rudolf “Rolf” Katz to ghost write for Burgess, there is no doubt that Rothschild was closely connected to Communist networks on the Continent and within the Zionist Movement.²²³ For the record, in 1940, Katz was “ordered out of England due to homosexual contacts with British Naval personnel,” Costello reported.²²⁴

He was also reported to have been working closely with the Haganah, the Zionist underground resistance force and secret intelligence network—the precursor of the Central Institute for Intelligence and Special Duties (Mossad Letafkidim Meouychadim) commonly known as the Mossad, to which Rothschild is said to have been later attached.²²⁵

Rothschild’s intelligence triumvirate was completed when he secured a post in the Commercial Espionage Unit of Section B of MI5 in 1940, at the start of the Second World War. Victor had aided Burgess in getting his job at MI6, and later, Burgess through his friendship with Deputy Director Guy Liddell helped get Rothschild a posting in MI5. Victor was privy to the progress of the Enigma project at Bletchley Park thanks to his older sister, Miriam who worked there. His second wife, Teresa “Tess” Georgina Mayor, also worked for British intelligence.

Over the years, Victor Rothschild became a regular visitor to every British intelligence office and wined and dined every MI5 and MI6 Director and Deputy Director including Guy Liddell at his family mansion at Tring Park, along with an assortment of past and current prime ministers and members of Whitehall, Parliament, the Royal family and, of course, the Cambridge spies. After the war, in 1948, the Rothschild mansion at Whad-desdon Hall in Hertfordshire was used by British military intelligence to analyze more than 400 tons of documents that had arrived from the Allied Documents Center in Berlin.

With unlimited financial resources and unlimited social, scientific and political connections there were few State secrets to which Rothschild was not privy nor any door leading to the corridors of power in England that was closed to him.

As noted earlier, Rothschild kept his dear friend and fellow Apostle Burgess on retainer and used him and Blunt as errand boys on the Continent. Victor had introduced Burgess to Robert Vansittart, an Under-Secretary in the Foreign Office who acted as MI6's watchdog.²²⁶ He also arranged Guy's sojourns into "Conservative" political circles, especially those with Nazi connections. It was Rothschild who had recommended Blunt for a position in MI5 and Kim Philby for a post with Section D in MI6. When Kim Philby was in Paris he stayed at the Rothschild's Avenue Marigny house.²²⁷ When Philby drew up his original list of possible Comintern agents, not surprisingly, Victor's name was on it.²²⁸

The Rothschild house at 5 Bentinck Street, which was home to Burgess and Blunt, was a blackmailer's paradise.²²⁹ Every revolutionary worthy of the name passed through its doors at one time or another.²³⁰ The famous Cambridge author and Catholic convert, Malcolm Muggeridge (1903–1990), whose wife Kitty was related to the Mayors, once visited Rothschild's basement flat and said the company of "displaced intellectuals," reeked of "decay and dissolution."²³¹ "Muggers" was particularly offended by Guy Burgess whom he considered to be the equivalent of "a moral leper."²³²

After the war, Muggeridge, who had served in the Army Intelligence Corps, was in Paris and attended a party given by Victor at his mansion on the Avenue Marigny. He reported that he engaged his host and another guest, Kim Philby, in a debate on the merits of Churchill's decision to withhold from Stalin vital Enigma data (most of which Stalin already had access to). Muggeridge, who was one of the few British writers to report on Stalin's purges and induced famines, said that the Russian dictator could not be trusted. Victor and Kim, who were quite liquored up, argued that the Soviets should have open access to all German decoded messages.²³³

Between the time that Burgess and Maclean defected to Moscow in 1951 until Philby's escape to Moscow and Blunt's exposure as a Cambridge spy, Rothschild was interrogated no less than 11 times by British intelligence including the Serious Crimes Squad of Scotland Yard. As with Blunt, these "chats" produced nothing.

According to former MI6 agent James Rusbridger, Peter Wright and another MI5 source, Rothschild was fed information in 1962, which ended up "in the wrong place"—namely with the KGB inside the Soviet Embassy in London. But like much of the evidence against Rothschild it was considered circumstantial. In the end, Victor Rothschild walked away from the scandal, but for the rest of his life he remained under a cloud of suspicion that he was the "Fifth Man" of the Cambridge spy ring.²³⁴

Britain's Espionage Woes Continue

Between 1951 when Burgess and Maclean ensconced to Moscow and 1979 when Blunt was publicly exposed as a Soviet spy, Britain was hit with a succession of espionage scandals that suggested Whitehall and Britain's intelligence service remained "criminally negligent." Virtually all of these cases were related to national defense.

First came the Portland Spy Case that featured Konon Trofimovich Molody, alias Gordon Lonsdale, a Soviet illegal resident operating in London and his spy crew; Harry K. Houghton, a naval clerk and known security risk who was posted in 1952 to Britain's top secret naval nuclear submarine project at the Portland Harbor base; and his paramour (and later wife) Ethel Gee who had a high-security clearance at the base. A Polish defector to the CIA, Michael Golenewski identified Houghton as a spy. This led to the apprehension, trial and conviction of Lonsdale, Gee and Houghton as well as that of Helen and Peter Kroger alias Morris and Lona Cohen, a KGB communications team who had also spied in the United States.²³⁵

The next Soviet spy to make his public debut was George Blake. Blake, who identified himself as a "cosmopolitan" Dutch Jew, was a career MI6 officer whose father had fought for the British during the First World War. Blake attended officer's training at the Royal Navy Reserve where his exceptional linguistics skills attracted the attention of the SIS, although as Rebecca West pointed out, there was sufficient evidence of his Communist connections to militate against his appointment to MI6.²³⁶

Initially, Blake was assigned to spy against the Russians in East Germany. He was then brought back to London to learn Russian at Cambridge. His next posting was head of the MI6 office in South Korea at which time Blake decided to "change sides" and work for the great humanitarian dictator, Stalin. The year was 1951. Blake said he thought it "better for humanity if the Communist system prevailed."²³⁷ It was at this point that the media myth that he had been 'brainwashed' into becoming a Soviet spy took form.

Blake's MI6 credentials gave him a ground floor seating at the Anglo-American Berlin Tunnel negotiations—a daring project designed to secure high-level Soviet and East German military and KGB communications. This meant that the Soviets were on to the elaborate and expensive scheme of Operation Gold (Berlin) and Operation Silver (Vienna) at the earliest planning stages. Blake's greatest contribution to the Communist cause, however, was the inside information he provided on MI6 agents and world-wide operations that lead to the death of 600 British and American agents and their contacts and informers.²³⁸

Clues from the collapse of the Lonsdale cell eventually led to Blake's capture and conviction and a sentencing on May 3, 1961 of 42 years—the longest prison sentence ever handed down by a British court. His incar-

ceration was cut short when in 1966 a group of “peace activists” helped him escape from the Wormwood Scrubs prison to Moscow where he eventually joined Lonsdale who had been traded by the Brits for one of their own businessmen-spies. Although he appeared to be satisfied with the treatment accorded him by the Soviets in Moscow, Blake was never given a posting in the KGB. Except for the fact that Ethel Gee was desperate for a man and latched on to the compromised middle-aged Houghton who had kept a Polish mistress while stationed at the British Embassy in Warsaw early in his naval career, sex did not appear to play a major role in either the Lonsdale or Blake spy episodes. This state of affairs, however, rapidly changed with the Vassall and Profumo sexpionage cases that quickly followed these revelations.

John Vassall—The “Miss Mary” of the Admiralty

William John Christopher Vassall, born on September 20, 1924 in London, came from solid Anglican stock. His father was an Anglican cleric and his parents had upper-class roots, but without the money that went with it. This may account for young Vassall’s personal vanity and snobbishness and his insatiable instinct for social climbing and ingratiating himself into the circles of the rich, the famous and the influential. He was an ambitious, effeminate “camp” young man with plenty of charm and a multitude of interests, talents and social graces.

Nevertheless, without title or wealth, he was forced to begin his professional career at the low end of the totem pole. His first civil servant job was a Grade II clerk and photographer for the Royal Air Force. Later he went Navy and worked for a time with the War Registry, the Admiralty’s chief communications center.²³⁹

In his private life, he was a much-sought-after sex partner by London’s active upper-class homosexual coterie. On occasion he traveled abroad in the company of wealthy homosexuals and was passed around from one host to another much like Burgess had passed Jack Hewit around to his influential associates.²⁴⁰ Vassall believed his “bedroom eyes” and pert girlish looks attracted men to him.²⁴¹

In 1954, much to the surprise of his friends, Vassall announced that he had taken a position as clerk in the Naval Attaché’s office in Moscow—a job considered hardship duty in a country where sodomy was a prosecutable crime. In fact, the Moscow appointment brought Vassall an entirely new source of revenue along with some great sex.

Within days of his arrival in Moscow, the KGB was alerted to Vassall’s spy potential. The informer was most likely Sigmund Mikhailsky, a Pole and KGB agent, who worked under-cover, literally and figuratively, at the British embassy as a jack-of-all trades, general “fix-it” man, and supplier of heterosexual and homosexual favors. The enterprising Sigmund was reported to have been trained at the Soviet sexpionage center at Verkhonoye.²⁴²

The British knew of course that Mikhailsky was a plant—virtually all Soviet-supplied employees at foreign embassies were—and had warned its staff against having any personal dealings with him. Vassall paid no heed and quickly took Mikhailsky on as a lover. Despite the fact that a Miss Wynne had filed a report with embassy officials stating that Mikhailsky had confided to her that Vassall was one of his four assigned targets, the affair was permitted to continue uninterrupted. There was also evidence that Vassall was engaged in sex with another diplomat at another embassy in Moscow.²⁴³

The Soviets waited until the winter of 1955 before they allegedly sprung their trap. General Oleg Gribanov, then chief of the Second Directorate of the KGB was put in charge of the “entrapment” of Vassall. This fact alone indicated the importance that Soviet intelligence attached to Vassall.

The KGB captured the intoxicated Vassall on film in *flagrante delicto* with several men at a party hosted by Mikhailsky at the Hotel Berlin.²⁴⁴ At his trial, Vassall insisted that the Soviets threatened to withdraw his diplomatic immunity and throw him in jail for sodomy if he did not cooperate with them. Vassall’s story, however, did not jibe with his past record that clearly demonstrated he betrayed his country willingly and with great skill and enthusiasm. The alleged blackmail photos that Vassall produced at his trial were said to have looked too staged. Vassall’s head was always in view. The more likely scenario was that the Soviets won Vassall over by appealing to his vanity, feeding his resentments and providing him with plenty of cold, hard cash. The KGB gave Vassall the Code Name MISS MARY.

Blackmailed or not, Vassall was soon squirreling away top-secret documents from the Naval Attaché’s office in his brief case to be photographed by the Soviets and then returned to the files the following morning. No one at the embassy appeared to notice that Vassall’s life-style had suddenly become luxurious. And so, his daily espionage activities at the British Embassy in Moscow continued until July 1956, when he returned to London and his new posting to the Admiralty’s Naval Intelligence Division.

In 1958, Vassall was appointed assistant private secretary to Mr. Thomas G. D. Galbraith, the Civil Lord of the Admiralty and a member of Parliament for the Hillhead Division of Glasgow.²⁴⁵ The flow of classified information to the Soviets continued including research reports from the Admiralty’s Underwater Weapons Research Establishment at Portland.²⁴⁶

In October 1959, Vassall received a substantial promotion to the Fleet Section of Military Branch II. The Soviets had struck gold! Vassall now had access to highly classified British Navy and NATO intelligence that included information on the Admiralty’s world-wide fleet including its operations and naval communications systems, and the latest breakthroughs in anti-submarine devices and radar technology.²⁴⁷ Vassall also provided the

Soviets with details on the latest development of the British Royal Navy's Invincible class aircraft carriers.

By now, Vassall had become so adept at his craft, that he was able to photograph the thousands of top-secret documents he brought home by himself, which cut down on the time necessary to transmit the classified materials to the KGB Center at 2 Dzerzhinsky Square in Moscow.

In the meantime, no one at the Admiralty questioned how Vassall could afford his expensive new flat on Dolphin Square that was exquisitely furnished with costly antiques. Nor how Vassall managed to afford custom-made suits, shoes and accessories on a clerk's modest salary.²⁴⁸

Unfortunately for Vassall, in 1961, British Intelligence was put on "Red Alert" by Soviet defector Major Anatoli Golitsion, who reported that there was a mole in the Admiralty Office in London.²⁴⁹ Eighteen months later, in September 1962, Vassall was arrested by Special Branch officers on espionage charges after he was apprehended leaving his office with an attaché case filled with classified documents. When his apartment was searched, intelligence officers found 176 top-secret documents hidden in a secret drawer in his desk along with sophisticated photography equipment. Unlike the Cambridge spies, Vassall made a full confession that included a statement that he was motivated to spy for the Russians because he felt that his talents were under-appreciated by his superiors.

At his trial, Vassall played his "blackmail" card and, by coincidence, he had the photographs mentioned above to prove it. He then threw himself on the mercy of the court, but the presiding judge was more impressed by his bulging bank account, which pointed to old-fashioned greed as the real motive behind Vassall's espionage career.

During the hearings, it was revealed that a backlog in Naval Intelligence had prevented the "positive vetting" of Vassall. One of the letters of recommendation found in his file from an elderly lady friend hinted that the young man did not appear interested in the opposite sex, but this illusion to Vassall's homosexual proclivities apparently went over the head of the vetters at Whitehall. At work, his deceptive milk-sop demeanor made him an object of amusement and gossip, but not suspicion.

Fleet Street made its own unique contribution to muddying the truth by portraying Vassall as an ineffectual "pansy," "a homosexual wimp" and a "perfect idiot," forgetting, of course, that for seven years this "perfect idiot," had in the words of Rebecca West, "neatly weaved his way every evening down Whitehall to his flat on Dolphin Square, with an envelope in his overcoat full of secret documents, spending fussy and capable evenings photographing them nicely for the Soviet government, and every morning neatly weaving his way up Whitehall to the Admiralty again, to spend five minutes fussily and capably replacing the documents in their files."²⁵⁰

Later investigation revealed that at the Military Branch where Vassall worked, the security cupboards were operated by common keys and highly

classified material was not separated or stored in more secure environments.²⁵¹ Vassall had his own suite key. The security guards stationed at office entrances rarely conducted random checks of the 9,000 employees that went through the Admiralty's doors every day.²⁵²

In the end, Vassall was found guilty of offenses against the Official Secrets Act and sentenced to 18 years in prison by the Lord Chief Justice, but he was paroled after serving only ten years. John Vassall died on November 18, 1996.

Inevitably, the question of blame came to the forefront. After the Burgess, Maclean and Philby spy spree, the public was convinced that Vassall had the protection of some influential official or officials at Whitehall. The opposition Labour Party who was having a political field day with the Vassall spy debacle suggested that Lord Peter Carrington, the First Lord of the Admiralty should resign.

The Kennedy Administration contributed its two-cents worth to the Vassall case by naïvely suggesting that Prime Minister Harold Macmillan fire all known homosexuals that were connected with government posts related to national security and defense. Macmillan, all too aware of the large numbers of high-ranking homosexuals at Whitehall, the Foreign Office and British Intelligence Services, fired back that he would not sink to McCarthy-like tactics.

Prime Minister Macmillan, however, did reluctantly appoint a formal Tribunal headed by Lord Radcliffe, Lord of Appeal, to conduct a thorough investigation of the circumstances in which Vassall's offences had been committed as well as other allegations that involved ministers, naval officers, and civil servants said to be connected with the case.²⁵³ Of particular interest were the 23 letters that were found among Vassall's belongings from Mr. Galbraith to Vassall that were written in 1957. For what reason would a Minister of the Crown be privately corresponding with his assistant secretary?²⁵⁴

However, the Tribunal's primary interest appeared to be tracking down two newspaper stories on the Vassall spy case that claimed 1) that Vassall had two sponsors in the Admiralty who had shielded him from important parts of the vetting process and 2) that Vassall sometimes wore women's clothes on West End trips.²⁵⁵ When Reg Foster of the *Daily Sketch* and Brendan Mulholland of the *Daily Mail* who filed the original stories refused to reveal their sources, Foster was sentenced to six months in jail and Mulholland received a three month sentence for contempt of court.

Soon it was back to business as usual at the Old Boys' Club.

Macmillan and his Conservative government managed to survive the Vassall scandal, only to be taken down by the Profumo Affair that was simmering in the wings. The well-publicized 1963 sex scandal did not involve homosexuality, at least directly. I have, however, included a brief synopsis of the affair because it will introduce the reader to Dr. Stephen Ward, who

like Peter Montgomery, mentioned earlier in connection with his lover Anthony Blunt, will figure prominently at the conclusion of this chapter on the Vatican connection to the Cambridge spies.

The Profumo Scandal—Pimps, Call Girls and Spies

For all its world-wide publicity, it was basically a gal meets guy affair with one major complication. The “guy” was the very married, very distinguished, Harrow-Oxford graduate and former MP, John “Jack” Profumo, the British Secretary of State for War. The “gal” was a young beautiful showgirl and part-time hooker named Christine Keeler, who came from the stables of the well-known socialite-osteopath-pimp, Dr. Stephen Ward. And the “complication” was Captain Yevgeny “Eugene” Ivanov, an officer in the GRU (Soviet Military Intelligence) posing as a naval attaché at the Soviet Embassy in London. Keeler was also sexually servicing Ivanov. The whole affair probably would have been swept under the rug, like so many of the other tawdry affairs of prominent Establishment figures with girls many years their junior, had not Profumo made the unforgivable mistake of—no, not committing adultery and possibly imperiling national security—but, of denying the affair in a speech before the House of Commons.

Profumo was forced to retire in disgrace, but later managed to salvage some self-respect by conducting charity work in the East End for which the Queen awarded him one of the nation’s highest honors, the Commander of the British Empire. Keeler got a nine-month prison sentence for an unrelated perjury charge, loads of publicity, and numerous lucrative scandal-sheet contracts for revealing her “story.” Ivanov was called back to Moscow, after having successfully brought down the Macmillan Government, and was never heard from again.

Stephen Ward, who was responsible for introducing Profumo to Keeler, fared the worst. He allegedly took his own life under suspicious circumstances on July 30, 1963, the last day of his trial for pimping. The British Establishment could sleep much better at night now that Ward, the keeper of their dark secrets, was dead.

By the time titillation of the Profumo case wore off and the Vassall Affair became a distant memory, Philby had made it safely home to Moscow while Blunt was still freely roaming the halls of the Courtauld Institute.

The Cambridge Spies— A Final Assessment

It is impossible to discern which of the Cambridge spies was the most important to the Soviets or did the most damage to the national interests of Great Britain and the United States and their allies. Each, in their own way, contributed to the wholesale destruction of the West’s intelligence services that hemorrhaged for more than 30 years. There is no question today that for Stalin, virtually every intelligence secret Britain and the United States had was an open book.²⁵⁶

The record is clear. The Soviets knew every major intelligence operation run against them from 1945–1963. They knew every wartime movement the Germans made (in advance) thanks to their penetration of Bletchley Park where the British code breakers broke the German Enigma machine. They knew the exact date of D-Day—a secret that Churchill tried to keep from Stalin. They had access to every electronically transmitted verbatim communication between Roosevelt and Churchill, and later Truman and Churchill. Soviet scientists had sufficient scientific data to build an atomic-bomb. Stalin had previewed diplomatic agendas for all the Big Four Conferences on post-war Europe, and on and on, thanks to the Cambridge spies.

The Cambridge spies not only sent thousands of their own countrymen to their deaths, but American and other Allied forces as well. Yet none went to the gallows for their treachery. Nor did a one spend a single day in jail. It is a matter of public record that Whitehall did its part to make the life of Burgess and Maclean in Moscow as financially carefree as possible by granting the traitors “emigrant status” which enabled them to draw sterling from their private accounts with the Bank of England through the Russian State Bank.

Indeed all the evidence points to the fact that Burgess, Maclean and Philby were permitted to escape behind the Iron Curtain in order to avoid a public scandal. If Whitehall and Buckingham Palace wanted them caught—they would have been caught. British security laxity was criminal, but whose fault was that?

The famous spy novelist John le’ Carré, who like Rebecca West and John Costello, share a realistic view of traitors, once called MI5 and MI6 “sanctuaries for male misfits.” In intelligence work as in all British political life, top positions and rapid advancement was based foremost on class. There were many highly qualified MI5 and MI6 employees who were untainted by corruption, but high posts and rapid promotions were the exclusive prerogative of Britain’s ruling class—political leaders, high government officials and influential members of Parliament. That some were confirmed pederasts and/or Communists mattered not.²⁵⁷ It was a system that guaranteed British intelligence would self-destruct and it did with the Cambridge spies. The next step was to attempt an Establishment cover-up to protect the Old Boys’ Club and hide from the British public the extent of the damage done to the nation by the Cambridge spies. The age-old instinct for survival kicked in. When in doubt or difficulty, sit tight and say nothing and hope the disaster will blow over, was the “Law of the Club.”²⁵⁸ The Soviets depended upon it and they were not disappointed.

Lessons for the Catholic Church

In addition to offering a concrete example of the development and colonization of the emerging Homintern in the West during the first half of the

20th century, the betrayal of Britain and the British people by the Cambridge spies offers other insights that are applicable to the current situation in which the Roman Catholic Church finds itself besieged by the clerical Homintern.

As the late John Costello wrote, "If there is one lesson to be drawn from the career of Anthony Blunt and his Cambridge co-conspirators, it is that the ethics of conspiracy and the motivations for betrayal, are not merely ideological, but timeless and never-ending."²⁵⁹

Was the official cover-up by the British Establishment of the horrendous deeds of the Cambridge spies so very different from the American bishops' cover-up of the criminal deeds of its pederast and homosexual clergy and religious? Is not the Catholic clerical Homintern as capable of inflicting as great a harm on the Church and the faithful as that inflicted on the people and government of Britain by the Cambridge spies under the direction of the Communist Comintern?

Although the issue of the Communist infiltration of the Vatican and American Church as a factor in the rise of the Homintern in the Church is taken up in Chapter 18, "Twentieth Century Harbingers," some general observations based on the Cambridge experience are worth noting here.²⁶⁰

First, no effective action can be taken against the Homintern Network within the Roman Catholic Church unless that network is acknowledged and well understood. "Subversion and treason from *within*" combined with "attack from *without*" is as near perfect a prescription for disaster for the Church as it was for Britain during the era of the Cambridge spies.

The fact that the Catholic seminary, priesthood and religious orders are relatively "closed" societies is no guarantee they can't be effectively penetrated and colonized by hostile forces. After all, Japan was a relatively "closed" society during the 1930s and 1940s, and yet it was effectively penetrated by one of Stalin's greatest spy-masters, the Russian-born Richard Sorge. His Japanese espionage ring penetrated the highest levels of the Japanese intelligence that was thought to be impenetrable by foreign agents.²⁶¹

Careful vetting is as essential to the Catholic priesthood and religious life as it is to national intelligence services, even more so, since the stakes for the former are eternal. The current sex abuse scandal in the Catholic priesthood and religious orders in the United States and abroad is ample demonstration of this.

As in the secular order, prevention is the best cure for moral disorder. Once the moral cancer of homosexuality metastasizes a seminary or house of religious, half-measures are generally inadequate to bring the disease under control and the whole institution must be shut down.

However, as in the specific incidence of Cambridge traitor Anthony Blunt, competent vetting can be undone by corruption of those who exercise ultimate power and authority. The American bishops have their ver-

sion of the British Old Boys' Club—the United States Conference of Catholic Bishops—and as it is currently constituted, it has been thoroughly compromised and corrupted by the Homintern.²⁶² The homosexual network at the USCCB operates no differently from the homosexual network at Cambridge, London, and Whitehall that made the Cambridge spy ring possible. The Old Boys' Club protects its own.

There is a similarity between a secular traitor's hatred of the Social Order and nation that nurtured him, and the homosexual priest's hatred of the Roman Catholic Church with its moral absolutes and restrictions and authority figures. Once the homosexual priest or religious is absorbed into the Homintern, his allegiance and subservience to it supersedes all other former loyalties. His devotion to his family and his faith is atrophied.

As Father Rueda has charged, this new allegiance is capable of functionally dissolving the normally stronger bonds of religious affiliation. Homosexual priests and religious not only foster dissension within the Church in matters of sexual morality, they also use the Church and its resources to spread the teachings and propaganda of the Homintern.²⁶³

Neither the State nor the Church can afford to ignore the presence of vice in its midst. Britain's upper-class winked at the violation of the moral law with regard to homosexuality and paid a heavy price for its folly. Likewise the Church cannot be indifferent to vice within its priestly ranks and expect to escape unscathed from the consequences of its actions.

The treacherous exploits of the Cambridge spies resulted in the massive hemorrhaging of intelligence to the Soviets and untold damage to Britain's national interests. The treacherous exploits of clerical pederasts and homosexuals in the Church has resulted in the massive hemorrhaging of fidelity in the Church and a feeling of betrayal in the hearts of every loyal Catholic layman and priest.

But even more damaging than the foul acts of a handful of moral miscreants in the priesthood and religious life, has been the cover-up by the American hierarchy of these betrayers of the Faith including those in their own ranks. Like the secular traitor, the homosexual-pederast bishop should be condemned as a moral pariah by his fellow bishops and scorned and ostracized by them. The Vatican should at the very least, remove the offending bishop from any position of authority, and where warranted, defrock and return him to the lay state.

Dame Rebecca West when commenting on the sentimentality generally associated with traitors like the Cambridge spies noted that "Everybody knew that they were Communists, but very few people really believed it," she said. For many, West continued, "Communism is like a dream, something you can recollect about...a feature of a vulgar district in the world of fancy...and that it seemed quite ridiculous to think of it as a real threat." "Now even the media as well as the papers, with the day to day reporting of the Maclean and Burgess affair realized that this international conspiracy

of Communism was as real as the railway accidents they were reporting and a lot more dangerous to the nation,” she concluded.²⁶⁴

Likewise, today, virtually everyone in the Catholic Church today *knows* that there are active homosexual-pederasts in the priesthood, religious orders, national hierarchy and the Vatican, yet very few people actually *believe* it. Not until the secular media started to expose actual court cases involving clerical sex abuse by Catholic clerics did Catholics begin to realize the real threat to the Faith and the faithful posed by the clerical Homintern. All may not be lost, however, if to paraphrase the words of Dame West, Church leaders are willing to “trade in” their humiliations and wounded pride for “some much needed wisdom.”²⁶⁵

The Cambridge Spies and the Vatican Connection

The Vatican connection to the Cambridge spies is best approached indirectly through the central character of Dr. Stephen Ward, to whom the reader has already been introduced in connection with the Profumo Scandal. For more than a decade, Ward played the sex-broker for a large number of wealthy and influential members of the British Establishment. He also provided high-class call girls for the British Intelligence Services some of whom were used in various honey-trap schemes or to fill the sexual needs of visiting dignitaries.²⁶⁶

Ward, as one might guess, was not your typical money-grubbing pimp. Rebecca West described him as a court jester who took vicarious delight in heterosexual matchmaking for his high-flying clients whose homes he inhabited—most notably Cliveden, the fabled English estate in Buckinghamshire of the Anglo-American Astors that was an exclusive gathering-place for London’s wealthy, well-connected individuals—politicians, diplomats, policy analysts and peers. John Profumo’s affair with Christine Keeler, a Ward creation, began at the Cliveden swimming-pool, and British Intelligence sometimes used the Astor residence to accommodate foreign hosts.²⁶⁷

A man of varied talents, Ward was a successful American-trained osteopath by profession, an outstanding bridge player and a professional portrait artist whose clients included members of the Royal family. He attracted a large number of upper class patients to his up-town Cavendish office including members of the Churchill family and other high-level government officials, peers, well-known vice-racketeers and international celebrities. Ward was also known to do abortions on the side.²⁶⁸ His fourth talent was pimping and the organization of exclusive sex parties that catered to the sophisticated sadomasochist and occult London crowd.²⁶⁹ Among Ward’s close friends was Bill Astor, eldest of the four Astor boys, and one of Ward’s wealthy and powerful patrons who had unconventional sexual tastes.

A lesser-known facet of Ward's quasi-secret world was his connections to London's upper class homosexual and lesbian networks that included prominent diplomats and clergy, Whitehall officials, and members of Oxbridge and London's literary and artistic circles.

One of Ward's most intimate relationships was with Bobbie Shaw, Bill Astor's stepbrother by his mother Nancy's first marriage. An active homosexual and alcoholic, the handsome and charming Bobbie was drummed out of the Blues, the Royal Horse Guards, for being drunk on duty and was later arrested and imprisoned for homosexual offenses. He died by his own hand.²⁷⁰

Among the prominent British homosexual diplomats and civil servants with whom Ward cavorted was Sir John Gilbert Laithwaite, the first United Kingdom Ambassador to Ireland and Deputy Under Secretary of State in the Commonwealth Relations Office for India.

Laithwaite was a prominent member of the elite Travelers' Club that catered to travelers of distinction and where London's upper-crust homosexuals shared drinks, ideas and gossip.²⁷¹ Sir Gilbert maintained his homosexual connections with numerous Foreign Office officials scattered around the world as senior diplomats. He, like Bobbie Shaw, was indebted to Ward for introducing him to young homosexual partners that were brought to Cliveden.

Ward was also on friendly terms with the dynamic Cambridge homosexual trio of Guy Burgess, Anthony Blunt and Peter Montgomery, Blunt's young lover and closest friend and confidant.

Peter Montgomery was born in 1909 to a distinguished Irish family with important connections to the Protestant Orange Order and a large estate at Blessingbourne, Fivemiletown in Northern Ireland.²⁷² Like many Irish upper-class gentlemen, he was a product of the English public school system that included Wellington College and Cambridge. A handsome, rather shy young man with girlish looks, the artistically-inclined Montgomery remained the submissive and adoring partner of Blunt throughout their short-lived romance and life-long friendship.

At the start of the Second World War, to the surprise of all his friends, Peter decided to follow the Montgomery family tradition and took up a career in the military with the Royal Intelligence Corps, 21st Army Group.²⁷³ In 1945 he was made *aide-de-camp* to Archibald Percival Wavell, the Viceroy and Governor-General of India.²⁷⁴

After the war ended, Peter drifted back to his first loves, art and music, and to Irish politics.

A talented musician and accomplished conductor in his own right, he was appointed to the BBC's General Advisory Council (1952–1971) and became President of the Arts Council of Northern Ireland where he served from 1964–1974. In 1964 he was made High Sheriff of County Tyrone and later, Her Majesty's Vice-Lieutenant of County Tyrone.²⁷⁵

Although, in his later years, Peter Montgomery went on record as telling British Intelligence, who was investigating Blunt's Soviet connections, that he never had any secrets from Anthony, it remains unclear if he ever shared any classified information, knowingly or unknowingly, with Blunt while in the Army.

When in London, Peter stayed with Anthony at the Courtauld Institute and was introduced to Blunt's Royal connections at Buckingham and Westminster and to Blunt's young "gay" party guests.²⁷⁶

In turn, Blunt occasionally visited Peter at the family estate in Northern Ireland where the Cambridge spy was introduced to the Irish "country-house" homosexual circuit.²⁷⁷ It is possible that Peter and Anthony were provided with young Irish boys from local orphanages or welfare centers like the Kincora Working Boys' Hostel in East Belfast. In 1980, the Kincora Pederast Scandal broke into the news.²⁷⁸ The orphanage's "housefather" William McGrath, dubbed "The Beast of Kincora" was arrested, tried and convicted for rape and sodomy of minors under his care. One of the dark secrets that came to light during the trial was that McGrath, who had served as an MI5 operative and was active in Ulster paramilitary adventures, had been financed up until mid-1976 by none other than Sir Knox Cunningham, Blunt and Peter Montgomery's mutual friend and fellow homosexual from Cambridge.²⁷⁹

Hugh Montgomery and Battista Montini

What little is known about Hugh Montgomery, Peter's brother, has come to us largely from the Irish writer Robin Bryans, who, although himself from humble origins, eventually became part of the London homosexual clique that included all of the above mentioned characters. Taken as a whole, Bryans' observations, and recollections have proven to be quite accurate and he has kept a large correspondence to back up his memories.

According to Bryans, Hugh Montgomery, like his brother, Peter, was a member of Ward's homosexual clique. Hugh's one-time lover was Sir Gilbert Laithwaite who sponsored him for membership in the elite Traveler's Club.

During the mid-1930s, Hugh Montgomery, as a young and upcoming member of the British diplomatic corps, served as the *Chargé d'Affaires* under Sir Alec Randall, the British representative to the Vatican. It was at this time that Hugh met an equally ambitious and upward-bound Vatican diplomat by the name Msgr. Giovanni Battista Montini. Later, Hugh converted to Catholicism, entered Beta College, and was ordained a Catholic priest. Harbinson said that Hugh told him that at one time he and Montini had been lovers.²⁸⁰

Was Hugh Montgomery telling the truth about his relationship with the future Pope Paul VI or was he exaggerating the degree of intimacy of their friendship? Did Hugh discuss his alleged affair with Montini with

his brother, Peter? If so, had Peter relayed the story to his lover Anthony Blunt, who, most assuredly would have passed the information on to his Soviet controller for possible blackmail use? In short, is there a connection between the Cambridge spy network and the Vatican? These are important as well as intriguing questions that will be fully explored in Section V that includes a detailed analysis of the charges of homosexuality that have been leveled against Pope Paul VI.²⁸¹

Notes

- 1 Claire Sterling, *Octopus: The Long Reach of the Sicilian Mafia* (New York: W.W. Norton and Co., 1990), 314.
- 2 John Costello, *Mask of Treachery—The First Documented Dossier on Blunt, MI5, and Soviet Subversion* (London: William Collins Sons & Co. LTD, 1988), 8.
- 3 Rueda, 249–250.
- 4 Martin Dies, *The Trojan Horse in America* (New York: Arno Press, 1977; reprint, New York: Dodd, Mead and Company, 1940), 224. The endnote is a paraphrasing of Dies' classic commentary: "The enemies *within* a country constitute a peril as great as any foreign force—treason from *within* aided by invasion from *without*."
- 5 Radosh and Milton, Introduction.
- 6 Alexander Orlov, *Handbook of Intelligence and Guerrilla Warfare* (Ann Arbor, Mich.: University of Michigan Press, 1963), 25. Before WWII, Orlov was one of the chiefs of Soviet Intelligence. After his defection to the West, he lectured widely on Soviet tactics and strategy of intelligence and counterintelligence. In 1936, Orlov wrote a manual used by the newly created NKVD schools for undercover intelligence officers and for the Central Military School in Moscow. In 1963, he was commissioned by the University of Michigan at Ann Arbor to reconstruct that manual.
- 7 *Ibid.*, 94.
- 8 *Ibid.*, 95.
- 9 *Ibid.*
- 10 Victor Ostrovsky and Claire Hoy, *By Way of Deception—The Making and Unmaking of a Mossad Officer* (New York: St. Martin's Press, 1990), 98.
- 11 *Ibid.*
- 12 H. Bradford Westerfield, ed., *Inside CIA's Private World—Declassified Articles from the Agency's Internal Journal 1955–1992* (New Haven: Yale University Press, 1995), 79–80.
- 13 *Ibid.*, 80.
- 14 *Ibid.*, 75.
- 15 *Ibid.*

- 16 Statement of Atomic-bomb spy Klaus Fuchs as recorded in William Stevenson, *Intrepid's Last Case* (New York: Villard Books, Random House, Inc., 1983), 169. See also Radosh and Milton, 30. Compartmentalization is the hallmark of a spy as well as a homosexual. Atomic bomb spy, Klaus Fuchs, stated he used his "Marxist philosophy to establish in my mind two separate compartments: one compartment in which I allowed myself to make friendships ...to help people and to be in all personal ways the kind of man I want to be ...I knew that the other compartment would step in if I approached the danger point. ...I had succeeded in the other compartment of establishing myself completely independent of the surrounding forces of society. Looking back, it seems better to call it a controlled schizophrenia." Similarly, Harry Gold (Golodnitsky) a graduate from Xavier University and a U.S. convicted industrial and atomic spy for the Soviet Union, testified that in order to deal with the tremendous tensions and inconveniences of living a life as a Communist agent he developed a dual personality. He said that when he went on a spy mission, he totally forgot his normal life, his home, family, work and friends, and just became a single-minded automaton. When he returned home, he swung into reverse gear and he would bury all that he had done that night or on that particular mission.
- 17 Westerfield, 75.
- 18 Ibid., 80.
- 19 Ibid., 75.
- 20 Zvi Y. Gitelman, *Jewish Nationality and Soviet Politics—the Jewish Section of the CPSU, 1917–1930*, (Princeton, N.J.: Princeton Press, 1972), 117. The author's research was carried out under the auspices of the Research Institute on Communist Affairs, Columbia University. See also Louis Rapoport, *Stalin's War Against the Jews* (New York: Maxwell Macmillan International, 1990).
- 21 Ibid.
- 22 Ibid.
- 23 Ibid.
- 24 Ibid., 118.
- 25 Radosh and Milton, 23–25.
- 26 Ibid., 338–339.
- 27 Rueda, 127.
- 28 William R. Corson and Robert T. Crowley, *The New KGB—Engine of Soviet Power* (New York: William Morrow and Co., 1985), 14.
- 29 Bray, 19.
- 30 See Andrew Boyle, *The Fourth Man*, (New York: Dial Press/James Wade, 1979), 221.
- 31 John Barron, *KGB The Secret Work of Soviet Agents* (New York: Reader's Digest Press, E. P. Dutton & Co., 1974), 207. See Chapter X, "Treasures from the Vault" for an extraordinary tale of espionage.
- 32 Gerard J. M. van den Aardweg, Ph.D., *The Battle for Normality—A Guide for (Self-) Therapy for Homosexuality*, (San Francisco: Ignatius Press, 1997), 68–69.
- 33 Ibid., 69.
- 34 Deacon, *The French Secret Service*, 17.

- 35 Ibid., 17–20.
- 36 David Lewis, *Sexpionage — The Exploitation of Sex by Soviet Intelligence* (New York, London: Harcourt, Brace, Jovanovich, 1976), 25.
- 37 Chapman Pincher, *Inside Story* (New York: Stein and Day, 1979), 28.
- 38 For an excellent analysis of Stalin's massive purges see Robert Conquest, *The Great Terror — A Reassessment* (New York: Oxford University Press, 1990).
- 39 Phillip Knightley, Bruce Page, David Leitch, *The Philby Conspiracy* (Garden City, New York: Doubleday & Co., 1968), 14.
- 40 Ibid.
- 41 Ibid.
- 42 For a credulous new analysis of the origins of World War II see Ernst Topitsch, *Stalin's War* (New York: St. Martin's Press, 1985).
- 43 Orlov, 15.
- 44 Ibid., 17.
- 45 Ibid., 15.
- 46 Ibid.
- 47 Costello, 216.
- 48 Reference to lax British intelligence vetting policies of known homosexuals in sensitive government and intelligence positions taken from Andrew Hodges, "The Military Use of Alan Turing" available from <http://www.turing.org.uk/publications/mathswar3.html>.
- 49 West, 172.
- 50 Ibid.
- 51 Ibid., 103.
- 52 Ibid., 142.
- 53 Ibid., 173.
- 54 Lewis, 44–45.
- 55 Ibid., 36.
- 56 Ibid.
- 57 Ibid., 56.
- 58 Ibid.
- 59 Jamie Glazov, "A Homosexual and Naïve Canadian Ambassador to Moscow: A Serious No-No in the Cold War," *FrontPageMagazine.com.*, July 25, 2001 at <http://www.frontpagemag.com/Articles/Printable.asp?ID=993>.
- 60 Ibid.
- 61 Ibid.
- 62 West, 216.
- 63 Lewis, 4–5.
- 64 See John Earl Haynes and Harvey Klehr, *VENONA: Decoding Soviet Espionage in America* (New Haven, Conn.: Yale University Press; 1999). For further insights into the Soviet infiltration of the OSS see <http://members.iglou.com/jtmajor/Venona1.htm>. For information on the role of the Sicilian Mafia in the OSS see Sterling's *Octopus*.
- 65 The OSS trained many of the early leaders and personnel of the Central Intelligence Agency including four future Directors of Central Intelligence: Allen Dulles, Richard Helms, William Colby, and William Casey. James Jesus

Angleton, CIA Counter-intelligence Chief, began his espionage career in the OSS working with his father in Italy. Victor Marchetti and John D. Marks in *The CIA and the Cult of Intelligence* (New York: Alfred A Knopf, 1974) described the CIA's Old Boys' Club thusly: "Its holy men are the clandestine professionals in the Central Intelligence Agency. Its patrons and protectors are the highest officials of the federal government. Its membership, extending far beyond government circles, reaches into the power centers of industry, commerce, finance and labor. Its friends are many in the areas of importance—the academic world and the communications media. The cult of intelligence is a secret fraternity of the American political aristocracy." How closely the CIA is tied to the liberal Eastern Establishment, (that works closely with the "conservative" Right-wing groups) is demonstrated in the minutes of a private meeting of former and active CIA members at the Harold Pratt House, home of the quasi-secret Council on Foreign Relations, that took place on January 8, 1968. The purpose of the gathering was to discuss the role of the CIA in "covert-action" abroad. It is interesting that the meeting did not take place at the CIA's official headquarters in Langley, Virginia. The nature of this elite meeting composed almost exclusively of WASPish (white, Anglo-Saxon Protestant) Establishment figures reflected the prototype of the CIA's leadership since its creation in 1947. The confidential minutes of the 1968 meetings were discovered in 1971 when a group of radical students ransacked Harvard University's Center for International Affairs and found the document among the papers of Center associate William Harris.

- 66 Corson and Crowley, 193. See also Christopher Andrew and Vasili Mitrokhin, *The Sword and the Shield—The Mitrokhin Archive and the Secret History of the KGB* (New York: Basic Books, 1999), 57.
- 67 It is true that the GRU had several other independent-operating spy rings in place in Britain. However, all of them, including the Oxford spy ring lacked the equivalent of the clandestine powerhouse—the Apostles—that made the Cambridge spy carousel go round and insured automatic access to the corridors of power and rapid advancement to the top of the intelligence and governmental heap. Members of the Oxford Soviet spy ring included Patrick Day; Phoebe Pool, a courier for the Oxford Ring and a colleague of Blunt's at the Courtauld Institute who committed suicide by throwing herself in front of a train; Peter Floud, Director of the Victoria and Albert Museum; Bernard Floud, a senior Labour MP who was recruited by James Klugman and committed suicide in 1967; Herbert Hart who married a Communist agent (Jennifer Hart)—Herbert shared his MI5 office with Blunt; Sir Andrew Cohen, a senior diplomat who died of a heart attack following an intelligence interrogation; and Arthur Wynn, who was active in trade union circles and joined the civil service and Sir Peter Chalmers Mitchell of Christ Church College. VENONA also gave the Code Names of other British spies including DAN, LEAF, JACK, and the intriguing team of DAVID and ROSA implying that there was a broader net of British spies acting for Soviet interests than hereto suspected. See <http://www.trinity.ox.ac.uk/ian.yeung/spy.htm>. Goronwy Rees, a Fellow of All Souls and Oxford scholar, was a close friend of Blunt and a confirmed Marxist, but he did not accept Blunt's offer to become a Soviet agent. Costello related that after 1939, Rees helped British intelligence. In 1956, Rees authored a sensational series of anonymous articles for *The Sunday People* that charged that blackmail and homosexuality had

contributed to extensive Marxists penetration of the British security system. According to Rees, Blunt was a kind of Grey Eminence behind Burgess and other disciples most of whom belonged to the Apostles, and he manipulated his friends through the agency of the Mosca-like Burgess. Among the advantages that Cambridge had over Oxford in terms of high-level recruitment was, of course, the Apostles. Cambridge also had the Cavendish Laboratory, one of the world's leading research centers in physics. In 1921 Stalin sent the Russian scientist Pyotr Kapitza to Cambridge where he founded the Kapitza Club, that encouraged scientific "sharing" apart from any ideological differences. When Kapitza was ordered by Stalin to return to Moscow he took all his Cavendish equipment with him including the clocks and wall fittings that were packed and shipped for his new Soviet lab. To evade British intelligence there were three separate ship loadings of the materials. The information provided by Soviet spies in Britain and the United States pales in comparison with the "vast materials gleaned openly at the Kapitza Club," claimed Andrew Sinclair. Stephen Spender agreed that, "these Communist scientists were victims of a kind of moral blindness which had long characterized science, but was not to be excused for that reason."

- 68 George Orwell, *The Lion and the Unicorn: Socialism and the English Genius*, Part I, "England Your England," (London, 1941) available from <http://www.k-1.com/Orwell/lion.htm>.
- 69 Richard Deacon, *The Cambridge Apostles* (New York: Farrar, Straus & Giroux, 1986), 1. Although Deacon's research on the Apostles as a group is excellent, his political opinions are less objective. For example, he referred to Senator Joseph McCarthy's "virulent and ridiculous anti-Communist campaign," when in fact, McCarthy's charges were anything but ridiculous, as confirmed by the VENONA revelations. See also Dennis O'Keeffe, "Cambridge, Right or Wrong," from a *World and I* review (May 1987) available from <http://www.worldandi.com/public/1987/may/bk5.cfm>.
- 70 Robert Skidelsky, *John Maynard Keynes*, Vol. I, "Hopes Betrayed 1883–1920," (New York: Viking Penguin, Inc., 1986), 116.
- 71 Deacon, 3.
- 72 Ibid., 40.
- 73 Ibid., 55.
- 74 Andrew Sinclair *The Red and the Blue—Cambridge, Treason and Intelligence* (Boston: Little, Brown and Company, 1986), 39, 144.
- 75 Skidelsky, 119.
- 76 Costello, 143.
- 77 Michael Holroyd, *Lyttton Strachey—The Unknown Years 1880–1910*, Vol. 1, (New York: Holt, Rinehart and Winston, 1967), 167.
- 78 Ibid.
- 79 John Maynard Keynes (1883–1946) attended Eton and King's College, Cambridge. As recorded by his principle biographer, Robert Skidelsky, in February 1903, Keynes was initiated into the Apostles as no. 243. For much of his early adult life at King's as an undergraduate and later fellow, Keynes led a very compartmentalized existence between his private and public-professional life. Skidelsky states he had many casual homosexual affairs including trysts with rough trade during his university days, at least one of which led to his being blackmailed. Among his "great loves" was Trinity

freshman, Arthur Hobhouse, whom Keynes later brought into the Society. After World War I, Keynes played a key role at the Paris Peace Conference. Over his lifetime, he held many key government economic posts and became chairman of the National Mutual Life Assurance Society that “put him at the center of England’s financial oligarchy.” Giles Lytton Strachey (1880–1932) was a sexual rival of Maynard Keynes. According to his biographer, Michael Holroyd, Strachey was a sickly and nervous child with a clever intellect. He went on to become one of Trinity College’s most notorious homosexuals. From 1904 to 1914 he was a literary reviewer for *The Spectator* magazine, but his most prominent written work was his 1918 classic *The Eminent Victorians*. The artist Dora Carrington fell into a one-sided love affair with Strachey and cared for him until his death even though she was married to Ralph Partridge. On March 14, 1932, seven weeks after Lytton’s death, she took her own life. Carrington was one of a number of what homosexuals today refer to as “fag hags”—women who attach themselves to known homosexuals in unrequited relationships. Duncan James Corrow Grant (1885–1978), a leader of the English Post-Impressionist painters was a much sought out sexual partner among the Apostles and Bloomberrys. He was born into a prominent Scottish family at his ancestral home Inverness shire on January 21, 1885. A seasoned traveler to India and Burma by the age of nine, he was educated at Hillbrow Preparatory School, Rugby, and later attended the Westminster School of Art, and Trinity College, Cambridge. Lytton Strachey was Grant’s cousin. The “great love” of his life, according to his biographer, Douglas Blair Turnbaugh, was Paul Roche, whom Grant met in 1946 when Roche, a newly ordained Roman Catholic priest, was serving at a parish in Chelsea. Grant also loved Vanessa Stephen Bell who was his confidant for more than 50 years and by whom he fathered a daughter, Angelica (Bell). He died at the age of 93 and was buried beside Vanessa in the little churchyard at Firle. David “Bunny” Garnett, who was one of Grant’s partners, married Angelica Bell in 1942. An important but more peripheral figure on the Bloomsbury scene was writer Edward Morgan (E.M.) Forster (1879–1970). He was born in Dorset Square, London, to middle-class parents. His father died when he was one year old and he grew up in a household dominated by females. He attended boarding school at Tonbridge Wells, which he hated. In 1897, he went up to King’s College, Cambridge, which he loved. He became an Apostle with the aide of another King’s undergraduate, H. O. Meredith and was an avowed homosexual. Although he had a distinct weakness for lower class youth, he never confused “loving working men individually with loving the masses,” that is to say, he was not a Marxist. His most lasting works were *A Room With A View*, *Howards End* and *A Passage to India*. One of Forster’s protégées was the young writer and playwright, Joseph Randolph (J. R.) Ackerly (1896–1967) who was studying law at Cambridge when the two met. Ackerly’s autobiography *My Father and Myself* (New York: Poseidon Press, 1968) contains some of the most memorable insights into homosexual promiscuity ever written. Ackerly wrote that his early solitary and group masturbatory activities began at Rossall Preparatory School and continued through public school at Lancashire. His later sex life at Cambridge and afterwards resulted in sexual contact with hundreds of working-class youth and uniformed soldiers. Oddly enough, Ackerly said he was monogamous not promiscuous, but he had simply had “a run of bad luck....” looking for his “ideal friend.” In his relations with guardsmen, who Ackerly said were prone to robbery and violence against “twanks,” “prossies” and “bags” like him, the writer said he deliberately

selected boys who were of “colorless character” or “no character at all.” In the mid-30s he began to keep a day-to-day diary of his nocturnal ramblings, but it was so boring he gave up writing in his diary about them. Ackerly said that some 15 years later he chanced to come across the diary and he “saw it as something evil.” “The evil was in the misery,” he said. “It contained no single gleam of pleasure or happiness, no philosophy, not even a joke; it was a story of unrelieved gloom and despondency, of deadly monotony, of frustration, loneliness, self-pity, of boring “finds,” of wonderful chances muffed through fear, of the latchkey turned night after night into the cold, dark, empty flat, of railings against fate for the emptiness and wretchedness of my life. It contained, the saddest thing of all, my critical comments upon my first meeting with that Welsh boy, now dead, his dullness and smelly feet.” Happiness came to Ackerly in the form of an Alsatian bitch, named Tulip. He said she gave him “the constant, single-hearted, incorruptible, uncritical devotion” that his sex life never brought him. His “ideal friend” turned out to be “man’s best friend.” Ackerly, however, did not give up his homosexual life altogether and still went looking for sexual adventures as the occasion provided especially when he went abroad.

- 80 Other Bloomsbury members included millionaire country squire, Trinity graduate and art critic for the *New Statesman and Nation*, Clive Bell (1881–1964) who married Vanessa Stephan in 1907; Trinity educated, civil servant in Ceylon, writer, publisher Leonard Woolf (1880–1969) who married Virginia Stephan; Trinity man and Apostle, and long-time civil servant in the British Treasury, Saxon Sydney-Turner; King’s College man, prominent art critic and lover of Vanessa Stephen, Roger Fry (1866–1934); and editor and journalist Desmond MacCarthy (1877–1952) and his wife Molly. MacCarthy attended Trinity College, and was a member of the Apostles. He was a close friend of the philosopher George Edward (G. E.) Moore (1873–1958), whose revolutionary work *Principia Ethica* (1903) had an important influence on the Bloomsbury group. Moore was a student of Apostle Bertrand Russell.
- 81 Skidelsky, 329.
- 82 Ibid., 193. The author recorded that Strachey said Keynes kept an inordinately filthy engagement book of homosexual affairs during his Cambridge years at King’s College. For a look at Keynes new found love see Polly Hill and Richard Keynes, eds., *Lydia and Maynard—The Letters of John Maynard Keynes and Lydia Lopokova* (New York: Charles Scribner’s Sons, NY, 1989). It seems to this writer that no person of good-will and normal intelligence who reads the delightful correspondence and love letters between Keynes and his future wife between 1918 and 1925, can hold the view that homosexuals can never change the object of their sexual desires.
- 83 Sinclair, 189.
- 84 Ibid.
- 85 There has always been a debate among intelligence writers on the Cambridge spy ring as to the order of recruitment and the relative importance of Anthony Blunt, Guy Burgess, Kim Philby and Donald Maclean and the mysterious “Fifth Man” about which there has been endless speculation. My preference is to list them by birth dates beginning with Blunt, the oldest traitor and ending with Donald Maclean, the youngest, but by no means the least of the Apostles.
- 86 Costello, 145. After leaving Trinity, Alister Watson worked for the Radar and Signals Establishment of the Navy before becoming head of the Submarine

- Detection Research Station at the Admiralty Research Laboratories where he had access to many secrets but was subsequently transferred to a less sensitive post when MI5 discovered his Marxist beliefs. He never confessed to any wrongdoing. See by Andrew Hodges, "The Military Use of Alan Turing," at <http://www.turing.org.uk/publications/mathswar3.html>. In 1965, Dennis Proctor served as Permanent Secretary at the Ministry of Fuel and Power. As a senior civil servant he was instrumental in overriding MI5's recommendation that Anthony Blunt be excluded from British intelligence work based on his Marxist affiliations including a trip to the Soviet Union. This is an example of the Soviets having the right man in the right place at the right time.
- 87 Biographical information on Blunt's early years was taken from a number of sources including Miranda Carter, *Anthony Blunt, His Lives* (New York: Farrar, Straus and Giroux, 2002).
- 88 Ibid., online version.
- 89 Ibid. Wilfrid Blunt reminisced about his childhood and early homosexual yearnings and life as a schoolmaster in *Married to a Single Life—An Autobiography, Years 1901–1938* (London: Michael Russell Ltd., 1983). Unlike his brother, Anthony, Wilfrid appeared to be a kindly, simple soul with a good sense of humor and a conscience (albeit, an agnostic one). He was a partially sublimated pederast who remained somewhat of an "innocent" throughout his life.
- 90 Ibid. Under the Marlborough tuition system, sons of clergymen paid only 60% of the fees paid by laymen.
- 91 Costello, 60.
- 92 Ibid., 66.
- 93 Ibid., 77–78.
- 94 Ibid., 77.
- 95 Ibid., 130.
- 96 Ibid., 86.
- 97 Bryans comments on Cunningham were recorded in Chris Moore, *The Kincora Scandal* (Dublin: Marino, 1996), 89.
- 98 Ibid., 88–89.
- 99 Clive Bell's son Julian was one of Blunt's lovers.
- 100 Costello, 147.
- 101 See David Pryce-Jones, "A complete moral void," a critical book review of Miranda Carter, *Anthony Blunt: His Lives from The New Criterion* Online, Vol. 20, No. 7, March 2002 available from <http://www.newcriterion.com/archive/20/mar02/blunt.htm>. As Pryce-Jones points out, Carter was uncritical of Blunt's treachery and would have liked to have "rehabilitated" him if she could.
- 102 Ibid. That Blunt along with Burgess, Maclean and Philby were well paid for their treachery was confirmed by Oleg Gordievsky, the former KGB resident in London and the highest ranking KGB officer ever to defect to the West. He said that it was part of his duties to keep the record of payments to the Cambridge spies.
- 103 Ibid.
- 104 See Dan Healey, *Homosexual Desire in Revolutionary Russia—The Regulation of Sexual and Gender Dissent* (Chicago: University of Chicago Press, 2001),

185. Also Conquest, 317. In March 1934, the Supreme Soviet made the urban sodomite purge official when it reinstituted Russia's anti-sodomy laws as an "anti-fascist social hygiene measure" to curb pederasts who "corrupt" Soviet youth.
- 105 World Revolution in art as in politics costs money, and the Warburgs had sufficient wealth to finance both. Aby Warburg (1866–1929) founded the Warburg Institute in Germany. It was transferred from Hamburg to London in 1934. Aby's brothers financed World Revolution—both Nazism and Marxism. Paul M. Warburg, a partner in Kuhn, Loeb & Company, was a representative of the Rothschild banking dynasty in England and France who helped finance the Bolshevik Russian, and brother Max Warburg was head of the Warburg banking consortium in Germany and the Netherlands. See Anthony Sutton's masterpieces *Wall Street and the Bolshevik Revolution*, (Virginia: Arlington House, 1974) and *Wall Street and the Rise of Hitler* (Ill.: Bloomfield Books, 1976).
- 106 See Charles Saumarez Smith, "Scholar, gentleman, prig, spy," *The Observer*, 11 November 2001. This review of Miranda Carter biography of Blunt is found at *Guardian Unlimited Online* —<http://books.guardian.co.uk/whitbread2002/story/0,12605,842777,00.html>.
- 107 Costello, 369.
- 108 Nigel West and Oleg Tsarev, *The Crown Jewels — The British Secrets at the Heart of the KGB Archives* (New Haven: Yale University Press, 1998), 132.
- 109 Ibid.
- 110 Costello, 369.
- 111 Ibid., 368.
- 112 Ibid., Also Christopher Andrew, *Her Majesty's Secret Service — The Making of the British Intelligence Community* (New York: Viking Press, 1986), 403.
- 113 Andrew, 403.
- 114 Ibid., 401.
- 115 Chapman Pincher, *Their Trade is Treachery*, Revised ed. (New York: Bantam Books, Inc., 1982), 245.
- 116 Pryce-Jones. The myth that Blunt was corrupted in his personal and espionage life but honorable in his professional role as an art historian and authenticator is put to rest by Igor Golomstock in "The Forger and the Spy," *Commentary*, May 1999, available from http://www.findarticles.com/cf_0/m1061/5_107/54561433/print.jhtml. Golomstock revealed that, Eric Hebborn, an English-born painter, homosexual and former lover of Anthony Blunt, who maintained his own private art gallery in Rome, had a number of certificates of authentication issued for his forged masterpieces that were sold to famous art galleries around the world. When his crime was discovered and his intimate relationship with the Soviet spy revealed, Hebborn insisted that he never asked Blunt to authenticate any of the forgeries he had brought to England from Italy. According to Golomstock, however, there were several passages in Hebborn's memoirs that confirmed that Blunt did in fact play an important role in certifying the painter's fakes as genuine. Hebborn died in a Rome hospital in January 1996 shortly after he was found in a public park in Rome, the victim of a violent attack.

- 117 Kim Philby's comments concerning young Guy Burgess were reported by his wife, Rufina, in Rufina Philby, Hayden Peake and Mikhail Lyubimov, *The Private Life of Kim Philby* (New York: Fromm International, 2000), 230–231.
- 118 Unlike the other Cambridge traitors, early biographical data on Burgess including his family life and early childhood is conspicuously absent from the records. The author obtained some information on his early life from the Dwyer-Laye Family website at <http://www.geocities.com/layedwyer>. The website was created by Patrick Paskiewicz who teaches English at Henry Ford, Oakland, and Schoolcraft Community Colleges.
- 119 Yuri Modin, *My 5 Cambridge Friends, Burgess, Maclean, Philby, Blunt and Cairncross* (New York: Farrar Straus & Giroux, 1994), 72. Yuri Modin, the KGB controller for the Cambridge spies including Guy Burgess from 1947–1953, confirmed the details of Guy's Moscow visit in his recollections of the Cambridge spies.
- 120 Deacon, 119.
- 121 Barrie Penrose and Simon Freeman, *Conspiracy of Silence: The Secret Life of Anthony Blunt* (New York: Farrar Straus & Giroux, 1987), 319–320.
- 122 Ibid.
- 123 Costello, 203.
- 124 Penrose and Freeman, 320.
- 125 Ibid., 206.
- 126 For an excellent portrait of Sir John Philby and his son see Anthony Cave Brown, *Treason in the Blood* (Boston: Houghton Mifflin Company, 1994). Also Phillip Knightley, Bruce Page, and David Leitch, *The Philby Conspiracy* (Garden City, N.Y.: Doubleday & Co. 1968) and Phillip Knightley, *The Master Spy—The Story of Kim Philby* (New York: Alfred A. Kopf, 1989).
- 127 Brown, 133.
- 128 Ibid., 134–135.
- 129 Ibid., 135.
- 130 Ibid., 138.
- 131 Ibid.
- 132 Ibid., 140.
- 133 Modin, 49.
- 134 Ibid.
- 135 Rufina Philby, Peake, and Lyubimov, 404.
- 136 Ibid., 407.
- 137 Clan website at <http://www.electricscotland.com/webclans/m/maclean2.html>
- 138 Well known literary artists and homosexuals W. H. Auden and Christopher Isherwood were Gresham's School alumni.
- 139 See Costello, 307. Also, Rufina Philby, Peake, and Lyubimov, 406.
- 140 See Dr. Diana M. Henderson, "Scots at War/Secret War/Soviet Spies," available at <http://www.scotsatwar.org.uk/secret/soviet.html> Trust, Edinburgh, Scotland.
- 141 Pryce-Jones. The figure 17,000 is based on information from the Soviet archives recently made available to scholars from the West. Burgess, Maclean and Cairncross were each said to have transferred three times that number to Moscow.

- 142 Costello, 432, 412.
- 143 E. Michael Jones, "Homosexual as Subversive: The Double Life of Sir Anthony Blunt," *Fidelity Magazine* (May 1988): 29.
- 144 Costello, 372.
- 145 Ibid., 606.
- 146 Ibid., 407.
- 147 Among the various theories that have been put forth as to the exact nature of Blunt's royal mission are; (1) It involved the retrieval of some romantically indelicate letters belonging to the Royals; (2) That Blunt and the Royal librarian from Windsor Castle visited the old Kronberg castle in May 1945 to secure from the U.S. Army officials stationed there two crates that supposedly contained secret documents, but were in reality valuable gems; and (3) That they were ordered to retrieve Nazi records that involved a possible secret alliance between Germany and England against Stalin.
- 148 Costello, 369, 443–471.
- 149 Ibid., 4.
- 150 Ibid., 465.
- 151 Ibid., 466.
- 152 See Vivian Bird, "Homosexuality in Britain gets Increasing Acceptance," *Spotlight*, 29 February 29, 1988.
- 153 Guy Liddell, a Deputy Director of MI5 in charge of "B" the Counterintelligence Division, was in the midst of a disastrous marriage when Blunt befriended him. Like Blunt, Liddell had some distant aristocratic connections. His father was reported to have been a stern military-type and his mother a doter. According to intelligence writer John Costello, Liddell also harbored a philistine view of British society. His "incautious" friendships and "unfortunate" wartime associations with known homosexuals made him an exploitable commodity for the Soviets, said Costello. The fact that his early performance at MI5 was fraught with so many "mishaps" and irregularities, and that Moscow's penetration of British counterintelligence reached its peak under Liddell, said Costello, indicated one of three things—either he had "unconceivable bad luck" or he was "totally incompetent to the point of criminal negligence" to hold office or he was a Soviet mole. In any case Costello noted, compromised and "passive" spies can be "every bit as damaging as active ones." Hollis was a different story. Born in 1905, Roger Hollis was like Blunt, the son of a clergyman. He was educated at Worcester College, Oxford where he gravitated toward liberal politics. Among his Oxford friends were Claud Cockburn, a dedicated Communist; Maurice Richardson and the notorious homosexual and later Communist agent, Thomas Driberg. Hollis worked at the Standard Bank in London for a time and then went to China where he made contact with the dedicated Communist, Agnes Smedley. The thrice-married Hollis was regarded as somewhat of a womanizer and "a retailer of risqué stories." Hollis' record of incompetency as General Director of MI5's was legendary. According to Chapman Pincher, Hollis was "a disaster" in the Fuchs spy case and grossly mishandled the Profumo Scandal as well as the critical interrogation of Philby. He was in office when Commander Lionel Crabb the navy frogman was murdered and his headless body washed ashore following a mismanaged espionage trip against a Soviet vessel in Portsmouth. At one point during his stint at MI5, Hollis attempted

- to destroy the diaries of Liddell that gave a full record of MI5 activities during the war. Interestingly, the allegations that Hollis might be a Soviet spy originated from his own colleagues inside MI5. When Hollis was later interrogated he gave a poor accounting of himself, but no issues were ever settled. Like Liddell, Hollis' general incompetence appeared to be no detriment to his promotion and eventual knighthood. His was a charmed life. It should be noted that Costello and Pincher and other intelligence writers and researchers believed that there was *prima facie* evidence that a super-mole existed in British intelligence outside of the Cambridge spy network.
- 154 Costello, 466, 27. One of Blunt's sex partners was former guardsman, John Gaskin, with whom Blunt had a long-term rocky affair that ended when Gaskin fell over a balcony to his death.
- 155 Ibid.
- 156 Ibid., 561.
- 157 Rothschild claimed his Hungarian-born mother had put Burgess on her payroll to advise her on finances.
- 158 Costello, 305.
- 159 Ibid., 660–663. Donald Gillies' biography of Inverchapel, *Radical Diplomat: The Life of Archibald Clark Kerr, Lord Inverchapel, 1882–1951* (New York: St. Martin's Press, 1999), makes no mention of Inverchapel's homosexual proclivities except for a passing observation that the aging diplomat preferred male company, "particularly young, intellectually energetic talkers" to that of his young and beautiful wife, Tita, nearly 30 years his junior, whom he "remarried" after a two-year divorce. Donald Maclean was one of the upcoming, but still lowly, First Secretaries at the British Embassy in Washington, D.C., who served under Lord Inverchapel. John Costello was more critical than Gillies of Inverchapel's pro-Communist politics, his enchantment with Stalin and his low, blackmailable morals. According to Costello, during Kerr's early diplomatic years he formed a number of intimate attachments with known Soviet agents including Stig Wennestrom who he met during his ambassadorship to China and who turned out to be a major general in the KGB and a Soviet military attaché. If not an outright spy or informer, Lord Inverchapel was, at the very least, an effective Soviet "agent of influence," concluded Costello.
- 160 Costello, 300.
- 161 Ibid.
- 162 Ibid., 315.
- 163 Ibid., 318.
- 164 Michael Whitney Straight, *After Long Silence* (New York, London: W. W. Norton and Co., 1983), 142.
- 165 Andrew and Mitrokhin, 61–62.
- 166 Jones, 27.
- 167 Ibid.
- 168 Robert J. Lamphere and Thomas Shachtman, *The FBI-KGB War—A Special Agent's Story* (New York: Random House, 1986), 167.
- 169 Costello, 317.
- 170 Ibid., 318.

- 171 Ibid., 333.
- 172 Rebecca West, 225.
- 173 Lamphere and Shachtman, 235.
- 174 Modin, 143.
- 175 Costello, 473.
- 176 Ibid.
- 177 Ibid., 537.
- 178 Ibid., 474.
- 179 Pincher, *Their Trade is Treachery*, 141.
- 180 Rufina Philby, Peake, and Lyubimov, 406–407.
- 181 Lamphere and Shachtman, 233. Also Rufina Philby, Peake, and Lyubimov, 407.
- 182 Lamphere and Shachtman, 23.
- 183 Also Rufina Philby, Peake, and Lyubimov, 408.
- 184 Lamphere and Shachtman, 233.
- 185 Ibid., 24.
- 186 Ibid., 235.
- 187 Rufina Philby, Peake, and Lyubimov, 412.
- 188 Knightley, Page, Leitch, 316.
- 189 Ibid., Costello, 421.
- 190 Lamphere and Shachtman, 235.
- 191 SMERSH was part of the Ninth Division of the KGB, a military counter-intelligence agency dedicated to terror and diversion. See <http://search.yahoo.com/bin/search?p=SMERSH>.
- 192 Rufina Philby, Peake, and Lyubimov, 414.
- 193 The recent declassification of the VENONA Project, one of the Cold War's best kept secrets, has laid bare the extent of Soviet espionage and influence operations directed against the U.S. That project, the work of dedicated cryptographers, succeeded in breaking the coded communications back and forth between the Soviet establishments in New York and Washington and Moscow, mostly during the years 1943–47. In all, only about 3000 messages were completely or partially decrypted over a period of years. More than 100 Soviet agents were uncovered, many identified only by code name, some of whom have not, to this day, been positively identified. Most had been recruited through the Communist Party. See Hayden B. Peake, "The VENONA Progeny," (summer 2000) available at <http://www.nwc.navy.mil/press/Review/2000/summer/re2-Su0.htm>.
- 194 In 1949, Weisband complained to Moscow that they had changed codes so abruptly that it well might have been suspected that there was a spy in the code breakers' ranks. See <http://members.iglou.com/jtmajor/HaunWood.htm>.
- 195 For additional information on VENONA see Allen Weinstein and Alexander Vassiliev, *The Haunted Wood: Soviet Espionage in America—The Stalin Era* (New York: Random House, 1999; Harvey Klehr, John Earl Haynes, and Fridrikh Igorevich Firsov, *The Secret World of American Communism* (New Haven: Yale University Press, 1995; John Earl Haynes and Harvey Klehr, *VENONA: Decoding Soviet Espionage in America* (New Haven: Yale

University Press, 1999; and Herbert Romerstein and Eric Brindel, *The VENONA Secrets* (Washington, D.C.: Regency Publishing Co., 2000). Professor Harvey Klehr was kind enough to respond to a number of the author's queries on VENONA. There is an interesting footnote to the VENONA story. In their 1992 book *The American Communist Movement: Storming Heaven Itself*, written before academics were given access to VENONA, Library of Congress historian John Haynes and Emory University history, Professor Harvey Klehr, wrote that although "American Communists owed their first loyalty to the motherland of communism rather than the United States...in practice few American Communists were spies." They went on to conclude that viewing "the American Communist Party chiefly as an instrument of espionage or a sort of fifth column misjudges its main purpose." These opinions, however, were altered when Haynes and Klehr studied the VENONA cables and discovered that "Not few, but hundreds of American Communists...abetted Soviet espionage in the United States" in the 1930s and 1940s." See <http://www.nwc.navy.mil/press/Review/2000/summer/re2-Su0.htm>. Haynes and Klehr's work on VENONA remain the most objective book written on the subject to date.

- 196 When Aileen and Kim Philby married on September 25, 1946, she was pregnant with the first of their five children. In September 1956, Philby started an affair with Eleanor Pope Brewer. After Aileen died in December 1957, Philby married Eleanor on January 24, 1959. According to Chapman Pincher, when Philby heard that Aileen had died he was at a cocktail party where he raised his glass and said, "You must all drink to the great news. Aileen's dead!" After Philby defected to Moscow, and while Eleanor was on a visit to the United States, Philby began a fling with Maclean's wife, Melinda. In 1965, Eleanor left Moscow and Philby, who was in a hospital bed, and never returned. Philby's fourth wife, Rufina was of Russian-Polish origin. Philby had four grandchildren.
- 197 James Angleton (1911–1980) began his intelligence career working with his father who was in the OSS in Italy at the end of WWII. Early in the game he developed close ties with the leaders of the Zionist underground that later developed into the Mossad, Israel's secret service. As head of CIA's counter-intelligence unit, he specialized in foreign spies and moles. Although he wine and dined Philby on a regular basis and appeared to be on friendly terms with the MI6 representative, Angleton had suspicions that Philby might be a Soviet agent and conveyed those suspicions to his superiors who blithely attributed them to Angleton's alleged "paranoia" and "obsession" with moles and double agents. When William Colby took over as CIA in 1974, Angleton was basically put out to pasture and eventually resigned. Colby then dismantled the counter-intelligence branch of the CIA. This turned out to be a grievous error confirmed by the devastation wrought by Aldrich Ames and Robert Hansen who spied for the Soviet Union. See <http://www.angelfire.com/dc/1spy/Angleton.html>.
- 198 Costello, 539–540.
- 199 William Stevenson, *Intrepid's Last Case* (New York: Villard Books, Random House, Inc., 1983), 187.
- 200 This ill-fated joint SIS-CIA operation is described in detail in Nicholas Bethell, *Betrayed* (New York: Times Books, Random House, 1984).

- 201 Bethell, 111.
- 202 Ibid., 202.
- 203 Rufina Philby, Peake, and Lyubimov, 275.
- 204 The FBI had monitored Maclean's homosexual prowling in the United States.
- 205 Lamphere and Shachtman, 235.
- 206 Ibid.
- 207 For additional information on Maclean's activities in the United States see Knightley, Page, Leitch.
- 208 As early as February 1962, the Royals and Whitehall had decided not to charge Philby with treason. Rather, the plan was to offer him immunity for disclosing all the details of his Soviet-KGB connections. If he refused to cooperate, the powers-that-be determined it would be better to give him an opportunity to "defect" to Moscow than have to face the specter of a security scandal and public trial.
- 209 Modin, 222.
- 210 Ibid.
- 211 According to Penrose and Freeman, both the Officials Secrets Act (OSA) and Britain's libel laws were designed to protect Britain's governing class, "that interconnected group which traditionally dominated the civil service, politics, the universities, the City, the arts and sciences." The original OSA was passed in 1889, but it was the 1911 law that was rushed through Parliament that began the attack on the peoples' right-to-know. The law makes it an offense for any civil servant to reveal any information obtained in the course of their employment, without authorization. It also makes it an offense to receive such information, even unintentionally. There is no "public interest" defense. Without a confession or without the arrest of a spy in the act of passing secret information to a hostile power, espionage is a very difficult crime to prove.
- 212 Pincher, *Their Trade is Treachery*, 150–151.
- 213 One of the theories as to why Blunt was never prosecuted is found in *War of the Windsors—A Century of Unconstitutional Monarchy* by Stephen Prior, Clive Prince, Lynne Picknett, and Robert Brydon (Mainstream Publishing, Edinburgh, 2002). The authors claim that Blunt may have been the bastard child of the amorous King George V and Blunt's mother. However, when one considers Hilda Master's upbringing and strong religious convictions, this scenario appears to be highly unlikely. A more plausible theory would have been that Blunt managed to sexually compromise a member of the Royal family. Costello, for example, reported that Harbinson (Bryans) told him that the Duke of Kent, the black sheep of the Royal family had a drug problem and was attracted to partners of both sexes. Blunt was introduced to the Duke of Kent via Prince Chula Chakrabongse while at Trinity College. If Blunt was sexually involved with Queen Mary's youngest wayward son, this would have been sufficient to keep MI5 and MI6 wolves from his door. The tall, fair-haired Duke was killed in a Royal Airforce crash in 1942.
- 214 Ibid., 152.
- 215 Modin, 241.
- 216 This incident is recorded in a book review by Joseph T. Major of Stephen Koch, *The Terrible Secret* (New York: Free Press,1994) available from <http://members.iglou.com/jtmajor/2Lives.htm>.

- 217 Private communication with Patrick Paskiewicz. Nigel once described his brother as “an extraordinary mixture of loathsomeness and charm.” See Verne W. Newton, “The Cambridge Spies,” at <http://members.iglou.com/jtmajor/2Lives.htm>.
- 218 Modin, 268.
- 219 Roland Perry, *The Fifth Man: The Soviet Super Spy* (London: Sidgwick and Jackson, 1994), 27.
- 220 As soon as the State of Israel was formed, Rothschild assisted Chaim Weizmann in setting up a top-secret nuclear program in Rehovoth. In 1947, at the United Nations, both the Soviet Union and the United States voted in favor of the establishment of a Jewish state in Palestine. The “Kibbutz” was Israel’s contribution to the Socialist-Communist experiment in the new nation-state.
- 221 Ibid., 36.
- 222 Ibid., 41.
- 223 Ibid., Costello, 305.
- 224 Ibid., 293.
- 225 In addition, according to former Mossad member Victor Ostrovsky, Rothschild’s banks act as “bank sayanim,” that is, they assist the Mossad by providing financial assistance at any time, day or night for emergency situations at no charge.
- 226 Modin, 77.
- 227 Costello, 249.
- 228 Rufina Philby, Peake, and Lyubimov, 436.
- 229 Sinclair, 85.
- 230 Ibid., 89.
- 231 Malcolm Muggeridge *Chronicles of Wasted Time — The Green Stick*, Vol. 1, William Morrow & Co., 1973, 107.
- 232 Ibid.
- 233 Ibid., 109.
- 234 VENONA communications indicate that Code Names David and ROSA could possibly have been Tess and Victor Rothschild. Was Victor Rothschild the so-called “Fifth Man” of the Cambridge spy ring? In my opinion, the question is wrongly phrased. If Rothschild did collaborate with and provide the Soviets with British and American secret intelligence before, during and after the Second World War, he did not do so as a servant of the Soviets as was the case with Burgess, Maclean, Blunt and Philby. Rothschild was not one of five. He was in a class by himself. His relationship with the Soviets as with all the modern shakers and movers of World Revolution with whom he collaborated operated on a completely different level and scale. Perhaps the question had been better put—whose interests did Victor Rothschild represent and in what hierarchy of order did he place his loyalties. Certainly these interests embraced those of his family, his financial dynasty, his race, and the creation and survival of a Jewish homeland in Palestine. Unlike his Cambridge friends, Rothschild was not driven by any claptrap about the supremacy of Communist ideology. Nor did he suffer under any illusions as to the nature and outcome of Stalin’s war against the Jews as documented in Louis Rapoport’s book by the same name (*Stalin’s War Against the Jews* (New York:

Maxwell Macmillan International, 1990). Rather, Victor Rothschild's "arrangement" with the Soviets would have been likely a strictly pragmatic one—secret intelligence and scientific, military and political data from Britain, America and elsewhere in exchange for 1) Soviet support in the United Nations for the creation of the Socialist State of Israel. 2) the securing of atomic weapons to defend the new State in a hostile Arab environment and 3) the release of Russian Jews from behind the Iron Curtain for resettlement in Israel. Scientific knowledge, weapons of mass destruction, superior intelligence, international support, money and people were all necessary for Israel to survive. Rothschild provided all of these in generous amounts, even when doing so meant going against British interests. That the Rothschilds and the Israeli government were quite capable of such actions was demonstrated in the Pollard Case that involved the selling of highly classified American intelligence to the Soviet Union by Israeli agents. In 1986, an American Jew, Jonathan Pollard who worked for U.S. Naval Intelligence was caught spying for Israel. On the day he was apprehended he had sixty classified U.S. documents in his possession. The Israelis were giving American intelligence to the Soviets and Eastern Bloc nations in exchange for the release of Jews from those countries. As for Rothschild's other interests, it is fascinating to note that when the Cold War ended, Victor Rothschild, as if on cue, took up a rather curious cause—the so-called "population explosion." The war against Communism had turned into a war against the proliferation of people and Rothschild stood ready to lead the charge in the next phase of the continuing march of World Revolution. See Richard Deacon, *The Cambridge Apostles* (New York: Farrar, Straus & Giroux, 1986), 178.

- 235 See Gordon Lonsdale, *Spy: Twenty Years of Secret Service, Memoirs of Gordon Lonsdale* (New York: Hawthorn, 1965). Also http://intellit.muskingum.edu/uk_folder/ukspycases_folder/ukspycasesb&l.html.
- 236 Rebecca West, *New Meaning of Treason*, 297.
- 237 See PBS interview at http://www.pbs.org/redfiles/kgb/deep/interv/k_int_george_blake.htm. See also George Blake, *No Other Choice: The Cold War Memoirs of the Ultimate Spy* (London: Jonathan Cape Limited, 1990).
- 238 "George Blake, the last survivor of the legendary KGB 'moles,'" *Pittsburgh Press*, 16 January 1992. After the Blake debacle, the Radcliffe committee was set up to examine security measures in the public service. The committee's final report stressed "the need to know" principle but apparently MI5 and MI6 did not get the message. The door was left open for further foreign espionage activities against the British government and the Crown.
- 239 Rebecca West, 316. See also Rebecca West, "The Vassall Affair," *Sunday Telegraph*, London, 4 July 1963.
- 240 Ibid., 317.
- 241 Ibid.
- 242 Lewis, 18.
- 243 Rebecca West, 320.
- 244 Lewis, 89.
- 245 Ibid., 90.
- 246 Ibid.

- 247 Rebecca West, 321.
- 248 The Soviets reportedly made monthly payment to Vassall of £700 pounds that doubled his income from the Admiralty.
- 249 Pincher, 75. Actually Golitsin reported that there were two moles in the Admiralty, but after the Vassal trial, British Intelligence ignored that warning.
- 250 Rebecca West, 323.
- 251 Ibid., 328.
- 252 Ibid.
- 253 See “The Warren Commission from the Procedural Standpoint” with notes on the Radcliffe Tribune by Arthur L. Goodheart, *New York University Law Review*, Vol. 40 (May 1965): 404–423, available from http://karws.gso.uri.edu/JFK/History/WC_Period/Legal_views_of_WC/Goodheart—from_procedural_standpt.html.
- 254 Ibid.
- 255 Ibid.
- 256 Ernest Volkman and Blaine Baggett, *Secret Intelligence—The Inside Story of America’s Espionage Empire* (Garden City, N.Y.: Doubleday, 1989), 161.
- 257 Costello 182–183.
- 258 Andrew Boyle, *The Fourth Man* (New York: Dial Press, James Wade, 1979), 450.
- 259 Costello, 615.
- 260 See Communist Party member Harry Hay’s description of the organization of early homosexual networks in the United States in Stuart Timmons, *The Trouble With Harry Hay—Founder of the Modern Gay Movement* (Boston: Alyson Publications, 1990).
- 261 Richard Sorge was born in the Caucasian state of Azerbaijan, a former Soviet republic. His father was German and his mother Russian, but Richard was a Russian through and through and a dedicated Bolshevik. He spied for Stalin in Shanghai and then went to Tokyo where he passed himself off as a reputable German journalist. He then formed a strong friendship at the German Embassy in Tokyo with Lt. Col. Eugen Ott, liaison officer with Japan’s Third Artillery Regiment. He was a heavy drinker and womanizer and was vocal about his anti-Nazis views. Yet, acting through his friend Ott, he was able to secure access to extremely valuable military and diplomatic intelligence and coded messages from both the Germans and the Japanese. Sorge was eventually apprehended by the Japanese government. He believed that the Soviets would trade him or exchange him for another prisoner, but they did not. He was executed as a foreign spy on November 7, 1944 in Sugamo Prison. Twenty years later, on November 6, 1964, Sorge was made a hero of the Soviet Union. See Gordon W. Prange, *Target Tokyo—The Story of the Sorge Spy Ring* (New York: McGraw-Hill, 1984). In his essay “The Business of Deception,” Professor Revilo P. Oliver noted that thanks to intelligence supplied by Sorge, Stalin was able to achieve important military victories in World War II by withdrawing his huge armies massed along the Manchurian border and using them against the Germans. Oliver observed that Sorge was able to effectively mask his espionage activities behind an outward veneer of high and fast living. In short, he made himself into a “character” who was “ostentatiously addicted to “social” pleasures, rather than to political

- interests.” See
http://www.revilo-oliver.com/rpo/Business_of_Deception.html.
- 262 Rev. Paul J. Shaughnessy, “The Gay Priest Problem—What Needs to Be Done, and Why It Won’t Be,” *Catholic World Report*, (November 2000), 54–58. Father Shaughnessy, a Marine Corps and Navy chaplain wrote, “I define as corrupt, in a sociological sense, any institution that has lost the capacity to mend itself on its own initiative and by its own resources, an institution that is unable to uncover and expel its own miscreants. It is in this sense that the principal reason why the action necessary to solve the gay problem won’t be taken is that the episcopacy in the United States is corrupt, and the same is true of the majority of religious orders. It is important to stress that this is a sociological claim, not a moral one.” The full text is available from <http://www.sdnewsnotes.com/ed/articles/2000/1200ps.htm>.
- 263 Rueda, 78.
- 264 Rebecca West, 237.
- 265 Ibid., 99.
- 266 Stephen Dorrill and Anthony Summers, *Honeytrap—The Secret Worlds of Stephen Ward* (London: Weidenfeld and Nicolson, 1987), 48.
- 267 Ibid.
- 268 Ibid., 52.
- 269 Ibid., 28.
- 270 Ibid., 36–37.
- 271 Penrose and Freeman, 254, 484.
- 272 Peter Montgomery’s father was Major-General Hugh Maude de Fallenberg Montgomery. His uncle was Field-Marshal Sir Archibald Montgomery-Massingberd, Chief of the Imperial General Staff. His second cousin was Bernard Montgomery, the legendary Second World War commander.
- 273 Penrose and Freeman, 284.
- 274 It was probably through his familial connections that Peter gained his position with Wavell in India. None of the Wavell biographies mentions Peter Montgomery by name.
- 275 Chris Moore, *The Kincora Scandal* (Dublin: Marino, 1996), 88.
- 276 Carter, 384.
- 277 Costello, 466.
- 278 The Kincora boys’ home was opened in 1958 to serve as a transitional refuge for troubled teens and orphans from the Belfast area. The warden chosen for Kincora, Joseph Mains, was an active homosexual pederast. He was joined in 1964 by Raymond Semple, another “boy lover.” The two men turned the residence into a living hell for many young boys who were placed at Kincora by the State for safe keeping. When William McGrath joined the staff in 1971, the hell at Kincora was complete. On January 24 1980, Dublin reporter Peter McKenna of *The Irish Independent* wrote an article that charged that an official cover-up of the sexual abuse of young boys and teens at the Kincora Boys Home had been going on for more than 20 years. Further, McKenna reported that various public agencies in both Northern Ireland and Whitehall as well as British Intelligence had been informed of the criminal activities at Kincora and had done nothing to halt the abuse. Chris Moore, author of *The*

Kincora Scandal, has insisted that although the boys of Kincora were raped and sodomized by McGrath, Mains and Semple—all of whom received stiff prison terms after their December 1981 trials—there was no prostitution ring that operated out of the home. McKenna, however, reported that there was an organized pederast ring that operated out of Kincora and that some boys were taken from the orphanage to nearby Birr Castle to serve as sexual fodder for prominent Belfast and London upper-class pederasts and homosexuals. We know that McGrath, was a MI5 operative in Northern Ireland as well as a leader of the Orange Order prior to his arrest. We know that he was also a frequent visitor to London and moved in high political circles. However, British Intelligence (MI5) closed down their investigation before the alleged Belfast and British pederasts could be identified and questioned. The fact that Blunt's friend and fellow sodomite, Sir Knox Cunningham, who died in 1976, was closely connected to McGrath lends support to the possibility that Kincora boys were sexually abused by men other than McGrath, Mains and Semple. Until such times as the Crown or Whitehall or the British Parliament decide to reopen the Kincora Case, it is unlikely that the full truth shall ever be revealed to the Irish and British public. What information about Kincora, if any, Blunt shared with his Soviet paymasters is also likely to remain buried. In addition to the Moore book, Labour Party defender Paul Foot has provided additional information on the Kincora scandal in *Who Framed Colin Wallace?* (Macmillan, London, 1989).

279 Moore, 88–89.

280 Dorrill, 38. In the text, Dorrill, who interviewed Robin Bryans, aka Robert Harbinson, mistakenly states that Montini became Pope John Paul I rather than Pope Paul VI.

† The Leonine Prayers

Instituted by Pope Leo XIII in 1884

Hail Mary (3 times)

Hail Mary, full of grace, the Lord is with thee.
Blessed art thou amongst women and
blessed is the Fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

The Hail, Holy Queen (Salve Regina)

Hail, Holy Queen, Mother of mercy,
our sweetness, and our hope!
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs, mourning and
weeping in this valley of tears.
Turn then, most gracious advocate, thine eyes of
mercy toward us.
And after this exile, show us the blessed
Fruit of thy womb, Jesus.
O clement! O loving! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God

R. That we may be worthy of the promises of Christ.

Let us pray. O God, our refuge and our strength, look down in
mercy upon Thy people who cry to Thee, and by the intercession
of the glorious and immaculate Virgin Mary, Mother of God, of
Saint Joseph her spouse, of Thy blessed Apostles Peter and Paul,
and of all the Saints, in mercy and goodness hear our prayers we
pour forth for the conversion of sinners, and for the liberty and
exultation of our holy Mother the Church.
Through the same Christ our Lord. Amen.

Saint Michael the Archangel, defend us in battle;
be our protection against the wickedness and snares of the devil.
May God rebuke him, we humbly pray: and do thou,
Prince of the heavenly host, by the power of God,
thrust down to hell Satan and all wicked spirits,
who wander through the world seeking the ruin of souls.

R. Amen

V. Most Sacred Heart of Jesus,

R. Have mercy upon us. (3 times)

PRAYERS

† The Prayers of Fatima

O my Jesus, forgive us. Deliver us from the fire of hell.
Lead all souls to Heaven, especially those in most
need of Your Mercy.

O Jesus, it is for Your Love, for the conversion of
sinners, and in reparation for the sins committed
against the Immaculate Heart of Mary.

My God, I believe, I adore, I hope and I love Thee!
I ask forgiveness for those who do not believe,
do not adore, do not hope and do not love Thee!

Most Holy Trinity, Father, Son, Holy Ghost
I adore Thee profoundly and offer Thee the most
Precious Body, Blood, Soul and Divinity of Jesus
Christ, present in all the tabernacles of the world,
in reparation for the outrages, sacrileges, and
indifferences by which He is offended.
And through the infinite merits of His Most
Sacred Heart and of the Immaculate Heart of Mary,
I beg of Thee the conversion of poor sinners.

† Prayer for Priestly Vocations

O God, we earnestly beseech Thee to bless Thy Church with
many vocations to the Holy priesthood: **men** who will serve
Thee with their whole strength and gladly spend their lives for
Thy Church, and to make Thee known and loved. Amen.

Mary, Mother of priests, obtain for us many holy priests.



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About the Author

Randy Engel, one of the nation's top investigative reporters, began her journalistic career shortly after her graduation from the University of New York at Cortland in 1961. A specialist in Vietnamese history and folklore, she became the editor of *The Vietnam Journal*, the official publication of the Vietnam Refugee and Information Services (VRIS), a national relief program for South Vietnamese war refugees and orphans based in Dayton, Ohio. She recorded for the Voice of America and Radio Saigon. In 1970, she received the Distinguished Service Medal for "exceptional and meritorious service to Vietnam."

In the mid-1960s, in addition to her writings and relief work on behalf of the VRIS, Randy Engel developed an intense interest in pro-life issues including population control, abortion and eugenics, putting her on the ground floor of the emerging Pro-Life Movement. In 1972, she founded the U.S. Coalition for Life, an international pro-life research and investigative agency in Pittsburgh, Pennsylvania.

The USCL *Pro-Life Reporter's* four-year study on the eugenic policies and programs of the March of Dimes titled "Who Will Defend Michael?" quickly put the USCL on the map as the finest pro-life research agency in the U.S., and led to the establishment of a pro-life alternative to the March of Dimes, the International Foundation for Genetic Research, popularly known as the Michael Fund in 1978.

Her investigative findings documenting the rise of the federal government's anti-life programs at home and abroad served as the basis for her testimony before Congressional hearings in the U.S. House of Representatives and the U.S. Senate. Randy Engel's groundbreaking investigative findings related to the United States Agency for International Development's abortion and sterilization programs in Latin and South America, Asia and Africa were instrumental in bringing about major pro-life changes in USAID's foreign assistance programs.

Many of her original research publications for the USCL including "A March of Dimes Primer—the A-Z of Eugenic Abortion," and "The Pathfinder Fund—A Study of US/AID Anti-Life Funding" have become pro-life classics and continue to enjoy wide circulation.

In 1995, the veteran pro-life researcher exposed the long-standing eugenic abortion record of Dr. Henry Foster, President Bill Clinton's nominee for U.S. Surgeon General, resulting in the Senate's failure to approve the nomination.

Sex Education—The Final Plague, Randy Engel's first full-length book on the sexual conditioning of Catholic school children, was pub-

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Over the last forty-five years, Randy Engel's articles have appeared in numerous Catholic publications including *Liguorian Magazine*, *Our Sunday Visitor*, *The Wanderer*, *Catholic Family News* and *Homiletic and Pastoral Review*. She has received numerous awards for excellence in investigative journalism including the prestigious Linacre Quarterly Award for Distinguished Writing by the Catholic Medical Association.

Meticulous documentation and references and easy readability are the hallmarks of Randy Engel's investigative writings, and *The Rite of Sodomy—Homosexuality and the Roman Catholic Church* is no exception to the rule. This work, now available in serial format, reads like a top-flight mystery thriller—except that it is not fiction—it is true.

A native New Yorker, Randy Engel resides in Pittsburgh, Pennsylvania, where she continues to write and lecture on traditional Catholic themes. For a listing of her current articles and books including "Sisters in Rebellion," and "Pope John Paul II's Theology of the Body—A study in Modernism" go to

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THE RITE OF SODOMY

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THE RITE OF SODOMY

**HOMOSEXUALITY
AND THE
ROMAN
CATHOLIC CHURCH**

VOLUME II

**MALE HOMOSEXUALITY
THE INDIVIDUAL
AND THE COLLECTIVE**

RANDY ENGEL



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Dedication

To Father John F. O'Connor, O.P. —

A Life of Faith, Devotion and Courage

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The Leonine Prayers

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VOLUME II

Male Homosexuality The Individual and the Collective

As long as homosexuality was defined, as it has been for most of mankind's recorded history, in terms of behavior; that is, in terms of homosexual acts, specifically sodomy, it remained a rather uncomplicated topic of social and moral discourse. A "sodomite" or "homosexual" was simply a generic term applied to a man who engaged in same-sex activity generally with young boys or young men either as an exclusive preference or as an adjunct to normal heterosexual congress. The term was also applied to an individual who permitted himself to be penetrated, that is a man who took on the passive or "woman's" role. However, the idea that two *adult* men would choose to be "lovers" appeared to be rather ludicrous and perverse.

For its part, the Church soundly condemned all homosexual acts as objectively mortally sinful and urged the individual sinner, like all sinners, to reform his life, while the State viewed homosexuality as a vice to be discouraged and in certain cases criminalized.

Today, however, the issue of homosexuality has become much more complex. The Homosexual Collective has engineered a successful paradigm shift that downplays homosexual *acts* in favor of the homosexual as a distinct *type* of person, that is, a man who possesses a special *nature* that manifests itself in an inborn desire for simulated sexual relations with members of his own sex. The medicalization of homosexuality that began in the mid-1800s, with its emphasis on homosexuality as an inherited degenerative disorder, has accelerated this paradigm shift in favor of the proponents of homosexuality.

Therefore, like it or not, there are many non-theological issues related to homosexuality that require some explanation if one is to fully understand the current battle over homosexuality in the Church today.

Chapter VI examines the nature of homosexuality and the many causal factors associated with its development in the young male including familial disruptions and premature sexual seduction. Without downplaying the

moral dimensions of homosexuality and the issue of free will, it is intended to provide the reader with a broad overview of the root causes of homosexuality.

Chapter VII deals explicitly with homosexual acts and homosexual relationships. It also includes other behavioral aspects of homosexual life including domestic violence, drug use, pornography, male prostitution, and murder, homicide and suicide.

Chapter VIII is a prelude to later segments on clerical sexual molestation of boys and young men. It provides a clear definition of and differences between pedophilia and pederasty as well as a clinical summary of both. It also examines the love-hate relationship that exists between homosexuals who prefer adult partners and those who prefer adolescent males.

Chapter IX, the final chapter in this section, takes a no holds barred view of the Homosexual Collective.

Whatever mitigating factors contribute to the moral plight of the individual homosexual, they do not apply to the Homosexual Collective and its minions.

It's them or us.

Chapter 6

Male Homosexuality—Its Nature and Causes

The Nature of Male Homosex

When we speak of the nature of a person or thing or act, we are talking about the intrinsic characteristics and qualities that are essential to him or it. Recognizing that the word “sex” can refer to the sexual act as in “having sex” or to gender identity, as in male or female, what then is the essence of homosexuality?¹

• Homosex is Unnatural Sex

The unnaturalness of homosexuality is self-evident. The opposite of straight is crooked. No heterosexual ever walked into a physician’s or psychiatrist’s office and said, “Doc, you’ve just *got* to turn me into a homosexual.”

Heterosexuality is instinctive in man. It is the biological norm for the human species with obvious survival benefits.² Unless interfered with, man is heterosexual in his essential nature. All men, including male homosexuals, have heterosexual strivings, that is, they strive toward normalcy.

The heterosexual does not pass through a “necessary homosexual phase of development,” as suggested by some writers on the subject.³ Rather it is the homosexual who fails to achieve normal heterosexual maturity. While homosexuals fantasize that all heterosexuals are “potential” or “latent” homosexuals, reality dictates just the reverse—all homosexuals are “potential” or “latent” heterosexuals.

In recalling George Orwell’s astute observation that, “There are things so foolish that only intellectuals can believe them,” the Dutch psychologist Gerard J. M. van den Aardweg, Ph.D. states the obvious, “...that something must be wrong with people who, although physiologically men and women, do not feel attracted to the obviously natural objects of the propagation-directed sex instinct.”⁴

Further, as noted by American psychiatrist Dr. Melvin Anshell, author of “A Psychoanalytic Look at Homosexuality and AIDS,” a homosexual is not only deviant in his choice of “sex object,” that is, the person from whom sexual attraction proceeds, but also in his “sexual aim,” that is, the sexual act to which an individual aspires.⁵

• Homosex is Neurotic Sex

In his classic work on homosexual reparative therapy, *The Battle for Normality*, van den Aardweg characterized homosexuality as not merely an iso-

lated "preference," or singular functional disturbance in the sexual realm, but as "an expression of a specific neurotic personality" that includes "phobias, obsessions, depressions, or other sexual anomalies."⁶

In *Homosexuality: Disease or Way of Life?* Edmund Bergler, M.D., described homosexuality as "a neurotic disease in which severe and unavoidable self-damaging tendencies engulf the whole personality."⁷ Bergler agreed with van den Aardweg that homosexuality represented a "neurotic distortion of the total personality," and that there are no "healthy" homosexuals.⁸

In simple, non-medical language as expressed by the Jesuit writer Reverend Thomas McGrath in the early 1960s, every homosexual has a "personality problem."⁹ The homosexual is "an immature being," McGrath said, and he "clings to this immaturity...not just in choice of love object, but in almost all other areas of personality integration as well."¹⁰

In 1970, the outspoken sexual libertarian and clinical psychotherapist, Dr. Albert Ellis, Director of the Institute for Rational Living in New York City, made similar observations on the subject of homosexuality as a neurosis.

In an interview with writer Arno Karlen, who was researching his book *Sexuality and Homosexuality*, Ellis told Karlen that while he defended a man's right to be a sexual deviant, he was against homosexual apologists who argued the case for the "well-adjusted homosexual."¹¹ Ellis stated that while it was true that some homosexuals were better adjusted than others, as a whole they seemed "pretty nutty."¹² Most of the homosexuals he saw at the Institute were "seriously disturbed," said Ellis.¹³ Ellis also stated that while he used to think that most homosexuals were simply "neurotic," he now believed that maybe 50% were "borderline psychotics."¹⁴

• Homosex is Masochistic/Sadistic Sex

Dr. Bergler described homosexuality not as a "way of life," but as "a way of masochistic destruction," and the homosexual as a "psychic masochist" who *unconsciously* wishes to suffer and who takes pleasure in drowning himself in a fathomless sea of "self-pity" that is fed by his self-created daily ritual of "injustice collecting."¹⁵ Unlike the normal heterosexual lover who is overwhelmed with feelings of "great happiness and elation," said Bergler, "the homosexual views his affairs through the lens of torturous agonies, doubt and irrational jealousies."¹⁶ His behavior is marked by self-punishment and pseudo-aggression towards his sex partners. He derives a blend of masochistic and sadistic pleasure and excitement from defeat and humiliation. The homosexual is also plagued by an inner depression and an "exaggerated and free-flowing malice, which is ready for use any time," he concluded.¹⁷

Ismond Rosen, M.D., editor of the classic work *Sexual Deviation* wrote, "Aggression plays an important role in the aetiology of perversion, including

homosexuality.”¹⁸ He quoted Dr. Robert J. Stoller, Professor of Psychiatry at the UCLA School of Medicine, who has identified aggression, in the form of hatred, as the primary motive in perversion. It (aggression) “takes form in a fantasy of revenge hidden in the actions that make up the perversion and serve to convert childhood trauma to adult triumph,” Stoller stated.¹⁹

Anchell has confirmed these analyses. Homosexuals enjoy inflicting physical and/or moral pain (humiliation) on their sex objects, a condition referred to as sadism, and they also enjoy having the pain inflicted on themselves, masochism, he stated. “They have no real regard for anyone but themselves. They are not capable of compassionate, affectionate love for their sex partners. ... Where the homosexual loves he has no desire and where he desires he cannot love,” said Anchell.²⁰ “Without affectionate feelings, sex partners serve only for the purpose of orgasmic response—one partner serves as well as another,” Anchell said.²¹

• Homosex is Pseudo-sex

In his classic work *Homosexuality and American Public Life*, Christopher Wolfe, Professor of Political Science at Marquette University, repeated a line by comedian Rodney Dangerfield who joked about being afraid the first time he had sex because he was alone.²² The laugh from the audience comes from the fact that normal people understand that genital stimulation is not really sex—that masturbation *di solo* is not really sex. Real sex implies an “other.”

Homosex is in fact a form of autoeroticism, a reenactment of “sentimental pubertal fantasies,” van den Aardweg has written.²³

In homosex, as in solitary masturbation, there is no “other”—no person outside of one’s self—only two sames seeking sexual gratification through mutually stimulated masturbatory actions. The “your turn, my turn” orgasmic ritual of homosexuals is indicative of the fact that the homosexual’s sensual pleasures come from his own body only and are not directed toward his sex partner.²⁴ His partner’s satisfaction is not the homosexual’s major consideration. Indeed if it were physically possible for the homosexual to fellate or sodomize himself he could dispense with his sex partner altogether as the Marquis de Sade attempted to do while in prison.²⁵

In essence, homosexual acts are the reenactment of the Greek myth of Narcissus—the youth who spurned the love of Echo and instead, fell in love with his own reflection. Narcissus pined his life away until the gods mercifully transformed him into a flower that bears his name.

Homosex is profoundly narcissistic and selfish.

Wolfe quoted the *Diagnostic and Statistical Manual of Mental Disorders*, 4th Edition’s definition of narcissism as “a pervasive pattern of grandiosity, need for admiration, and a lack of empathy.”²⁶ The narcissistic person is

preoccupied with fantasies of unlimited success, power, brilliance, beauty, or ideal love, said Wolfe. The homosexual narcissist pursues the goal of pleasure including the pleasure of anonymous sex. Genital body parts are joined or stimulated, but there is no sense of communion, unity and oneness that characterizes the mature and loving marital embrace, concluded Wolfe.²⁷

A homosexual does not “know” his partner in the biblical sense—in many cases he does not even know his partner’s name or in the case of “tearoom trade” see his partner’s face.²⁸ Sodomy has often been hyped as a form of super hot sex, but one would have a difficult time selling it as a fulfillment of the Commandment to “love thy neighbor as thyself.”

Rarely, if ever, are homosexual acts described in anything remotely resembling terms that describe the conjugal act whereby completeness and wholeness are achieved by the reconciliation of complementary beings and “two become one flesh.”

The latter is an achievement on a cosmic scale, wrote J. M. Cameron. He reminded those who attempt to trivialize sex and empty it of all meaning, that they have no appreciation for:

The immensely old human tradition of venerating the powers of sexuality or hedging them about with taboos, myths, piety; an attitude for which the sexual is not an extra, a relaxation, a consolation, a relief of tension, though it may also be all these things, but a part of the sacred order of the cosmos.²⁹

The former, that is, *homosex*, is described in rather unsentimental and graphic language by Cleveland psychiatrist Dr. Samuel Nigro in his essay “Why Homosexuality is a Disorder.”³⁰ *Homosex*, said Nigro, is nothing more than a form of obsessive “excretory pseudosexual squirting”—a substrata of “jaculasis,” that is, “an involuntary, emotional, repetition-compulsion of a nonreproductive (and, therefore, “perverse” according to Freud) ejaculation reflex voluntarily professed to be essential to one’s identity including all other paraphilias and related disorders.”³¹

Anal penetration is a particularly violent, degrading, and demeaning practice, so much so that were one to utter the term “intimate” in the same breath as sodomy one would be guilty of uttering a universal blasphemy. Little wonder that the image of the vampire has been invoked by a number of homosexuals, from André Gide to Robert Mapplethorpe, to describe the role of the active partner engaged in sodomy.³²

Homosex is the antithesis of and hostile to real sex. In the everyday real world, sex is framed about love and affection, commitment, marriage and baby making. The fact that these elements may not follow in this exact order or that a man and woman may enter into sexual relationship insincerely does not negate this reality. *Homosex* is about none of these. Rather *homosex* is about unabashed lust, rampant, almost unimaginable promiscuity and depravity, and sterility.

• Homosex is Depersonalized Sex

Sexual objectification is one of the chief characteristics of homosex. Homosex is an “unperson” to “unperson” act, as Nigro has pointed out.³³ The homosexual is not a “lover” in the traditional sense of the word. He is a sexual consumer. He does not have “lovers” he has “partners.”³⁴ As Bergler also reported, it is this depersonalization factor in homosex that makes it such a “poor and unsatisfying sexual diet.”³⁵

In a genuine love between a man and a woman, body, mind and spirit are inexorably intertwined. A high premium is placed on the total integration. Monogamy is valued.

Homosex, on the other hand is essentially dualistic or Gnostic in nature. The body is divided from the psyche and soul.³⁶ One’s partner is used as a means to an end—that of achieving erotic satisfaction. The homosexual usually reserves his feelings of affection for persons other than his sexual partner including relatives, especially their mothers, friends, including non-homosexual men, and “sisters,” that is, former sex partners who become life-long friends like Oscar Wilde and Lord Alfred Douglas, and Anthony Blunt and Peter Montgomery.

As Nigro has noted, in homosex there is “no transcendental person to person commitment—no sacrifice for ‘the other.’” Homosexual couplings are “impermanent” and “unfaithful” because of “transcendental illiteracy,” he said.³⁷

This dualistic aspect of homosex is manifested in many homosex rituals at “gay” bars and baths where homosexuals use fashion accessories or assume different poses to indicate to strangers their anatomical preference, that is, the bodily orifice they desire to penetrate or be penetrated.

This dualism—this division of the physical from the affections and emotions—is also evident in the importance that many male homosexuals place on genital size in the selection of their sex partners. According to Dr. Irving Bieber, author of the 1950–1960 study, *Homosexuality—A Psychoanalytic Study*, while heterosexuals in his study were satisfied with their natural endowment, homosexuals were consistently dissatisfied with the size of their sexual organs and wanted larger ones.³⁸ As Bieber noted, many homosexuals sought out partners with bigger penis size either as a compensation for feelings of inadequacy as a “castrate,” or as a means of symbolically incorporating the partner’s sexual power through the ingestion of the partner’s semen which was perceived as being more potent.³⁹

Contrary to “gay” psych-warfare propaganda, monogamy is *not* highly valued by homosexuals, especially those in their late teens and early 20s who prefer sexual adventure, variety and anonymity to a monogamous diet of sex. Young homosexuals never settled down with their high school “sweethearts.” As Rita Reed reminisces in her short work *Growing Up Gay—The Sorrows and Joys of Gay and Lesbian Adolescence*, “first loves” among male and female homosexuals are generally very short lived.⁴⁰

It might surprise the reader to learn just how highly prized sexual promiscuity is among some homosexuals. In his essay "Male Dominance and the Gay World," found in *The Making of the Modern Homosexual*, Gregg Blachford mused on the virtue of promiscuous homosex.⁴¹ "Gay casual sex can be seen as a rejection of this narrow definition of legitimate sex," that is, sex connected to love and possible reproduction, "as it expands its range of possible meanings," he said.⁴² "It includes seeing sex as a form of recreation, simply a game or hobby, as fun. It is divested of all its moral and guilt overtones and is enjoyed as an end in itself," Blachford noted.⁴³ He then quoted Canadian sociologist John A. Lee, author of *Getting Sex—A New Approach: More Fun, Less Guilt*:

It is time to argue that in at least one way, the gay world is better. Gay people are generally less inhibited about the enjoyment of playful and uncommitted sex. Sex with more joy and less guilt is something gay people can teach the rest of the world.⁴⁴

Pat Califia, a self-identified "transgenderized bisexual person," has also decried the call for monogamous relationships among homosexual men. According to Califia, "The sad fact is that if all gay men settled down into pairs like animals clambering into Noah's ark, a world of possibilities would disappear. A culture that embraces non-monogamy, casual public sex, erotic art, sex toys, costuming and a theatrical attitude toward pleasure is a national treasure, not a shameful anachronism," concluded Califia.⁴⁵

• Homosex is Exploitive Sex

A carry-over from the Victorian period and the hey-day of Fabian Socialism is the still popular notion of the "egalitarian" nature of homosexuality. Homosex supposedly breaks down all barriers of class and social standing as men of the upper classes happily cavort with "rough trade" from the lower classes. The theory of "democratization through perversion," however, is an illusion. Homosex between men of different stations in life does not erase these differences—it accentuates them.

Today, as in Oscar Wilde's time, the nexus that makes the homosexual world go round remains hard, cold cash. Money offers mobility and a large selection of partners regardless of the client's looks or age or sexual wants.

Homosexual pairings, especially those of a strictly commercial nature, are almost always unequal. Older homosexuals prefer much younger partner-prostitutes. Wealthy homosexuals often prefer "rough trade" and manly heterosexual male prostitutes. The poor make due with who is left, usually each other.

• Homosex is Predatory Sex

The Homosexual Collective recruits like the Army. Individual homosexuals proselytize and seduce new recruits. For the homosexual, every male is a potential homosexual, either "overt, latent, or suppressed."⁴⁶

Bergler reported that “...homosexuals divide the world into two classes: the openly homosexual and the potential candidates.”⁴⁷ The unfounded megalomaniacal conviction of the homosexual’s superiority, and of the ubiquity of homosexual trends, said Bergler, leads the homosexual to believe that almost every man has “some homosexual inclinations.”⁴⁸ He noted that American poet Walt Whitman, an early advocate of “man-to-man” love was convinced that all wounded Civil War soldiers were homosexuals and he accordingly kissed them on the lips when he visited them in the hospital wards.⁴⁹

With rather prophetic insight, in 1962, Bergler warned of the pitiful and tragic spectacle of the “statistically induced homosexual,” that is, a “borderline” youth in his late teens or early 20s who is induced to take up homosexuality even though he might not actually be homosexual.⁵⁰

Nigro, in his own inimitable style summarized the predatory nature of homosex when he said, “homosexuals colonize and recruit as if by ‘binary fission’ both in and out of the workplace to produce a state of ‘homotoxicity.’”⁵¹ At the collective level, he said, “Homosexuals infiltrate and metastasize, taking over any and every group possible by a compounding of their cognitive defects.”⁵²

• Homosex is Profane Sex

First and foremost, homosex stands in opposition to the natural law—the eternal law—that binds all men, in all places, at all times and is a grievous sin against God the Father, the author of Nature, His Vicar General. The Marquis de Sade, paid a back-handed tribute to Nature when he recognized that homosexuality embraced the negation of all moral values.

Stoller has labeled all perversions, including homosexuality, as an “erotic form of hatred”—hatred of God, hatred of oneself and hatred of one’s neighbor.⁵³ Homo-sex is intrinsically sinful, and it is this reality rather than any “cultural prejudice” that induces guilt in the unchaste homosexual.

Fortunately, as van den Aardweg has observed, while sexual desire tends to cloud the usually weaker moral feelings in a homosexual, they cannot do away with his moral conscience altogether.⁵⁴ Conscience is always a participant in our behavior and in our motivation no matter how hard we try to dismiss her, he said. Therefore, a part of good and effective therapy for the homosexual who desires to extricate himself from the homosexual cult and achieve wholeness as a man, is to help the homosexual discover his “authentic conscience” not “the Freudian *ersatz*,” said the Dutch psychologist.⁵⁵

Is Homosex About Sex at All?

A rather strange question is it not? After all, the homosexual’s sole claim to fame is his desire and absolute right to engage in sex with other

men. However, the fact that the more sex he gets the less fulfilling it becomes suggests that the homosexual is searching for something that lies outside the realm of physical sex *per se*. Indeed as Colin Wilson, author of *The Misfits—A Study of Sexual Outsiders* once quipped, “The basic paradox about sex is that it always seems to be offering more than it can deliver. Fantasy sex is less complicated, less demanding than reality.”⁵⁶

The belief that homosexual desires are driven more by non-sexual or neurotic needs than purely erotic cravings has been expressed in many different ways by individuals representing a wide-variety of academic and medical disciplines.

Bieber for example stated that homosexual behavior is an expression of “irrational defensive and reparative needs.”⁵⁷ He saw homosexuality as a psychological and emotional problem, not a sexual one.

Psychotherapist Richard Cohen has described the homosexual drive as a “homo-emotional” drive. Homosexuals need to develop healthy, healing, non-sexual bonding to meet the deeper, unmet love needs of his past, Cohen believes.⁵⁸

Dr. Gustav Bychowski had claimed that homosexuality results from “an immature ego” characterized by “fetishistic, narcissistic, and oral-sadistic elements.”⁵⁹

Dr. Karen Horney, the prominent German psychoanalyst who emigrated to the United States in 1932, and Dr. Clara Thompson, an American psychiatrist and psychoanalytic theoretician, hold that homosexuality is fundamentally a symptom of “a character problem,” that is, it is a consequence of unresolved problems of dependency, aggression, and early familial disturbances, all covertly expressed through same-sex relationships.⁶⁰ Both Horney and Thompson report that homosexual desires diminish as these general character problems are solved.⁶¹

Other professionals see homosexuality as a search for a more adequate masculine identity.

Contrary to popular opinion most homosexuals are not gender confused. They do not want to *be* women. They know they are men and they are content being men, but they feel weak, inadequate and incomplete as a man at the inner core of their being.⁶² Hence, their search to find the “missing” part of themselves in other male sex partners.⁶³

Stoller, has contrasted the “feminine” demeanor of the primary transsexual or transvestite with that of the effeminate homosexual who acts out a caricature or mimicry of a feminine woman—“the secret revelation of masculinity and maleness.”⁶⁴ “There is something exaggerated or unnatural, a display, a sarcasm,” about the latter, Stoller has observed. “He may have identified with women in childhood and admired them, but the admiration is mixed with envy, anger, a clear, even if subtle, underlining in one’s behavior that one is not a woman but a man making fun of a woman,” he said.⁶⁵ Even though, physiologically speaking, the homosexual is quite

capable of engaging in normal heterosexual intercourse, emotionally and mentally he *feels* he cannot compete with other men in the sexual sphere and in the world at large. Homosexuality becomes a defense mechanism by which he can escape threatening sexual advances from females and unwelcome competition by heterosexual males, Stoller concluded.⁶⁶

Van den Aardweg agrees with Stoller. Homosexuals often seek in others what they lack, or more precisely, what they *feel* that they lack in themselves. "As a rule of thumb, the heart of a homosexual's inferiority complex may be deduced from the traits he most admires in others of the same sex," van den Aardweg said.⁶⁷ Bieber concurred that often homosexuals will seek out specific qualities in their partners in order to fulfill their subjective needs, both sexual and nonsexual.⁶⁸

When the 32-year-old poet W. H. Auden took the barely 18-year old Chester Kallman as his "lover," he not only wanted to *eat* Chester he wanted to *be* Chester—to magically absorb Chester's masculinity and make it his own.⁶⁹ As Bieber explained, Auden's "great love" with its initial excitement became an exercise in anxiety, rage and depression as his magical expectations were inevitably frustrated by a selfish, promiscuous, spoilt Chester.⁷⁰

Victorian writer J. R. Ackerly, after being reproved by his "able-bodied" sailor boy partner for performing an unwelcome act of fellatio, remarked rather bitterly, "I supposed I acted toward my sailor thus because his body was so beautiful and desirable that I simply wanted to eat it."⁷¹

Dr. Mervin Glasser of the Portman Clinic, London has identified one of the major components of perversions like homosexuality as "a deep-seated and pervasive longing for an intense and most intimate closeness to another person, amounting to "a merging," "a state of oneness," and "a blissful union."⁷² This desire for intimacy is shared by most normal people, he said. But in the case of the pervert, "it persists pervasively in this most primitive form. ...In one way or another, the ultimate result is seen as his being taken over totally by the object so that his anxiety is of total annihilation," Glasser noted.⁷³

Barnhouse placed considerable emphasis on issues of power and dominance in her analysis of homosexual behaviors. She stated that many homosexuals patronize "gay" bars and baths "for anonymous reasons that have nothing to do with genuine sexual attraction between compatible people." For homosexuals with unresolved power issues, she said, "their type of adaptation relationships tend to be structured in terms of dominance and submission."⁷⁴

Bergler has also contended that homosex had less to do with sex than with masochistic allure and the domination and subjugation of others.⁷⁵ In his treatment of homosexuals, Bergler found that "separating the homosexual desire from the masochistic concomitant kills homosexuality."⁷⁶

Sodomy is an act of raw aggression and violence not “lovemaking,” wrote Philip Howard Gray, a specialist on the significance of parental “imprinting” on the young. Gray attributed homosexuality to faulty and underdeveloped parental imprinting.⁷⁷ According to Gray, “symbolically,” in the act of sodomy, the homosexual is using his phallus like “a serial murderer running a knife through his victim.” “The normally imprinted individual, will, on adulthood, mate with an appropriate species member and the appropriate gender—same species, opposite sex, appropriate age and real individuals—not fantasy figures,” concluded Gray.⁷⁸

In summary, homosexuality is an objective psychiatric disorder accompanied by strong internal feelings of guilt and hate. Like all sexual perversions, homosex is an acquired behavior in which learning, experience and habituation are key factors, but in which individual constitutional propensities may also play a role.⁷⁹

Early Causal Factors in Homosexual Maldevelopment

There is an old saying that, “To discover ‘the secret of a human being in the making’ one must go back to the time of his youth.”⁸⁰

Homosexuals are made, not born, but their “making” and possible “unmaking” remains a highly unique and complex personal experience. As the ten-year Bieber Study on homosexuality revealed, homosexuality is not a single clinical entity.⁸¹ And Dr. Lawrence Hatterer is correct when he said, “any monocular view makes a theory or therapy naive, narrow, and fatally limited.”⁸²

Nevertheless, there are certain common causalities that appear to contribute to the sexual maldevelopment of the human male in his formative years, that is, during the stages of infancy, childhood and adolescence. According to Barnhouse, in cases of sexual perversion, more than one stage is disturbed and that disturbance takes place over an extended period of time.⁸³ Further, these causal factors need not occur in every case to be valid, she asserted.⁸⁴

According to Stoller, the development of sexual perversion and neurosis in the young person results not from trauma *per se* but from the destructive resolutions of the conflict arising out of the trauma or change in the status quo.⁸⁵

For example, the initial trauma may be non-sexual and external such as the death of a father at an early age, a figurative separation as in the case of an emotionally distant father, or a prolonged childhood illness. Sometimes the trauma may be sexual and internal such as those caused by premature sexual seduction and habituation to perverted acts that are common in predatory environments such as a boarding school or orphanage. The sex initiator can be a brother, a relative, a peer, or an older man.⁸⁶ In such cases, the child does not have control over the trauma, but, as he

grows to manhood, he does have control over his response to the trauma and his subsequent actions.

In some situations the youth is able to handle the trauma in a satisfactory and constructive way. Others choose a self-destructive route of conflict resolution that may include sexual perversion. According to Barnhouse, in determining choice of behaviors in response to such traumas, social sanctions play a vital role. She makes it clear in her writings that perversion is a “motivation behavior,” that is, it involves choice. When a person chooses to act in a deviant manner, such action has a moral quality, she said.⁸⁷

Parental Roles in Fostering Same Sex Attraction Disorder (SSAD)

Systematic familial disturbances feature prominently among the many etiological factors that contribute to the development of Same Sex Attraction Disorder (SSAD) in the young male child, Dr. Richard Fitzgibbons, a member of the National Association for the Research and Treatment of Homosexuality (NARTH), has reported.⁸⁸

Within the nuclear family, parents are the “primary architects of family structure and fundamentally determine the ongoing interactive process,” Bieber has affirmed.⁸⁹

Although no two family constellations are identical, there are some general observations that can be made regarding the role of parents and siblings in the formation of childhood traits and impulses associated with homosexual maldevelopment. As Dr. Richard Green has observed from his own practice, while there is no absolute fool-proof home “recipe” guaranteed to produce a homosexual son, there are common themes throughout the lives of men who identify themselves as homosexuals.⁹⁰

First, the family patterns of homosexuals are disturbed in characteristic ways which seldom appeared in the families of non-homosexuals.⁹¹

Second, it is the combination and interaction of *both* parents to each other and to their children and not the father or mother *alone* that contributes to traits and behaviors that are conducive to homosexual development in a particular child.

Third, these neurotic and/or pathological traits and impulses exist in a pre-homosexual (H) child, for want of a better term, at an early age, that is, *before* adolescent sexual development begins and *before* a young man identifies his homoerotic desires.⁹² In other words, the H-child-youth is a neurotic first. He later chooses homosexual behavior as an expression of conflict resolution.⁹³

Fourth, the H-child is unlikely to *act out* such inclinations unless he senses subtle or overt encouragement and/or permission from one or both parents for such behavior.

Fifth, each parent has a relationship with their H-son that is unique to him and does not exist with their other children. There is usually only one "mama's boy" among siblings in any given family. As such, he receives the brunt of his mother's psychopathology with the father and other children consigned to the peripheral edge of family life.⁹⁴ Frequently the child may assume the "good little boy" role within the family. Yet despite his position of maternal favor or perhaps because of it, he never quite feels he "fits in." He continues to be plagued by feelings of alienation and emotional detachment from his family that is reflected in the familiar homosexual mantra, "I never felt I belonged."

Profile of the CBI-Mother

In the Bieber study, the most distinctive characteristic of the relationship between a homosexual and his mother was the inordinate "close-binding-intimate" (CBI) bond that existed between them.⁹⁵ In many cases, the H-son replaced the father as the primary love object in his mother's life and becomes the main source of her emotional comfort and support. The dominant voice in the household was that of the CBI-mother, usually unfeminine and aggressive, and unhappy in her marriage. Her pathological attachment to her H-son with its incestuous overtones was marked by over-protectiveness, over-possessiveness, and over-indulgence.⁹⁶ The CBI-mother's "seductive and sexually stimulating behavior" toward her H-son was masked by "overt antisexual attitudes and demasculinizing tendencies," said Bieber.⁹⁷ Homosexual behavior may be a response to this combination of maternal seductiveness on one hand, and maternal sexual restriction on the other, he reported.⁹⁸

In addition to interfering with the normal transmission of a masculine identity between father and son, the CBI-mother put a wedge between the H-child and his brother(s) where there were other male siblings. The H-son was almost always the mother's favorite. Conversely, he was usually the father's least favorite child. Everyone in the family was aware of this hierarchy of affections. According to Bieber, mothers of H-sons in his study did not encourage masculinity or masculine interests in their homosexual sons as they did in their other sons.

The CBI-mother also interfered with the normal transmission of masculine identity that young boys receive from their peers. She typically viewed her son's boy friends as rivals for his affection and attempted to short circuit genuine boyhood friendships, isolate her son from his peers and prevent him from experiencing his "biological maleness appropriately."⁹⁹ In each case, the CBI-mother undermined her son's confidence in his own masculinity and conversely increased his dependency on her.

As the son grew older, the CBI-mother extended her gross interference in the life of her son to his heterosexual relations where she continued her castrating influence.

Dr. Sandor Rado, who co-founded the Psychoanalytic and Psychosomatic Clinic for Training and Research at Columbia University College in 1945, has stated his belief that homosexuality represents a psychopathology, not simply a case of arrested development. He, like Horney and Thompson, reject Freud's theory of the libido.

With regard to homosexuality, Rado has stated that a homosexual adaptation is the result of "hidden but incapacitating fears of the opposite sex."¹⁰⁰ Homosexuals do not renounce their need for sexual gratification, he said. Instead, fears and inhibitions associated with heterosexuality are circumvented as the homosexual takes a "pathologic alternative" by transferring his "sexual responsiveness with pleasure and excitement to a member of the same sex."¹⁰¹

The well-known American psychiatrist Dr. Harry Stack Sullivan, a contemporary of Rado and a pioneer in "Interpersonal Psychiatry" has stressed the importance of interpersonal relationships in the formation and deformation of a man, including a homosexual male. Sullivan believes that homosexuality is produced from experiences which have "erected a barrier to integration with persons of the opposite sex," experiences in which the CBI-mother plays an important role in the deforming of her H-son's personality and psyche.¹⁰²

Profile of the SDR-Father

Obviously, the "submissive-detached-rejecting" (SDR) father in such an unhappy situation has serious problems. He has a constant rival for his wife's affections in his own H-son. He is not "man" enough to put an end to his wife's castrating and emasculating moves on his H-son, or he simply does not care. The Bieber study demonstrated that the relationship of the SDR-father with his H-son was at best ambivalent, at worst unremittingly hostile (although not necessarily physically abusive).¹⁰³

"Masculinity is an achievement," Stoller has repeatedly asserted.¹⁰⁴

According to Wolfe (and Stoller) gender identity is less a problem for girl children who simply have to follow their feminine mothers to achieve a womanly self-image. The task for boy-children is more complex and difficult, Wolfe has noted. For a young male, gender identity is an earned acquisition that occurs over a period of time.¹⁰⁵ Boys need to bond with their fathers in order to fulfill their natural masculine strivings—something that they cannot learn from their mothers "either by experience or instruction" said Wolfe.¹⁰⁶

According to Wolfe, boys confused about their gender identity may seek safe haven in an androgynous world like that of Peter Pan.¹⁰⁷ He contends that "The androgynous fantasy is a fundamental feature of gay culture and implies not only the narcissistic refusal to identify with a gendered culture, but the refusal to identify with *human biological reality* upon which our gendered society is based. This gender identification is the way we relate to

ourselves and others—the central pathway through which we grow to maturity” he said.¹⁰⁸

Fathers need to be available to their sons early in life to give them a masculine identity, affirmed Green.¹⁰⁹ Not only does the presence of the father verify the male young child’s phallic body image, but it also serves as a model for masculine identification,” he reported.¹¹⁰

Paternal detachment is always traumatic for a son, said Bieber. If a boy does not get affection from his father (or in case of death or prolonged absence a surrogate father figure, relative or family friend), he will seek fatherly affection elsewhere including male sex-partners.¹¹¹

The Bieber study confirmed that of the two-parental errors, that is, the mother who was “destructively intimate by means of over protectiveness, and by emotional and sometimes physical seductiveness” and the father who was “emotionally detached” and sometimes “overtly hostile,” the father’s behavior was determinative.¹¹²

As in all neurotic disorders, prevention is the best cure. “A constructive, supportive, warmly related father precludes the possibility of a homosexual son; he acts as a neutralizing protective agent should the mother make seductive or close-binding attempts,” concluded Bieber.¹¹³

The “Sissy Boy” and His Peers

As important as the role of parental psychopathology is in the development of a neurotic pre-homosexual child, there are other psychiatrists, including van den Aardweg, who believe that the H-child’s peers are equally, if not more determinative influences, in the final disposition of the affected child.

Based on his own experiences in the treatment of adult homosexuals, van den Aardweg reports that “parental factors are preparatory or predisposing, but they are not decisive.”¹¹⁴ “The strongest association...is not found between homosexuality and father-child and mother-child relationships, but between homosexuality and ‘*peer relationships*,’” he says.¹¹⁵ It is the child’s peer group that is the primary factor in “the child’s self-view as to his masculinity (or femininity)” contends van den Aardweg, “because, when all is said and done, it is with his same sex peers that the H-child and adolescent compares himself.”¹¹⁶

Green has also noted that peer relationships take on greater significance in the case of father-absent boys who are *more* dependent on their peers for affirmation than father-present boys, and that orphan boys raised entirely by women tend to be more feminine.¹¹⁷ Like van den Aardweg, Green holds that boys need boy friends and male buddies particularly during early adolescence when they tend to shy away from girls and become emotionally (not sexually) attracted to boy friends.¹¹⁸

Sullivan has stated that a man is more a product of his relationships with people than his drives, and he has stressed the role of “preadolescent chumship” in healthy psychosexual development.¹¹⁹

As a rule, however, the H-child tends to be a “lone wolf” lacking in “chumship” during the critical adolescent period.¹²⁰ Few homosexuals recall ever having even one really close “bosom-buddy” in whom they could confide and depend upon.

The Playground as a Dress Rehearsal for Life

In *The Sissy Boy Syndrome*, Dr. Richard Green noted that patterns of homosexuality were observable in childhood and adolescent play. He reported that H-boys were characteristically more frail, less physically coordinated, and less boyish in their behaviors and were excessively afraid of physical injury, avoided rough play and competitive games. Often they preferred to play house and dolls with girls or simply to isolate themselves from their playmates and peers.

Using data from a large 1981 study on homosexuality by Alan Bell and his associates, Green concluded that “childhood gender non-conformity” is more strongly related to adult homosexuality than any other variable in that study.¹²¹ The Bell Report indicated that few adult homosexuals who were interviewed felt that they were “very” masculine as youngsters and some actually regarded themselves as girls. Many were regarded as “sissies” by their peers, reported Green.¹²²

Van den Aardweg used the term “overdomesticated” to describe H-boys.¹²³ He noted that they are typically “less manly” than their same-sex peers and feel “inferior” to them. The chief characteristic of a “mama’s boy,” said van den Aardweg is his “pseudo-femininity,” that is, his old-womanish qualities, his over-sensitivity, and sentimentalism.¹²⁴ In such cases, he said, the CBI-mother re-enforces her H-son’s uncharacteristic behavior by rewarding it or seeing it as amusing, even funny.¹²⁵

The Bieber study reflected similar findings. On the playing field, said Bieber, the H-child reflects his pathological dependence on his CBI-mother and his “feelings of inadequacy, impotence, and self-contempt.”¹²⁶ He is “reluctant to participate in boyhood activities thought to be physically injurious—usually grossly overestimated. His peer group responds with humiliating name-calling and often with physical attack which timidity tends to invite among children. ...Thus he is deprived of important empathic interaction which peer groups provide,” said Bieber.¹²⁷

It should be noted that the absence of male traits in a H-child is more significant than the presence of feminine traits. That is because, as Bieber noted, “femininity is not the opposite of masculinity—the opposite of masculinity is nonmasculinity.”¹²⁸

First Neurotic—Then “Gay” The Homosexual Adolescent and Self-Pity

Do all timid boys who engage in cross-gender play, exhibit non-masculine behavior and are rejected by their peers automatically become homosexual? The answer is obviously “No.” According to van den Aardweg, much depends on how the child reacts to these unfortunate vicissitudes of life when he reaches adolescence.

Van den Aardweg’s works center on the role that habitual “self-pity” or “self-dramatization” plays in the transformation process of a H-child to an adolescent with homoerotic longings.

Although a boy-child may suffer from a “masculine inferiority complex” accompanied by “cross gender” interests and behavior, it is not until the child “has internalized the self-perception and it has firmly taken root and is accompanied by self-dramatization and homoerotic fantasies that we can begin to speak of homosexuality,” said van den Aardweg.¹²⁹

When the H-child enters adolescence, he said, he begins to react to his feelings of masculine inferiority and “not belonging” with “self-pity.”¹³⁰ The Dutch psychologist described “self-pity” or “self-dramatization” as the youth’s tendency “to view himself as the tragic center of the world...his young ego is too fragile and does not understand that this will pass.”¹³¹ Gradually the “poor-me” syndrome becomes the “Nobody understands me,” “Nobody loves me” syndrome. Thus self-pity that brought comfort and worked like “good medicine” in the beginning, said van den Aardweg, soon becomes “a drug that enslaves.” “Unless there are affectionate and strengthening interventions from the outside, the child’s life fixates on ‘self-pity,’ the emotional life of a neurotic,” he said. The child-ego remains as the youth gets older but does not grow up. The Peter Pan complex...the “poor me” complex is fixated...even though the youth may be unaware of his “‘self-pity’ addiction, said van den Aardweg.”¹³² It is at *this* point, and *not before* that same-sex attraction comes into play in the life of the adolescent, he said.

It is during adolescence that a young man affirms his sexual identity and his sexual impulses are awakened. In early adolescence, boys normally prefer boy friends to girl friends. It is by connecting with their peers that boys reinforce their gender identity and engage in normal and healthy male bonding. In the case of the young H-adolescent, however, whose love needs are unmet and whose masculine strivings have been waylaid, this normal desire for close emotional ties with their male peers may become eroticized. He may now turn to his peers or other males to satisfy his cravings for intimacy and belonging. The H-adolescent may also be plagued by feelings of guilt and shame that arise from a forbidden sexual attraction to his CBI mother. As his peers begin to take an interest in the opposite sex, he may repress his normal urgings towards heterosexual activity so as not to “betray” his mother.

As Bieber noted in his study, at this early stage of homosexual development, the young adolescent may form a sexual bond with an older boy or a homosexual male to meet his emotional (not sexual) needs and become “fixated” at this infantile and immature level of psychosexual development.¹³³

Sexual Preciousness and Sexual Molestation

As noted in the previous chapter “Homosexuality and the Modern State,” in the 19th century, there were a number of prominent psychiatrists including Dr. Richard von Krafft-Ebing, who viewed the practice of solitary masturbation as a precursor of sexual inversion and as a major component of the etiology of homosexuality. Von Krafft-Ebing believed that though not every masturbator was a sexual invert, every sexual invert was a habitual masturbator. Contemporary studies on early risk factors associated with homosexual behavior as well as biographical and autobiographical sketches and testimonies of well-known homosexuals support Krafft-Ebing’s views on this point.

Van den Aardweg, has reported that the practice of autoeroticism, the “solitary vice” in the H-child and H-adolescent, has the effect of chaining the young person to his immature, self-seeking sexual desires and reinforces his narcissistic impulses.¹³⁴ Solitary masturbation, in particular, becomes a form of self-comfort—an infantile security blanket—especially after periods of disappointment, frustration and anger. Although, in the child’s mind, self-love is better than no love at all, this ego-centered lust doesn’t fill the void, it only deepens it, said van den Aardweg.¹³⁵

One of the important findings of the Bieber psychoanalytic report was that “homosexuals were more often excessively preoccupied with sexuality in childhood in the form of solitary and group masturbation.”¹³⁶

Bieber reported that the early sexual experience of homosexuals differed from heterosexuals, that is, more homosexuals started sexual activity earlier, before adolescence, and had more sexual contacts during preadolescence. Most members of the homosexual group engaged in homosexual activity in the form of mutual masturbation with their own peer group, although some had relations with men who were ten years their senior or older.¹³⁷ Many of them reported early homosexual contact before 15 to 16 years of age.¹³⁸ Most homosexuals had their first homosexual experience before age 17.¹³⁹

In his essay, “Development of a Homosexual Orientation,” Professor George A. Rekers, Research Director for Child and Adolescent Psychiatry at the University of South Carolina School of Medicine, cited a 1984 study by P. H. Van Wyk and C. S. Geist on the early masturbatory experiences of adult homosexuals.¹⁴⁰ The latter group reported that they learned of homosexuality by experience, that they learned to masturbate by being masturbated by another male, and that they had had homosexual contact by the

age of 18. Van Wyk and Geist concluded that, based on their data on masturbation and homosexuality, "learning through experience seems to be an important pathway to later sexual preference."¹⁴¹

It is important to remember, however, that much of childhood and adolescent same-sex activity is in fact sexual abuse by an older boy or man. Sometimes the initiator of the "sex play" that may include masturbation, fellatio or anal penetration, is an older brother or a close relative or a classmate. Sometimes it is a man the youth trusts such as a neighbor, clergyman, a scoutmaster or a teacher. Or the seducer may be a stranger who takes up a pseudo-friendship with the boy.

The prevalence of sexual abuse in the childhood of homosexuals, pederasts, and pedophiles has been well documented.

The well-known psychiatrist Dr. Jeffrey Satinover, a former Fellow in Psychiatry and Child Psychiatry at Yale University, reviewed the results of a study of self-reported sex abuse during the childhood and adolescence of 1,001 homosexual males who sought treatment at a venereal disease clinic during the period of May 1989 to April 1990.¹⁴² Thirty-seven percent of the participants reported they had been encouraged or forced to have sexual contact before age 19 with an older or more powerful partner, almost always a male. The median age of the participant at first contact was 10 years. The median age difference between partners was 11 years. Fifty-one percent of the interviewees said force was involved. Thirty-three percent reported anal sex was performed on them. Children and adolescents with African-American and Hispanic backgrounds were more likely to be victimized than were white boys.

Van den Aardweg has suggested that the H-child and the H-adolescent are more vulnerable to sexual seduction than his more gender-confident peers. The former has already been primed to respond positively to homosexual advances by his masculine inferiority complex and by his premature erotic interests and pubertal fantasies that have begun to focus on same-sex objects, van den Aardweg charged.¹⁴³ He is generally flattered and charmed that a man appears to be kind and attentive to him. Frequently, alcohol, drugs and pornographic materials depicting homosexual acts are used to reduce the youth's natural inhibitions to same-sex acts. Even though the initial reaction to the abuse may have been one of fear and loathing, nevertheless, the young victim may later find himself fantasizing about having sexual contact with a boy whom he admires and desires to befriend.¹⁴⁴

Dr. Anthony Wakeling, Senior Lecturer in Psychiatry, Royal Free Hospital Medical College, London, has cited the research of Maguire, Carlisle, and Young (1965) on the causal relationship between sexual deviance as a form of conditioned behavior and a young person's first sexual experience, usually during adolescence. Wakeling reported that the researchers found

that the nature of the first sexual experience followed by orgasm is critical for the establishment of sexual orientation:

The learning takes place after the initial experience, which is seen as playing a role in providing fantasy for subsequent masturbation. Thus deviant behavior is maintained by masturbation to the deviant fantasies. In such cases the precipitating incident of a deviant nature, which preceded the initial orgasm, for example homosexual anal rape or an act of fellatio, was of a particularly strong stimulus value. This stimulus becomes sexually more exciting through associations with masturbation, and heterosexual stimuli are extinguished through lack of reinforcement. Such a process might be more likely to occur if the individual has experienced early adverse heterosexual experiences or feelings of inadequacy. Favorable adolescent sexual experience with his peer group is important for an adolescent's satisfactory heterosexual adjustment.¹⁴⁵

It is not surprising that a significant number of pederasts and pedophiles report that they were sexually abused as children or adolescents.¹⁴⁶ Such men remain fixated at an immature level of sexual development and the preferential age range of their victims reflects the age of their own sexual violation.

Significantly, a large number of young male prostitutes have reported that their first sexual experience was with another male.¹⁴⁷

Early same-sex seduction and molestation, therefore, is not an innocuous event in the life of a boy who is experiencing emotional turmoil in connection with his gender-identity and feelings of masculine inadequacy. Nor is it necessarily less traumatic for boys with normal psychosexual development. Wolfe has reported that sometimes a boy molested by a man "may label the experience as homosexual and misperceive himself as a homosexual based on his having been found sexually attractive by the older man." Once self-labeled, the boy leaves himself open to homosexual activity, said Wolfe.¹⁴⁸

The Genetic Gambit

There is at present no scientific evidence to support the theory that homosexual drives and desires are biologically determined. No one has found the so-called "gay gene." No one has discovered "a pattern of Mendelian inheritance" in families that have a homosexual son, van den Aardweg has asserted.¹⁴⁹ The most that can be said in relation to inherited traits is that there are certain temperaments (excessive shyness, nervous dispositions) and constitutional factors (slight body-build, poor eye-hand coordination) that may be considered risk factors or predispositions associated with homosexual adaptation.

Satinover has done an excellent job in evaluating the theory of the "gay gene" in his online essay "The Biology of Homosexuality: Science or Politics?"¹⁵⁰

"It is important to note that serious research on the biology, innateness, or genetic determinants of homosexuality has only just recently begun... Exactly opposite to what the public is being led to believe, the research that has been done thus far suggests that genetic factors account for, at most, but a small proportion of the risk," Satinover reported.¹⁵¹

Satinover, a psychoanalyst by profession, joined a number of scientists and geneticists who questioned the media hype that attended the ill-fated "LeVay" affair that began in August 1991 when San Francisco neuroanatomist and avowed homosexual Simon LeVay reported that he had "discovered a localized cluster (a "nucleus") of cells in the brains of homosexual men that was twice as large by volume on autopsy as heterosexual men."¹⁵² World headlines proclaimed that LeVay had unlocked the mystery of the "gay gene," when in fact, he had done no such thing.

In his review of LeVay's research report, Satinover purposely used quotes around "homosexual" and "heterosexual" because, "the definitions of each were extremely imprecise, nor was there any way of verifying sexual orientation, as the subjects were dead."¹⁵³ Further, even if there was a difference in hypothalamic structure between the two groups, this did not necessarily prove that homosexuality was inherited since the brain is known to accommodate itself to an individual's life experiences especially traumatic ones.¹⁵⁴

Human genetics is a vastly more complicated arena of investigation than previously believed. Actual genetic linkages are extraordinarily difficult to identify and a single disorder may involve not only a multitude of genes, but also a vast combination of interactions between the genes. The possibility that geneticists will *ever discover* a single "gay gene" that "causes" homosexuality is highly improbable given the likelihood that it simply does not exist, concluded Satinover.¹⁵⁵

There are, of course, other non-genetic, environmental factors including hormones, drugs, and chemicals that can affect the development of the child in the womb. Studies attempting to link the effect of hormones on the developing male fetus as a possible causal factor in homosexuality are not new.

For example, in the late 1970s, Barnhouse noted that "From time to time there is "research" which is said to demonstrate that testosterone levels are different in homosexuals than in heterosexuals. ...Even if this could be proven there would be no proof that the different level is connected with behavior. Actually it may be better stated that homosexual activity itself produces the hormonal changes which have occasionally been reported."¹⁵⁶ Throughout her published works on homosexuality, Barnhouse emphasized the fact that homosexuality is a treatable condition and homosexuals can and do recover.

“Gay Gene” Theory as a Political Tool

However scientifically implausible the theory of a “gay gene,” the Homosexual Collective has invested considerable energy and money in promoting the belief that homosexuality is an inborn, genetic condition. The “gene” factor, like all elements of the Collective has been filtered through the political prism and found useful. If a homosexual is “born that way” then he is simply acting on desires that are “natural” for him. Indeed, so-called “obligatory” homosexuality *demands* that he react positively toward his inborn drive for same-sex relations.¹⁵⁷

The Homosexual Collective is well aware of the political and juridical usefulness of the “born that way” argument. It knows that it can expect a much more sympathetic hearing from the public if people believe that homosexuality is biologically determined. The Collective realizes that the “gay gene” ploy is essential in consolidating and retaining its power over its membership. Defectors are never good for business.

However, not all leaders of the Collective are in favor of this strategy.

For example, Peter Tatchell, the maverick leader of the London-based act-up group Outrage has voiced his opposition to the “biological determinist explanation of queerness” that he says “has recently been given a new boost by pseudo-scientific research that posits the existence of gay genes and gay brains.”¹⁵⁸ In an unpublished 1996 essay titled “Making Gay Redundant,” he notes that “The corollary of the “born gay” idea is the suggestion that no one can be “made gay.” He says that this is a tactic that is used by the Homosexual Collective to refute the charge that “homosexuals recruit heterosexuals,” and in its campaign to lower the age of consent.¹⁵⁹

Tatchell has taken a different approach to “Gay Liberation.” “Removing the social opprobrium and penalties from queer relationships, and affirming gay love and lust, would allow more people to come to terms with presently inhibited homo-erotic desires,” he says. “In this sense, it is perfectly feasible to ‘promote’ lesbian and gay sexuality and ‘make’ someone queer. ... Individuals who have a homosexual component in their character, but are inhibited by repression or guilt, definitely can be encouraged to acknowledge their same-sex attraction and act upon it,” Tatchell claims.¹⁶⁰

Joining the *Gay Borg*

Homosexuality is not predestined. The man who experiences same-sex erotic attractions, even when those attractions result from childhood and adolescent neurosis, still has a moral choice and still is ultimately responsible for his actions.¹⁶¹ He can fight his inordinate sinful desires or he can surrender to them, accept his “identity” as a “gay” man, and join the ranks of the Homosexual Collective.

The Homosexual Collective fills a great many needs of the homosexual initiate.

Perhaps Wolfe best captured the essence of the function of the Collective in the life of a homosexual when he said, "In the gay subculture, the gay man can do collectively what he did alone as a child. ... (It) helps him make the transition from 'good little boy' to sexual outlaw."¹⁶²

In the "gay" metropolis, members of the Collective can live out their fantasy life. The Collective affirms the homosexual in his perversion, anaesthetizes his conscience and assuages his guilt. It provides him with a sense of "belonging" and becomes his new "family."

The root cause of a homosexual's alienation from his family is tacitly explained by Mexican writer José Joaquín Blanco, an avowed homosexual, who believes that a man's homosexuality distances him "from society's dominant sociopolitical mode," that is, it is opposed to "the moral quantification and banalization of marriage and procreation."¹⁶³

It cost us years—the best years of our adolescence and youth—to free ourselves from social domestication...to cleanse our bodies of the excrement of the official morality. Our homes expelled us, but that permitted us at times also to scorn possessions...and family ties as well, finding new families among strangers united in a common purpose and discovering more fundamental reasons for living than the money fetish.¹⁶⁴

Since World War II, there has been a steady migration of homosexuals seeking "new families among strangers" in large urban port cities in America such as San Francisco, New York and Miami.

The Collective assists and encourages the young homosexual in his transformation or "self-reinvention" into a "gay" man.¹⁶⁵ As the popular saying goes, "Homosexuals are born, gays are made."

According to Wolfe, the Collective also provides "a whole new set of ideas and concepts about sex, gender, human relationships, anatomical relationships, and personal destiny."¹⁶⁶ The Collective encourages the homosexual novice "to seek rite of passage for homosexuals "coming out."¹⁶⁷ Within the confines of the Collective, the young homosexual "receives internal fulfillment (love) through external means."¹⁶⁸

But if it is true that the individual homosexual has a very large investment in the Homosexual Collective, the converse is also true, the Collective has an investment in each of its individual members. As Tatchell has noted, "The homosexual community has a huge investment in gay identity, which now extends way beyond a sense of self-worth to embrace a complete alternative lifestyle."¹⁶⁹

The next chapter discusses the sexual component of this so-called "alternative lifestyle" in depth. Homosexual propagandists wisely stay away from the subject preferring to dwell on homosexual "rights" instead of homosexual "acts." Unfortunately, human beings who call themselves civilized can no longer afford that luxury. We shall return to the Homosexual Collective in Chapter 9.

Notes

- 1 See Richard Green, M.D., J.D., *The 'Sissy Boy Syndrome' and the Development of Homosexuality* (New Haven: Yale University Press, 1987), 6. The term "sex" can have a multiplicity of meanings the author notes. It can be used to describe core-morphologic identity or anatomic identity, either male or female; gender-role behavior; sex-typed behavior; masculinity or femininity; sexual orientation; sexual partner preference; or sexual object choice.
- 2 Green, 387.
- 3 Compare the transitional theories of popular writer, ex-priest and psychotherapist A.W. Richard Sipe, *A Secret World—Sexuality and the Search for Celibacy* (New York: Brunner/Mazel, 1989), 117, with Irving Bieber, *Homosexuality—A Psychoanalytic Study* (N.J.: Jason Aronson, Inc., 1988), 319, 305, 274. According to Bieber, homosexuality is a pathological condition, and as such, there is no such thing as a "latent" homosexual in every well-integrated male heterosexual, just as there is no sense for all members of a healthy population to have a "latent" peptic ulcer. In his 1988 study, Bieber indicated in his summary that researchers could not validate the ubiquity of "latent" homosexuality. "A constitutional inability to repress and sublimate a universal perverse impulse is a metapsychological hypothesis that our data cannot support," he wrote. Charles W. Socarides in "The psychoanalytic theory of homosexuality with special reference to therapy" in *Sexual Deviation*, 2nd ed. (London: Oxford University Press, 1979) takes a somewhat different tack. Socarides described "latent homosexuality" as "the presence in an individual of the underlying psychic structure of either the preoedipal or oedipal type without overt orgasmic activity with a person of the same sex." Such individuals he said may not be conscious of his preference for same-sex activity for orgasmic fulfillment. "Homosexual wishes in this case are unconsciously motivated and engagement in homosexual practices are NOT obligatory," he said. Heterosexuality is usually the conscious choice of such men. Some live marginally in the married state with children. Some engage in homosexual acts, but live most of their lives as latent homosexuals. Sometimes they use homosexual fantasies to masturbate or may eschew sex altogether," Socarides concluded.
- 4 Van den Aardweg, 21.
- 5 Melvin Anshell, M.D., A.S.P.P., "A Psychoanalytic Look at Homosexuality and AIDS," original manuscript, 1993, 4. The article first appeared in a Canadian Catholic publication and later in the *Social Justice Review*, St. Louis, Mo. The Canadian editor, a faithful Catholic priest of many years, was removed from his position after criminal charges were brought against the magazine by area homosexuals for publishing the Anshell article.
- 6 Van den Aardweg, 13.
- 7 Bergler, 271.
- 8 Ibid., 9.
- 9 Father McGrath as quoted in Jess Stearn, *The Sixth Man—A Startling Investigation of the Spread of Homosexuality in America* (Garden City, N.Y.: Doubleday & Co., 1961), 35.
- 10 Ibid.
- 11 Karlen, 223.
- 12 Ibid.

- 13 Ibid.
- 14 Ibid.
- 15 Bergler, 9, 45, 271.
- 16 Ibid., 155.
- 17 Ibid., 20.
- 18 Ismond Rosen, M.D., "The general psychoanalytical theory of perversion: a critical and clinical view," *Sexual Deviation*, 2nd ed. (London: Oxford University Press, 1979), 33. The original quote was taken from Robert Stoller, M.D., *Perversion: the Erotic Form of Hatred* (New York: Pantheon Books, 1975), 33.
- 19 Ibid., 33.
- 20 Anshell, 9.
- 21 Ibid.
- 22 Christopher Wolfe, ed., introduction by William Kristol, *Homosexuality and American Public Life* (Dallas, Texas: Spence Publishing Co., 1999), 160. This excellent book is based on papers delivered at the conference, "Homosexuality and American Public Life," held in Washington, D.C. at the Georgetown Conference Center in 1997.
- 23 Van den Aardweg, 54.
- 24 Anshell, 9.
- 25 There are, in fact, specially devised suction apparatus on the market designed to accomplish the task of self-fellation.
- 26 Wolfe, 89.
- 27 Ibid.
- 28 "Tearoom trade" refers to the anonymous sexual encounters of male homosexuals in public toilet facilities. So-called "glory holes" permit one partner in a stall to be fellated by another male on the other side of the wall without the men ever having to meet face to face. See Laud Humphreys, *Tearoom Trade—Impersonal Sex in Public Places* (Chicago: Aldine Publishing Co., 1975).
- 29 J. M. Cameron, "Sex in the Head," *Nuclear Catholics and Other Essays* (Grand Rapids, Mich., William B. Eerdmans, 1989), 19. Cameron is Professor Emeritus of Philosophy at the University of Toronto and a frequent contributor to *The New York Review of Books*. Cameron's attack was directed at Father Richard Ginder, a priest in good-standing of the Diocese of Pittsburgh and author of *Binding with Briars: Sex and Sin in the Catholic Church* (Englewood Cliffs, N.J.: Prentice Hall, 1975) in which Ginder describes sex in the following reductive terms, "When stimulated by friction of one kind or another, the human sex organs produce pleasure, relieve boredom, relax tension, and tranquilize the nerves."
- 30 Samuel A. Nigro, M.D., "Why Homosexuality is a Disorder," *Social Justice Review* 92, No. 5–6 (May–June) 2001: 71.
- 31 Ibid.
- 32 For Gide's impression of the sodomite as a vampire see Delay, 426. Jack Fritscher, Robert Mapplethorpe's friend and biographer, said that Robert called himself a "vampire" who prowled nightly primarily in search of models, but also sex partners. Fritscher also noted that in the 1970s, the term "energy vampires" was used to describe homosexuals who lived off others. See Jack Fritscher, Ph.D., *Mapplethorpe Assault with a Deadly Camera—A Pop*

- Culture Memoir: An Outlaw Reminiscence* (Mamaroneck, N.Y.: Hastings House, 1994) 197, 96.
- 33 Nigro, 75.
- 34 Delay, 16.
- 35 Bergler, 18.
- 36 For an excellent discussion of dualism in the homosexual see Ruth Tiffany Barnhouse, *Homosexuality: A Symbolic Confusion* (New York: Seabury Press, 1979).
- 37 Nigro, 74.
- 38 Bieber, 228.
- 39 Ibid., 229–231.
- 40 Rita Reed, *Growing Up Gay—The Sorrows and Joys of Gay and Lesbian Adolescence* (New York: W. W. Norton, 1997), 23, 102, 104, 108.
- 41 Gregg Blachford, “Male Dominance and the Gay World,” in *The Making of the Modern Homosexual*, ed. Kenneth Plummer (Totawa, N.J.: Barnes & Noble Books, 1981), 198.
- 42 Ibid.
- 43 Ibid.
- 44 John Alan Lee, *Getting Sex—A New Approach: More Fun, Less Guilt* (Ontario: Musson Books, 1978), viii.
- 45 Pat Califia, “The Necessity of Excess,” *CounterPunch*, 19 October 2002 available at <http://www.counterpunch.org/califa1019.html>.
- 46 Stearn, 33. Author attributed quote to a psychiatrist who treated homosexuals.
- 47 Bergler, 164.
- 48 Ibid., 19.
- 49 Ibid.
- 50 Ibid., 8.
- 51 Nigro, 72.
- 52 Ibid., 76.
- 53 Rosen, *Sexual Deviation*, 33.
- 54 Van den Aardweg, 84.
- 55 Ibid., 183. The author is quoting from the work of French psychiatrist Henry Baruk, *Menschen wie Wir* (Düsseldorf, Vienna: Econ Verlag, 1979).
- 56 Wilson, 16.
- 57 Bieber, 252.
- 58 As quoted by an anonymous French brother in “Homosexuality: Fact vs. Fiction,” at <http://www.ettl.co.at/uc/swedish/english/ehomo2.htm>, 12.
- 59 See Alan P. Bell and Martin S. Weinberg, *Homosexualities* (New York: Simon and Schuster, 1978), 196. Also Alan P. Bell, Martin Weinberg, and S. K. Hammersmith, *Sexual Preference: Its Development in Men and Women*, (Bloomington, Ill.: Indiana University Press, 1981).
- 60 Karlen, 9.
- 61 Ibid., 10.
- 62 See “Homosexuality: Fact vs. Fiction,” at <http://www.ettl.co.at/uc/swedish/english/ehomo2.htm>, 12.
- 63 Ibid., 12.

- 64 Rosen, *Sexual Deviation*, 128.
- 65 Ibid., 129. Robert Jesse Stoller, who is quoted by different authors throughout this chapter, received his BA and MA from the University of California at Berkeley and became Professor of Psychiatry at the UCLA School of Medicine in 1954. His books include *Sex and Gender: The Development of Masculinity and Femininity* (New York: Science House, 1968) and *Cognitive Science and Psychoanalysis* (N.J.: Lawrence Erlbaum, 1988), which Stoller co-authored with Kenneth M. Colby.
- 66 Ibid.
- 67 Van den Aardweg, 54.
- 68 Bieber, 235.
- 69 Ibid., 159.
- 70 Ibid.
- 71 Ackerly, 131.
- 72 Mervin Glasser, FRC Psych., "Some aspects of the role of aggression in the perversions," *Sexual Deviation*, 2nd ed. I. Rosen, (London: Oxford University Press, 1979), 278.
- 73 Ibid.
- 74 Barnhouse, 52–53.
- 75 Bergler, 196.
- 76 Ibid., 205.
- 77 Philip Howard Gray, *Ghoulies and Ghosties and Long-Leggety Beasties—Implanting Theory Linking Serial Killers, Child Assassins, Molesters, Homosexuality, Feminism and Day Care* (Montana: Badger Press, 1998), 256.
- 78 Gray, 247.
- 79 See Barnhouse, 60.
- 80 Delay, 99.
- 81 See Ruth Tiffany Barnhouse, *Clergy & the Sexual Revolution* (New York: Alban Institute, 1978), 51.
- 82 Ibid.
- 83 Barnhouse, *Homosexuality: A Symbolic Confusion*, 82.
- 84 Ibid., 16.
- 85 Ibid., 116–117.
- 86 Ibid.
- 87 Ibid.
- 88 See Wolfe, 87. Richard Fitzgibbons, M.D., a clinical psychiatrist and a member of NARTH, the National Association for the Research and Treatment of Homosexuality, coined the acronym SSAD. Fitzgibbons is the author of *The Origins and Therapy of Same-Sex Attraction Disorder*. NARTH is a professional association that refers people who want to overcome their homosexual condition to psychotherapists around the country. See NARTH website at <http://www.narth.com>.
- 89 Bieber, 42. See also Irving Bieber, "Parental Influence in Unusual Sexual Behavior in Children," in *Psychoanalytic Quarterly*, eds. Litten, Griffin, and Johnson 25: (1956).
- 90 Green, 372. See also David Shallenberger, *Reclaiming the Spirit—Gay Men and Lesbians Come to Terms with Religion* (New Brunswick, N.J.: Rutgers University, 1998). Shallenberger, an avowed homosexual, put together a

compendium of homosexual views on religion that incidentally included biographical information on 12 homosexual men and their families selected from 78 candidates. By even the most elastic definition of “normality,” not a single one of these families would remotely fit that category. Most of the men selected for the study believed that their parents’ marriage was an unhappy one and none could recall a happy childhood. Significantly, alcoholism, primarily among fathers, was a major cause of disruption in these families along with the early death of the father or divorce. After reading this book, one is haunted by Richard Green’s observation that the rise in bastard children with no father is a disaster both for the individual boy and for society. Wolfe concurs. He poses that in a society without fathers, homosexuality will increase.

- 91 Bieber, 50.
- 92 Ibid., 311.
- 93 Gerard van den Aardweg, Ph.D., “The Neuroticism of Homosexuality,” from Catholic Dossier, March/April 2001, available from <http://www.catholic.net/rcc/Periodicals/Dossier/2001-04/article3.html>.
- 94 Bieber, 310.
- 95 Ibid., xi.
- 96 Ibid., 316. It is not unusual for a H-child to have suffered from long-term illness that consumed more than his share of his mother’s time and attention and created concerns for his health and well being.
- 97 Ibid., 52.
- 98 Ibid., 53.
- 99 Barnhouse, *Homosexuality: A Symbolic Confusion*, 100.
- 100 See Bieber, 303. Dr. Sandor Rado was the originator of “adaptational psychodynamics.” He was a prominent voice in psychiatric circles during the 1940s and 1950s.
- 101 Ibid.
- 102 See Green, 8. Dr. Harry Stack Sullivan (1892–1949) was a student of William Alanson White and a specialist in the field of schizophrenia. In 1934, he became the Director of the William Alanson White Foundation and in 1936 he headed the Washington School of Psychiatry.
- 103 Bieber, xii.
- 104 Wolfe, 99.
- 105 Ibid., 83.
- 106 Ibid., 100.
- 107 See also Arnie Kantrowitz, “An Enemy of the People,” in *We Must Love One Another or Die—The Life and Legacies of Larry Kramer*, ed. Lawrence D. Mass, (New York: St. Martin’s Press, 1998). The book is a tribute to Larry Kramer who died of AIDS. Kantrowitz makes an interesting comment relevant to the Peter Pan complex. He says that unlike AIDS activist Larry Kramer, author of *Faggots*, he is not angry about anonymous sex. He said that despite all the forgotten faces and names, there was that “‘moment of human sharing.’...Our anonymity released our inhibitions, and we were fellow explorers of the libido. Each encounter was a fantasy enacted into reality, and together they add up to a great session in Never Never Land.”
- 108 Wolfe, 100.
- 109 Green, 54, 374.
- 110 Ibid., 54.

- 111 Bieber, 114.
- 112 Ibid., 50.
- 113 Ibid. See also Socarides, 253–255. Socarides identified the “Preoedipal type” of homosexuality as that which is based on “a fixation to the preoedipal stage of development (from birth to 3 years of age).” This form of homosexuality is unconsciously motivated and arises from anxiety, he said. In these cases, a severe gender-identity disturbance is usually present. In the case of the “Oedipal type” the conflict stems from a failure of resolution of the Oedipus complex, Socarides explains. The male homosexual assumes the role of the female with the father (other men). The father has a lesser status in the homosexual’s emotional life than the normal child. The mother’s role is of greater significance. The familial relationship that has developed is not a triangle, but a duo—between mother and son.
- 114 Van den Aardweg, *The Battle for Normality*, 41.
- 115 Ibid.
- 116 Ibid., 120.
- 117 Green, 56–57.
- 118 Ibid., 56.
- 119 Karlen, 297.
- 120 Ibid. 299.
- 121 Green, 11. See Bell study in Alan P. Bell and Martin S. Weinberg, *Homosexualities* (New York: Simon and Schuster, 1978).
- 122 Ibid.
- 123 Van den Aardweg, *The Battle for Normality*, 43.
- 124 Ibid., 35.
- 125 Ibid., Green agrees with van den Aardweg that “Feminine behavior in boys should not be rewarded or thought to be funny by parents.”
- 126 Bieber, 316.
- 127 Ibid.
- 128 Ibid., xix.
- 129 Van den Aardweg, *The Battle for Normality*, 47.
- 130 Ibid., 50.
- 131 Ibid., 48.
- 132 Ibid., 48–50.
- 133 Bieber, 8.
- 134 Van den Aardweg, *The Battle for Normality*, 126.
- 135 Ibid., 59.
- 136 Bieber, 193.
- 137 Ibid., 189, 191.
- 138 Ibid.
- 139 Ibid.
- 140 See George Rekers, “Development of a Homosexual Orientation,” in *Hope for Homosexuality*, ed. P. Fagan (Washington DC: Free Congress Foundation, 1988).
- 141 Ibid.
- 142 Jeffrey Satinover, M.D., “Self-Reported Childhood and Adolescent Sexual Abuse Among Adult Homosexual Bisexual Men,” *Child Abuse and Neglect* 16,

- no. 6 (1992), 855–64. See also Jeffrey Satinover, M.D., “The Biology of Homosexuality: Science or Politics?” in *Homosexuality and American Public Life*, ed. Christopher Wolfe online at <http://www.narth.com/docs/bioresearch.html>.
- 143 Van den Aardweg, *The Battle for Normality*, 179.
- 144 Ibid., 79.
- 145 Anthony Wakeling, Ph.D., “A general psychiatric approach to sexual deviation,” *Sexual Deviation*, 2nd ed., ed. I. Rosen, (London: Oxford University Press, 1979), 14.
- 146 See D. M. Greenberg, J. M. Bradford, and S. Curry, “A Comparison of Sexual Victimization in the Childhoods of Pedophiles and Hebephiles,” *Journal of Forensic Science* 38, no. 2 (March 1993): 432–36.
- 147 Donald J. West and Buz de Villiers, *Male Prostitution* (New York: Harrington Park Press, 1993), 23. See also Donald J. West, “Boys and Sexual Abuse: An English Opinion,” available online from http://home.wanadoo.nl/ipce/library_two/files/boys_west.htm.
- 148 Wolfe, 72.
- 149 Van den Aardweg, *The Battle for Normality*. The author quoted Dr. Norman Fost, a specialist in Cystic Fibrosis research who refutes the “single-gene genetic disorder” theory. According to Fost, “There is not a single gene in human biology that works that way” that is, works like Mendel’s dimorphic plants.” Van den Aardweg attributes rare case of families with twins who have same-sex desires more to environmental conditions than any genetic factor.
- 150 Jeffrey Satinover, M.D., “The Biology of Homosexuality: Science or Politics?” in Wolfe, *Homosexuality and American Public Life* at <http://www.narth.com/docs/bioresearch.html>.
- 151 Ibid.
- 152 Simon LeVay, “A Difference in Hypothalamic Structure Between Heterosexual and Homosexual Men,” *Science* 253 (1991), 1034–1037.
- 153 Satinover.
- 154 Satinover quotes J. Maddox, editor of *Nature*, (353, September 1991, 13) on LeVay’s hypothesis: “Plainly, the neural correlates of genetically determined gender are plastic at a sufficiently early stage. ...Plastic structures in the hypothalamus allowing the consequences of early sexual arousal to be made permanent might suit [those who claim an environmental origin to homosexuality] well.”
- 155 Ibid.
- 156 Barnhouse, 139. The author’s observations are of particular relevance today in light of recent studies on the “feminizing” effect of the human female hormone estrogen on male fish that inhabit bodies of water contaminated by residue of oral contraceptives/abortifacients. In one Canadian controlled study, all male fish in the lake—from tiny tadpoles to large trout—were “feminized,” meaning they had egg proteins growing abnormally in their bodies. Disturbances in the endocrine system of the affected male fish produced hermaphrodites, that is, male fish that have both male and female characteristics and are sterile. Source: Seth Borenstein, “Homo behavior genetics chemical birth control pills feminization of males—birth-control-tainted water can bend gender of male fish,” Knight Ridder, Washington, D.C., 29 June 2003. Even though “the Pill” has been on the market for more

than 40 years there has been little research on its effects on male children born subsequently to "Pill" ingesting women. There is little evidence to date that makes a direct link between hermaphrodite or inter-sexed children born with both male and female genitalia and reproductive systems and later homosexual behavior.

- 157 Sipe, *Secret World*, 123.
- 158 Peter Tatchell, "Making Gay Redundant," a 1996 unpublished essay at <http://www.tatchell.freemove.co.uk/queer%20theory/redundant.htm>.
- 159 Ibid.
- 160 Ibid.
- 161 Barnhouse, 141. "People are not just robots—a collection of elaborate reflexes. ... There is a moral choice and a moral dimension to human behavior. Freedom and responsibility go together. A person who is a slave to his passion is not a free man," says Barnhouse.
- 162 Wolfe, 102.
- 163 José Joaquín Blanco, "Eyes I Dare Not Meet in Dreams," translated by Edward A. Lacey, in *An Anthology of Gay History, Sex, Politics and Culture*, ed. Winston Leyland (San Francisco: Gay Sunshine Press, 1991), 295.
- 164 Ibid.
- 165 Wolfe, 102.
- 166 Ibid.
- 167 Ibid.
- 168 See "Homosexuality: Fact vs. Fiction," at <http://www.ettl.co.at/uc/swedish/english/ehomo2.htm>, 12.
- 169 See Peter Tatchell, "King of Zap," interview with Jack Nichols on Gay Today at <http://gaytoday.badpuppy.com/garchive/interview/013100in.htm>.

Chapter 7

Male Homosexual Behaviors

Homosexuality as an Erotic Occupation

Although the word “sub-culture” is commonly used in connection with the Homosexual Collective, the term “anti-culture” would be a more direct and honest description, for the ethos, symbols, lexicon, social institutions, literature, politics, and ideology of the “gay” world all revolve around institutionalized sexual perversion.

Homosexual acts are an expression of deviant behavior, that is, they are characterized by markers common to all sexual perversions—compulsion, fixity, aggression, narcissism, risk-taking, unresolved conflict, fantasy and the denial and remaking of reality, and strong feelings of guilt and hate.¹

This chapter deals specifically with homosex behaviors. Its purpose is to illuminate not offend, although much of the material is by nature patently offensive to normal moral sensibilities.

Queenstream Vs. Muscle Chic

The “style” in which the homosexual acts out his sexual desires and his choice of partners is a reflection of his largely unconscious defensive and reparative needs. Generally speaking, at any given time, he will mimic his behavior on either an “effeminate” or “masculine” model, although there is considerable fluidity and blending of choice that comes with age and experience. Likewise, his selection of partners will be based on his subjective needs, both sexual and non-sexual. His objective is to secure from another male that which he believes or feels that he does not possess himself.

The “femme” or “queenstream” homosexual model, characterized by the wearing of make-up, a mincing gait, the limp-wrist, hand-to-hip posturing, falsetto voice and other camp behaviors, and popularized in the movies of the early 1930s and 40s, is the model most familiar to Americans.²

This effeminate model as Dr. Irving Bieber has described it, is neither “masculine” nor “feminine,” but is “*sui generis*,” that is, it expresses some caricaturing of female mannerisms, but is set within a behavioral framework of motoric constriction and inhibition.”³ “Effeminate males are not graceful like women. Rather, their gestures and voice patterns suggest a lack of freedom of movement which gives an appearance of constriction and inhibition,” noted the researcher.

According to writer Arno Karlen, this overt effeminate posing is used to mask any signs of male aggressiveness. “Effeminacy seems to be a misleadingly named body language that combines reversal of masculine sig-

nals, non-assertive signs, and some elements of burlesqued femininity to announce 'I won't fight, I'm not dangerous—if necessary, I'm not even a man,'" stated Karlen.⁴ In other words, effeminacy is unconsciously used to mask masculinity rather than emulate femininity.

Dr. Edmund Bergler has also recognized that this fake feminine identification and imitation is "an art perfected for the purpose of hiding a more deeply repressed impulse" and "seems paradigmatic for all of the homosexual's other activities."⁵ It is a trick like the lawyer admitting to a lesser crime, he said. "The inner conscience accuses the homosexual of the felony of psychic masochism; the inner lawyer instructs his client to admit to a misdemeanor: Oedipal femininity," Bergler explained.⁶

Overt effeminate behavior is commonly found in seriously gender-disturbed adolescent homosexuals. The Bieber study included a psychiatric evaluation of 30 male adolescent homosexuals, 23 of whom were hospitalized in the Adolescent Ward at Bellevue Psychiatric Hospital in New York. The grouping of effeminate young homosexuals had renounced normal heterosexual activity and had taken on the "feminine" role in homosexual relationships. These youth used their effeminate wiles to attract other homosexuals for whom they played the "coquet" or "mistress."⁷ They used feminine names associated with their passive sexual roles and were referred to by other homosexuals as "her."

Not all homosexual youth in the Bieber study, however, choose to abandon their heterosexual strivings and assume the effeminate model. The second grouping chose to act out a "hyper-masculine" form of homosexual behavior in which they played the dominant and aggressive role in homosexual encounters. By adopting the masculine model, these young homosexuals held on to their masculine "identity" without having to think of themselves as "queers." Some had turned to homosexual prostitution where they posed as "straights" in order to attract older, wealthier male clients. According to Bieber, many of these young men were "associated with *destructive* and *expropriative* behavior including robbery and assault."⁸

Although the effeminate image of the male homosexual has been that of the glorified "queen," in fact, most adult homosexuals, in their public as opposed to their private sexual behavior, are not overtly effeminate. As Bergler has noted, "You can only tell a homosexual by looks if he wants to reveal himself as such. ...Most homosexuals are not effusive, preening, smirking exhibitionists."⁹ Rather, he said, "homosexuality is to be suspected in people whose methods of achieving their aims combine 'daring' with unscrupulousness and a certain amount of 'cruelty' (pseudo-aggression). ...The hidden masochistic aim, plus the psychopathic technique, is indicative," said Bergler.¹⁰ "Power misused, malice exaggerated, cynicism pronounced, subtle systems of emotional blackmail perfected—these elements combine to make the working method of some homosexuals," Bergler argued.¹¹

Since the early 1970s there has been a visible shift of style preference in homosexual circles from effeminate to masculine chic.¹² *Femme* is out and *macho* is in. Today's "gays" want a *real* man—not a girlish boy.¹³

In his 1981 essay "Male Dominance and the Gay World," Gregg Blachford highlighted the so-called "masculinization" of contemporary "gay" life. He reported that the "swish and sweaters" image has given way to the "masculine image of the straight world."¹⁴ The new message is one of "toughness, virility, aggression, strength and potency," said Blachford.¹⁵

Rueda captured this new image of the modern homosexual when he wrote that "the trademark of leather or S&M bars is a young, muscle bound, shirtless youth, wearing tight black pants and sporting a whip poised to strike, his genitals exposed and superimposed on an eagle, one of whose wings is about to enfold him."¹⁶

Promoters of S&M have reported an increased interest among homosexuals in the "very masculine" leather scene. Author John R. Burger, an observer of the "eroto-politics" of homosexual porn, said that accepting one's S&M proclivities has often been termed a "second coming out."¹⁷ In S&M activities, pleasure is derived from the delivery or reception of pain.¹⁸

Dignity USA, which promotes itself as the largest and most progressive national lay movement of lesbian, gay, bisexual and transgender Catholics, has formed "leather/levi clubs" known as the Defenders of Dignity. The collective aim of the Defenders is to work within Dignity "for the acceptance of the leather/levi community as full and equal members of the one Christ" and to work for "the wholeness and sanctity of our love and (leather) sexuality within the Church."¹⁹

Not unexpectedly, there is bitter rivalry and infighting between the advocates of "queenstream" and "homomale leatherstream." Former Catholic seminarian and prolific writer on homosexual themes, Jack Fritscher, has decried the domination of the "gay" publishing business by "femme" gays. According to writer Jesse Grant, Fritscher was "almost single-handedly responsible for bringing the archetypal concept of *manliness* to the gay community ...for force-feeding the image down our cock-hungry queer throats."²⁰ Fritscher has charged that these "self-hating men" have "never understood the leatherstream of masculine-identified men, or gay artists who are in the straight mainstream," and that they have "a hatred for real men—real homosexual men."²¹ He said that Main Street female-identified homosexuals like "*Advocate* gays" confuse "the whips and chains of ritual psychodrama with real violence."²² "Urban queers exhibit a heterophobia equal to redneck fundamentalist homophobia," Fritscher said.²³

Homosexual Relationships

One-night stands with strangers are entered into solely for purposes of immediate sexual gratification—and are deliberately devoid of any emotional attachment. As Bergler has observed, "Cynical detachment wards off

any genuine feelings that come to the fore for the homosexual who is imbued with masochistic injustices—real and fancied.”²⁴ Bergler’s opinion that there is more emotional content in even the most calculated heterosexual client-prostitute affair than in the typical homosexual encounter with a stranger is verified by description of such transient acts by the participants themselves.²⁵

During the now-mythical 1970s, I used to go to the Howard Street Baths in San Francisco on Tuesday—which was Three Buck F--k Night. I’d strip and walk up and down the row of rooms, looking into open doorways for other naked men lying on their bellies. When they were good looking and signaled that they wanted me to come in, I’d climb on their backs and wallow in the bodies. I’d f--k half a dozen men before going home, and on weekend nights the number would be two or three times that.”²⁶

The 51-year old homosexual who wrote about his trips to the baths in his early 1920s to discharge his “pure animal desire for the bodies of men,” calculated that he had about 10,000 such sexual contacts over a period of 30 years.²⁷

Like many homosexuals, he also had some “romantic” affairs in which he attempted to form some meaningful bonding with his partner. “I found my soul mate—six times... had more boyfriends than I can count and I’ve lived with two lovers,” he said, before he found his ultimate consolation in Eastern mysticism and yoga.²⁸

As described by van den Aardweg, these latter-type homosexual “unions” usually blossom in an atmosphere of romantic euphoria that quickly deteriorates into frustration and disillusionment, constant jealous rows and reproaches and the inevitable “final drama.”²⁹

British researchers Donald West and Buz de Villiers also report: “The expectation that a relationship will break up when sex interests dwindles and fresh faces appear is not unusual in gay circles where heterosexual mores, based on family tradition and parental responsibility, do not apply.”³⁰

Dr. Lawrence Hatterer, a specialist in the treatment of homosexuality, has noted that sexual addicts, including homosexuals, will try to find their “complement” within the addictive subculture with whom they attempt to form “a close symbiotic relationship.”³¹ But, “no matter how intense addictive relationships seem during a high, they are by their nature transient. An addict is really not interested in the other person, only in the pleasure that the other person can provide,” Hatterer explained.³²

More permanent relations between homosexual partners are largely a factor of aging and may or may not include an erotic component; that is, sexual activity may have ceased altogether or one or both partners may seek sexual outlets outside the paired relationship.

Aging comes early to homosexuals. As the popular saying goes, “No one loves you when you are old and gay.”³³ The homosexual world revolves

around youth. The ordinary homosexual is considered middle-age at 30, elderly at 40, and by 50, an old "Auntie" who has to buy companionship. Practically all homosexuals placing personal ads in the "gay" press want younger men, "no one in the wheelchair set wanted."³⁴

Aging homosexuals must either pleasure their partners to stay in the game or pay for sex. If formerly the active partner, they may be forced to switch to playing the passive role and permit themselves to be penetrated. Or they just may withdraw from the sexual arena altogether and "foreswear sex."³⁵

The life expectancy of a homosexual in the United States and Canada is statistically significantly shorter than that of a heterosexual male. Unless he is particularly talented or famous or wealthy, or he can find a partner with whom he can build a common life based primarily on friendship and common interests rather than sex, his life in "old age" will be a lonely one. Older peer partnerships are more stable than arrangements involving a much younger partner.³⁶

Another alternative for the aging homosexual is to return to his family from whom he has been long alienated and re-establish his familial roots. The latter scenario is not uncommon for homosexuals, old and young, especially when they find themselves in the final stage of AIDS (Acquired Immune Deficiency Syndrome).

Other elderly homosexuals have found comfort and solace in the acquisition of a pet. Traditionally pets have served as substitute children in the lives of many homosexual men and women and a large portion of their disposable income is devoted to their care and upkeep. Loving, non-judgmental pets offer the aging homosexual especially, the unconditional love, affection and loyalty he has found lacking in the outside world including his own homosexual "community."³⁷

In "Will You Still Need Me When I'm 64?" the late Ralph Schaffer, a well-known Los Angeles homosexual rights activist, assailed "Gay Liberation" for its failure to come to grips with what he calls "youthism," that is, "the unconscious belief that older people are inferior—in appearance, attractiveness, intelligence, and sexual prowess."³⁸

Young people constantly use us. They use a crash pad, money, food, jobs, contracts and in return they condescend to let us do them. ...All the aims and goals of Gay Liberation are for young Gays. Nothing is for older Gays. ...Who is an older person? Well, I remember two sweet young guys complaining to me at a Gay Liberation dance that this dirty old man was bothering them. The 'dirty old man' was 24 years old! ...I have nothing against the older man who digs younger guys or vice-versa...but, when an older man is so f--ked up in his head that he can't respond to a man his own age because he's got his eye on every 16-year old, he's sick. I have quit Gay Liberation. ...In Gay Liberation I've known more gay people than in all my life. I have never been so lonely. What a tragic comment on Gay Liberation.³⁹

Many older homosexuals share Schaffer's criticism of youthism as well as the militant and "in-your-face" activism of the contemporary "gay" movement. John Alan Lee, Ph.D., editor of *Gay Midlife and Maturity*, said he was amazed that so many older homosexuals favored the closeted life and that they "simply can't stand, or understand, the hardness of the young gay lifestyle, epitomized in music, metal and black leather," Lee said.⁴⁰ "‘Liberation’ of older gays must come to grips with the historical fact that youth-oriented gay liberation destroyed much that the older gays held dear ‘in the life,’" Lee noted.⁴¹ Out of the closets and into the streets is what many older gays are prepared to do with their garbage, not with their life-long identities," he concluded.⁴²

Polymorphous Perversity⁴³

According to Nigro, once a youth begins to engage in homosexual acts he will combine his gender inferiority complex with a pleasure addiction to produce sexual acts marked by repetition, compulsion, and graduated perversity.⁴⁴ Having embraced one perversion he will find it easier to embrace other perversions including sadistic-masochistic practices, exhibitionism, voyeurism, transvestitism, and urolagnistic and scatological fixations and fetishes.⁴⁵ The Homosexual Collective reinforces these perverted behaviors to insure the individual's continued loyalty and support.

These acts reflect a highly infantile sexuality and are essentially masturbatory in nature, reminiscent of adolescent sex play.

"Vanilla" or "ordinary" homo-sex practices include anal sex, oral sex, intercrutial and interfemoral masturbation and "bagpiping" (ejaculation in the partner's armpits). On the "darker" side are sadomasochism, bondage or leather, fetishes involving the use of special instruments or clothing, and finally "intergenerational" sex (pederasty).

Anal sex is not limited to sodomy, but can also include "rimming" (licking the sphincter muscle), "shrimping" (ingesting ejaculate after sodomy), "fisting" or "handballing" (inserting a lubricated fist and forearm into the anus), or using "toys" such as dildos or anal beads in the anus. Rectal bleeding is a common occurrence from repeated acts of sodomy and fisting produces additional injuries including rupture and perforation of the rectum and permanent anal incontinence.

Vernon H. Geberth, a retired Lieutenant Commander on the New York City Police Department, has reported that in May 1981, the F.F.A., "Fist F--kers of America," made its convention debut in San Francisco where it showed a "training film" for members on "fisting techniques."⁴⁶

Sometimes small live animals like gerbils are inserted into the anal canal and the rodent is left to extricate itself from the orifice. Thus far there have been no open complaints from animal rights activists.

Some homosexuals, like the well-known sexologist Alfred Kinsey, are addicted to pleasure derived from urethral penetration—the insertion of foreign objects in their penis.⁴⁷

As a rule, homosexual literature for popular consumption tends to play down the role of sodomy, as there is still a stigma attached to anal sex in the popular mind. However, rent boys (young male prostitutes) report that many of their clients, when protected by anonymity and are in the driver's seat, ask for this "service."

Overall, homosex that involve sucking of the male member are more common. Bergler has suggested that such behavior attempts to emulate the hungry baby at his mother's breast.⁴⁸

Master-slave scenarios in which the "slave" is purchased at auction may include being urinated ("golden showers") or defecated on by others, or the urine or human feces may be ingested.⁴⁹

Homosex "jewelry" including genital rings and male nipple clips that cause pain, as well as chains, leather straps, dog collars and other means of pain-infliction, and degradation and humiliation are commonly associated with the S&M, B&D (Bondage/Discipline), and the leather scene.⁵⁰

Although most homosexuals have specific sexual preferences, these are generally negotiable depending on the circumstances, the nature of their relationship to their partner, and/or physical limitations including impotency due to aging or alcohol or drug use. Color coded handkerchiefs (for example, red for fisting, black for heavy S&M, and purple for genital torture) are worn on either the right or left side to indicate preferred sex act and positioning (top, bottom, active, passive) to potential partners.⁵¹

For some homosexuals, these sex acts may be secondary to their primary neurotic compulsion, autoeroticism. Solitary masturbation plays an important role in the fantasy sex life of all homosexuals regardless of the number of sex affairs or transient sexual contacts they engage in. As reported by van den Aardweg, masturbation reinforces the homosexual's erotic daydreams and serves to fixate his lustful fantasies and ego-centeredness.⁵²

Citing a 1984 study by McWhirter and Mattison on male couple relationships, van den Aardweg has noted that 60 percent of the homosexuals in the study reported that they masturbated two to three times a week regardless of their other sexual activities.⁵³ He also observed from his own private psychiatric practice that the homosexual often uses masturbation as a form of "self-comfort" after disappointment and frustration.⁵⁴

During the 1980s, homosexual magazines carried ads for the "Accujac," a mechanical electric masturbator designed to speed up self-induced orgasms.⁵⁵

In terms of "high-risk" behavior, "vanilla" sex is the most conducive to the transmission of HIV, hepatitis B, and other sexually transmitted diseases. "Barebacking" is the practice of having "unprotected" anal sex with

a partner who may be HIV positive. Intergenerational sex includes sex between younger and older adult men, as well as adult sex with children or minors. The latter is a criminal act. For homosexuals who engage in public sex acts, which are illegal in most communities, the risk of being arrested can provide the dominant erotic rush, secondary to the sex act itself.

The Homosexual as a Disease Reservoir⁵⁶

Not surprisingly, homosexuals who practice any or all of the above sexual acts are, clinically speaking, walking “Typhoid Marys” and are a serious public health hazard to themselves and others. The human body was simply not made to be used the way homosexuals use it. Mother Nature is *not* indifferent to what orifice is used for sex by humans as some homosexual apologists such as Father Richard Ginder, a former Pittsburgh diocesan priest and convicted sodomite, have suggested.⁵⁷

As Dr. Herbert Ratner, editor of *Child and Family* has documented, semen is an immunosuppressant and when deposited into its natural receptacle, the female vagina, its effects are beneficial to the woman. The anorectal orifice, which is an “outlet” not an “inlet” said Ratner, “is composed of delicate columnar mucus membranes which tear easily,” and which “accelerate the rate of absorption and is capable of initiating a marked immuno-depressed state when infected semen is present.”⁵⁸

“AIDS itself, a sexually transmitted disease, is primarily, but not uniquely, a condition generated by anal intercourse in which the infected insertive partner transmits the infection to the receptive partner through seminal ejaculation,” Ratner reported.⁵⁹

The unique danger of anal sex is fourfold, explained Ratner—the trauma associated with the act whereby HIV directly gets into the blood stream; the special affinity HIV has for colorectal cells; the colorectal wall’s rapid absorption of components of seminal plasma; and the seminal plasma’s enhancement of viral activity.”⁶⁰

On July 9, 2002 the U.S. Center for Disease Control (CDC) in Atlanta released a report, “New CDC Studies Shed Light on Factors Underlying High HIV Infection Rates Among Gay and Bisexual Men,” at the XIV International AIDS Conference in Barcelona, Spain.⁶¹ The report on sexually transmitted diseases (STDs) including AIDS, was based on CDC-conducted research in five major American cities. It stated that “The rate of new HIV infections among men who have sex with men (MSM) to be nine times higher than among women and heterosexual men. Factors that contributed to this high rate of infection among MSM included psychosocial problems such as depression, a history of childhood sexual abuse, illicit multiple drug use, age of sexual partners, partner violence and low rates of HIV testing among young MSM, particularly African Americans and Latinos.”⁶²

One of the major findings of the CDC study was that gay and bisexual men are more likely to engage in “high-risk sexual behavior,” that is, “unprotected anal intercourse with partners of unknown or different HIV status,” if their partners are *younger*, that is, older homosexuals were more willing to gamble with the lives of rent boys and young male hustlers than with their peers or regular partners.⁶³

Sodomy remains one of the most “efficient” means of transmitting HIV/AIDS and other STDs. So much so, that certain diseases that were previously transmitted only through fecally contaminated food and water are now being transferred by men who practice anal penetration with each other.⁶⁴

Among the oral-penal-anal-rectal disorders, venereal diseases, and infestations commonly associated with homosex are proctitis, anal warts, anal cancer, fissures, fistulas, hemorrhoids; gonococcal urethritis of throat and rectum, genital herpes; intestinal parasites, scabies, pubic lice; gonorrhea of the penis, rectum, throat and pharynx, syphilis, chlamydia, hepatitis A and B (linked to liver cancer) and HIV/AIDS. Sometimes the anus requires suturing, reconstruction and/or surgery to remove foreign objects—both animate and inanimate.

The increase in venereal diseases in major urban hubs such as San Francisco, the “gay capital of the United States,” has continued to climb at an alarming rate.⁶⁵ As far back as 1982, Rueda reported that San Francisco had a venereal disease rate almost 22 times the national average due primarily to the city’s large homosexual population.⁶⁶ The migration rate of homosexuals, estimated to be at 5,000 a year to San Francisco, has given the Golden Gate city a ratio of two avowed homosexual men for every five adult males.⁶⁷

In a 1981 prophetic interview in the homosexual publication, *The Washington Blade*, reporter Lou Chibbaro interviewed Dr. Daniel C. Williams, a New York City physician, who said that “the increasing incidents of sexually transmitted diseases among Gay men may be reaching a ‘threshold level’ in some cities, that could be causing a sudden outbreak of seriously damaged immune systems.” “I hope I’m wrong. ...If I’m right, we’re seeing only the beginning,” said Williams.⁶⁸ Unfortunately, he was not wrong.

Dr. Williams was referring to the development of eight reported cases of Kaposi Sarcoma, a rare cancer in its more virulent form, discovered among young homosexual men in New York, and the outbreak of a rare lung infection, Pneumocystis Carinii Pneumonia, among homosexuals in New York City and Southern California in 1981.⁶⁹

The British medical journal *Lancet* originally referred to the multi-immune syndrome as the “gay compromise syndrome,” while some U.S. newspapers called it the “gay cancer” or by the acronym GRID (gay-related immune deficiency). By August of 1982, the CDC had settled upon the

more “politically correct” name, Acquired Immune Deficiency Syndrome (AIDS). The syndrome had spread to intravenous drug-users and hemophiliacs. By 1981 there were 159 deaths attributed to AIDS in the United States. By 1998 that number had climbed to 401,028.⁷⁰

This escalation in AIDS cases is not surprising since the thrust of AIDS “education” has always been directed at providing instruction in “safer” sex that requires “no significant change in life-style.”⁷¹

In 1997, the *International Journal of Epidemiology* published the results of a Canadian Study, “Modeling the Impact of HIV Disease on Mortality in Gay and Bisexual Men,” by a team of researchers from the British Columbia Centre for Excellence in HIV/AIDS, St. Paul’s Hospital, Vancouver, Canada. The conclusion of the study was sobering:

In a major Canadian centre, life expectancy at age 20 years for gay and bisexual men is 8 to 20 years less than for all men. If the same pattern of mortality were to continue, we estimate that nearly half of gay and bisexual men currently aged 20 years will not reach their 65th birthday. Under even the most liberal assumptions, gay and bisexual men in this urban centre are now experiencing a life expectancy similar to that experienced by all men in Canada in the year 1871.⁷²

Rather incredibly, although buggery is one of the primary means of transmitting AIDS, in 2003, the website SanFranciscoCityClinic operated by the Department of Public Health, City and County of San Francisco, carried the following response by a “Dr. K.” to a 21-year old homosexual’s question about “First Time Anal Sex”:

Anal sex can be very enjoyable. The key is to start slow and use plenty of lubrication. Men and women can have receptive anal sex for years and not have problems with excess relaxation of the anal sphincter. For first-timers, we recommend using a lubricated finger at first and then slowly inserting additional fingers. An erect penis can be fairly large, but once it slips past the anal sphincter, it’s home free. Of course condoms make it easier, safer and more fun. So please use a condom with any new partner and any partner whose STD and HIV status has not recently been checked. And enjoy.⁷³

Sex researchers Masters and Johnson have also had a laudatory word to say about the “advantages of male pairing over that of a normal heterosexual couple.”⁷⁴ They claim that men instinctively know what pleases men; women do not. Women do not know how it feels to ejaculate.⁷⁵ Further with the “my turn, your turn” approach the homosexual does not have to be concerned about partner satisfaction or “integration” theories of sex, they say. Homosexual pairs have better communication about sex, states Masters and Johnson, and they tell their partner (many times a pure stranger) what they want; in gay bars they use various physical decorative attachments to indicate sexual preference, they explain.⁷⁶

Cruising for Anonymous Assignations

The German sexologist and self-avowed homosexual Magnus Hirschfeld in his 1912 text, *The Natural Laws of Love* proffered that “sex tends to polygamy, while love tends to monogamy.”⁷⁷ His insight is helpful in understanding why, despite all the media hype about homosexual “unions” and homosexual “marriages,” homosexuals still prefer anonymous sex and “open relationships” rather than monogamous ones.

In the August 26, 2003 issue of *The Washington Blade*, columnist Ryan Lee reported that a limited study of attitudes of Canadian male homosexuals toward monogamy demonstrated a preference for “open relationships.”⁷⁸ He cited a talk titled “Relationship Innovation in Male Couples,” given by Barry Adam, a self-described “gay professor” at the University of Windsor in Canada to the American Sociological Association.

According to Adam, gay culture allows men to explore different, more successful, forms of relationships besides the monogamy coveted by heterosexuals. “...younger men tend to start with the vision of monogamy ...because they are coming with a heterosexual script in their head and are applying it to relationships with men,” Adam explained. “What they don’t see is that the gay community has their (sic) own order and own ways that seem to work better,” he concluded.⁷⁹

For many homosexuals, “Strangers in the Night” offer a satisfactory albeit more dangerous but exciting alternative to same-sex monogamy.⁸⁰ The art of urban “cruising” of “gay” and “hustler” bars, baths, and “tea-rooms” (public toilets) as well as city parks and beaches, streets and popular landmarks is the traditional means of finding anonymous same-sex partners. The gay bar, the most-widely known of all homosexual social institutions, is part of the billion-dollar industry that has grown up around the vice of homosexuality in the United States.

In gay bars, sex is usually for free, that is, there is a mutually acknowledged reciprocity of sex for sex. In hustler bars, sex of any kind is strictly for money. Here the “non-gay” homosexual clientele seek out the services of lower class, straight trade—uncomplicated sex in which he who pays dictates the terms of engagement.⁸¹

Many of these bars cater to a specialized clientele such as the leather crowd, or macho bikers or aging “queens.” Although sexual activity may take place on the premises, it is usually discouraged by the management since the gay bars function primarily as meeting places where homosexuals can drink, dance and socialize and arrange assignations for the night or weekend. The lighting is dim and verbal communication optional. Pornographic films replace televised sports events to eroticize the atmosphere of the establishment. Well-endowed male dancers, female impersonators and comedians provide the entertainment. A number of these bars are owned and operated by organized crime.⁸² In case of gay ownership, as was the

case with the Stonewall Inn, special “arrangements” and financial payoffs to law enforcement officials help keep police harassment and raids to a minimum.⁸³

“Gay” bathhouses are a horse of a completely different color. Here a large number of impersonal sexual encounters can be had cheaply with little or no social contact in an atmosphere of relative safety. The typical basic bath includes a locker room where one exchanges his clothes for a towel, (nakedness is a great social leveler), showers, and small rooms or stalls for facilitating anonymous sex. The homosexual assumes a pose that indicates the desired sex act he prefers and waits for willing partners. Upper class baths have screening rooms for viewing pornographic films, large orgy rooms for group sex, and specialized areas for carrying out S&M and B&D activities.⁸⁴ The baths make it easier for aging homosexuals to find sex partners and serves as an inexpensive place for clients to bring their own rent boys.

During the mid-1980s at the height of the AIDS epidemic, national bathhouse franchises like the Club Baths chain refused to close their doors. Instead, their owners made large donations to AIDS groups, posted “safe-sex” posters on bathhouse walls, and distributed condoms that homosexuals are universally disinclined to use.⁸⁵

As AIDS activist and journalist Randy Shilts plainly stated in his epic saga on the AIDS epidemic, *And the Band Played On*, homosexuals from coast to coast were also adamantly opposed to public health departments shutting down bathhouses (Shilts called them “biological cesspools for infection”) and sex clubs, even though it could save lives, because of the political ramifications of such actions.⁸⁶

Out of the way public toilets known as “tearooms” in parks, theaters, bus and train terminals, on university campuses and office buildings in large urban cities provide another place where homosexuals can obtain quick, anonymous sexual gratification with like-minded gents, usually in the form of fellatio. Subtle cues are used to help with mutual identification. According to Laud Humphreys, author of *Tearoom Trade*, men who engage in such activity are attracted, not put off, by the dangers of soliciting sex in public toilets including arrest, public exposure, robbery, assault and blackmail.⁸⁷

One of the Homosexual Collective’s responses to the AIDS epidemic was the establishment of a nation-wide network of “jack-off clubs” where homosexuals can masturbate *en communauté* (in community).⁸⁸

According to AIDS sociologist, Michael Pollak, Ph.D., this innovative approach to practical instruction in group sex practices that are “very important to a significant minority of men having sex with men,” was first developed in the U.S. during the early 1980s and then spread to Western Europe.⁸⁹ The happening involves somewhere between 100 to 200 men, including HIV positive men, who learn to perfect their masturbation skills

alone and with others. "These gatherings are also perfect occasions for voyeurism and exhibitionism as positive alternatives to risk practices," said Pollak. In addition to providing haven for "safer sex ...they provide a safe place for ritualized and collective sexual activities that gay men seek," pondered Pollak.⁹⁰ Pollack died of AIDS in 1992.

Following on the heels of the Feminist Movement, there are also "gay" masturbation clinics where homosexuals can plumbet anew the mystical depths of new forms of "sex expression."⁹¹

Not all homosexual socialization takes place in the public sphere. Private homes, especially those of the rich and famous, can offer a more exclusive and relaxed atmosphere for meeting potential same-sex partners.

In his biography of the controversial photographer-artist Robert Mapplethorpe, Jack Fritscher, famous in his own right as a founder and editor emeritus of the homosex pop culture journal, *Drummer*, described one such happening on the Upper East Side of Manhattan hosted by a "television network name."⁹²

According to Fritscher, one afternoon Robert took him to a secret orgy to observe the latest trends in homosex scatology, Satanism and sado-masochism.⁹³ He said Robert, his lover, was obsessed with all three. According to Fritscher, the guest list was impressive.⁹⁴ Fritscher admitted he was "very curious about the escalating urban perversatility of liberated gay men. ...Fisting is not the last taboo incorporated into male sportf--king. ...Now there is scatology, from ritual anointing to communion, the latest rage among sexual sophisticates who pay Robert court," he explained.⁹⁵

Taking center stage at the affair was a sculpture by Nancy Grossman of a head wrapped in black leather bondage with a (possibly added) large leather dildo protruding from its mouth, reported Fritscher.⁹⁶ The host had invited some young men for "primary material," one of which was "covered with seed," he said.⁹⁷

Drugs flowed, men groaned and civilization was left behind, Fritscher recalled.

At one point, Fritscher, a former Catholic seminarian, recognized that Robert had pushed him into the game a little too far. He felt he was in danger of losing his sanity to the dangerous forces of darkness. "The New York sex style is much nastier than San Francisco's," Fritscher later admitted.⁹⁸ In the end, Fritscher recalled, he was so grossed out and sick from speed, that Robert had to get him dressed, call a cab and take him to his studio where he stripped and photographed his hapless young protégé.⁹⁹

Homosexuality, Violence and Criminality

The ex-Jesuit John J. McNeill in his most popular pro-homosexual apologies *The Church and the Homosexual* and *Taking a Chance on God* has put forth a "Jungian" view of homosexuals as gentle creatures who

possess special qualities including that of peacefulness because they are non-combative and lack normal male aggression.¹⁰⁰ According to McNeill, homosexuals can make an important contribution to building a more humane society because:

...they have the possibility of escaping the negative influence of the prevailing male identity, the homosexual community is potentially free from the psychological need to establish their male identity by means of violence. This ability, however, is linked to and conditioned by their ability to accept and celebrate their sexuality. ...a self-accepting homosexual community could make a positive and even decisive contribution to bringing violence within control in our society.¹⁰¹

The wishful thinking of McNeill aside, the reality is that the homosexual world is historically and universally a world of violence and criminality. It is an expression of aggression of the aggrieved marked by self-punishment and masochistic behaviors, as Delay reminds us.¹⁰² Moreover, it is a violence that begins at home.

Domestic Violence

Despite the wide-publicity given to “hate-crimes” against homosexuals, “love-crimes,” that is, domestic acts of violence including assault, rape, attempted murder and homicide between homosexual partners are the most common form of violence within the “gay” community.¹⁰³

Although the Homosexual Collective is wont to blame “Society” for fomenting “internalized homophobia” as the primary cause of friction between homosexual partners, the real and immediate causes of “gay” domestic violence, aside from the obvious problems of substance abuse, are more subtle.¹⁰⁴

“Every homosexual is a prima donna,” Bergler once remarked.¹⁰⁵ His affinity for “injustice collecting” and his irrational jealousy combined with attitudes of ungratefulness make for domestic discord, Bergler added.¹⁰⁶ Many times the masochistic basis for the homosexual relationship is “veiled in paternalistic attitudes,” he said.¹⁰⁷ One homosexual plays the protector and the other the protected. The “father” loves his “little boy.” But “when injustices are collected, the relationship is brought to true light. Each partner feels masochistically mistreated, misunderstood, and made a victim of ingratitude,” Bergler observed.¹⁰⁸

The sympathetic Father Ginder, a convicted pederast, has suggested that homosexual violence between partners can be attributed to the phenomenon *Omne animal post coitum triste*, (animals feel let down after sex) and they need to “recharge.”¹⁰⁹ “Sometimes this let down is translated into disgust and guilt,” says Ginder, and may account for the “mayhem and murder ...so often associated with casual sex among the gays.”¹¹⁰

That domestic battering between partnered male homosexuals (and lesbians) should be deliberately hidden from public view and grossly ignored

by the Homosexual Collective is understandable. News of in-house violence that has become endemic within homosexual partnerships is bad publicity for the Collective and lesbian/feminist groups and tends to discourage new recruits to the "gay" life. Nevertheless, the well-kept secret of homosexual violence is gradually being forced "out of the closet."

For example, the 2002 Center for Disease Control report on STDs and AIDS cited earlier made two references to "partner violence" as a serious psychosocial health problem of homosexuals.

Homosexual activists David Island, Ph.D. and Patrick Letellier, M.A., have written a lengthy book on homosexual domestic violence, *Men Who Beat the Men Who Love Them*, and there are a growing number of websites including the Gay Men's Domestic Violence Project (GMDVP) and Gay and Lesbian Resources (GLR) managed by Richard Nolon, Ph.D. that are devoted to the problem.¹¹¹

Dr. Nolon reported that during the first year (1987) that the San Francisco Police Department began to collect statistics on homosexual and lesbian domestic violence (sometimes referred to as "mutual combat"), no less than 100 calls a month were received despite the fact that such cases are systematically underreported.¹¹² Anywhere between 12% to 39% of homosexual partnerships involve domestic battering, Nolon said.¹¹³ Factors listed by Nolon that are commonly associated with homosexual domestic violence include "substance abuse," "gender responsibilities" conflicts, "cognitive and social isolation," "religious discrimination," and the absence of familial support.¹¹⁴

Island and Letellier who consider the problem of homosexual male domestic violence third only to AIDS and substance abuse, estimate that approximately 500,000 gay men per year are battered by violent partners.¹¹⁵ They confirmed that the subject is a "taboo topic" largely ignored by public health authorities and physicians and avoided by the Homosexual Collective because "if widely known, it would merely fuel the fires of anti-gay discrimination from the heterosexual world."¹¹⁶

In addition to physical abuse, the abusive partner may inflict emotional or psychological harm on his partner by the use of insulting, shaming and humiliating language and remarks, threats to harm his partner's pets or children, or he might threat to "out" his partner to family, employers and others.

In 1999, the GMDVP initiated a "He Loves Me Not" anti-abuse ad campaign in the "gay" press to highlight the seriousness of homosexual partner violence. The organization's second annual survey of over 2,000 men at Boston Pride '97 found that one in four gay men have experienced domestic violence.¹¹⁷ The GMDVP reported that the male victim of such abuse has a difficult time separating from a violent partner since many of his resources, that is, money, housing, transportation, and support structures, may be eroded by the abusive relationship.

The GMDVP web site includes two stories of survivors of “gay” sexual violence.

Twenty-two year old “Dennis” experienced systematic beatings and sexual abuse from his “lover” Alex over a period of years that resulted in broken ribs, a broken jaw, a ruptured spleen, torn intestines, and life-threatening internal bleeding. Dennis said that despite his 82 days of accumulated hospital time, never once was he asked by his attending physician if he were a victim of domestic violence.¹¹⁸

“Curt” said his destructive relationship with Gary, a drug and alcohol abuser, lasted three and a half years during which time he was subject to violent physical attacks, attempted rape, and a series of death threats. Curt only felt safe telling his story after Gary had killed himself by hanging.¹¹⁹

Drug Use and Abuse and Other Criminal Attractions

Urban “gay” life in the United States is closely connected to the activity of the criminal underworld—illegal drugs, pornography, male prostitution, blackmail, robbery, rape, murder, homicides and suicides. As Colin Wilson has observed, homosexuality is an anti-social act. “The homosexual is attracted to crime because it is yet another area of the ‘forbidden,’” he explained.¹²⁰

Erik Holland was correct when he observed, “If a drug is out there, male homosexuals use it.”¹²¹

AIDS activist Larry Kramer, author of the mordant satire-comedy *Faggots*, had his alter-ego Fred Lemish utter practically the same words, “You name it, somebody’s on it.”¹²²

Alcohol, a depressant, has traditionally been the homosexual’s number one drug of choice, followed closely by chemical inhalants or “poppers” such as amyl nitrite, and butyl nitrite (an illegal substance) that increase blood circulation and induce tachycardia, giving the user the illusion of prolonged and more pleasurable orgasm.¹²³ Cocaine* (“coke” or “crack”), heroin, marijuana, mescaline, hashish, methadone* crystal methamphetamine* (“speed”), PCP (Phencyclidine or “angel dust”), lysergic acid diethylamide (LSD), MDMA (Ecstasy)*, Gamma-Hydroxy Butyrate (GBH or Phantasy) are all popular “recreational” drugs used in the urban homosexual underworld both in the United States and abroad.¹²⁴

Polydrug use is the norm among homosexuals, that is, many homosexuals use more than one drug and they use them in combination with one another. One set of drugs is for socialization purposes at “Circuit Parties” and other “gay” social events.¹²⁵ Another grouping are “sex drugs” that are used to enhance sexual functioning. Nitrates, for example, relax the internal anal sphincter muscle to permit the insertion of a fist or two and other large objects into the anal canal. Finally, there are drugs used to “come down” such as Quaaludes, Librium and Valium to reduce anxiety, and pro-

mote sleep. Drugs can be inhaled, swallowed, smoked, injected, or placed in the anal cavity like a suppository.¹²⁶

In the homosexual life, community drug taking is largely a social event that one does with friends or sex partners. Information on drug use comes from a variety of sources including friendship and user networks, the “gay” press, and personal experience.

Habituated drug use takes its toll on the human body and contributes to the health woes of homosexuals and their already beleaguered immune system. Also illegal drug use is a principal factor in the arrest of homosexuals during police raids of “gay” bars.

Homosexual Pornography

Like drugs, the use of homosexual pornography is a normalized feature of “gay” life.

Since World War II and the mass migration of homosexuals to key port cities in the United States, there has been an increased market for “beefcake” or “meatrack” productions, euphemisms for hard-core porn in the trade.¹²⁷ Today, same-sex porn is the fastest growing market in the multi-billion dollar “adult entertainment” industry with links to organized crime.¹²⁸

Gay men’s porn (gmporn) serves important functions both in the lives of the homosexual and for the Homosexual Collective.

According to John R. Burger, author of *One-Handed Histories* and an aficionado of “gay” male performance genres, gay sex via gay porn abets the deconstruction of heterosexual norms.¹²⁹ His opinion concurs with that of Rueda who has stressed the important role that homosexual pornography “in all its manifestations” has played in the transformation of contemporary sexual mores and practices and “the corruption of society, the family and the individual in the unrestricted pursuit of pleasure”¹³⁰

According to Burger, the once “highly privatized (and marginalized)” sexual experience of gay men has permeated “the American public’s consciousness via the mass dissemination and availability of gay porn,” which can be found at the local video outlet.¹³¹

Today there are very few “gay” bars anywhere in the world without a screen showing gmporn in the background. In the United States and abroad, leading homosexual activists like Britain’s Peter Tatchell have been at the forefront of challenging “repressive” anti-pornography laws. According to Tatchell, such laws censor “sexual imagery” and seek to impose a “sex-hating, puritanical dogma of orthodox morality” on homosexuals and non-homosexuals alike.¹³²

Although gmporn does not normally “mobilize gays for overt political action,” said Burger, it does “make a political statement” and serves “a dimension of political practice” by subliminally promoting a sense of politi-

cal awareness and increased political aggressiveness in gay male viewers.¹³³ Gmporn can stimulate “potent political action against the oppression of the patriarchy,” Burger asserted, for “each jack-off to gmporn is a political statement.”¹³⁴

Modern gmporn film, Burger insisted, also serves as a form of “historiography” and helps to record and demonstrate gay sexual practices, culture, social life, fashion and ideology, while at the same time rewriting American history.¹³⁵ It is also instrumental in constructing new erotic trends in gay practices, he says.¹³⁶

Obviously, the Homosexual Collective, including its lesbian cohort, has no problem with pornography since its own raison for existence is maximizing erotic pleasure.¹³⁷

As for the individual homosexual, Burger quotes from Richard Dyer’s essay “Male Gay Porn: Coming to Terms” that homosexual porn shows that “homosexual acts are good not perverse as society suggests” and “makes life bearable for millions of gay men.”¹³⁸

Gmporn is an indispensable tool for autoerotic use and the inducement of same-sex masturbatory fantasies for male homosexuals. It also plays a special role in the seduction process of homosexual pederasts who use homosexual (and sometimes heterosexual) pornographic materials in combination with alcohol and drugs to desensitize their intended young victims and arouse their sexual curiosity and excitement.

Homo Porn Hyper-Masculine Not “Gay”

In the commercial gmporn industry, the term “gay porn” is somewhat of an anachronism since the universal image of the ideal quality of a male porn star in same-sex films is “hyper-masculinity” not “gayness.”

Pornography aimed at bisexual and gay men is very specific about male body type. “Gay male fantasies do not allow room for out-of-shape bodies, small penises, or ugly faces,” Edisol W. Dotson, author of *Behold the Man — The Hype and Selling of Male Beauty in Media and Culture*, has noted.¹³⁹ The idealized sex partner in gmporn is “the young, white mesomorph,” he said.¹⁴⁰

Body-shaved gmporn does not teach homosexuals how to *have* sex says Dotson, “but rather *what type of men* with whom they should be having sex and also what gay men must do to their bodies to be considered sexy.”¹⁴¹

As noted by Burger, gmporn rarely manifests “qualities of feminization.”¹⁴² Since the 1990s, he said, the trend in homosexual porn is to “minimize narrative and maximize sexual performance.”¹⁴³ “The marketable erotic image for gmporn is masculine, more than that, it is hyper-masculine,” Burger reported. The male gay porn star is very “sexually competent,” he said.¹⁴⁴ There are some drag films that have been produced for “comic relief,” he adds, but “the drag scene ... is just a sexual gimmick since these drag queens are normally top men, that is, they retain their power

and level of masculinity.”¹⁴⁵ As a whole, Burger asserted, effeminate “queers” have not been “embraced” by the gay porn industry, although this might change in the future as they make their alleged needs better known.¹⁴⁶

Homosexual porn, like heterosexual male porn, puts great-emphasis on dominant-submissive themes, especially gmporn of the sadomasochist/bondage/discipline genre.

In *The Sexual Outlaw*, homosexual writer John Rechy quoted a gay filmmaker, who told him, “Every porno flick, no matter how lyrically it deals with gay love, has to have at least one S&M scene to make it, even if the only way you can get it is to have two guys beating each other up in the neighboring room.”¹⁴⁷

Burger defended the sexual practices of leather folk by insisting that only “non-practitioners” consider these practices, that is, whipping, scourging, cuttings, electrical shock, and strangulation, as acts of violence.¹⁴⁸ These sexual retardates, he suggested, fail to appreciate the “cathartic, ecstatic, and spiritual” aspects of S&M and B&D consensual sex play and the concept that “erotic pain is the complimentary of erotic pleasure and one must explore both to achieve psycho-sexual liberation.”¹⁴⁹ Leather tribe films, Burger said, are “vital warehouses of gay male s/m cultural, psychological, historical, and practical knowledge.”¹⁵⁰ They are specific and highly charged examples of gay male popular memory which, once seen, are not quickly forgotten,” he acknowledged.¹⁵¹

On the negative side, Burger did mention that gmporn reflects the general prejudices of the Homosexual Collective at large, specifically racism and ageism. Blacks and other minorities are usually portrayed in a “pejorative way,” he said, and the cut-off age for most gay male porn stars is the mid-20s, the exception being leather films in which the dominant partner is traditionally an older man who possesses the skills and knowledge necessary to inflict pain and humiliation on his partner without harming him.¹⁵²

Since 1987, the gmporn industry has been forced to come to grips with AIDS and so-called “safe-sex” practices, including condom use during anal penetration and oral copulation. It also has had to protect its financial investment in its own stable of porn superstars that include both homosexual and heterosexual men, Burger said.¹⁵³ In some cases, stand-ins, euphemistically referred to as “butt” or “penis” doubles, are hired for close-up of these sex acts. However, virtually all gmporn directors acknowledge that “safe-sex” practices diminish the erotic quality of their work, and therefore, there is pressure to minimize or totally ignore the dangers inherent in “unprotected” multi-partnered homosex, confided Burger.

A distressing aspect of visual and written homosexual pornography is the consistent glorification and romanticizing of male rape, usually of a younger man by an older, more experienced homosexual predator.¹⁵⁴ As Frank Browning wrote in *The Culture of Desire*, “A few minutes into almost

any gay leather porn flick, one encounters the macho dudes who 'beat' their boys into submission, slapping them hard across the jaw and the ass, yanking a mouth to a mock-macho crotch, as the yanked-on one moans 'Yeah Daddy, yeah.'"¹⁵⁵

Male Prostitution¹⁵⁶

Same-sex prostitution in 21st century America remains what it has always been, a form of institutionalized exploitation where older boys and young men sexually service older men.

Unlike the poorer nations of the world where most male prostitutes, now referred to as "sex workers," are heterosexuals willing to perform homosexual acts for money, in the United States, the majority of male prostitutes are in fact homosexuals, although some try to avoid the label and/or pass themselves off as straight.¹⁵⁷

According to Donald J. West who conducted studies in London on male prostitution, given the high premium that their clients put on youth and good looks, the "career" of a male hustler is relatively short and he is most likely to get out of it sooner rather than later.¹⁵⁸ As a rule, male youth enter the sex market in their late teens, although there are some whose entry age is 14 or younger.¹⁵⁹ There are few working prostitutes after the age of 25, West said.¹⁶⁰ Their sole motivation is to make money to live, West said.

A pattern of family disruption that includes negative parental relationships, emotional deprivation, alcoholism, drug use, violence, and poverty, and abusive institutionalized care (orphanages, foster-care facilities) are two common denominators found in the background of young male street hustlers, West reported.¹⁶¹ In turn, an antisocial attitude of rebellion, drug use and petty crime by the homosexual-oriented youth contributed to friction within his family prompting him to either run away or be incarcerated.¹⁶²

According to West, "homeless" and "rootless," young males gravitate toward large urban regions with well-established "gay" populations and strong street-boy trades.¹⁶³ With poor educational backgrounds and no marketable employment skills, they soon find themselves turning to prostitution as a means of earning quick money in order to survive, he said.¹⁶⁴

Another important factor in terms of the direction and motivation of teens who turn to prostitution, including heterosexual youth, is a background of homosexual sex initiation and sex abuse at the hands of an older man including family members, male adults with whom they are acquainted, and strangers.

In the West study, most street hustlers reported that their *first* sexual experience was a homosexual one. Although the circumstances of their sexual initiation varies widely, a significant number of young hustlers have reported incidents of sex abuse in institutionalized settings such as jail,

group homes and industrial schools for delinquent boys, orphanages, foster homes and boarding schools. Virtually all these incidents were successfully concealed by the perpetrators and went unreported and unprosecuted, said West.¹⁶⁵

In cases involving non-violent sexual seduction of homosexual youth, there is a tendency for these young men to view the incident in a more positive way given their homosexual "orientation," even though under the law sex with minors by an adult is a criminal offense, West noted.¹⁶⁶

West also pointed out that, as a rule, unlike female prostitutes, male street "sex workers" do not have pimps. They work alone in designated "cruising" areas of the city—some as rough trade from lower class backgrounds who dress in leather and prefer sexual domination, and others as young "queens" who wear make-up and employ effeminate gestures and employ a camp lexicon. Details of sexual transactions with strangers include an agreement on acts to be performed. Place and price are negotiated on the spot or at a nearby "gay" bar. Some rough-traders or "fag workers" refuse to play the passive role and be penetrated, and almost all balk at bondage, fisting and urinating or defecating on clients, reported West.¹⁶⁷

If a young male prostitute is unusually handsome or intelligent and charming and physically well-endowed, West said, he may advance up the social and economic ladder to the status of a "rent" or "trophy" boy to a wealthy patron. Some gain this lucrative position through ads placed in "gay" newspapers and publications and others by pure chance. Their clients or "sponsors," as they are euphemistically referred to, are generally well-off middle-aged and older homosexuals seeking sex and companionship and an opportunity to live vicariously through their younger partners. In return, the young man can expect plenty of hard, cold cash plus a plethora of perks including expensive entertainment, cars, gifts, and vacations.¹⁶⁸

One of the most infamous trophy boys of modern times was accused killer Andrew Cunanan (aka Andrew DeSilva), a well-known "gay" gigolo, who catered to the sexual appetites of wealthy homosexual professionals in the San Diego area including members of a closeted "gay" fraternity of old men known as Gamma MU.¹⁶⁹

In the summer of 1997, Cunanan went on a three-month cross country killing spree that claimed the lives of six men including his ex-lover David Madson ("the only person in the world he had ever really loved"), openly "gay" Italian fashion designer Gianni Versace, and himself.¹⁷⁰ During and after the Cunanan murders, the Miami "gay" community publicly disavowed Andrew as not being "one of us."¹⁷¹ The sad fact is—he was.

In addition to these amateur and semi-professional male prostitutes are those who are hired to work a regular paid schedule in homosexual brothels or for male "escort" or "modeling" agencies.

Occupational Hazards of Male Hustlers

Bedding strangers is a dangerous occupation, more so for the youthful male hustler and his adult client than for female prostitutes, West reported.¹⁷² There is always the fear for his personal safety and health, of confrontation with the law for loitering or soliciting, and of not generating enough money to pay for food and other basic living essentials.

The contraction of life-threatening AIDS/HIV and hepatitis is a primary and ongoing concern, especially since older adult homosexuals are more likely to engage in high-risk behaviors such as anal copulation and S&M/B&D practices with young prostitutes than with their regular partners. The high rate of alcoholism and illegal drug use among male sex workers further compromises their welfare.

The murder of male prostitutes by their clients following hassles over payment or disagreements over sexual services to be performed, and vice versa, the murder and robbery of clients or "punters" by rough trade, is not uncommon.

For example, the famous Italian poet and master film-maker Pier Paolo Pasolini, 53, darling of the Left, was murdered in November 1975 by a handsome 17-year-old pick-up from the lower classes, Giuseppe Pelosi, nicknamed "Pino."¹⁷³ The two men got into a violent struggle when Pasolini fellated Pino, then insisted on performing anal sex on the youth. Pino refused. He beat up Pasolini and then ran him over with a car. At Pelosi's trial, it was claimed that he had been warned about Pasolini's penchant for sodomy, but Pino said Pasolini's celebrity status and his fast cars attracted him.¹⁷⁴ Because of his youth, and because of Pasolini's reputation for violent sex, Pino received a light sentence of just over ten years. He was released in July 1983.¹⁷⁵

Some young prostitutes become the victims of gang rape. Others may fall victim to serial killers like John Wayne Gacy, himself a homosexual, who tortured, mutilated and murdered over 33 boys and young men and who looked upon "rent boys" as "greedy little bastards, who have to be out-smarted in a game of wits."¹⁷⁶ Another notorious homosexual murderer, Jeffrey Dahmer, solicited, tortured, mutilated, strangled, and cannibalized at least 17 young homosexuals and heterosexual youth over a period of 13 years before police arrested him on July 22, 1991.¹⁷⁷

Although the average street hustler is generally unequipped to chance blackmail, this is not true of the ex-trophy boy who is capable of successfully extorting money from wealthy or celebrity sponsors who do not wish to be outed. Large blackmail rings of homosexual men have been uncovered in large cities such as New York City and Washington, D.C. Karlen has estimated that somewhere between 10 to 15 percent of male homosexuals face the threat of blackmail during their lifetime.¹⁷⁸

Some Instructive Insights from *Lila's House*

One of the most insightful of the pro-Gay & Lesbian Studies published by Haworth Press is Dr. Jacobo Schifter's *Lila's House* (1998).¹⁷⁹

The dilapidated male bordello known as Lila's house, located in a working class section of San José, Costa Rica, was the subject of a six-month study in 1997 under the sponsorship of the Instituto Latinoamericano de Prevención y Educación en Salud (ILPES), an AIDS prevention program financed by the Netherlands.

The stated purpose of the ILPES field research project was to study the attitudes, beliefs and knowledge of young male prostitutes and the implementation of an AIDS and substance abuse prevention program including the establishment of an alternative home for juvenile prostitutes that included educational and occupational opportunities. Since a number of the subjects involved in the study were minors, including boys as young as 13, and under-age pederasty/prostitution is illegal in Costa Rica, the activities of Schifter and his ILPES crew were conducted *sub rosa*.

Lila, the owner of the shanty brothel, was a well-known effeminate queen who had served time in prison. He made his living in semi-isolation from his disapproving neighbors as a pimp for local *cacheros*—young heterosexual boys and men who sell their bodies to homosexual adults, mainly older pederasts, for quick cash. Lila told the two sympathetic "gay" ILPES interviewers that his adoptive mother had made him into a sissy and that he was the victim of sex abuse at the hands of an older homosexual for many years before fleeing from his intolerable home situation at age 15.¹⁸⁰

Lila said he selected his young prostitutes, ages 10 to 20, solely on the basis of their physical attributes—good looks and large penises. "*Cacherismo* is a profession of extreme youth," noted Schifter.¹⁸¹

Lila's boys were all "naturally heterosexual" and virtually all had been sexually initiated, most by older women, prior to beginning life as a *cachero*.¹⁸² At the time of their recruitment, most were unaware of what was in store for them. Lila volunteered that their first sexual encounter with a man was usually a shock but was not "traumatic."¹⁸³

Lila said he started them off easy with instruction on oral sex. At about the age of 14 they graduate to active sodomy.¹⁸⁴ Lila explained that sexual tourism and wealthy "gay" foreigners, mostly Americans, Canadians, and Europeans, had created a growing demand for HIV/AIDS free Costa Rican boys especially in large urban cities like San José and coastal resort towns.¹⁸⁵ Lila's boys were not the poorest of the poor—most were from lower-middle-class families—some were students.

Lila's House catered to a very specific clientele—older homosexual pederasts, native-born and foreign, mostly married, masculine in demeanor, discreet, rich or middle-class, and closeted. The majority of Lila's customers favored boys between the ages of 10 to 15 who had no facial hair in

the Greek tradition.¹⁸⁶ Some came to Lila's because they are too old and unattractive to attract sex partners in any other way or because they preferred private quarters to public places where they might be recognized. These *pagadores* (literally *payers*) as they were called, were usually considerate and undemanding, preferring fellatio to sodomy and were willing to be dominated sexually—ideal clients for the macho *cacheros*.

The least desirable customers were those who “stank” as if they were “rotting from the inside,” and young homosexual effeminates in their 20s who preferred clandestine affairs to the “gay” bar and bath scene and who insisted on being treated and penetrated like women by very masculine prostitutes.¹⁸⁷ A few of the younger homosexuals anally penetrated very young boys.¹⁸⁸ Most *cacheros* could not visualize themselves as ever having a paternalistic *pagador* relationship with these queens and some avoided them altogether as clients, said Schifter.

Theoretically, the *cacheros* who took part in the Schifter project lived by a fairly strict code of conduct and their lives were compartmentalized accordingly. In contrast to the *faggots and queers* they serviced, they perceived themselves as heterosexual males who were temporarily engaged in the business of male hustling solely for financial gain. In public life they played out the traditional Latin male role. According to Schifter, virtually all the *cacheros* had girl friends or wives who are the prime focus of their romantic love and erotic desires. For them, love is defined in rather traditional Latin and Catholic terms—love is sacrifice—what one is willing to do for the *other*. Sexual relationships with their female lovers are conducted *au naturel*—no condoms, no kinky sex.¹⁸⁹ Most have fathered at least one child. Money earned by prostitution is seen as a means of bettering their lives and that of their families.

In their own eyes *cacheros* are worth more than homosexuals because they are *real* men, explained Schifter.¹⁹⁰ They dominate the sexual scene—they are masculine sexual robots—they penetrate. They are not in the market for male lovers. Indeed most admit they can't even conceive how two men can actually “love” one another. “I don't know what they can share if they're the same—it's not logical,” one young man told his “gay” interviewer.¹⁹¹ No kissing. No hugging. Romantic attachments are reserved for their women. *Cacheros* are emotionally detached from their customers. According to Schifter, they are not part of San Jose's “gay community,” and avoid “gay institutions” like bars and baths.

As I have already noted, all these behaviors and sentiments *theoretically* provide the framework for the *ideal* world of *Cacherismo*. Unfortunately they do not necessarily pan out in the *real* world of male prostitution. The common spoilers are alcoholism, drugs and the threat of HIV/AIDS.

As Schifter discovered, addiction to cocaine and/or crack was common among *cacheros*.¹⁹² For many, drugs absorbed much of the “dirty” money they earned and brought them into trouble with the law.¹⁹³ “Crack becomes

your only God," said one young prostitute.¹⁹⁴ Although all the *cacheros* that were interviewed appeared to be knowledgeable about "safer sex" practices and used condoms for sodomy (but generally not for fellatio), the threat of contracting AIDS and passing it or other venereal diseases to their female lovers or wives appeared to be a constant source of anxiety.¹⁹⁵

Becoming Habituated to Homosex

What becomes eminently clear from a reading of the Schifter study is that whatever the initial motivation or rationalization for becoming a *cachero*, all suffered from the experience.¹⁹⁶ All the young boys and men interviewed admitted that deep inside themselves they had changed for the worse—some in ways that they could not have imagined.

Leading a dual-life of machismo/male whore placed a constant strain on their psyche and emotions. Some young men said that their exposure to the violent and sadistic elements of homosexual domination, and the constant use of pornography used for sexual arousal had made them more cruel and aggressive in their sexual relations with women including their wives and girlfriends.¹⁹⁷ But by far, the greatest threat to their sense of identity and self-worth came from the gradual realization that they were becoming—like the customers they despised—habituated to homosexual practices.

Initially, virtually all of the young prostitutes said they fantasized that their customers were women, but this changed over time as the reality of homosex settled in and denial became more difficult.

Second, they found it harder not to feel *something* for the poor souls they were bugging especially some of the older *pagadores* with whom they had developed a special relationship.

Third, with the threat of AIDS, some of their customers insisted on playing the active role in sodomy, thus forcing the *cachero* to play the part of a woman—a violation of the cardinal rule of *Cacherismo*. The longer they prostituted themselves, the harder it became to maintain a clear dichotomy between heterosexual and homosexual behavior.¹⁹⁸ Some young men admitted to Schifter that they began to use their women as men.¹⁹⁹

Somewhat belatedly, many of the interviewees realized that vice *is* communicable and perversion can become an acquired taste. Some reported that they had become habituated to being fellated by their customers. Others said they had come to prefer the intense orgasm of active sodomy to natural heterosexual intercourse.

Since Costa Rican women are unwilling to perform fellatio or be anally penetrated by their boy friends or husbands, the young men said they had to depend on their clients or each other to provide for their newly acquired sexual tastes. In a few cases, some young men stopped having sex with women and began to attend homosexual orgies or they hooked up with older homosexuals and became their paramours. It appeared, however, that

the majority of young prostitutes who had become addicted to homosexual stopped short of actually identifying themselves as homosexual or “gay.”²⁰⁰

There is at least one valuable lesson to be learned from the Schifter study. It is that young men with normal heterosexual desires can, *in fact*, become habituated to homosexual practices and in some cases become “homosexual,” that is, develop a primary sexual desire directed at the same sex, or even become “gay,” that is, they can become part of the Homosexual Collective.

This phenomenon has been recognized by researchers like John Gagnon and William Simon who claim that when “new faces and new bodies” came on the scene and “older” boys retired, some originally heterosexual male prostitutes “will drift into a homosexual self-image and fall into conventional roles in the homosexual world...thereby verifying the homosexual folklore that “this year’s trade is next year’s competition,”²⁰¹

Homosexuality, like any vice, can be learned and can spread. And, as we shall see, it can do so as quickly in a seminary or house of religious as in a run-down brothel in Costa Rica.²⁰²

Schifter Attacks Catholicism

Although the Schifter project was undertaken to learn more about the phenomenon of *Cacherismo* in Latin America, it also inadvertently provided some valuable insights into the anti-Catholic bias and prejudices of the ILPES staff who conducted the research.

Almost all of the young prostitutes at Lila’s brothel were either Roman Catholic or nominal Protestants. Some attended Mass and went to confession.²⁰³ All shared the belief that “prostitution was a sin,”—a sin serious enough to send them directly to Hell, and that the money from prostitution was “dirty.”²⁰⁴ Clearly, whatever loss they had suffered, a sense of sin was not among them.

Apparently Schifter, a homosexual and his two interviewers, also homosexuals, found this situation intolerable and set out to relieve the young men of their bad consciences. Schifter blamed the failure of the *cacheros* to successfully integrate their sex work into their everyday lives and their dependency upon drugs on the Church and priests and other religious people who were hostile towards homosexuality in general and homosexual prostitution—a double vice—in particular.

A psycho-drama based on a new interpretation of Scripture was devised by Schifter and the ILPES team to help “free” the *cacheros* from their religious hang-ups and “biblical fetters,” and enhance their “self-esteem.”²⁰⁵

Part of the young prostitutes’ re-education consisted of a history lesson on the “virtues” of Greek pederasty and cult temple prostitution. They

were told that Bible writers were ignorant of modern developments in theories about homosexuality.

The *cacheros* were then put through a visualization process using an allegory that substituted hair-styling for homosex. They were instructed to imagine that “people no longer feel pleasure in their genitals, but in their hair,” and the Bible and the God of the Old and New Testament eventually forbade hairstyling and condemned hairstylists to hell.”²⁰⁶ “Our aim,” said Schifter, “was to show the prostitutes that their job might be seen like any other if it were not for the long history of religious condemnation and negative attitudes toward sexuality.” The ILPES leader tried to convince the young men that there was no moral difference between a hairdresser who massages a scalp and a prostitute who massages another man’s genitals. Why was it immoral to give someone an orgasm while “going to war, killing, and plundering are not condemned by religion?” they asked.²⁰⁷

I suspect that Schifter and Co., were quite astonished when the young men reacted very strongly against the exercise calling it “blasphemous, irreverent, atheistic, and disrespectful.”²⁰⁸ They said that they believed God would forgive them when they left prostitution, and that they felt bad enough about their prostitution without adding blasphemy to their troubles.²⁰⁹

Lila tried to calm the situation by condemning corruption in the Church and criticized the Church for not selling all it possessed for the sake of the poor.

But I suspect the highlight of Dr. Schifter’s day was when one prostitute, who had apparently missed the entire point of the hair-dressing/homosex allegory exercise told the interviewers that he always knew God condemned hairstylists because they were all queens, and they were going to Hell ...and that’s why he went to a barber instead!²¹⁰

Bringing a New Anti-Culture to Costa Rica

Cacheros, as I have already noted, have little contact with the Costa Rican urban “gay” community, that consists largely of foreign sex tourists from the United States and Canada, and so-called “sex-pats,” expatriates who have retired to Costa Rica, the Switzerland of Central America, to take advantage of the nation’s supply of HIV/AIDS-free young boys and men. Some appear willing to risk imprisonment from three to ten years for paying a minor (age 15 or under) for sexual services.

Although adult prostitution is legal in Costa Rica and homosexuality between consenting adults was decriminalized in the 1970s, homosexuality is still not socially acceptable, and the police are known to continue to harass homosexuals and transvestites in bars and public places where they are known to congregate. However, sexual tourism dollars has been instrumental in moving politicians and jurists to approve pro-homosexual legislation and promote social tolerance toward homosexuals, and local residents

are loath to refuse to dismiss the large portion of tourist revenue that comes from foreign gays and lesbians.

In recent years, Costa Rica has become a prime travel location for homosexual pederasts and is featured on a number of websites promoting pederastic sex tourism.

According to Richard Stern, a former psychologist and chronicler of gay life in Costa Rica, "the gay scene in Costa Rica is...beginning to blossom." He sited the establishment of a number of gay bars, gay saunas (baths), gay and gay-friendly businesses and gay solicitation street and park areas as evidence of the homosexual community's positive contribution to life in Costa Rica.²¹¹

For example, Stern noted that the newest bathhouse in downtown San José, the Sauna Paris, based on a "chic" U.S. model, promotes "promiscuous, but safer, sex." When municipal officials tried to shut the bathhouse down as a hazard to public morality (and health) the courts ruled in favor of the sauna owner.

In 2001, public health officials announced that the largest percentage of HIV/AIDS cases in Costa Rica, some 60.5%, had been traced to man to man (homosexual) sexual contact.²¹²

Such is the "gay" community's anti-cultural contribution to the nation of Costa Rica.

Let us return to the American scene.

In-house Murder and Homicide

Although, as we have seen, homosexual prostitution is tied to a multitude of other criminal activities, the majority of murders, homicides and suicides associated with urban homosexual living at all socio-economic levels occur within partnered relationships and among friends and acquaintances.

Both Jack Fritscher, biographer of Robert Mapplethorpe, and Victor Bockris who chronicled the life of Andy Warhol and the Warhol Factory have reported on the inordinate and frightening numbers of killings and self-inflicted deaths within both the Mapplethorpe and Warhol orbits.²¹³

Bockris wrote that Andy's friend Freddie Herko from the Factory jumped naked out of a fifth story window to his death under the influence of LSD, to which Warhol was alleged to have responded that it was too bad that he did not get that on film.²¹⁴ Herko's death was "one of a number of sensational deaths associated with Warhol," said Bockris. Andy "released the evil or dark side. He gave permission for violence" he noted. "He loved to see other people dying. ...Andy was the angel of death taking young people through their shabby lives with drugs and weird sex. Andy just looked," Bockris said.²¹⁵

Vernon J. Geberth, a former Lieutenant Commander and vice and forensic specialist with the New York City Police Department, in *Practical*

Homicide Investigation Tactics, Procedures, and Forensic Techniques, has documented the degree of violence, perversity and “overkill” that accompanies homosexual homicides. These murders, he said, reflect the fact that both parties involved in the emotional conflict are “biologically engineered” sexual aggressors.²¹⁶ The bodies of victims of homosexual “lovers quarrels” frequently bear the marks of slashing and cuttings to the throat, chest and genitals that characterize the hair-trigger elements of “rage, anger, and resentment” that accompany such relationships, Geberth said.²¹⁷ He recalled one particular case of sexual mutilation in which one homosexual “lover” castrated his partner who had breast implants, for “fooling around” with another male.²¹⁸

“Homicides involving forced anal rape, like heterosexual sex crimes, can be extremely brutal where death occurs from the amount of force used to overcome the victim’s resistance, or the victim is killed to prevent identification,” stated Geberth.²¹⁹ “Many times when you observe a belt, strap or ligature around the neck of a male victim there has been forced anal sodomy,” Geberth said.²²⁰

Because of their “habits and haunts,” Geberth said, homosexuals represent a highly visible target population, especially for homosexual serial killers.²²¹ These crimes that can involve “somasochistic torture, lust murders,” he reported, “may be carried out by a homosexual serial killer(s) who exclusively targets other male homosexual victims, or who attacks both heterosexual and homosexual victims, or by a male pederast who attacks young males and boys.”²²²

In addition to the well-publicized cases of John Wayne Gacy and Jeffrey Dahmer, the former NYPD officer cited the case of homosexual Robert Berdella who was interested in creating “sex slaves” and photographed both consensual and forced sex acts with young boys and men, six of whom he murdered. Berdella kept a detailed diary of all his victims, Geberth said.²²³

He also recalled the case of Larry Eyler who sadistically murdered 23 young men, prostitutes he had picked up while cruising “gay” urban areas of Illinois and Indiana between 1982–1984. Like Berdella, he photographed his victims in the commission of various S&M/B&D acts before killing them.²²⁴ Geberth noted that Eyler was caught when a fellow homosexual whose male lover had been stolen by Larry, notified authorities that Eyler might be the murderer they were looking for in connection with the killing of a 15-year-old hustler in Chicago. Eyler was convicted and sentenced to death, but he died of AIDS while in prison in March 1994.²²⁵

Geberth also mentioned the case of Walter Kelbach and Myron Lance, two aggressive homosexual “thrill killers” who selected only straight young men as victims and who anally raped and sadistically tortured their victims before killing them.²²⁶

According to Geberth, in the United States, the 37 known and documented cases of serial killers who were active homosexuals, took the lives of 280 male victims and were suspected of 755 murders.²²⁷ Table 2 in his criminal textbook indicated that of the 37 tried and convicted homosexual killers of the 20th century, 12, that is over 30%, were homosexual pedophiles.²²⁸

“Homicides involving interpersonal violence, killings that involve forced anal and/or oral sodomy, lust murders, and other acts of sexual perversion, and robbery-homicide as well as the prolific killings of victims by homosexual serial murders is cause for concern by everyone in society,” Geberth concluded.²²⁹

Suicide and Self-inflicted Violence

As Anchell has so perceptively noted, “...when life sustaining sexual instincts are perverted, the death instincts take over.”²³⁰

Government and other official records on attempted and completed suicides including coroners’ reports and death certificates do not include separate statistics based on “sexual orientation.” Therefore, we do not have any nation-wide information on homosexual suicide rates, or direct linkage between homosexuality and suicidality, although the subject has been studied at length by a number of individual researchers with highly divergent conclusions.

We do know that men, primarily white males, are four more times likely to *commit* suicide than women, although women are three more times likely to *attempt* suicide. We also know that suicide is directly related to two specific factors: high risk and delinquent behaviors including substance abuse, and mental, physical and emotional illnesses especially clinical depression.²³¹

Therefore, while “sexual orientation” *per se* has not been proven to be a causal factor in suicide by self-identified homosexuals, high-risk and criminally-attendant homosexual behaviors and poor mental, physical and emotional health and hygiene can be linked to attempted and completed suicide including suicide pacts by homosexuals.²³²

A rate of 12%, three times higher than the general male population, has been given for homosexual (and bisexual) men who have *attempted* suicide.²³³

Interestingly, the reasons given most often by homosexuals themselves for attempting suicide are a love affair gone sour, conflict over sexual identity, loneliness and familial alienation, the contraction of AIDS or the loss of a partner due to AIDS. Conspicuously absent is “homophobia” as a reason for attempting suicide.

According to van den Aardweg, some homosexuals desire to act out the part of a “tragic hero.” “Their suicidal fantasies sometimes take the form of dramatic protests against others, the world, to show how they are mis-

treated, misunderstood. ... Unconsciously, they want to wallow in self-pity," he said.²³⁴

Some cases of self-inflicted violence and death have been linked to the dangerous S&M practice of autoerotic asphyxiophilia or hypoxiphilia in which the homosexual deprives himself of oxygen while masturbating or engaging in sex. A noose or plastic bag is used to temporarily decrease the amount of oxygenated blood flowing to the brain.²³⁵

Summary on Homosexual Behaviors

There are some important observations that I believe should accompany the above examination and discussion of homosexual behaviors before exploring the specific form of the homosexual pederast.

First, while acknowledging that a person is *more* than his sexuality and has *primacy* over his sexuality and the form or expression that it takes, nevertheless, we cannot underestimate the degree to which homosexuality, like all true perversions, involves the whole of the personality.²³⁶ The problem with homosexuality is not *just* a wrong choice of love object, but a problem of an arrested *personality*. Thus a person is always *more* than his perversion, but never *less*.

Second, as Nigro has stated and restated, there are "well documented cognitive differences between sexually normal men and women and homosexuals outside the common behavioral manifestations of homosexuality."²³⁷ "The major criteria of cognitive defect is found in the occurrences of ipsedixitism, i.e., impudent compartmentalized thinking such that truth and reality are excluded: I say it, therefore it is so," stated Nigro.²³⁸ The "gay" man lives in a fantasyland. He can begin to come to understand and conquer his perversion, when he comes to grips with reality, Nigro concluded.²³⁹

Third, as Rosen has stated, "...perversions, including homosexuality, relate to complex defense systems dealing with the unconscious conflicts of infantile sexuality, gender identity, and object relationships, especially the separation-individuation experiences and transitional object fixations."²⁴⁰

The two key words are "unconscious," and "conflict"—meaning that much of a homosexual's behavior is unconsciously motivated and compulsive in nature, but at the same time the homosexual feels a degree of conflict indicating that he still recognizes that he has choices, however difficult, with regard to his behavior.²⁴¹

Dr. Adam Limentain of London's Portman Clinic has reported in his study of different types of homosexualities that "...homosexuality can be repressed, sublimated, fantasized" or "made manifest, at which point all defensive barriers against acting out of deviant impulses have broken down."²⁴²

THE RITE OF SODOMY

The good news is that not all men with homosexual feelings and desires act upon them and not all men with homosexual feelings and desires become part of the Homosexual Collective.

Some seek out spiritual and psychiatric and medical help and are “loved to wellness.”²⁴³ They may go on to marry and raise a family. They may choose to live a celibate life in the single state. And if they are lucky, somewhere along the road of life, these men discover one of the ageless truths of Christianity as bespoken by Saint Augustine, that, to serve God is perfect freedom.²⁴⁴

Notes

- 1 See Wakeling, 3. The author defines deviant sexual behavior as “sexual activity or fantasy directed toward orgasm other than genital intercourse with a willing partner of the opposite sex of similar maturity, persistently recurrent, not merely a substitute for preferred behavior made difficult by the immediate environment and contrary to the generally accepted norm of sexual behavior in the community.”
- 2 Bieber, 188.
- 3 Ibid.
- 4 Barnhouse, 54.
- 5 Bergler, 163.
- 6 Bergler, 43.
- 7 Bieber, 208, 218.
- 8 Ibid., 210.
- 9 Bergler, 18.
- 10 Ibid., 277.
- 11 Ibid.
- 12 See John M. Clum, *Something for the Boys: Musical Theater and Gay Culture* (New York: St. Martin Press, 1999).
- 13 Richard Ginder, *Binding with Briars: Sex and Sin in the Catholic Church* (Hall Englewood Cliffs, N.J.: Prentice Hall, 1975), 134.
- 14 Blachford, 189.
- 15 Ibid., 193.
- 16 Rueda, 277.
- 17 John R. Burger, *One-Handed Histories: The Erotic Politics of Gay Male Video Pornography* (New York: Haworth Press, 1995), 67.
- 18 See Erik Holland, “Bondage/Discipline (B&D) and Sadomasochism (S&M) at <http://www.amazinginfoonhomosexuals.com/sadomasochism.htm>.
- 19 See Dignity/USA website at <http://www.dignityusa.org/what-is.html> and the San Francisco branch of Defenders at www.sfdefenders.org.
- 20 Fritscher, *Jacked—The Best of Jack Fritscher* (Los Angeles: Alyson books, 2002), vii.
- 21 Fritscher, *Mapplethorpe Assault*, 118.
- 22 Ibid., 275. *The Advocate* is a well-known homosexual magazine. See <http://www.advocate.com/index.asp>.
- 23 Ibid., 283.
- 24 Bergler, 161.
- 25 Ibid.
- 26 See Tom Moon, “A Vipassana Romance,” in *Gay Men at Midlife—Age Before Beauty*, ed. Alan L. Ellis, Ph.D., (New York: Harrington Park Press, 2001), 8. In his late 40s, after a disastrous five-year affair with a younger ex-Marine, Moon took up Vipassana meditation and yoga. He is currently a practicing psychotherapist and gives lectures and workshops to other homosexuals on sex and spirituality.
- 27 Ibid.
- 28 Ibid.

- 29 Van den Aardweg, *Battle for Normality*, 70.
- 30 West and de Villiers, 98.
- 31 Lawrence J. Hatterer, M.D., *The Pleasure Addicts—The Addictive Process—Food, Sex, Drugs, Alcohol, Work and More* (London: A.S. Barnes and Company, 1980), 31.
- 32 Ibid.
- 33 Stearn, 258.
- 34 For reference to “wheel-chair” set among older homosexuals see Wizard’s Gay Slang Dictionary at <http://www.hurricane.net/%7Ewizard/19w.html>.
- 35 William H. Masters and Virginia E. Johnson, *Homosexuality in Perspective* (Boston: Little Brown and Co., 1979), 264.
- 36 See Alfred Lees and Ronald Nelson, eds., *Longtime Companions—Autobiographies of Gay Male Fidelity* (New York: Haworth Press, 1999) for various accounts of extended (not monogamous) homosexual relationships. Interestingly, a number of contributors referred to their special relationships with their pets, usually a cat or dog, which took on an even more significant role when a partner died. Also, there was a tendency for partners to refer to their extra-curricular sexual affairs (“outside intrigues” and “external affairs”) in rather negative tones. In *The Male Couple—How Relationships Develop* (N.J.: Prentice-Hall, Inc., 1984) male partners, Matt David P. McWhirter, M.D., and Andrew M. Mattison, M.S.W., Ph.D., state that, “Sexual exclusivity” among the male homosexual partners that they interviewed, “is infrequent, yet their expectation of fidelity is high.” They said that “fidelity is not defined in terms of sexual behavior but rather by their emotional commitment to each other.” Of all the couples in the study with more than a five-year relationship, provisions had been made for “outside sexual activity in their relationship.”
- 37 See Monika Kehoe, Ph.D., “Loneliness and the Aging Homosexual: Is Pet Therapy an Answer?” in *Gay Midlife and Maturity*, ed. John Alan Lee, Ph.D. (New York: The Haworth Press, 1991), 137–141.
- 38 Ralph Schaffer, “Will You Still Need Me When I’m 64?” in *Gay Roots—Twenty Years of Gay Sunshine—An Anthology of Gay History, Sex, Politics and Culture*, ed. Winston Leyland (San Francisco: Gay Sunshine Press, 1991), 235. Schaffer, in fact, did not quit Gay Liberation. In 1972, one year after Schaffer had written the article on aging, he was murdered by an unknown assailant while working at Los Angeles’ Gaywill Funky Shoppe, an adjunct of the Gay Community Services Center.
- 39 Ibid., 235–236.
- 40 Lee, *Gay Midlife*, 81.
- 41 Ibid., 80. Margaret Cruikshank who contributed an essay to Lee’s *Gay Midlife and Maturity*, said that Lee was astonished to see contentment in old age, “after a lifetime of deceptions,” i.e., by gay men pretending to be heterosexual.”
- 42 Ibid.
- 43 Information on homosexual practices is a composite of same-sex behaviors taken from a number of texts and websites including “All You Want to Know About Gay Sex” at <http://www.q.co.za/homosaurus/a.htm>.
- 44 Nigro, 76.
- 45 Anshell, 5.

- 46 Vernon H. Geberth, M.S., M.P.S., B.B.A., FBINA., *Practical Homicide Investigation—Tactics, Procedures, and Forensic Techniques*, 3rd ed. (Boca Raton, Fla.: CRC Press, 1996), 463.
- 47 See James H. Jones, *Alfred C. Kinsey—A Public/Private Life* (New York: W. W. Norton, 1997).
- 48 Bieber, 64.
- 49 Geberth, 461–462. See also Rueda, 38.
- 50 Rueda, 31.
- 51 Geberth, 453. The author provides a complete list of standard color codex for homosexual handkerchiefs.
- 52 Van den Aardweg, *Battle for Normality*, 127–128.
- 53 Ibid., 64.
- 54 Ibid., 127.
- 55 Rueda, 31.
- 56 See Randy Shilts, *And the Band Played On—Politics, People, and the AIDS Epidemic* (New York: St. Martin's Press, 1987) for a complete analysis of diseases associated with homosexual activity.
- 57 Ginder, 142.
- 58 Herbert Ratner, M.D., "Semen and AIDS," *Child and Family*, 20:179–184, 1988, 20:275–282, 1988, 21:90–96, 1990 and 21:170–172, 1993.
- 59 Ibid.
- 60 Ibid.
- 61 The USDHHS/CDC report "New CDC Studies Shed Light on Factors Underlying High HIV Infection Rates Among Gay and Bisexual Men," July 9, 2002 is available online at URL:
<http://www.cdc.gov/od/oc/media/pressrel/r020710.htm>.
- 62 Ibid.
- 63 Ibid., 3.
- 64 In *Lawrence vs. Texas* (02–102) 41 S. W. 3d 349) the U.S. Supreme Court, beginning March 26, 2003, heard arguments involving an anti-sodomy law in Texas. Harvard-educated lawyer Glen Lavy issued an *amicus* brief on behalf of hundreds of Christian physicians in support of the Texas statute in which he affirmed the State has a legitimate public health interest in controlling and preventing STDs including AIDS. He affirmed that same-sex sodomy was linked to an increase in STDs and therefore the law prohibiting such activity was a valid one. See
<http://www.reclaimamerica.org/pages/NEWS/newspageprint.asp?story=1172>. On June 26, 2003, the Supreme Court struck down the Texas anti-sodomy statute sodomy laws as unconstitutional and unenforceable. Justice Kennedy, delivered the majority opinion of the Court, in which Justices Stevens, Souter, Ginsburg, and Breyer, joined. Justice O'Connor filed an opinion concurring in the judgment. Justice Scalia, filed a dissenting opinion, in which Justices Rehnquist and Thomas joined. The text of the decision is available online at
<http://supct.law.cornell.edu/supct/html/02-102.ZS.html>.
- 65 Rueda, 52–53. Also Karlen, 196. Karlen interviews Dr. Gerald Feigen, a proctologist [rectum and colon specialist].
- 66 Rueda, 53. "Alarming Increase in STDs in San Francisco," United Press International, October 1, 1998 available at

- <http://www.aegis.com/news/upi/1998/UP981002.html>. See also “Sexually Transmitted Diseases Rise Among Gay, Bisexual Men” at <http://www.personalmd.com/news/n0913090032.shtml>.
- 67 Shilts, 15.
- 68 Rueda, 56, as reported by Lou Chibbaro, Jr., “Incidence of Rare Cancer is Rising: First D.C. Victim is Reported,” *Washington Blade*, 18 December 1981.
- 69 Ibid.
- 70 See AIDS timeline at <http://www.avert.org/historyi.htm> and <http://www.aegis.com/topics/timeline/default.asp>.
- 71 Michael Pollak, Ph.D., *The Second Plague of Europe—AIDS Prevention and Sexual Transmission Among Men in Western Europe* (New York: Harrington Park Press, 1994), 82.
- 72 R. S. Hogg, S. A. Strathdee, K. J. Craib, M.V. O’Shaughnessy, J. S. Montaner and M.T. Schechter, “Modeling the impact of HIV disease on mortality in gay and bisexual men,” *International Journal of Epidemiology*, 26 (1997): 657–661. Complete text available from <http://ije.oupjournals.org/cgi/content/abstract/26/3/657>.
- 73 See “Ask Dr. K.” at <http://www.dph.sf.ca.us/sfcityclinic/drk/menshealth2.asp> “Dr. K” is Jeffrey Klausner, the director of the STD Prevention and Control Services at the San Francisco Department of Public Health. He has an AIDS practice at UCSF-San Francisco General Hospital.
- 74 Masters and Johnson, 212, 307. The authors’ concept of “therapy” for male homosexual partners is seen in a case they cited in which one partner was nauseated by oral sex and the taste of semen. The young man was put through a number of “therapy” sessions to desensitize him to the taste of seminal fluid.
- 75 Ibid., 213, 218.
- 76 Ibid., 213.
- 77 Quoted in Wolfe, 187.
- 78 Ryan Lee, “Gay couples likely to try non-monogamy, study shows.” *Washington Blade.Com*, 26 August 2003 at <http://www.washblade.com/2003/8-22/news/national/nonmonog.cfm>. See also Lawrence A. Kurdek, Ph.D., editor, *Social Services for Gay and Lesbian Couples* (New York: Haworth Press, 1994).
- 79 Ibid.
- 80 Bell and Weinberg, 251.
- 81 Fritscher, *Jacked*, 38.
- 82 Goss, *Jesus Acted Up*, 204.
- 83 Ibid.
- 84 Rueda, 35–38.
- 85 Shilts, 180, 304, 317.
- 86 Ibid., 154, 259.
- 87 See Humphreys, *Tearoom Trade*.
- 88 Thomas W. Laqueur, *Solitary Sex—A Cultural History of Masturbation* (New York: Zone Books, 2003), 81.
- 89 Pollak, 27.

- 90 Ibid., 28. See also Shilts, 305.
- 91 Laqueur, 82.
- 92 Fritscher, *Mapplethorpe*, 41.
- 93 Ibid.
- 94 Ibid., 40–41.
- 95 Ibid., 41.
- 96 Ibid.
- 97 Ibid.
- 98 Ibid., 43.
- 99 Ibid., 44–45.
- 100 Guimarães, 387.
- 101 John McNeill, “Homosexuality, Lesbianism, and the Future: The Creative Role of the Gay Community in Building a More Humane Society,” *A Challenge to Love—Gay and Lesbian Catholics in the Church*, ed. Robert Nugent (New York: Crossroad, 1980), 58–59.
- 102 Delay, 130.
- 103 Bergler, 20. According to Bergler, there is a difference between the homosexual’s pseudo-aggression or neurotic aggression and normal male aggression. The latter is used in self-defense, against a real enemy; with no feelings of guilt; the degree of aggression in proportion to the provocation; it is designed to harm enemy; it waits till the enemy is vulnerable; it is not easily provoked; success is expected; and a disagreeable job done. In contrast said Bergler, “The pseudo-aggression of the homosexual is indiscriminate; the victim may be an innocent bystander; the enemy is only a fantasy; guilt follows; the homosexual gets satisfaction [masochistic pleasure] from defeat and humiliation; it is easily provoked; it is attended by some feeling of sadistic excitement later; and defeat is expected.
- 104 Bianca Cody Murphy, “Difference and Diversity: Gay and Lesbian Couples,” *Social Services for Gay and Lesbian Couples*, ed. Lawrence A. Kurdek, Ph.D. (New York: Haworth Press, 1994), 16–17. Murphy made only one passing reference to homosexual domestic violence.
- 105 Bergler, 140.
- 106 Ibid., 187.
- 107 Ibid.
- 108 Ibid., 70.
- 109 Ginder, 19.
- 110 Ibid.
- 111 David Island and Patrick Letellier, *Men Who Beat the Men Who Love Them* (New York: Harrington Park Press, 1991). Domestic Homosexual Violence websites include <http://www.gmdvp.org/pages/myth.html>; <http://www.psychpage.com/learning/library/gay/gayvio.html>; and <http://www.murdoch.edu.au/elaw/issues/v3n4/vickers.html>.
- 112 See Richard Niolon, Ph.D., “Domestic Violence in Gay and Lesbian Couples” from Gay and Lesbian Resources at <http://www.psychpage.com/learning/library/gay/gayvio.html>. Niolon includes some interesting footnotes. For example, he notes that some studies suggest that the rate of violence is higher in same-sex relationships than in heterosexual relationships. A 1985 study of 1109 lesbians by Gwat-Yong Lie

and Sabrina Gentlewarrior reported that slightly more than half of the respondents indicated that a female partner had abused them. Nolon also reported on a 1990 study conducted by Coleman that involved 90 lesbians, 46.6% of whom had experienced repeated acts of violence. He also cited the Ristock study of 113 lesbians, 41% of whom said they had been abused in one or more relationships.

- 113 Ibid.
- 114 Ibid.
- 115 Island and Letellier, 14–15.
- 116 Ibid., 9–10.
- 117 See the GMDVP website at <http://www.gmdvp.org/pages/myth.html>.
- 118 Dennis' survivor's story is found at <http://www.gmdvp.org/pages/dennis.html>.
- 119 Curt's survivor's story is found at <http://www.gmdvp.org/pages/curt.html>.
- 120 Wilson, 70.
- 121 See Erik Holland, "Drug Use by Homosexuals" at http://www.amazinginfoonhomosexuals.com/substance_use.htm.
- 122 Larry Kramer, *Faggots* (New York: Plume Book, Penguin Group, 1978), 301.
- 123 Rueda, 31.
- 124 An * indicates that the drug is injectable.
- 125 Kramer, *Faggots*, 158. A character named Sado Douglas Sadownick claims that in 1998 there are well-off upper middle class homosexuals who paid good money to attend "Circuit Parties" in U.S. cities where "they can take Ecstasy and dance twelve hours so they can lose their minds in flash, cum and psychedelic reverie."
- 126 The introduction of drugs and liquor such as wine into the rectum carries additional dangers as the rectal lining absorbs the substances at a much higher rate than does the stomach and small bowel. See Erik Holland, "Homosexuals and Fisting," at <http://www.amazinginfoonhomosexuals.com/fisting.htm>.
- 127 See the "History of Gay Porn" at <http://www.room23.de/475.html>.
- 128 See Paul Lomartire, "The porn industry is a dirty business," *Palm Beach Post* at <http://www.palmbeachpost.com>.
- 129 Burger, 100.
- 130 Rueda, 206.
- 131 Burger, 100.
- 132 Tatchell, "Making Gay Redundant."
- 133 Burger, 85.
- 134 Ibid., 105.
- 135 Ibid., 21.
- 136 Ibid., 22.
- 137 Rueda, 206–207.
- 138 Burger, 21.
- 139 Edisol W. Dotson, *Behold the Man—The Hype and Selling of Male Beauty in Media and Culture* (New York: Haworth Press, 1999), 90.
- 140 Ibid., 129.
- 141 Ibid., 131.

- 142 Burger, 73.
- 143 Ibid., 19.
- 144 Ibid., 73.
- 145 Ibid.
- 146 Ibid., 89.
- 147 John Rechy, *The Sexual Outlaw—A Documentary* (New York: Grove Press, 1977), 255.
- 148 Burger, 59.
- 149 Ibid., 61.
- 150 Ibid., 67.
- 151 Ibid.
- 152 Ibid., 53–58.
- 153 Ibid., 82. There are a variety of autobiographies by gmporn super stars, models and icons on the market. Works like Scott O'Hara's *Autobiography: Rarely Pure and Never Simple* (New York: Haworth Press, 1999) and gay model James Kenneth Melson's *The Golden Boy* (New York: Harrington Press, 1992) provide a unique view into the world of gay porn and modeling and the young men who inhabit it, as well as insights into the disturbed background of these young men. For example, Scott "Spunk" O'Hara, who died in 1998 at the age of 36 of AIDS-related complications, wrote that he "never saw any affection" between his parents and he couldn't recall them ever touching him in an affectionate manner. A habitual masturbator in his youth, his first sexual experience occurred at the age of 15 at the hands of a handyman, age 28, who sodomized him. "A career and a lover," O'Hara observed, were the two most popular options for "gay men over 40 (who) will never get laid again." After his diagnosis of lymphoma of the spine, Scott continued to have sex with other "Positives." He said that after he joined "gay liberation" he "swallowed the party line (hook, line and sinker)" and made himself into "a sex machine," but not completely since he didn't lose himself into drugs and parties (entirely)." O'Hara said that he never managed "to sustain a sexual interest in anyone for more than a couple of months," and that he was never really interested in finding "a lover."
- 154 See Fritscher, *Jacked*, "Cruising the Merchant Marines."
- 155 Dotson, 133. See also Frank Browning, *The Culture of Desire: Paradox and Perversity in Gay Lives Today* (New York: Knopf Publishing Group, 1994).
- 156 This section is based largely on Donald West's study on male prostitution conducted in London in 1988 at the Day Centre for under-21 youth run by the Management Committee of Streetwise Youth. West and his assistant Buz de Villiers interviewed a sample of 50 young men, ages 16 to 25, who were street workers or hustlers and self-employed members of the sex business or industry in London. The interviews were carried out on a one-to-one basis in a private room and the information was found, in general, to be reliable. A case number identified each young man. To broaden the base of their original research, West and De Villiers later conducted a second supplementary study that included street boys who were not connected to the Centre.
- 157 Statement by Sean Haley, Director of Adolescent Services for JRI Health in Boston, an outreach program for male prostitutes to Sarah McNaught, "The

- Lost Boys,” of the *Boston Phoenix* in October 23–30, 1997 issue available online at stonphoenix.com/archive/features/97/10/23/PROSTITUTION_LOST_BOYS.html.
- 158 West and de Villiers, 138.
- 159 Ibid.
- 160 Ibid.
- 161 Ibid., 50. See also Bruce Freeman Department of Anthropology, University of Calgary, Canada, *Cross-cultural Studies of Male Sex-Workers: Exploring Gender Prostitution* at http://www.anth.ucalgary.ca/bfreeman/prost_paper.htm.
- 162 Ibid., 21.
- 163 See Herman Oosthuizen and Ellenor Preston-Whyteb, University of Natal, “Rent Boys: Male Street Prostitution in Durban at www.und.ac.za/und/indic/archives/crimr/issue13/ooest2.html.
- 164 Ibid., 53, 310.
- 165 Ibid. Case Study 022 reported by West involved the anal rape of a twelve-year-old boy by six prefects at night at a boarding school dormitory. The boy was gagged, group raped and left bleeding, but he was too scared to report the incident to either his parents or the authorities.
- 166 Ibid., 147.
- 167 Ibid., 151.
- 168 Ron Dohono, “‘Rent Boys’ a look at San Diego’s ‘silent subculture’ of sugar daddies and young male prostitutes and ‘trophy-boy’ Andrew Cunanan,” available from <http://www.sandiego-online.com/issues/october97/rent.stm>.
- 169 Ibid. See also Gary Indiana, *Three Month Fever—The Andrew Cunanan Story* (New York: HarperCollins, 1999). Andrew Cunanan, a former Catholic altar boy, was his parent’s favorite child. Spoiled and self-indulgent, he engaged in solitary masturbation and oral sex with his peers at school. By his late teens he was already a veteran cruiser on Polk Street. Indiana claimed Cunanan attended local “private piss parties,” “slave auctions” and “s/m” boutiques. He snorted amyl. He patronized gay bars, baths and brothels from coast to coast. He told his associates that he was married with children—a lie that enhanced his macho image. For a while Cunanan was a trophy for wealthy entrepreneur Norman Blachford. Another partner was architect David Madson, with whom he attempted an unsuccessful “master-slave” relationship and later murdered.
- 170 Ibid.
- 171 Indiana, 253. Cunanan met Versace in San Francisco a few years before the murder at a backstage opera party. The two men had briefly spoken and later went night-clubbing.
- 172 West and de Villiers, 34. They reported that male homosexual prostitutes experienced greater sex abuse by an adult male than female prostitutes experienced with their male clients.
- 173 Barth David Schwartz, *Pasolini Requiem* (New York: Vintage Books, Random House, 1992). Schwartz’s biography begins with Pasolini’s birth into a middle-class family in Bologna on March 5, 1922. His father was a military man from whom Pasolini remained estranged for most of his life. His mother Susanna Pasolini made Pasolini the center of her life and became her son’s

only true love. When she died in 1981, she and Pasolini had matching tombstones separate from husband Carlo Alberto and brother Guidalberto. Schwartz remarked that, "Architecture has honestly, permanently rendered in death, the fissure that ran through the family in life." Growing up, Schwartz said that Pasolini had at least two relatives who were homosexuals, and he himself soon developed a desire for young boys like himself. His life long obsession was for virginal peasant boys—masculine-type boys with dark hair who were willing "to sell their ass" for a few lire. Schwartz quoted Pasolini as saying, "I have an infinite hunger for love/for the love of bodies without souls." When he was teaching in Friuli in 1949, Pasolini got a small group of young boys, 16 and under, to masturbate with him. He was caught and charged with the corruption of the morals of minors. Later, he gained fame and fortune as the producer of the film *Salo, or the 120 days of Sodom*, a tribute to sadism and masochism, and the controversial film *The Gospel According to Matthew* which he dedicated to Pope John XXIII. Schwartz said his friends called Pasolini a mystical Catholic, renegade Marxist homosexual, but his critics called him "poet of the pigsty" [*poeta della porcata*]. In Italian, to be "a Pasolini" was synonymous with being "a fag," "a pervert," said Schwartz.

174 Ibid., 40.

175 Ibid., 678, 681, 685.

176 Gray, 265.

177 Geberth, 471.

178 Karlen, 611. English sources have verified the figure of 15 per cent. See D. A. Freeman, LL.M of Gray's Inn, Barrister, Lecturer in Laws, University College, London, "The law and sexual deviation," in *Sexual Deviance*, ed. Ismond Rosen (London: Oxford University Press, 1979), 414.

179 Dr. Jacobo Schifter, *Lila's House* (New York: Haworth Press, 1998).

180 Ibid., 25. There are different kinds of cacheros including older men who also prostitute themselves for money especially in areas of Costa Rica where there is a dearth of females such as on large plantations. Also, not all prostitutes are *cacheros*—some are homosexuals who seek out male sexual companionship and charge for the service.

181 Ibid., 36.

182 Ibid., 60.

183 Ibid., 105–106.

184 Ibid.

185 Ibid., 61.

186 Ibid., 36, 67.

187 Ibid., 73–74.

188 Ibid., 70.

189 Ibid., 67.

190 Ibid., 59.

191 Ibid., 60.

192 Ibid., 94–95.

193 Ibid., 113.

194 Ibid., 95.

195 Ibid., 117.

- 196 Ibid., 113.
- 197 Ibid., 86–87.
- 198 Ibid., 112.
- 199 Ibid., 87.
- 200 Ibid., 87–88.
- 201 Gagnon and Simon 173
- 202 American candidates for the priesthood may be even more vulnerable to the seduction of homosexuality than the typical *cachero* since the latter’s initial sexual experience was with a woman, his initial sexual fantasies were about women, and he came from a culture that still considers homosexuality a sin and perversion.
- 203 Ibid., 36.
- 204 Ibid.
- 205 Ibid., 113.
- 206 Ibid., 115.
- 207 Ibid.
- 208 Ibid., 116.
- 209 Ibid.
- 210 Ibid., 117.
- 211 Richard Stern, “Gay Life and Democratic Process in Costa Rica,” available at <http://www.travelandtranscendence.com/g-costarica.html>.
- 212 Statistics source is from “HIV/AIDS in Costa Rica and USAID Involvement” at www.mvinstitute.org/r/t/curacadprog/docs/CR_AIDSEng.pdf.
- 213 See Fritscher, *Mapplethorpe* and Victor Bockris, *The Life and Death of Andy Warhol*, (New York: Batam Books, 1989). Bockris quoted Gary Indiana’s description of the Warhol Factory. “It was the Church of the unimaginable Penis. Andy was the father confessor, the kids were the sinners. The sanctity of the institution and its rituals was what was important, not personal salvation,” said Indiana.
- 214 Bockris, 156–157.
- 215 Ibid., 157.
- 216 Geberth, 454.
- 217 Ibid., 454–455.
- 218 Ibid., 468.
- 219 Ibid. 458, 461.
- 220 Ibid.
- 221 Ibid., 470.
- 222 Ibid., 466.
- 223 Ibid., 476.
- 224 Ibid., 480.
- 225 Ibid.
- 226 Ibid., 483.
- 227 Ibid., 468.
- 228 Ibid., 472–473.
- 229 Ibid., 486.

- 230 Anchell, 11.
- 231 Other mental health disorders in addition to clinical depression include Panic attack syndromes, bipolar disorder, obsessive-compulsive disorders, eating disorders. See Erik Holland "Homosexuality and Mental Health Issues" at <http://www.amazinginfoonhomosexuals.com/psychiatry.htm>. See also Christopher J. Alexander, Ph.D., *Growth and Intimacy for Gay Men A Workbook* (New York: Haworth Press, 1997), 115, for information on eating disorders among homosexual men.
- 232 Lesbians are not immune from suicide. Readers may recall the unhappy case of Belgian nun Jeannine Deckers, aka Sister Luc—Gabrielle, aka Luc Dominique, aka Sour Sourire ("Sister Smile") popularly known as "the Singing Nun," who left her convent of the Sisters of Fichermont (today a Charismatic Renewal Centre) in October 1966 to pursue a singing career and an alleged lesbian relationship with Annie Pescher. Thoroughly politically radicalized, she wrote the song "Glory Be to God for The Golden Pill," a hymn to the abortifacient birth control pill. In March 1985, the two women entered into a suicide pact and took a fatal dose of alcohol and barbiturates. Jeannine Deckers was 52 at the time of her death. Both women were accorded a side by side funeral in the Catholic Church and were buried in a single grave at Cheremont Cemetery in Wavre, Belgium.
- 233 See Bob Kellogg, "Experts Challenge Homosexual Suicide Study," Focus on the Family, August 21, 2002 at <http://family.org/cforum/fnif/news/a0021868.cfm>. For one of the best-documented analysis of attempted and actual suicide rates involving very young homosexual-orientated men see Peter LaBarbera, "The Gay Youth Suicide Myth," at <http://www.clm.org/jhs/labarbera.html> and "Homosexuality and Suicide" by Erik Holland at <http://www.amazinginfoonhomosexuals.com/suicide.htm>.
- 234 Gerard van den Aardweg, Ph.D., "The Neuroticism of Homosexuality."
- 235 See Erik Holland, Bondage/Discipline (B&D) and Sadoomasochism (S&M) at <http://www.amazinginfoonhomosexuals.com/sadomasochism.htm> for a discussion of this practice.
- 236 Glasser, 296.
- 237 Nigro, 71–72.
- 238 Ibid., 72.
- 239 Ibid.
- 240 Rosen, 41.
- 241 Ibid., 43.
- 242 Adam Limentani, M.D., "Clinical types of homosexuality," *Sexual Deviation*, 2nd ed., ed. Ismond Rosen, M.D. (London: Oxford University Press, 1979), 195.
- 243 Nigro, 75.
- 244 Saint Augustine (354–431) "Eternal God, who are the light of the minds that know you, the joy of the hearts that love you, and the strength of the wills that serve you: grant us so to know you that we may truly love you, and so to love you that we may fully serve you, Whom to serve is perfect freedom, in Jesus Christ our Lord." From the Knights of Columbus website at <http://www.kofc.org/faith/cis/315/good7>.

Chapter 8

Pedophilia, Pederasty and Male Intergenerational Sex

Introduction

If, as Dr. Melvin Anshell has proposed, homosexuality represents a double deviancy in terms of its “sex object” and its “sexual aim,” then homosexual pedophilia and pederasty in which a child or adolescent of the same sex remains the primary “sex object,” represents a triple deviancy.

The terms pedophilia, (also paedophila) derived from the Greek *pais*, child, and *philia*, love for, was coined by Professor Richard von Krafft-Ebing to describe the condition in which an adult is erotically attracted to young children of the same or opposite sex.

Pederasty, derived from the Greek *paiderastes*, literally, a lover of boys is, of course, of more ancient tradition.

“Intergenerational intimacy,” on the other hand is a modern-day catchall phrase used by pro-pedophile/pederast/homosexual organizers to cover the broadest range of same-sex attraction from pedophilia and pederasty to homosexual prostitution with minors to consensual sex between two adult homosexuals of divergent ages.¹

Pedophilia

Since the Victorian days of Krafft-Ebing, the clinical definition of pedophilia has been expanded and clarified to distinguish it from other types of sexual offenses against minors under the legal age of consent.

Krafft-Ebing, who introduced the concept of *paedophilia erotica* into medical and psychiatric literature in 1912, attributed the psychosexual perversion and morbid disposition to “‘acquired mental weakness,’ such as senile dementia, chronic alcoholism, paralysis, mental debility due to epilepsy, injuries to the head, apoplexy, and syphilis.”² During the 1920s, the idea that the child violator was not of sound mind was a commonly held belief. However, later studies have shown that the pedophilic offender rarely suffers from psychotic mental illness or mental deficiency.³

The Austrian psychiatrist and psychologist Dr. Alfred Adler claimed pedophilia was “a tendency and practice provoked by the subject’s own fears of his sexual partner.”⁴

For Freud and his disciples, pedophilia, was simply another form of sexual perversion stemming from an unresolved Oedipus complex.⁵

In the mid-1940s, the sexologist Alfred E. Kinsey attempted to redefine pedophilia as simply another sexual “orientation” (like homosexuality),

rather than a sexual perversion and a criminally prosecutable offense.⁶ Kinsey's promotion of children as "sexual beings," and pedophilia as a virtually harmless if not positively beneficial experience for children, was hailed by proponents of adult-child sex as nothing short of "visionary."⁷

Intended to soften the underbelly of public and legal opposition to adult-child sex including homosexual pedophilia and pederasty, Kinsey's scientific "musings" were later absorbed into the ideological framework of school-based pro-homosexual organizations such as the Sex Education and Information Council of the United States and the National Conference of Catholic Bishops/United States Catholic Conference Family Life Bureau.⁸

By the late 1950s, psychiatric literature on sexual perversions began to reflect a greater interest in both same-sex pedophilia and pederastic practices. Interestingly, in their 1958 textbook *Modern Clinical Psychiatry*, Drs. Arthur P. Noyes and Lawrence C. Kolb viewed pedophilia as a variant of homosexuality and made no reference to heterosexual pedophilia.⁹

The 1959 edition of *American Handbook of Psychiatry* provided a very brief and perfunctory notation on the pedophile as one who "...may be homosexual, heterosexual or both in his choice of objects, and theoretically his activity can take almost any forms characteristic of heterosexual or homosexual activity with an adult partner."¹⁰

With the publication in 1964 of *Pedophilia and Exhibitionism* by a team of specialists from the Forensic Clinic of the Toronto Psychiatric Hospital and Department of Psychiatry at the University of Toronto, we can see a concerted effort to better define, differentiate and categorize the different *types* of pedophilia so as to provide a more effective basis for the assessment and treatment of the disorder by the medical community and the courts.¹¹

Currently, the *Diagnostic and Statistical Manual of Mental Disorders (DSM IV—Text Revised, 2000)* Section 302.2 published by the American Psychiatric Association defines clinical pedophilia as a primary sexual attraction by a person 16 years or older (with a five year age differential between the pedophile and the child) and of at least six months duration, that is marked by "recurrent, intense sexually arousing fantasies, sexual urges, or behaviors involving sexual activity with a prepubescent child or children (generally age 13 years or younger)."¹²

The causes of clinical pedophilia remain undetermined although there appears, in some cases, to be a connection between child molesters who were themselves victims of sexual abuse as children and their victims whose ages correspond to the ages of the perpetrators at the time of their assault.¹³

Although, in the public mind, the term "child molester" is synonymous with "pedophile," it is important to remember that many adults convicted for sexual crimes against children do not meet the *DSM* definition of clinical pedophilia.

Part of the difficulty in defining pedophilia stems from the fact that the word "child" can be used to describe a boy or girl who has not yet entered puberty as well as a minor who has reached or passed puberty but has not reached the age of consent and is still considered a minor under the law.¹⁴

There are child sex offenders who meet none of the APA criteria for pedophilia, but who have committed indecent assault and rape even murder of young children simply because the child was unfortunate enough to be at the wrong location at the wrong time. As Eric Leberg, author of *Understanding Child Molesters* has pointed out, sexual molesters may have "more than one preferred sexual outlet" and "there are cases when a molester of adults switched to children when they were in his range of assault."¹⁵

There are also "situational" sex offenders whose primary sex attraction is normally directed at adult women not children, but who under extraordinary conditions of severe stress including the death or catastrophic illness of a spouse may act out his immature sexual impulses with a child including a daughter (incest) or step-child.¹⁶

Also included in this grouping are prostitute users who have no special interest *per se* in children as sex objects, but who may wish to experiment with children or who are so morally and/or sexually indiscriminate that it doesn't matter if their sex partner is 14 or 24 as long as she or he meets his sexual criteria.¹⁷

Although some pedophiles are alcoholic, alcoholism itself is rarely a cause of child molestation since, as Leberg has noted, successful seductions of children requires "much grooming and pre-planning in a sober state."¹⁸ Alcohol, however, may lower inhibitions when the molester is ready to act, Leberg noted.

Pederasty

Pederasty, the most ancient form of homosexuality, has no clinical definition that is comparable to pedophilia, nevertheless its meaning is almost universally understood as same-sex activity between an adult male and a male adolescent.

In 1955, Dr. Bernard C. Glueck Jr., head of the psychiatric clinic at Sing Sing Prison in New York State in a report on the study and treatment of criminal sexual perverts, suggested the term *hebephilia*, literally the love of youth as opposed to children, be used as a clinical definition of pederasty.¹⁹ Later the term *ephebophilia*, i.e., male adult attraction for young post-pubescent boys between the ages of 13 and 15 was introduced into professional literature. Recent literature on child prostitution uses "preferential child sex abuser" to describe men who prefer pubescent children as sex objects.²⁰ But none of these terms has gained popular acceptance.

So pederasty and pederast with their obvious connection to male homosexuality have continued to define same-sex relations of adult homosexuals

with underage boys—from the onset of puberty to adulthood—a crime still, but a condition that is different in both its etiological and behavioral aspects from pedophilia.

One of the major contributions of the aforementioned 1964 Toronto pedophilia/exhibitionism study carried out by J. W. Mohr, R. E. Turner, and Marian B. Jerry, was to compare case histories of convicted and self-admitted pedophiles whose victims were primarily little girls, with pederasts whose victims were primarily young boys at or about to enter puberty.

The investigators discovered that although there were similarities between the two groups of criminal offenders, there were significant differences that extended beyond the obvious fact of different gender preference. Subsequent research in the field of sexual offenses against children and youth over the last four decades has largely upheld most of these findings, a summary of which follows below.

The Etiology of Pedophilia and Pederasty Differ

The Toronto investigators chose a rather simple definition of pedophilia as “the expressed desire for immature sexual gratification with a prepubertal child.”²¹ The research subjects consisted of convicted sex offenders from the Toronto Forensic Clinic, (with supportive data from Kingston Penitentiary and the Ontario Reform Institution) and patients who were referred from local mental health agencies and community groups or had voluntarily submitted themselves for treatment.²²

While admitting it was difficult to make generalizations about sex offenders in general and pedophiles in particular, the researchers were able to arrive at some basic conclusions regarding pedophiles as a whole.

“The pedophile act,” the researchers said, “represents an arrested development in which the offender has never grown psychosexually beyond the immature prepubertal stage, or a regression or return to this stage due to certain stresses in adult life, or a modification of the sexual drive in old age.”²³

The age distribution of the convicted pedophiles in the study groups tended to cluster around peak periods of the life cycle, that is, puberty, mid-to-late 30s, and mid-to-late 50s—the largest aggregate being middle age, not, as popularly supposed, older men. Some of the offenders had been chronic pedophiles since their adolescence, while some older patients were first time offenders.²⁴

Typically the pedophile was a heterosexual male. His early family life appeared to be rather nondescript and utilitarian. He was married (or had an adult girlfriend) and had children of his own (including stepchildren). He appeared to be of normal intelligence and was conventional in his overt behavior and his religious beliefs. His occupation was gender-traditional as was his recreation that included an interest in sports and other masculine hobbies.

His child victims were prepubescent girls from six to twelve years with peak ages between eight and ten years. His victim was more likely to be someone he knew such as a relative or a neighbor's child or a child of a casual acquaintance. On occasion the girl child was a stranger who presented the pedophile with an opportunity for abuse that was too inviting to be passed up. The site selected for the altercation was always a location without adult supervision such as the offender's home or his car or some out of the way place in a public facility such as a park.

The nature of the pedophile's sexual offenses reflected his desire for immature, generally non-coital sexual gratification that included fondling and being fondled and sometimes exposure of the genitals. Overt acts of violence such as rape or murder and deviant acts such as sadomasochism, fetishism and sodomy were atypical for the pedophile sex offender in the Toronto study. The research team also reported that pedophilia was sometimes accompanied by other paraphilias—most commonly exhibitionism [the second part of their study] and voyeurism.

In terms of treatment for the pedophile, the researchers concluded that, contrary to a widely held public opinion that the condition is untreatable, it can in fact be successfully treated especially for adolescent and first time offenders or where the sexual molestation involved a "situational" incident as described earlier. The key to effective treatment is the breaking of denial by exposing the cognitive distortions used by the pedophile to excuse his actions and the development of empathy with their victims.²⁵ He cannot achieve a balanced, functional emotional life unless he can identify his emotions accurately and understand their dysfunctions.²⁶

"The prognosis for sex offenders is generally good," said Professor Kenneth G. Gray, M.D., Q.C., in his foreword to the Canadian study, "but it is better for some categories of offenders than others." He noted that the recidivism rate varies with such factors as the type of offense, the nature of the act, and previous criminal record. "For example, the heterosexual pedophile who is a first time offender is not likely to repeat; *the outlook for the homosexual pedophile with a criminal record is much less favorable*," he concluded.²⁷ (emphasis added)

Pederasts—A Different Breed of Sexual Offender

In the Toronto study, the term "homosexual pedophile" was used to define same-sex activity between an adult homosexual and his victims, most of whom were just about to enter or were already in various stages of pubescent development.

The peak age of boy victims of homosexual pedophiles came between 12 and 15 years of age, that is, homosexual predators of young boys were starting (age wise) just about where heterosexual pedophiles were leaving off.

Also, the number of his victims increased right into puberty, resulting in a statistical overlap with adult homosexuality, that is, homosexual pedophiles have a wider age range of victims. In retrospect, it appears that the term *pederast* would have been a more accurate definition of this category of male same-sex offenders than *pedophile*.

The profile of the homosexual pedophile/pederast found in the 1964 study appeared to be more complex than that of the heterosexual pedophile, although they did share some common personality traits.

Like the heterosexual pedophile, the pederasts in the Toronto study were emotionally immature, narcissistic and highly compartmentalized individuals. However, in terms of familial history, the pederast followed closely the close-binding mother and distant father pathology of many homosexual males. His IQ was slightly above that of the heterosexual pedophile. He was unmarried, with little interest in women although there were a small number of pederasts in the Canadian investigation who were or had been married and some had children. In occupational choices and religious practices the pederast was conventional although, in contrast to the heterosexual pedophile, his hobbies were geared towards the arts rather than towards sports.

However, it was the nature and magnitude of his sexual offenses that set the pederast apart from the pedophile. Significantly, homosexual sex offenders of minor children had at least *twice* or more the number of victims as heterosexual pedophiles.²⁸

In addition to claiming more victims, the nature of the abuse by the homosexual predator was more aggressive and orgasmic than that of the heterosexual pedophile.

As the Toronto investigators noted, the sexual acts carried out by the pederast against his adolescent male victims were by definition "deviant" acts. These acts closely resembled adult homosexual behavior including oral-genital contact (fellatio), masturbation, frottage, and sodomy. The investigators also reported that the overt sexual abuse of a young boy about to enter puberty or well into puberty by an adult homosexual often raised serious gender identification problems for the victim that interfered with normal psychosexual development.

The boy victims of pederasts were more likely to be strangers or casual contacts that had been made through all-boy organizations such as scouting or youth groups. These were boys for whom the homosexual pederast had no strong emotional bonds. Depersonalization remains the *sine qua non* of pederasty as with adult homosexual relations.²⁹

Statistically speaking there were more heterosexual pedophiles in the Toronto study than homosexual pedophiles (or pederasts)—the latter group accounting for approximately 30–45% of all sexual offenses against children under the age of 14. However, when one considers the fact that homosexuals represent a small minority of the general population even in

large urban areas like Toronto, then it is clear that homosexual sex offenders were substantially overrepresented in the Canadian study. Further, the sexual offense rate among boys may be underestimated as boys are less likely to report incidents of sexual abuse, including repeated and violent assaults over a long period of time, than girls.³⁰

Finally, the homosexual sex offender (and exhibitionist) especially one with a criminal record, had the highest rate of recidivism (55%), twice that of heterosexual offenders, and was among the most difficult types of sex offenders to successfully treat.³¹ As Professor Gray had indicated in his foreword to the study, the prognosis for the homosexual pedophile with a criminal record was very poor. These findings are in keeping with more recent studies that demonstrate that "the most persistent recidivists are found among men who are fixated on hunting boys or young men for sex."³²

Pederasty in 21st Century America

Modern scientific and sociological research and studies in the United States, Latin America, Europe, and Asia on contemporary homosexual practices, as well as new autobiographical and biographical data on historic and contemporary homosexuals who have shared a predilection for underage male sex partners, have confirmed that pederasty still holds an inordinate attraction for a substantial number of adult homosexuals world wide. As a group, homosexual males continue to be overrepresented in sex offenses against minors, especially adolescent boys. The fact that adult sex with minor boys is a prosecutable offense in most parts of the world apparently has simply added to its charm.

The pederast contingent of the Homosexual Collective in the United States and abroad has become more aggressive and better organized in recent years due in part to the overall success of the burgeoning Gay Rights Movement and to the creation of almost instantaneous uncensored communication amongst national and international pedophile organizations via the Internet and community bulletin boards.³³

Although the Homosexual Collective has always recognized the existence of confirmed pederasts within its ranks, there has remained a certain amount of tension between the two groupings reminiscent of the political battles that Magnus Hirschfeld and his Scientific Humanitarian Committee waged against pederast leader Adolf Brand and his Community of the Elite in Germany in the late 1800s.

Unfortunately for the Collective, it has had a difficult time shaking off the public's perception of the predatory homosexual as a hunter and seducer of young boys, especially as pederast apologists like David Thorstad are wont to remind the Homosexual Collective that pederasty has been the most enduring and universal form of homosexuality in the recorded history of mankind.³⁴

"Man-boy love relationships are...a happy feature of the rebellion of youth and its irrepressible search for self-discovery. ...Most of us, given the opportunity and the assurance of safety, would no doubt choose to share our sexuality with someone under the age of consent," Thorstad has repeatedly reminded his gay-lesbian audiences without fear of contradiction.³⁵

Tom Reeves, an avowed "faggot who loves boys" has called pederasty "... a central feature of gay life," as reflected in the many prominent pederastic institutions that characterize urban "gay" communities such as the teenage meat-racks and youth-oriented fads and hangouts.³⁶

"Some leaders deny that pederasty is a gay issue," says Reeves, "and in a sense this is true since the general arena is sexual freedom." However, as Reeves so indelicately reminds the Collective, such statements miss the obvious—that "gay men f--k and s--k teenage boys regularly."³⁷

Homosexuality, it seems, is just one big "seamless garment."

NAMBLA—Long on Men and Short on Boys

David Thorstad and Tom Reeves were among the founding members of the North American Man/Boy Love Association (NAMBLA), a national association of pedophiles and pederasts.

Prior to the formation of NAMBLA there were a number of pedophile clearing houses in major cities throughout the United States such as the Chicago-based Adonis Male Club and International Body Culture Association. In early 1961, both of these associations which catered to pederasts in search of boys 13 and up were indicted by a federal Grand Jury in Chicago for conspiracy to violate the postal obscenity law (18 U.S. Code 1461). Confiscation of organizational mailing lists revealed that "Club" membership was dominated by male teachers.³⁸

According to NAMBLA historians, the major events that precipitated the founding of the organization was a series of police raids against local pederasts in the Boston area, one on December 8, 1977 in which about two dozen men in the vicinity of Revere Beach were arrested and charged with engaging in sex with teenage boys, and a second "homophobic witch-hunt" that led to the arrest and indictment of 103 men in the Boston Public Library three months later on similar charges.³⁹

Vocal elements within Boston's homosexual community, including the editors of *Gay Community News* and *Fag Rag*, organized an ad hoc group called the Boston/Boise Committee to protect the civil rights of the accused sex offenders and rally public opinion against alleged police harassment.⁴⁰

One of the spin-offs of the Boston/Boise Committee was NAMBLA. The other was the Gay and Lesbian Advocates and Defenders (GLAAD).

The organizational meeting of NAMBLA took place on December 2, 1978 at the Unitarian Universalist Community Church of Boston. Approx-

imately 150 men turned up at the invitation only affair organized by Reeves. As Rueda has observed, not only did the church provide the site for a conference on a prosecutable crime, but Reverend Robert Whentley from the national office of the Unitarian Church addressed the assembly of pederasts and pedophiles along with Father Paul Shanley, Cardinal Medeiros's representative for the Boston Archdiocese's Office for Outreach to Sexual Minorities.⁴¹

During the conference, chief organizer Reeves argued that in some cases adult boy lovers are dominated physically, emotionally and spiritually by the boys they love.⁴²

Daniel Tsang, who attended and later chronicled the NAMBLA organizational meeting, said that the Roman Catholic Church was singled out for special condemnation. "The Church condemns sexual deviance, but it is hypocritical, i.e., tolerating and even rewarding personal sexual hypocrisy at the highest levels *as long as outward fealty* is displayed to central control: Cardinal Spellman and Paul the Sixth (sic) are recent examples," Tsang reported.⁴³

At the close of the conference, 32 men and two teens caucused and formed NAMBLA as a "civil rights" organization fighting for "Youth Liberation," "Gay Liberation," and "Sex Liberation," and the abolishment of capitalism and age of consent laws.⁴⁴

NAMBLA Has Troubles

The membership of NAMBLA that runs somewhere between 400–1500 men is composed primarily of pederasts. However, the majority has charged that the organization has fallen under the evil domination of the organization's pedophile minority.

In a letter to *The NAMBLA Bulletin* in December 1996, Thorstad reminded the current leadership that pederasts have always been the backbone of the organization. "What has happened to the political goals of NAMBLA, which are to struggle for sexual freedom and liberation, not merely for the right of dirty old men to get their vicarious jollies?" he asked.⁴⁵

To which the then-editor of the *Bulletin*, Mike Merisi, tartly replied that he remembered when Thorstad was a connoisseur of very young boys also, but he had moved up to pederasty, "leaving the rest of us bad 'pedophiles' behind, in much the same way as the larger gay movement left him."⁴⁶

In 1997, NAMBLA received some unwanted national publicity when one of its recently enrolled members was arrested for the murder of ten-year-old Jeffrey Curley in the East Cambridge neighborhood of Boston.

On October 1, 1997, Charles Jaynes, 22, a "gay" misfit and writer of man/boy love poetry, and Salvatore Sicari, his partner in crime, lured the youth into Jaynes' car with the promise of a new bike. Jaynes had been

stalking the boy for some time. When Jeffrey attempted to fight off an attempted rape by Jaynes, the 300 pound man sat on him and stuffed a gasoline-soaked rag into the boy's mouth and suffocated him. The boy's body was eventually dumped into the Great Works River in Maine. Sicari and Jaynes were arrested, tried, convicted of first degree and second degree murder respectively, and received life sentences.⁴⁷

During the trial, it was revealed that the police had found NAMBLA literature in Jaynes' confiscated car and that on the day of the murder Jaynes had recorded in his diary that he had used a computer at the Boston Public Library to access NAMBLA's web site in order to bolster his courage to commit the assault.

Jeffrey Curley's parents filed a \$200 million civil lawsuit in Massachusetts District Court that charged NAMBLA with wrongful death and civil rights violations by advocating, conspiring and promoting criminal pedophile activity. In 2000, the state court awarded the parents \$328 million. NAMBLA appealed the verdict. On December 8, 2000, the Massachusetts American Civil Liberties Union filed a legal brief in defense of NAMBLA and "free speech."⁴⁸

Sharing Common Ground

In October 1998, *XY*, a magazine for "gay" teen boys carried an opinion piece against NAMBLA by Karen Ocamb, a member of the National Lesbian and Gay Journalists Association. The piece dripped with venom. Ocamb said that when she watched NAMBLA members parading in celebration of the 25th anniversary of the Stonewall riot, "...my skin crawled as these pasty-white, nerdy, hunched-over men scurried away from my tape recorder like cockroaches afraid of the light. ...These men aren't gay, and we mustn't let them co-opt our movement. ...They are simply perverts who like to f--k children, using the gay community as a Trojan horse to storm the barricades of legitimacy."⁴⁹

Yet, despite such occasional outbursts of intolerance, it is obvious that the Homosexual Collective and groups like NAMBLA share much "common ground" when it comes to advancing their political agenda for "children's sexual liberation," aimed at providing children with sexual choices independent of parental influence and societal norms. After all, as Jim Kepner, gay activist and curator of the International Gay and Lesbian Archives told his audience of 40 at the 10th International Membership Conference of NAMBLA held in Los Angeles in November 7-9, 1986, "half of gay history is pedophile history."⁵⁰

Both the Collective and NAMBLA support legislation lowering the age of consent for children to engage in unhindered sexual activity with persons of any age and sex, although their tactics may differ. Whereas the former prefers the incremental approach, NAMBLA would just as soon cut to the chase and do away with the age of consent all together.⁵¹

William A. Percy, a professor of history at the University of Massachusetts, Boston said he tried to get NAMBLA to compromise on an age of consent, say 14 or 15 years of age, so that "...people could see us as a little more reasonable," but without success.⁵²

If we examine the ordinary language of the Homosexual Collective it is clear that man/boy sex plays an important role in contemporary homosexual relations. The "gay" lexicon is resplendent with descriptions of and references to underage boy recruits, aka "chicken," "babette," "baby" "candy," "chicken-little," "cluck," "cutie," "fawn," "fragile number" (virgin), "fuzz face," "missy," "pumpkin pie," "puppy flesh," "twinkie," "jail tail," "quail," and "cornflake." A "chicken dinner" is sex with a teenager. A "chicken-plucker" is a homosexual who specializes in anally deflowering young boys. A "butchered chicken" is a boy who has been anally raped for the first time. To "skin some chicken" is to force a boy to come across.⁵³

I think the reader gets the point.

"Gay" magazines, fiction, and pornography actively promote "intergenerational sex" with adolescent boys. *XY* is a magazine directed at homosexual teens and young men, ages 12 to 21. The average age of *XY* readers is 18.⁵⁴

According to Ed Hermance, owner of Giovanni's Room in Philadelphia, one of the nation's oldest homosexual and lesbian bookstores, pederasty is the foundation of all "gay" literature. "If we pulled all the books that had adult-youth sexual themes, we wouldn't have many novels, memoirs, or biographies left," he told reporter Benoit Denizet-Lewis in a 2001 interview for *Boston Magazine*.⁵⁵

Active recruitment of minors has been an avowed practice of both the Homosexual Collective and NAMBLA, which is chronically short of "willing" boys. Lesbians are also into the recruiting game.

During the Collective's 1993 March on Washington, one of the chants echoing from the lesbian contingent was "Ten percent is not enough! Recruit, recruit, recruit."⁵⁶

What are child-targeted homosexual networks like the Gay, Lesbian, Straight Education Network (GLSEN) dedicated to "safe schools" campaigns to affirm the homosexual deathstyle for "gay, lesbian, bisexual and transgendered people," if not for the active recruitment of the young?⁵⁷

GLSEN's Booklink advertises texts for children beginning at kindergarten age. On the day this writer went to their website, Booklink was carrying promos for *The Harvey Milk Story* by Kari Krakow (k-6) and Emma Donoghue's *Kissing the Witch: Old Tales in New Skins* (grades 7-12), a baker's dozen of modernized fairytales including an updated version of *Cinderella* who "forsakes the handsome prince and runs off with the fairy godmother."⁵⁸ GLSEN works closely with the Lambda Legal and Education Defense Fund to provide the legal and political framework for test court

cases aimed at the homosexualization of all elementary and secondary schools and colleges, public, private and religious in the United States.⁵⁹

In terms of lesbian recruitment, a number of years ago at the 1980 celebration of Eleanor Roosevelt's birthday in Davis City, California as part of National Lesbian Day, feminist speaker, Kathy McDevitt was reported to have stated, "We finally realized that recruitment is the only answer ...lesbian goals must be to recruit more lesbians."⁶⁰ *On My Honor: Lesbians Reflect on Their Scouting Experience* edited by "partnered" lesbian Nancy Manahan offers a number of examples of how adult female homosexuals "groom" targeted girl scouts as potential recruits for their cause.⁶¹

The Homosexual Collective shares NAMBLA's anti-child, anti-nurturing characteristics and is indifferent to the true welfare of children, youth and their families including the young victims of predatory homosexuals, as man/boy 'lovers.' This truism is backed by the institutionalized silence of the Collective with regard to informing police authorities of sex crimes against young boys and teens of which they have knowledge. It is also manifested in the Collective's rather cavalier attitude toward homosexual rape of underage boys.

One rather chilling expression of the Collective's callous disregard for young male rape victims is found in the homosexual anthology *Gay Roots—Twenty Years of Gay Sunshine—An Anthology of Gay History, Sex, Politics and Culture* (1991) edited by Winston Leland, an ex-priest ordained by Cardinal Richard Cushing in Boston on December 21, 1966.⁶²

"Prison Sex at Age 16," is an autobiographical account written by 34-year-old Dalton Loyd Williams in 1979 while he was serving a life-sentence for murder in the Texas Penitentiary.⁶³

The events, described in salacious detail, took place in the El Paso County Jail in the mid-1940s. Williams had been arrested for burglary. He was only 16, but he told the police that he was 17 and was incarcerated at an adult facility instead of a juvenile home with four hardened criminals—Frank, Ray, Butch and Larry. Williams described his body build as "slim, supplely curved with youthful muscles, and almost hairless."⁶⁴

On his first night in jail, young Williams, who had already experienced some homoerotic feelings, was simultaneously orally and anally raped by all four of his cellmates. His recorded reactions to the violent assaults were expressions of "being scared" and "being frightened" mixed with "joy" and "ecstasy." Immediately after the experience, Williams said that in his mind, he finally admitted to himself that he was a "homosexual" and that he would never again be ashamed of what he was. From now on he would be "proud to be gay."⁶⁵

What was telling about this story is not Williams' tale, but the short preface that accompanied the story written by Leland. "This account pres-

ents one gay man's initiation into prison sex. Other initiations may be quite different—without any consent on the part of the person involved,” stated the ex-priest-editor.⁶⁶

Leland's opinion aside, the “person” in this case was, in fact, a minor and the “initiation into prison sex” was, in fact, a rape, more accurately, multiple rapes. The odds against the young man—four grown men doing time for violent criminal acts including rape, murder and robbery—to one pubescent boy in a locked jail cell at night was hardly an inducement to freely-given “consent.” Further, early on in his story, Williams confided that as a boy of 11, he had spent time in a reform school where older boys forced him to sexually service them. After awhile, Williams recalled he began to willingly submit to being “s--ked,” and “f--ked” in the butt.⁶⁷

Yet, Leland, appeared to be totally oblivious to the ramifications of Williams's early history of sexual abuse and its effect on his subsequent sexual behavior. The only thing that apparently mattered to Leland was that Williams had affirmed his homosexual “identity” and was now a member of the Collective.

Leland's preface demonstrates in a rather dramatic manner, that the Homosexual Collective and the organized band of man/boy lovers like NAMBLA, despite their internal squabbling over practical politics and tactics, are co-conspirators at heart. They both share a common enemy—Society”⁶⁸

Pederasty—The New Sexual Frontier

A clue that pederasty, and to a lesser degree pedophilia, are on the fast track to being decriminalized in much the same way sodomy has come to be decriminalized, is evident from the recent cave-in of certain professional and scientific organizations in reaction to pressure from the Homosexual Collective with regard to re-evaluating adult/child sexual relations in a more favorable light.

In 1998, the *Psychological Bulletin*, the review journal of the American Psychological Association carried a sleeper article titled, “A Meta-Analytic Examination of Assumed Properties of Child Sexual Abuse Using College Samples” by Drs. Bruce Rind, Robert Bauserman, and Philip Tromovitch.⁶⁹

The Rind article (Rind et al., 1998) was as much bad science as it was bad morals.

Like Simon LeVay's mis-publicized 1991 article purporting to have discovered a non-existent “gay gene,” Rind et al. served up more advocacy science, this time in support of “consensual” adult-child sex.

The main conclusion of the Rind et al. study was that most youngsters who have been sexually abused (note: the study definition of child sex abuse (CSA) includes both “contact and non-contact sex”) by adults did not

suffer long-term consequences, and this is especially true of young boys who were “willing” participants in sexual activity with older males:

Beliefs about CSA in American culture center on the viewpoint that CSA by nature is such a powerfully negative force that (a) it is likely to cause harm, (b) most children or adolescents who experience it will be affected, (c) this harm will typically be severe or intense, and (d) CSA will have an equivalently negative impact on both boys and girls. Despite this widespread belief, the empirical evidence from college and national samples suggests a more cautious opinion. Results of the present review do not support these assumed properties; CSA does not cause intense harm on a pervasive basis regardless of gender in the college population. The finding that college samples closely parallel national samples with regard to prevalence of CSA, types of experiences, self-perceived effects, and CSA-symptom relations strengthens the conclusion that CSA is not a propriety phenomenon and supports Constantine’s (1981) conclusion that CSA has no inbuilt or inevitable outcome or set of emotional reactions.⁷⁰

The most amazing thing however about these conclusions is not that they were culled from a study deeply marred by numerous methodological, presentational and interpretive defects, but that the authors have the gall to wrap up their pseudoscientific findings in indignant moralistic language.

The authors, Kinseyians all, are passionately against the “conflation of morality and science” that has “hindered a scientifically valid understanding of this behavior and created iatrogenic (self-induced) victims in the process”:

Behaviors such as masturbation, homosexuality, fellatio, cunnilingus, and sexual promiscuity were codified as pathological in the first edition of the American Psychiatric Association’s (1952) Diagnostic and Statistical Manual of Mental Disorders. The number and variety of sexual behaviors labeled pathological has decreased, but mental health professionals continue to designate sexual behaviors as disorders when they violate current sexual scripts for what is considered acceptable. ...This history of conflating morality and law with science in the area of human sexuality by psychologists and others indicates a strong need for caution in scientific inquiries of sexual behaviors that remain taboo, with child sexual abuse being a prime example.⁷¹

The Case for Virtuous Pederasty

The Rind article is, of course, not the first pseudoscientific work in modern times that has been directed at redeeming pedophilic acts.

In 1987, *Boys on their Contacts with Men: A Study of Sexually Expressed Friendships* by Theo Sandfort was published in the United States. This edition was based on Sandfort’s earlier works *Pedosexual Contacts and Pedophile Relationships* (Netherlands Institute for Socio-Sexological Research, 1979) and *The Sexual Aspects of Pedophile Relations* (State University,

Utrecht, Netherlands, 1981).⁷² A graduate of the Catholic University of Nijmegen, Sandfort later earned his doctorate in Social Sciences from Utrecht University where he also served as a researcher for the University's Interfaculty Department of Lesbian and Gay Studies.⁷³

All of the above works are based on Sandfort's original work on "inter-generational sex" that included the results of detailed private interviews with 25 Dutch boys, ages 11 to 16 (mean age 13.4) each of whom was involved in a sexual liaison with an adult male. The age range of the latter was between 26 and 66 (mean age 39).⁷⁴ Since "indecent behavior" with a minor under 16 years of age is a criminal offense in the Netherlands, the majority of these affairs were by definition illegal. The stated purpose of Sandfort's research was to discover if adult/boy sex was a positive experience for some boys involved in particular adult sexual "relationships." Based on his research, the author concluded it was a positive experience for all but one of the 25 boys in his study.

In virtually all cases, the young boys said that they willingly traded sex, primarily in the form of mutual masturbation and fellatio, for the attention they received.⁷⁵ About one-third of the boys engaged in sex with the pedophile/pederast on their first contact while others were "groomed" over a period of time before sexual contact was initiated.

Grooming is a complex process used by pedophiles and pederasts to gain access to and secure their victims and to decrease the likelihood of discovery by parents and police.⁷⁶ Through the process of grooming the pederast gains the child's trust, breaks down his defenses and inhibitions, manipulates him into sexual activity, and secures a promise of secrecy that seals the sexual bargain.

According to psychologist Anna C. Salter, "The establishment (and eventual betrayal) of affection and trust occupies a central role in the child molester's interactions with children. ... The grooming process often seems similar from offender to offender, largely because it takes little to discover that emotional seduction is the most effective way to manipulate children."⁷⁷

In the Sandfort study, in *all* cases, it was the pederast who introduced sex into the relationship. None of the boys had either the knowledge or the experience to initiate what were essentially advanced homosexual techniques. Some were introduced to homosexual acts by viewing male pornography. Over a period of time, some became proficient enough to take an active role in the homosexual encounters. A small number of boys permitted oral-anal contact (rimming). Among the least desirable sex acts engaged in by the boys were sodomy and ingesting ejaculate during oral sex. Not surprisingly, the pederast got "better sex" from older boys than the younger ones who were genitally immature and sexually passive. Sandfort quoted Brongersma (1975) that an important element in the satisfaction that a pederast experiences is derived from the lust which the boy

experiences after being initiated into homosex, that is, the pedophile/pederast gets pleasure in corrupting a virgin.

A number of boys in the Sandfort study said that the element of secrecy in their sexual pact with the pederast contributed to fear and anxiety they experienced over possible exposure of their activities to their parents or police authorities. And Sandfort himself admitted, that most parents would react with horror if they knew their child or children were involved in such a thing.

It appears that most of the boys Sandfort interviewed seemed to be unaware of the degree to which they had been sexually and emotionally manipulated by the adult sexual predators. Almost all described their association with the pedophile/pederast in positive terms, i.e., “friendship,” and “companionship.” They also indicated that they were attracted to the pederast because he permitted them to indulge in freedoms like smoking and drinking that their parents would not permit. Nevertheless, a few of the older boys who had developed normal heterosexual relations with girls were able to distinguish between “sex” with the pederast and the “love” that they felt for their girl friends.

In the Dutch edition of Sandfort’s work, the publishers were careful to point out that the boys interviewed in this study “cannot be considered representative of all sexual relations which occur between men and boys,” and that “Sexual abuse lies quite outside the area of this investigation.” They also acknowledged the existence of the Penal Code that prohibits the adult/child sex activity described in the study.

Why weren’t the boys and men who participated in the Sandfort study “representative?” The answer is quite simple. They were obtained with the cooperation of the National Pedophile Workgroup (LWGP), an adjunct of the Dutch Society for Sexual Reform (NVSH).⁷⁸ The LWPG, founded in the early 1970s works to decriminalize and promote “consensual” adult/child sex and actively campaigns for the elimination of all age of consent laws. It has chapters in major Dutch cities and has recently changed its name to LWG-JORis—the National Workgroup—Child Adult Relations (intimacy sexuality).

It is highly unlikely that the LWPG would have been foolish enough to expose itself to possible criminal prosecution by providing Sandfort with boy contacts who were angry and litigation-minded at having been sexually exploited and abused by older male predators.

Secondly, Sandfort’s data indicates that there was an economic disparity between the boys’ families and the generally wealthier pedophiles/pederasts.⁷⁹ If some parents were profiting materially from their son’s “relationship” with these predators, again, it stands to reason that the boy would not want to jeopardize that arrangement. In many ways the profile of the boys culled for the Sandfort study more closely resemble that of young

delinquent boys or young boy prostitutes than your normal pre-teen and teenage boy. Some of the boys indicated that they had been passed on to their present partner from another pederast.

The Sandfort study is important because its findings have been used by the Homosexual Collective in its campaign to lower the age of consent and to decriminalize pederasty.

Pedophile/pederast internet sites such as the Pedosexual Resources Directory (PRD) promote Sandfort's works freely.⁸⁰

So does the "gay" press.

For example, in 1983, *Gay Community News* (Boston) carried a lengthy book review by Mark McHarry of Sandfort's *The Sexual Aspect of Paedophile Relations*. McHarry stated that the Sandfort studies "undermine many anti-man/boy stereotypes" and "even support certain assertions by boy lovers."⁸¹ McHarry bemoaned the "repressive" status quo that condemns adult/child sex, but he held out the hope that "pederasts/pedophiles and young people are able to organize and fight for their rights."⁸²

One Victim is Never Enough— The Saga of Clarence Osborne

In addition to reviewing Sandfort's work, McHarry also examined Paul Wilson's *The Man They Called a Monster*, the story of Clarence Osborne, a senior Australian public service employee and self-confessed pederast who engaged in sex with more than 2,500 adolescent males over a 20-year period before taking his own life.⁸³

Paul Wilson, at the time of the writing of his book on Osborne was Reader in Sociology at the University of Queensland, Brisbane, the city where Osborne plied his trade.

The text is based on Wilson's interviews with Osborne, some of Osborne's partners, as well as Osborne's own memoirs, transcripts of tape-recordings, photographs, diaries, and filing cards on which he recorded the social status, and the physical attributes of the young boys with whom he had sexual relations including exacting penile measurements. Indeed, it was his "research" that served as Osborne's main gimmick in attracting his "subjects." That, and an uncanny ability to invoke trust and establish an emotional bond in the youth that he drew into his net.

According to Wilson, as a rule, Osborne searched out young boys between the ages of 13 and 20 who were alone, sometimes hitchhiking or hanging around a park or bus shelter or similar location. The criteria he used to select his victims were their dress (tight fitting jeans or shorts that exposed their genitalia and backsides); their pose or stance; and direct eye contact that indicated they might "be willing."⁸⁴

Osborne's records indicated that sex with his boys took the form of mutual masturbation, fellatio and frottage. He also recorded that he had

anally penetrated a few boys at *their* request—a highly implausible scenario that apparently went totally over Wilson’s head.

Osborne informed Wilson that he instructed his “subjects” on heterosexual techniques, that is “oral intercourse.” Again the irony of his statement completely passed Wilson by.

In taking his “surveys” of the boys’ sexual histories, Osborne said that he encouraged them to talk freely about their sexual anxieties and desires “without fear of moralistic recriminations.”⁸⁵

Throughout the book, Wilson refers to “Greek love,” although it is clear from the text he was ill advised on the subject.

“Clarence Osborne was an exponent of what is generally referred to as Greek love,” wrote Wilson. “Such love is the physical and emotional expression of affection between an older man and a youth. To Osborne, Greek love was the highest form of love, surpassing even adult heterosexual or homosexual relationships,” he said.⁸⁶ Osborne, said Wilson, was simply helping boys to explore their sexuality and providing them with a much-needed sex education.

It is also questionable as to how much background research Wilson did on pedophile groups that he defended in his book such as the London-based Pedophile Information Exchange (PIE) whose spokesman Tom O’Carroll has recommended that the age of consent whereby boys can be legally anally and orally penetrated be set at age 12.⁸⁷

Wilson also quoted NAMBLA co-founder and Harvard graduate, Tom Reeves, on the dynamics of man/boy (Greek) love that separates it from heterosexual affection. “According to Reeves, a man loving a boy has a different tradition: one of rebellion, freedom and play. He (Reeves) argues that this tradition is full of youth and liveliness, self-awareness and social resistance,” said Wilson.⁸⁸

Wilson concluded his book with a plea for “the removal of criminal sanctions from non-violent sexual activities, but at the same time providing the maximum social means for protecting the child.”⁸⁹

His final description of Osborne was that of “a small, lonely, obsessive and not very likeable man (a criminal perhaps?)” and he urged his readers to heed the lesson that Osborne taught us “...that many thousands of young people in western countries feel sexually repressed, alienated from adult company, and emotionally bankrupt.”⁹⁰

Like the Sandfort study, Wilson’s work suffered from a number of gross deficiencies the most obvious being Wilson’s obvious lack of knowledge of pederasty which made any objective critical analysis of Osborne’s “research,” and of the man himself, impossible. Sorely missed from the book is information on Osborne’s childhood, family, and his sexual career prior to the start of his pederastic adventures on the streets of Brisbane. Wilson’s bibliography is very limited and obviously biased in favor of pro-pedophile pro-homosexual sources.

Wilson interviewed Osborne before the latter's suicide in 1979, but it seems he was more than willing to accept on face value what he was told rather than probe into the dark recesses of Osborne's psyche. Interviewing and debriefing habituated sex offenders like Osborne to get at the truth, or more accurately, at least part of the truth, requires special knowledge and training. "Secrecy is ingrained in the molester's personality," and "dismantling that secrecy takes a long time," as writers like Leberg have reminded us.⁹¹ "Even after legal convictions, a molester tries to keep his 'secrets' from the criminal justice system and his own lawyers if he can," said Leberg.⁹² Wilson was simply out of his league in dealing with Osborne, and this writer suspects Osborne was smart enough to know that.

Yet here is a man, who his publishers informed us, "is one of Australia's best-known and most respected social scientists ...with degrees in psychology and sociology."⁹³

Wilson, however, was not totally off base when he said that Osborne has important lessons to teach us.

One of these lessons is that habituated pederasts like Clarence Osborne can never get enough boys to satisfy their basic impulses any more than habituated homosexuals can find permanent satisfaction from their hundreds of anonymous sexual encounters. Osborne claimed to have had sexual relations with 2,500 boys, but there is no indication that that number was enough to satisfy his lust. As Bell and Hall (1978) have so accurately observed:

It can be stated as a general rule that any preoccupation is a preoccupation because the object or activity with which one is preoccupied is not and cannot be completely satisfying except for a very short time. This is because the object of desire...is not the originally desired object. It is a displacement from some original object, and displacement can only be partially satisfying. Second best is never the best."⁹⁴

Secondly, Osborne's actions attest to the truth of Nigro's professional psychiatric opinion that, "The selfishness of child molesting men is 'almost delusional.'...His incapacity for empathy with normal children and their parents is at least 'psychopathic' and can be rightfully called 'a circumscribed fixed psychosis.'"⁹⁵

It seemed to have entirely escaped Wilson's attention that Osborne was performing sexually transgressive and criminal acts and exercising his sexual power over boys who were extremely vulnerable and powerless, and that Osborne objectified, exploited, and morally degraded and corrupted these young boys in order to satisfy his homosexual desires.⁹⁶

Like the boys and young men of Lila's house, the very core of their being had been changed forever and for the worse. Through cognitive distortions Osborne had convinced himself that the boys he procured were not harmed by his actions. He was in denial. And gauging from Wilson's

uncanny symbiotic empathy with Osborne rather than his victims, it appears that Osborne was not the only one in denial.

Conclusion

In Section IV we will be returning to the subject of clerical pederasty in the Catholic Church. But for now, it bears repeating that many homosexuals of all ages are drawn to adolescent boys who are by definition below the legal age of consent. That more homosexuals do not act on their pederastic desires can be attributed in part to the laws regulating the age of consent that is normally set at 18 years of age or older. But what if these laws were dropped entirely or lowered to the start of puberty—let's say 12 or 13 years of age? Could we then expect an increase in pederastic behavior across the board by homosexual adults? Would the Homosexual Collective be campaigning for the elimination of age of consent if it were not in its members' self-interest to do so?

This writer will leave the reader with a short story told by homosexual writer-director and Academy Award recipient Bill Condon that suggests the answer would be in the affirmative.

Condon said that on one occasion he took his 16-year old "gay" nephew, who actually looked 13, to a weekend party given by some friends. He said his nephew was hit on by "chicken hawks" who were in the 22-year age range. Condon said these young homosexuals were "obsessed with teenagers," including his very young pubescent-looking nephew, and "there is no taboo involved."⁹⁷

Notes

- 1 See Theo G. M., *Sandfort Male Intergenerational Intimacy: Historical, Socio-Psychological and Legal Perspectives* (New York: Harrington Park Press, 1991).
- 2 J. W. Mohr, R. E. Turner, M. B. Jerry, *Pedophilia and Exhibitionism* (Toronto: University of Toronto Press, 1964), 12.
- 3 Ibid., 13.
- 4 Delay, 308. Delay noted that in Adler's clinical notes on pedophilia, he mentions the dreams of pedophiles in connection with the old myth of the *Giftmadchen* or "young girls who are poisoners."
- 5 Mohr, Turner and Jerry, 12.
- 6 Dr. Judith A. Reisman and Edward W. Eichel, *Kinsey, Sex and Fraud*, eds. Dr. J. Gordon Muir and Dr. John H. Court (Lafayette, La.: Lochinvar-Huntington House Publishers, 1990), 206–207. For an example of Kinsey's early influence on sexual legal "reform" see Wainwright Churchill, *Homosexual Behavior Among Males—A Cross-Cultural and Cross-Species Investigation* (N.J.: Prentice-Hall, Inc., 1967).
- 7 Ibid.

- 8 See Engel, *Final Plague*. Also Randy Engel, *The McHugh Chronicles* (Export, Pa.: 1997). Father (later Bishop) James T. McHugh who headed the Family Life Bureau at the NCCB/USCC advocated universal cradle to grave sex instruction.
- 9 See Arthur P. Noyes, M.D., and Lawrence C. Kolb, M.D., *Modern Clinical Psychiatry*, 5th ed. (Philadelphia: W. B. Saunders, 1958).
- 10 Mohr, Turner and Jerry, 14.
- 11 Ibid.
- 12 See American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, 4th ed., Text Revision (*DSM-IV-TR*) (Washington, D.C.: American Psychiatric Association, 2000). Qualifications to the APA statement on clinical pedophilia (Criterion A) are as follows:
 - The person has acted on these urges, or the sexual urges or fantasies cause marked distress or interpersonal difficulty.
 - The person is at least age 16 years and at least 5 years older than the child or children in Criterion A.
 - Clinical pedophilia can be diagnosed solely in the presence of “fantasies” or “sexual urges” on the subject’s part and need not involve criminal sexual acts with children.
- 13 Jeffrey Satinover, M.D., “The Biological Research on Homosexuality,” in *Homosexuality and American Public Life*, ed. Christopher Wolfe (Dallas, Texas: Spence Publishing Co., 1999) available from the NARTH website at <http://www.narth.com/docs/bioresearch.html>.
- 14 The onset of puberty is marked by the development of specific secondary sex characteristics and occurs in girls between the ages of 8–13, and in boys, somewhat later, between the ages of 9–14. In boys, puberty brings changes in the voice and body structure including an enlargement of the genitals and the growth of pubic hair. The secretion of the male sex hormone testosterone is increased and sperm-producing cells are activated with males reaching sexual maturity between 15 and 16 years. Although boys may have experienced orgasms during childhood, ejaculation normally occurs about one year after puberty starts, about age 13, and sperm becomes present in the ejaculate about a year later at about age of 14. See <http://www.aegis.com/pubs/aidswkly/2001/AW010902.html>.
- 15 Eric Leberg, *Understanding Child Molesters—Taking Charge* (Thousand Oaks, Calif.: Sage Publications, 1997), 219.
- 16 See Christopher Bagley, Michael Wood, Loretta Young, “Victim to abuser: Mental health and behavioral sequels of child sexual abuse in a community survey of young male adults,” *Child Abuse & Neglect* 18, no. 8 (1994): 683–697.
- 17 See Julia O’Connell Davidson, “The Sex Exploiter,” prepared for the World Congress Against the Commercial Sexual Exploitation of Children, United States Embassy Stockholm, August 27–31, 1996. Available online at http://www.usis.usemb.se/children/csec/the_sex_exploiter.html.
- 18 Leberg, 88.
- 19 Mohr, Turner and Jerry, 14. See also B. D. Glueck, Jr., *Final Report: Research project for the study and treatment of persons convicted of crimes involving sexual aberrations* (New York: Department of Mental Hygiene, 1955).
- 20 Davidson.
- 21 Mohr, Turner and Jerry, 20.

- 22 The major portion of the 1964 Toronto study was conducted at the Forensic Clinic of the Toronto Psychiatric Hospital and Department of Psychiatry at the University of Toronto. The research clinic deals principally with court-directed and self-referred sexual offenders, primarily pedophiles, exhibitionists, and homosexuals. The 132 inmates for the core study came through the clinic between April 1956 to July 1959. Supportive studies were also carried out at the Kingston Penitentiary and the Ontario Reform Institution.
- 23 Ibid., 19.
- 24 Ibid., 20.
- 25 See Davidson.
- 26 Hatterer, 27.
- 27 Mohr, Turner and Jerry.
- 28 Ibid., 17. See also G. Abel and J. Mittleman, "Self-reported sex crimes of non-incarcerated paraphiliacs," *Journal of Interpersonal Violence*, 2 (1987): 3–25 as cited by Holland in "Homosexuality and Pedophilia" found at <http://www.amazinginfoonhomosexuals.com/pedophilia.htm>. Also Tim Dailey, Ph.D., "Homosexuality and Child Sexual Abuse," Family Research Council, no. 247, September 24, 2003 at <http://www.frc.org/?i=IS02E3>.
- 29 See Robert J. Stoller, M.D., "The Gender Disorders, in *Sexual Deviation*, 2nd ed., ed. I. Rosen, M.D. (London: Oxford University Press, 1979), 88.
- 30 M. Gordon, "Males and females as victims of childhood sexual abuse: an examination of gender effect," *Journal of Family Violence*, 5 (1990): 321–33 as cited by Holland in "Homosexuality and Pedophilia," available from <http://www.amazinginfoonhomosexuals.com/pedophilia.htm>.
- 31 Mohr, Turner and Jerry, 83.
- 32 Donald J. West, "Boys and Sexual Abuse: An English Opinion," *Archives of Sexual Behavior* 27, no. 6, (1998): 539–559. The article is available from http://home.wanadoo.nl/ipce/library_two/files/boys_west.htm. Also Donald J. West, "Thoughts on sex law reform," *Crime, Criminology and Public Policy—Essays in Honour of Sir Leon Radzinowicz*, English ed., ed. Roger Hood (London: Heinemann, 1974). West set the percentage of pedophile/pederasts in an adult homosexual population at 30%.
- 33 Among the most active of the pedophile/pederast websites is the Paedophile Information Exchange (PIE) founded in England in 1974. PIE is chaired by Tom O'Carroll, author of *Paedophilia—The Radical Case*, (Boston: Alyson Publications, 1982). The complete text of the book is available from <http://home.wanadoo.nl/host/radicase/>.
- 34 David Thorstad, "Pederasty and Homosexuality," speech to a standing room only audience of 600 people at the *Semana Cultural Lesbica-Gay*, Mexico City, June 26, 1998. Complete text available at <http://www.attrition.org/mirror/attrition/2000/04/11/www.nambla.org-1/pederasty.htm>.
- 35 Ibid.
- 36 Tom Reeves, "Loving Boys," *Fag Rag*, Emergency Supplement, February–March 1978 as quoted in, *The Age Taboo—Gay Male Sexuality, Power and Consent*, ed. Daniel Tsang (Boston: Alyson Publishers, 1981), 25–26.
- 37 Ibid., 27.
- 38 Masters and Johnson, 51.
- 39 See Hubert Kennedy, *Karl Heinrich Ulrichs—Pioneer of the Modern Gay Movement* (San Francisco: Peremptory Publications, 2002).

- 40 Warren Johansson, MA and William A. Percy, Ph.D., *Outing—Shattering the Conspiracy of Silence* (New York: Harrington Park Press, 1994), 127–128.
- 41 Rueda, 295–296.
- 42 Tsang, 42.
- 43 Ibid., 105.
- 44 See Benoit Denizet-Lewis, “Boy Crazy: NAMBLA: The Story of a Lost Cause,” *Boston Magazine*, May 2001 available from http://www.ipce.info/ipceweb/Library/01oct31e_fair_media_trial.htm.
- 45 *The NAMBLA Bulletin*, December 1996.
- 46 Ibid.
- 47 Denizet-Lewis.
- 48 Ibid. See “ACLU Agrees to Represent NAMBLA in Freedom of Speech Case,” at <http://www.aclu-mass.org/legal/namblareinstein.html>. A copy of the ACLU brief in which the federal court was asked to dismiss the case against NAMBLA is available at <http://www.aclu-mass.org/legal/namblabrief.html>.
- 49 Karen Ocamb, XY, October 1998. Comments online at http://www.ipce.info/ipceweb/Library/01oct31e_fair_media_trial.htm.
- 50 *The Advocate* coverage of NAMBLA November 1986 conference “Securing Sexual Freedom for Tomorrow’s Youth,” January 20, 1987,” Issue 464.
- 51 Denizet-Lewis
- 52 Ibid. Steve Endean, the first “gay” lobbyist on Capital Hill has criticized boy-lovers as engaging in “the politics of self-indulgence.” “Our movement cannot survive the man/boy issue, said Endean. “It’s not a question of who’s right, it’s a matter of political naivete.” See Tsang, 144.
- 53 References taken from Rodgers, *The Queens’ Vernacular*. In March 1974, the film “Chick Hawk: Men Who Love Boys,” a documentary, pro and con about NAMBLA, directed by Adi Sideman, was shown at the New York Underground Film Festival. The film contains a graphic ode to pederasty by poet Allen Ginsberg, who joined NAMBLA to defend the basic principle of “civil liberties.”
- 54 “Persevering Magazine Promotes Gay Pride and Openness,” article on XY publisher Peter Ian Cummings at <http://www.aavc.vassar.edu/vq/spring2002/articles/beyond/xy-mag.html>. See also “The Saga of XY Magazine” at <http://www.jedryan.com/articles/xy.html>.
- 55 Denizet-Lewis. Hermance made the statement in response to a demand by his staff that NAMBLA’s *Bulletin* be pulled from his shelves. He said “I think it’s a strange day for gay culture when we start banning something because it makes us uncomfortable,” he told Denizet-Lewis. Interview at <http://www.bostonmagazine.com/highlights/boycrazy.shtml>.
- 56 Quote from <http://www.dadi.org/aftrkids.htm>.
- 57 See GLSEN website at <http://www.glsen.org/templates/index.html>.
- 58 See GLSEN Booklink at <http://www.glsen.org/templates/booklink/index.html>.
- 59 See Lambda reference at <http://www.glsen.org/templates/booklink/index.html?section=3>
- 60 Rueda, 98.
- 61 Nancy Manahan, ed., *On My Honor: Lesbians Reflect on Their Scouting Experience*. Northboro, Mass.: Madwoman Press, 1997).

- 62 Dalton Loyd Williams, "Prison Sex at Age 16," *Gay Roots—Twenty Years of Gay Sunshine—An Anthology of Gay History, Sex, Politics and Culture*, ed. Winston Leyland (San Francisco: Gay Sunshine Press, 1991), 279–286.
- 63 Ibid.
- 64 Ibid., 286.
- 65 Ibid.
- 66 Ibid., 279.
- 67 Ibid., 281.
- 68 See Dr. Hubert Kennedy book review of John Mitzel, *Boston Sex Scandal* (Boston: Glad Day Books, 1980) at home.att.net/~clairnorman/BL-Reviews.pdf. Kennedy was another founding member of NAMBLA.
- 69 B. Rind, P. Tromovitch, R. Bauserman, "A meta-analytic examination of assumed properties of child sexual abuse using college samples," *Psychol Bull.* 124, no. 1 (July 1998): 22–53. Full text is available from <http://www.itp-arcados.net/sonder/totengraeber/rtbstudie/rtb.meta.analysis.1998.html>. Dr. Bruce Rind is with the Department of Psychology at Temple University, Philadelphia; Philip Tromovitch attends the Graduate School of Education at the University of Pennsylvania, Philadelphia; and Dr. Robert Bauserman is with the Department of Psychology University of Michigan. In 1989, *Paidika—The Journal of Pedophilia*, carried an article advocating the legalization of sex with "willing" children by Bauserman. On December 18, 1998, Rind, Bauserman and Tromovitch presented the paper, "An Examination of Assumed Properties of Child Sexual Abuse Based on Nonclinical Samples" to a symposium sponsored by the Paulus Kerk Foundation in Rotterdam, the Netherlands. Tromovitch, a graduate from the Tokyo Medical and Dental University has a background in computer science and sexology. From 1994 to 1997 he co-instructed a Human Sexuality course at the University of Pennsylvania. He has made presentations to a number of pro-homosexual, pro-pedophilia groups such as the Society for the Scientific Study of Sexuality and the American Association of Sex Educators, Counselors, and Therapists, an offshoot of SEICUS. For an excellent overall critique of Rind et al., see Ben Sorotzkin, Psy.D., "The denial of Child Abuse: The Rind, et al. Controversy," at <http://www.narth.com/docs/denial.html>.
- 70 Ibid., 46, Summary and Conclusion.
- 71 Ibid., 45.
- 72 Theo Sandfort, *Boys on their Contacts with Men: A Study of Sexually Expressed Friendships* (Elmhurst, N.Y.: Global Academic Publishers, 1987). *The Sexual Aspects of Pedophile Relations* was originally published by Utrecht University in 1981 and later by PAN/Spartacus, Amsterdam in 1982. The GAP introduction, chapters I-III, appendix and references cited are available online at http://home.wanadoo.nl/host/sandfort_87/.
- 73 Established in 1923 as a "modern Dutch Catholic University," Nijmegen University specializes in high-profile research in many fields including the social sciences. See <http://www.kun.nl/buit>.
- 74 Sandfort.
- 75 Ibid.
- 76 The grooming process begins with the selection of a target area for seduction including parks and playgrounds. Institutional settings like orphanages, boarding schools, centers for delinquent children are ideal. Some sexual predators will select an occupation, recreation or hobby that will guarantee

ready access to a large pool of potential victims. The sexual predator evaluates potential candidates with an eye for particularly vulnerable children, i.e., loners, misfits, children from single or troubled families or those who are left unsupervised for long periods of time. See Gregory M. Weber, "Grooming Children for Sexual Molestation" at http://www.vachss.com/guest_dispatches/grooming.html. See also Leberg, *Child Molesters*, for more information on grooming.

- 77 See Weber at http://www.vachss.com/guest_dispatches/grooming.html.
- 78 See N.V.S.H. website at <http://www.paedosexualitaet.de/org/NVSH.html>. The LWGP chapter in Rotterdam includes foreign exiles living in the Netherlands as members. This suggests that the agency might act as a procurer of young boys for its members.
- 79 See Mark McHarry, "Two Sane Perspectives on Man-Boy Love," *Gay Community News*, Boston, December, 1983, 1–8. Article is available from <http://www.ipce.info/ipceweb/Library/mcharry-two-sane-persp.htm>.
- 80 Pedosexual Resources Directory at <http://www.paedosexualitaet.de/index.html>.
- 81 McHarry, 5.
- 82 Ibid., 6.
- 83 Paul Wilson, *The Man They Called A Monster—Sexual experiences between men and boys* (New South Wales, Australia: Cassell Australia Ltd., 1981). The book is available online at <http://home.wanadoo.nl/hote/wilson/>. Professor Wilson, a forensic psychologist and criminologist currently holds the Chair of Criminology at Bond University, Australia outside of Brisbane.
- 84 Ibid., Chapter 3.
- 85 Ibid.
- 86 Ibid., Chapter 7.
- 87 Tom O'Carroll, *Paedophilia: The Radical Case* (Boston: Alyson Publications, 1982).
- 88 Paul Wilson, Chapter 9.
- 89 Ibid.
- 90 Ibid.
- 91 Leberg, 57.
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- 94 Bell and Hall, 123.
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Chapter 9

The Homosexual Collective

An Anti-Culture of Sexual Deviancy

One of the unique hallmarks of contemporary society has been the successful organization and politicalization of sexually deviant behaviors. Heretofore, sexual outlaws accepted the prevailing definition of their behavior as “deviant” and remained hidden in the shadows of the criminal underworld. Today they “organize collectively and sound the trumpet of liberation.”¹

The Homosexual Collective is one such movement that has constructed a significant “anti-culture” built on sexual deviancy.² This “anti-culture” is inclusive and embraces all forms of sexual perversion including homosexuality, autoeroticism, transvestitism, fetishism, sadomasochism and criminal pedophilia and pederasty.³

According to Father Rueda, the Collective has created an environment totally dedicated to fostering same sex relations (including male prostitution).⁴ Within this anti-culture, “the liberated homosexual ... can find religion, culture, recreation (cruises), entertainment, education, and many other needs in institutions that are supportive of his needs,” he said.⁵

The Collective, in a sense, reflects and magnifies the individual homosexual and his traits and tendencies, and assists him in his transformation from a “homosexual” to a “gay” man.⁶ It strengthens the homosexual component of his personality, makes him or her feel accepted and keeps him positively fixated on same-sex relations.⁷ It attempts to assuage his troubled conscience and relieve him of his sense of guilt and sin that are inherently associated with deviant acts. It also helps its members in the development of “survival” skills necessary for coping in a heterosexual universe.

Most importantly, the Collective defines, controls, and validates “authentic” homosexual identity and behavior and all other aspects of “gay” life. This dictatorship of the Collective also provides a powerful political base that feeds the elite leadership’s desire for domination and control.⁸

The Collective has created an insulated fantasy world, a world of make-believe, for its inmates. One that caters to their immature behaviors, vindicates their childhood hurts, and tolerates their hissy fits and temper tantrums.⁹

In *The Pleasure Addicts*, Dr. Lawrence Hatterer described the process by which an addict (including a sexual addict) seeks out fellow addicts and addicting environments that “make him feel more alive, more adequate, and

relieved of the pressures that triggered him to turn to them.” Hatterer explained:

Usually an addict who is just entering his subculture finds a complement, either a fellow addict in a more advanced stage of addiction or one who is older and more experienced. They seem to him to function adequately or even well, so they serve him as models and provide the rationale that addiction can be a viable coping mechanism. Once fully at home in the subculture, he spends more and more time with his peer addicts. ... In their company, it seems easy to deal with all sorts of social interactions and tensions. He sees his fellow addicts as adjusted to their problems; they convince him that he, like them, has found the best way to deal with the injustices and difficulties that beset them. Soon the addict feels comfortable only with those to whom he can relate in the state of excess. ... He has acquired an addictive identity, which he can use to rationalize all his addictive acts. Eventually he begins to serve as a complement to other neophyte addicts. By bringing them “out” he feels justification of his own practices and enlarges his circle.¹⁰

Should a member of the Collective decide that he wants “out,” the Collective’s *apparat* exercises all its power to restrain him from doing so.

The Collective’s Revolutionary Roots

The ideology that gives the Homosexual Collective its dynamism, and fuels the loyalty and fanaticism of its members is revolutionary in every sense of the word. This is not surprising as the early homosexual movement in the United States at the mid-20th century mark was heavily influenced by the dialectal materialism of Marxist-Leninism, and its political structures, strategies and tactics based on the organizational principles of the Communist International and International Freemasonry.¹¹

In 1950, Harry Hay, an actor and former member of the Communist Party/USA (that dropped him from its rolls as a security risk at Hay’s request) and his sex partner Viennese fashion designer Rudi Gernreich co-founded the Mattachine Society (Society of Fools), the forerunner of the Gay Liberation Movement. Early members Robert Hull and Charles Dennis were CP/USA members and Dale Jennings was a fellow traveler living in Los Angeles.¹²

Hay based his concept of “queers” as “a disenfranchised minority” on Josef Stalin’s four-point criteria for an *ethnic* minority—a common language, common territory, economic ties, and a typical cast of mind manifested in a common culture.¹³ Hay held that homosexuals had two of the four criteria—language and culture—and could therefore qualify as a “social minority,” entitled to full “civil rights.”¹⁴ Later, the Mattachine Society adopted the definition of homosexuals as “an oppressed minority culture.”¹⁵

Initially the Steering Committee of five met in secret. New members to the “homophile” society were gradually added and sworn to secrecy.

Degrees of membership were awarded along Masonic lines with initiates forming the first entry guild level and the five original members forming the 5th degree or inner circle.¹⁶ The Mattachine Society's political strategies, however, remained decidedly Communist in flavor. They included the formation of "front" groups such as the Mattachine Foundation and the anonymous Citizens Committee Against Entrapment.¹⁷ By 1952, Mattachine "guilds" had sprung up in major California cities including San Diego and San Francisco claiming between 2,000 and 5,000 members.¹⁸ *ONE Magazine: The Homosexual Viewpoint*, the oldest homosexual publishing house in America, was an outgrowth of Mattachine politics.¹⁹

In the spring of 1953, the original Mattachine Society dissolved following a period of disastrous internal squabbles over the liability of the Society's subversive Marxist roots and the desire to replace Hay's pre-Stonewall confrontational politics with a policy of integration that encouraged the assimilation of the homosexual minority into mainstream society—a policy that held until Stonewall in 1969.

Nevertheless, the symbol of "gay liberation," the raised clenched fist inserted into the rectum, remains an uncomfortable reminder of the early revolutionary origins of the Homosexual Collective in America and how deeply the tenets of Marxist-Leninism are embedded into the over-all fabric of the Collective's ideology, organization and politics.

A Revolutionary Ideology and Agenda

Like World Communism, the Homosexual Collective desires to create a New Reality and a New Man, akin to the Bolshevik animal/man. Like Communism, the implementation of the Collective's agenda will require a complete transformation of Society.

Among the movement's primary objectives are the complete de-regulation of sex and the dissolution of the nuclear family structure along Marxist lines. "One cannot lift the ban on perversions without first engaging in a 'concomitant radical social transformation,'" Ronald Bayer, an Associate for Policy Studies at the Hastings Institute in New York, explained when commenting on Herbert Marcuse's 1960 theories on sexual revolution.²⁰

Since every civilized society regulates the sexual function and has rules for sexual behavior, and since the Collective rejects any and all such societal restrictions, the world as envisioned by the Collective will not be civilized—it will be Sadian to the core.

The Collective stands in opposition to the traditional family that "through its mere existence ...implicitly provides the model that renders the homosexual experience invalid."²¹ As explained by Jeffrey Weeks, founder-editor of *Gay Left*, "The family norm is strengthened by a series of extra-marital regulations, which refer back all the time to its normality and morality ...hence greater regulation of homosexual behavior is closely

interconnected with the revaluation and construction of the bourgeois family.”²²

Like André Gide, famous for his temper tantrums against families, the Collective cries out “Familles, je vous hais! Portes ferm, es, foyers clos!”²³

In the Collective’s new order of reality, the biological reality that differentiates men from woman will be dissolved. As Wolfe has noted, “A utopian society for gay culture would be a non-gender-polarizing culture in which everyone would potentially be anyone else’s lover.”²⁴

The goal of annihilating all gender differences is explicitly stated in numerous in-house homosexual publications and is a dominant theme of contemporary “gay” literature.

For example, in an article titled “Indiscriminate Promiscuity as an Act of Revolution” that originally appeared in the summer 1974 issue of Boston’s *Fag Rag*, activist Charley Shively opened with the declaration that, “Choosing homosexuality is in itself an act of rebellion, a revolutionary stance.”²⁵ Shively went on to argue that homosexuals should be less “discriminate” and more “promiscuous”:

No one should be denied love because he is too old, ugly, fat, crippled, bruised, of the wrong race, color, creed, sex or country of national origin. We need to copulate with anyone who requests our company ...No restraint in any way. Multiple loves ...Promiscuity among faggots is not some dream or fantasy; it is a real social experience in many parts of our community ... Our desires are not false, nor an expression of hunger, appetite, want: our desires—to s--k cock for instance, are creative, they are the road to creation, to the modification of reality.²⁶

Peter Tatchell, the English exponent of direct action and head of the London-based group Outrage, in an interview with *Gay Today* was asked by moderator Jack Nichols, “What are some of the hopes you have for developments in the future? What do you see coming down the road—in Britain—in the world?” Tatchell replied:

My ultimate objective is to help create a society where people no longer define themselves as gay, straight and bisexual. When all three orientations are deemed equally valid and all intolerance is eradicated, there will be no need to differentiate between people of different sexualities. True queer liberation is when nobody cares who’s hetero, homo or bi; when we can love whoever we want—man or woman—without fear of ostracism, prejudice, discrimination or violence.²⁷

Nichols called Tatchell “a visionary.”²⁸

In *Jesus Acted Up*, ex-Jesuit Robert Goss, a member of Act-Up and Queer Nation, quoted the French philosopher and homosexual Michel Foucault on the “New Politics of Pleasure,” and the need for the “politicizing of gay/lesbian sexual practices.”²⁹ Goss explained:

Foucault began to articulate a politics of pleasure that emerged within the gay/lesbian community. ...When lesbians and gay men broke silence, they

began to build new alliances in the struggle for freedom. ...They began to change the deployments of heterosexist/homophobic power relations as they struggled to assert their sexual diversity by challenging normative practices embedded in familial, legal, medical, sexual, educational, ecclesial, economic, military, political and cultural structures.³⁰

Shively, Tatchell, Foucault and Goss confirm my earlier statement that the implementation of the Collective's agenda will require a complete transformation of Society — and of Man.

Organizational and Political Strategies

The Homosexual Collective's overall political base is constructed on a refinement of Hegelian and Marxist-Leninist theories and practices. It is first and foremost through this *political* prism that all of its pronouncements, actions, and institutions must be viewed if one hopes to gain a true understanding of the movement.³¹

Much of the Collective's success thus far in advancing its revolutionary agenda has been due to its continued ability to:

- Conceal its ultimate goals from the general public.
- Recruit large numbers of new members and fellow travelers.
- Establish numerous front organizations.
- Control the language of public discourse.
- Infiltrate, colonize and subvert important secular and religious institutions.
- Organize public demonstrations and crusades designed to move "the masses" in the direction that the Collective desires.
- Obtain government (tax monies) and private financial resources necessary to wage war and secure a significant political power base.
- Influence and/or control the mass media whereby public opinion will be directed along the lines prescribed by the Collective.

The "vanguard" or shock troops of the Gay Liberation Movement are drawn from the hundreds of international, national, state and local organizations and coalitions that form the Homosexual Collective. Their main task is the total infiltration, colonization, and subversion of *all* social institutions that are deemed useful in moving the revolution forward.³²

As these mass organizations are brought under the control or influence of the Collective, they are transformed into "fronts" that can be readily manipulated by a relatively few members of the vanguard. In addition to expanding the Collective's sphere of influence, these front organizations provide numerous fellow travelers and useful idiots who are so essential to advancing the primary objectives of the sexual revolution. They also swell the Collective's political and financial power base, provide an unlimited

source of potential recruits, and serve as a transmission belt for “gay” propaganda.

Although a detailed analysis of all the organizations and front groups that constitute the Homosexual Collective at the start of the 21st century is outside the purview of this study, I think that it would be fair to say that they have been relatively successful in executing Foucault’s plans for destabilizing and metastasizing all of society’s familial, legal, medical, sexual, educational, ecclesial, economic, military, political and cultural structures.

One of the Collective’s most remarkable successes that brings together all of the above political strategies and tactical elements of Marxist warfare, including the willingness to use violence or threat of violence against its opponents, is found in the capitulation of the American Psychiatric Association (APA) to the Collective’s demand that homosexuality be removed from the *Diagnostic and Statistical Manual of Psychiatric Disorders (DSM)*, the APA’s official listing of mental diseases.

Preparations for the assault on the APA by the Homosexual Collective began in early 1970 with the formation of an alliance between San Francisco gay leaders and lesbian/feminist activists. The immediate target was the APA annual convention to be held in San Francisco that May. As described by Ronald Bayer in *Homosexuality and American Psychiatry — The Politics of Diagnosis*, the Collective decided on a strategy of intimidation, verbal confrontation and “guerrilla theater” tactics to bring meeting functions to a standstill.³³ APA opponents were assailed as “motherf--kers,” and chaos and pandemonium reigned. The psychiatric profession was accused of minority oppression and violating the civil rights of homosexuals. The officers of the APA quickly sued for peace and offered the first of many concessions to the militant coalition including an invitation to “listen” to the experiences of homosexual persons, reported Bayer.³⁴

At the 1971 APA convention in Washington, D.C., the Collective decided to press its advantage with more violence and demonstrations. The politics of intimidation had proven to be a gold mine. Forged credentials were used to gain access to convention facilities, “hostile” exhibits were attacked, and the leaders of the opposition in the persons of Drs. Irving Bieber, Charles Socarides and Lawrence Hatterer were openly assailed for their opposition to *DSM* revisionism, said Bayer.³⁵ Again, the APA officials responded with further concessions

Bayer noted that by the opening of the 1972 convention in Dallas, the Collective had consolidated its victories and was awarded booth space and panel representation including a presentation by Dr. Anonymous, a homosexual psychiatrist.³⁶ All panels dealing with homosexuality were “gay friendly,” he said.³⁷ Major presentations were prepared by the New York Gay Activist Alliance to expose the “scientific errors” of a historically afflicted homophobic psychiatric profession, especially psychoanalytic groups.³⁸ According to Bayer, homosexual psychiatrists informed their APA

fellows that most of their ilk were satisfied with their perversion, that homosexuals suffered no pathology just a different “sexual orientation” and that only a small minority chose to seek professional help in dealing with their same-sex desires.³⁹

On December 15, 1973, the Board of the APA voted to remove homosexuality from its *DSM* listing of mental disorders. A new classification was introduced, “sex orientation disturbance” (SOD), to replace the deletion. In addition, the APA passed a resolution opposing all forms of discrimination against homosexuals and affirming homosexual civil rights.

The Board’s actions brought an immediate and stinging harsh indictment from many APA supporters of the standard classification of homosexuality as a mental disorder. The following year, in April of 1974, the APA was forced to submit its revision of the *DSM* classification on homosexuality to a vote of the organization’s full membership. In the meantime, the APA decided to replace SOD with “ego-dystonic homosexuality.”⁴⁰

Bayer reported that although the final mail-in vote from over 10,000 members came down in favor of the APA Board by a vote of 58% in favor and 37% opposed (5% other), subsequent events demonstrated that the battle was not yet over and that the Collective’s victory rests on shifting sand. Polls of AMA members demonstrated that the majority of psychiatrists continued to hold the view that homosexuality usually represents a pathological adaptation and that this pathology is induced by personality conflicts not societal discrimination, Bayer concluded.⁴¹

The Homosexual Collective is, of course, not satisfied with the status quo. It is unhappy that the APA continues to hold heterosexuality as the norm, but it realizes that pushing the envelope at this time would be politically unwise.

Psychiatrist Ben Sorotzkin best summed up the APA fiasco within the context of the current campaign to reclassify pedophilia (pederasty) when he wrote:

Does anyone seriously deny that the 1973 decision to remove homosexuality from the *DSM* was the result of political pressure rather than from dispassionate scientific inquiry? ...that the scientific community was pressured and manipulated by proponents of sexual liberation is an undisputed fact. So the concern that apologists for “intergenerational sex”... may be trying to accomplish the same feat for pedophilia is not far-fetched.⁴²

Financing the Homosexual Collective Agenda

Funding for the homosexual movement and its auxiliaries in the United States that runs into the billions of dollars annually comes from a wide-variety of sources, the American tax-payer being the predominant cash cow. AIDS may be decimating the “gay” population, but it has been filling the Homosexual Collective’s coffers to overflowing.

In *The Homosexual Network*, Rueda devoted an entire chapter to the funding of the homosexual movement *before* the era of HIV/AIDS.⁴³ He estimated that the gross annual income of homosexual organizations, exclusive of businesses (legal and illegal) was about \$245,625,000 or just under a quarter of a billion dollars in the early 1980s.⁴⁴

The primary sources of these funds were local, state and federal agencies and programs, foundations, churches, client fees and individual donations.⁴⁵ Often “seed” money from private sources including tax-deductible foundations and churches was used to piggy-back large sums of government money, that is tax dollars. Ruling 78–305 of the IRS applied the 501 (c) (3) status to homosexual organizations that “foster an understanding and tolerance of homosexuals.”⁴⁶ In most cases, federal-state-and local funds were so co-mingled that it was virtually impossible to separate them.

Direct and indirect sources of federal funds cited by Rueda included the National Institutes of Health, CETA (Comprehensive Employment and Training Act), the Legal Services Corporation, and the Center for Disease Control. Although funding from church groups including Catholic religious orders was small in relation to government grants and in-kind payments, *symbolically* it was extremely important to the Collective and it carries with it no lobbying restrictions, said Rueda.⁴⁷

Rueda cited a grant of \$3,000 from the Provincial Council of the Eastern Province of the Claretians, a Roman Catholic religious order, to the Catholic Coalition of Gay Civil Rights, a homosexual lobbying front organized and lead by Father Robert Nugent of New Ways Ministry. A letter accompanied the donation from the order’s Justice and Peace Office stating, “The Provincial appreciates your efforts to minister to gays, to create a relationship of concern between the Church and gays, and to afford basic human rights to gays. We hope our help will make a contribution to that end.”⁴⁸

A considerable portion of untraceable funding to fuel the Collective, said Rueda, also comes from wealthy individuals as well as tax-exempt foundations and private non-profit entities some of which are directly connected to activist homosexual organizations and others which have no ostensible connection with “gay” politics.

That the Collective derives substantial funding directly from its members is not surprising since homosexuals as a group are rarely economically “oppressed,” and are generally wealthier and better educated than the general population. Writer of sexual trivia Charles Panati confirms that:

According to the Simmons Market Research Bureau, gay men and women have incredible market muscle...In consumer marketing circles, gay couples are known as DINKS—Double income, No Kids. Simmons Research estimates that gays represent a 24 billion-dollar market. ...In the early 1990s, a demographic study showed that gay men had an average household income of \$51,325...compared with the national average of \$36,520.⁴⁹

Since 1982, when *The Homosexual Network* was published, funding of homosexual organizations has increased exponentially from the explosion of AIDS-related government, public and private ministries, health centers, lobbies, task-forces, and educational and research programs created to prevention, control and treat HIV/AIDS. It is an undisputed fact, readily attested to by AIDS activists, that monitoring and financial accountability for these funds have been criminally negligent—much to the detriment of those who are suffering from the disease or related illnesses. There has also been a rise in corporate and foundation funding of the Collective throughout the United States. Much of this funding is directed at programs for elementary and secondary school pupils and designed to psychically homosexualize the school age population.

Researcher Diane Dew has compiled an extensive on-line listing of American corporations and foundations that have supported the Homosexual Collective through October 2000.⁵⁰ They include the: American Express Foundation, AT&T Foundation, Boston Foundation, Buffett Foundation, Bush Foundation, Carnegie Corporation of New York, Robert Sterling Clark Foundation, Commonwealth Fund, Ford Foundation, Gap Foundation, David Geffen Foundation, J. Paul Getty Trust, Howard Gilman Foundation, Hasbro Children's Foundation, William and Flora Hewlett Foundation, Henry J. Kaiser Foundation, Kresge Foundation, Liz Claiborne Foundation, Loews Foundation, Henry Luce Foundation, John D. and Catherine T. MacArthur Foundation, J.P. Morgan Charitable Trust, Charles Stewart Mott Foundation, David and Lucile Packard Foundation, Public Welfare Foundation, Revlon Group Foundation, RJR Nabisco Foundation, Robert Wood Johnson Foundation, Turner Foundation, and Andy Warhol Foundation for the Visual Arts.

Particularly striking is the funding of the Collective by the Gill Foundation, a relatively new corporate foundation established by Tim Gill, chairman of the computer powerhouse Quark, Inc. Since 1994, the Gill Foundation has funneled more than \$10 million into the vortex of the Homosexual Collective. Among the Gill Foundation's recipients have been the Institute for Gay and Lesbian Strategic Studies, Parents and Friends of Lesbians and Gays, Universal Fellowship of Metropolitan Community Churches, Center for Lesbian & Gay Civil Rights, OutCharlotte, Pride Foundation, Louisiana Electorate of Gays and Lesbians, Film Arts Foundation and Women's Law Project.⁵¹

Gayspeak

In any battle, verbal strategy is as important as military strategy. Generally speaking the side that has the best and most forceful verbal strategy tends to emerge victorious.⁵² To control language is to control the way people think since we think in terms of words. The words we speak determine the thoughts we have.⁵³

Joost Meerloo, M.D. in his classic work *The Rape of the Mind* reminds us that “Language control includes assigning new meaning to words, but also the use of coded words and the manipulation of common phrases to subvert them from their original meaning and bring them in conformance with the party line.”⁵⁴ Pavlovian conditioning attached to special words forces people into automatic thinking that is tied to those words,” said Meerloo. This conditioning strips words of their intrinsic meaning and robs them of their direct communicative function, thus transforming them into tools of mental manipulation used to imprint the desired reaction pattern to the hearers, he noted.⁵⁵

By controlling language and the meaning of words the Collective hopes to shape a new reality. Lesbian-feminist and theorist Julia Penelope affirmed this in her statement, “The attempt to claim words is the attempt to change the dominant shape of reality.”⁵⁶

Taking their cue from Lenin and Stalin who both recognized the value of “Aesopian” language to deceive and subvert the enemy, the Homosexual Collective has placed great importance on verbal conformity and “politically correct” language in the training of its leaders and in the indoctrination of its rank and file members.⁵⁷

In *The Politics of Homosexuality*, Toby Marotta, who was in attendance at the founding of New York’s Gay Liberation Front explained the gayspeak process:

Simply by settling on a name, the radicals who met at Alternate U acknowledged that any persisting collectivity had to have an identity. Gay Liberation Front—each word in that name was selected with organizational as well as political considerations in mind. Unlike *homosexual*, the clinical term bestowed by heterosexuals and *homophiles*, the euphemism coined by cautious political forerunners, *gay*, which homosexuals called each other, was thought to be the word that would most appeal to homosexuals who were thirsting to be known as they knew themselves. Hence also *liberation*, intended to suggest freedom from constraint. *Front* implied a militant vanguard or coalition; it suggested that the GLF was the crest of a swelling wave destined to force people to recognize and respect the openly gay population.⁵⁸

Goss has also acknowledged the value of words as weapons. “Gay/lesbian” is correct. “Homosexual” is not. The latter refers to a “clinical pathology” while the former reflects a “consciously united resistance to homophobic and heterosexual deployments of power relations,” he said.⁵⁹ On the other hand, Goss applauded the transformation of the word *queer* from a derogatory reference used by homophobes to “an empowering, postmodern word of social rebellion and political dissidence.”⁶⁰

An increasing number of colleges, universities and graduate schools are offering “Homophobia 101” courses to indoctrinate students in *gayspeak*.⁶¹ Jim Milham of the University of Houston has even attempted to develop a

“scientific scale” to measure *homophobia*.⁶² AIDS-health care advocates have assailed *homophobia* as a cause of AIDS.⁶³

The creation of the word *homophobic* is closely linked to the Collective’s effort to pass itself off as a “sexually oppressed minority” in need of reclaiming its civil and religious “rights.”⁶⁴ “As the sexually oppressed, queer Christians claim the epistemological privilege of the oppressed. ... They stand with fugitive Israelite slaves,” Goss waxed poetically.⁶⁵

The implications of Marotta’s and Goss’ statements are clear. Each and every time we use the word *gay* as opposed to *homosexual*, or the term *homophobic*, we validate the Homosexual Collective and advance its cause. Conversely by striking words like “gay” and “homophobic” from our vocabulary, we deny the Collective access to our minds and maintain our intellectual and moral integrity.

Any discussion of homosexual dialectics would be incomplete without at least a brief reference to *camp* and the functions it serves in homosexual discourse.

Camp, the artificially exaggerated effeminate and banal mannerisms employed by homosexuals is, like *gayspeak*, one of the many defense mechanisms used to help homosexual cope with what they perceive as a hostile heterosexual world. The effeminization of male names is part of the homosexual *cantarget*.⁶⁶

Although camp always carries with it elements of theatricality and humor, it can also be an expression of hatred and a vehicle for ridiculing and subverting traditional gender roles and traditional heterosexual institutions including marriage.⁶⁷

Camp, like *gayspeak*, is a defense mechanism. It insulates the homosexual in his fantasy world, affirms his perpetual adolescence and reinforces his perversion. It is not funny.

The Politics of “Coming Out” and “Outing”

“Coming out” (of the closet) and “outing” are two important strategies of “gay liberation”.

Homosexual academics Warren Johansson (Act Up) and William A. Percy (Lesbian and Gay Caucus of the American Historical Association) consider these terms to be “two sides of the same coin.”⁶⁸ In contrast, writer Philip Gray claims that “the homosexual is not coming out of the closet, he’s coming out of day care.”⁶⁹

In the Collective lexicon, coming out is the conscience-raising process that transforms the “homosexual” into a “gay” man and binds him to the Collective.

The commonly acknowledged stages of the coming out process are as follows:

Stage 1—The acknowledgement by the homosexual that his condition is a fixed component of his personality—his being.

Stage 2—The self-acceptance and celebration of his new “gay” identity. Gay is Good! The elimination of feelings of guilt and self-hatred.

Stage 3—The homosexual/gay man shares his coming out with other people including other homosexuals, friends, family and other associates. He tells his coming out *story* to anyone who will listen. Common outward manifestations of his new status include participation in “gay” public functions including parades and other types of public demonstrations, the joining of a “gay-friendly” church, and the wearing of jewelry or distinctive clothing that marks him as a “gay” man. The neophyte begins to immerse himself in the “gay” sub-culture. His new social milieu opens the door to an endless supply of sex partners whom he doesn’t have to pay. Drug taking initiates him into the more overt criminal features of the “gay” world.

Stage 4—The final stage, that of coming out *politically*, is the most important if not for the individual at least for the Collective, since without it the Collective would cease to exist. As a “gay” man, the individual must recognize his debt to the Collective and devote himself to the fight against societal homophobia and the struggle to end the oppression of “his people.” “Gay Liberation” becomes his reason for living.⁷⁰

Thomas F. Driver, a Methodist and former Paul Tillich Professor of Theology and Culture at the Union Theological Seminary in New York described coming-out as a “confessional experience.”⁷¹

“Confessional performance is an early, necessary step in the liberation of any oppressed people. I am speaking of acts in which people openly proclaim their identity as members of an oppressed group, and confessing loyalty to the cause of liberation,” said Driver.⁷²

According to Rueda, once the transformation of the “gay” man is complete and loyalty to the homosexual *borg* assured, he is then ready to serve as a role model for homosexuals in the early stages of the coming out process.⁷³

In the international anthology *Coming Out*, New York political activist/editor Stephen Likosky affirmed the importance of coming out as a symbol of opposition to “the authority of the traditional family, religious doctrine, and state power.”⁷⁴ He compared the “gay movement” with “other great freedom movements of the twentieth century” including the anti-apartheid, civil rights and feminist movements, but with one significant difference:

The gay revolution, however, is unique in at least one important way. It has the potential of liberating the homoerotic component repressed in all of us, and in doing so, transforming social relations as never before experienced in history. The vision of a world peopled by polysexual individuals and freed of rigid sex roles is today no longer confined to sci-fi literature. Rather, it is a vision for which...many of us around the globe find necessary to struggle if the human family is to be preserved.⁷⁵

"Outing" unlike coming out is not based on choice. It unclosets the closeted, whether they want it or not.⁷⁶ It has become a powerful political weapon used by activist groups like Queer Nation and Act Up against those homosexuals who refuse to "come out" on their own volition, and especially those who are known to harbor feelings of indifference or even hostility toward the Homosexual Collective.

Historically, exposure of an individual as a sodomite was connected with transgressions of the moral laws against which the State and Church applied sanctions. Today it is being used by sodomites as a means of exposing closeted homosexuals of prominence including entertainers, celebrities, socialites, politicians, wealthy entrepreneurs, corporate executives, sports stars, high clergy and other power brokers—living and dead. AIDS has also played a role in indirectly outing closeted homosexuals from all walks of life including the priesthood and religious life.

In *Outing—Shattering the Conspiracy of Silence*, Johansson and Percy expressed enthusiasm for the practice:

Outing represents a pressure brought by the visible and vocal portion of the Queer Nation on the invisible, silent, prestigious minority, as it were a demand that the elite of our community recognize their allegiance and act to further the collective interests of our nation to which—by birth, socialization, or choice—they belong. This practice stems from the growth of political consciousness that sees all of us as sharing a common fate and as responsible for one another. If it succeeds, it will magnify our symbolic presence at the upper levels of society and make the public aware of how many prominent individuals prefer tabooed sexual pleasures.⁷⁷

Both men agreed that outing has "a historic mission," and is a "necessary and irreversible process whereby the homosexual culture or subculture, driven underground by religious intolerance, is regaining or asserting its public identity and image."⁷⁸ The authors contend that once the "post-medieval anachronism of conformity and unanimity in sexual life" is destroyed, the need for outing will be relegated to "the dustpan of history."⁷⁹

On the subject of outing homosexual clergy, Johansson and Percy noted that, in recent years, the only clergy that have been outed are clerical pederasts, but that none have been outed on purely "ideological grounds."⁸⁰ "The outing of a living American cardinal might be beneficial to the queer nation as the outing of a Supreme Court Justice, and it can scarcely be believed that there are none," they concluded.⁸¹

In his "Manifesto," Goss characterized outing as a manifestation of "transgressive politics." He quoted "gay" philosopher Richard Mohr who believes that the practice does not violate privacy rights "since it is maintained by the homophobic force of society."⁸² Goss concurred that outing is a legitimate means of fighting oppression and those "who would betray their own," and that unless it "violates an overall dignity value, it does not violate private rights."⁸³

Goss suggested that one of the services that “Queer Christian-based communities” may choose to perform after a period of “reflection” and “dialogue” is the outing of “church leaders who have taken active roles in leading homophobic hate campaigns.”⁸⁴

Goss gave an excerpt from a letter that was written by a “gay” priest to Rev. Robert Williams, author of *Just as I Am—A Practical Guide to Being Out, Proud, and Christian*, and the first openly homosexual priest in the Episcopal Church.⁸⁵

According to Williams, “his friend, queer priest Zal Sherwood” told him he had slept with “so many closeted clergy including three closeted bishops” and that he had “a very good memory for detail.”⁸⁶ Sherwood said he was anxious to out them and sought Williams’ advice.

Williams replied that if these priests and bishops are doing something to actively harm us (gays), outing is in order. If they are just living their lives quietly, it is not. However, he agreed with Sherwood that closeted gays harm all gays and they perpetuate homophobia.⁸⁷ Williams concluded that “they owe us something,” and urged Sherwood to use as his guide—“what would be the most loving thing to do?”⁸⁸

Ordained by the openly homosexual Episcopalian bishop John Spong of the Newark, Diocese, Williams died in 1992 at the age of 37 of AIDS-related complications.⁸⁹

Williams demonstrates the love-hate relationship that exists between the Collective and all organized religion to which we now turn our attention.

Relations with Religious Organizations and Movements

Despite the fact that the Collective has consistently denounced religion as an instrument of oppression against “gays,” it has been forced to accept the fact that without support from religious leaders their cause is dead in the water, and it has acted accordingly. Of all society’s institutions, none is as important to the Collective as organized religion and religious movements.

Religion is the supreme arbitrator and validator of human behavior. The secular State declares what acts are legal, but only the Church can declare what acts are moral and which are sinful. And it is upon the latter that our eternal destiny and salvation depends.

As long as religion continues to hold homosexual acts to be objectively sinful and opposed to the natural law, the Collective will never achieve its objectives. Hence, the Collective’s preoccupation with infiltrating, colonizing, and subverting existing religious institutions using the same strategies that have proven effective in the penetration of secular institutions in order to bring them under the Collective’s sphere of influence. It has also created its own “churches” and “parachurches,” specifically the Universal Fellowship of Metropolitan Community Churches (UFMCC) that falls under its direct control.

Although this book is primarily concerned with the Collective's on-going offensive against the Roman Catholic Church, nevertheless, the following general assessment of the Collective's penetration of non-Catholic religious institutions in the United States will be a helpful adjunct to the reader.

Capitalizing on Church Assets

As Rueda has noted, "Churches, once they have been infiltrated by the homosexual movement, constitute one of its most important allies."⁹⁰ Not only do these religious institutions sanctify, or at least *appear* to sanctify (which is just as useful) same-sex behavior and practices and provide the Collective with the credibility and respectability it so ardently craves, they also put their manifold resources and personnel at the service of the Collective.

The vast bureaucracies of the captive churches provide the Collective with funding in the form of cash and grants. Their educational and communication facilities provide public forums for advancing the Collective's ideology and programs. Peace and Justice and AIDS Ministry offices are especially vulnerable to exploitation.

Church members and other contacts within their denomination's ecumenical networks provide a huge human reservoir of relatively naïve men and women from which the Collective can cull non-homosexual fellow travelers and enlist volunteers to serve its interests. Larger denominations with lobbying staffs at state and national levels offer the Collective obvious political advantages. The formation of special commissions to study the "homosexual question" and the formation of homosexual organizations like Parents, Families and Friends of Lesbians and Gays (PFLAG), all under the control of the Collective, serve to move the homosexual forward within the church.⁹¹ Teen youth groups are a favorite hunting ground for homosexuals with pederastic inclinations. Even relatively young school-age children can be recruited for special quasi-political projects such as the well-publicized Quilt Project in which the names of people who have died of HIV-infection are sewn onto the quilt.

To date no major religious denomination—Catholic, Protestant, or Jewish—has escaped penetration by the Collective. In a few cases such as the Unitarian Universalist Church, subterfuge has been quite unnecessary.

As an overall strategy the Collective has chosen to sell itself to their religious brethren as a "civil rights" movement and has played down the moral issues surrounding homosexual behavior. It has also placed great emphasis on the homosexual condition as one that is not chosen but rather innate (i.e., permanent and untreatable). Congregations are assured that the Homosexual Collective poses no threat to traditional marriage or family life.

A combination of non-confrontational and confrontational politics are employed by the homosexual movement depending upon the political lay of the land and the degree of resistance expected from the target church. In general, the more traditional and doctrinaire the denomination, the greater the resistance to the manipulation of Scripture and dogma to suit the needs of the Collective, and to the acceptance of "holy unions" and the ordination of "gays" and lesbians.

Where the "gay" man or lesbian chooses to remain in his or her church, it is expected that, in any case of conflict of interests, loyalty to the Collective will override all other considerations.⁹²

In many cases, however, homosexuals dissatisfied with hostile religious attitudes towards same-sex behaviors by mainstream denominations prefer to join "alternative churches" and "parachurches" created by and for homosexuals or turn to Eastern mysticism and/or to the Occult for religious validation.

Universal Fellowship of Metropolitan Churches

The most prominent and politically active homosexual alternative church is the Universal Fellowship of Metropolitan Community Churches (UFMCC) founded by Reverend Troy Perry, an avowed homosexual, in Los Angeles in 1968.⁹³ The UFMCC currently boasts a membership of 43,000 gay, lesbian, bisexual and transgender Christians in 300 congregations worldwide.⁹⁴

The UFMCC teaches that homosexuality is "not a sin and not a sickness," and that "homosexual relationships should be celebrated and affirmed!"⁹⁵ It depends heavily upon the questionable research findings of the so-called "social sciences" to validate what it calls its "elastic theology."⁹⁶

According to Perry, the UFMCC is committed to confronting "the injustice of poverty, sexism, racism and homophobia through Christian social action."⁹⁷ On the other hand, Rueda states that the primary function of the UFMCC is to subvert Catholic, Protestant and non-Christian religious institutions and transform them into political and ideological allies.⁹⁸

The UFMCC has acted as a battering ram against the Roman Catholic Church and more traditional Protestant denominations and evangelical sects. In this venture, the UFMCC's Department of Ecumenical Relations headed by R. Adam DeBaugh has proven to be demonstrably effective in establishing "gay" cooperative political networks within these churches.⁹⁹ An examination of DeBaugh's extensive memberships in a wide-range of "ecumenical" organizations and enterprises amply demonstrates how the system works.

Prior to his joining the UFMCC in Washington, D.C. in 1973, DeBaugh served as the director of the Center for the Study of Power and Peace, and was Administrative Assistant to Congressman Bob Edgar who later became

the head of the National Council of Churches. In June 1975, DeBaugh co-founded the UFMCC Washington Field Office on Capitol Hill and became a full time lobbyist for "gay rights." He served on the Board of Directors of the Gay Rights National Lobby which had its offices at the UFMCC Field Office. Later the same year he was named Director of the UFMCC Department of Christian Social Action. He served on the Board of Directors of *The Washington Blade* and on the Board of Directors of the UFMCC Emmaus House of Prayer. He was named co-director of the new Department of Ecumenical Relations and in 1981 he wrote the UFMCC's original application for membership in the National Council of the Churches of Christ in the U.S. In October, 1983, DeBaugh was elected District Coordinator of the Mid-Atlantic of the UFMCC District, and served on the General Council. He has served on the Board of Trustees of the Fund for Overcoming Racism, and Board of Directors of Among Friends, Inc., a "gay" crisis center. He is currently the Director of Chi Rho Press, another UFMCC non-profit spin-off.¹⁰⁰

According to Rueda, during his employment at the UFMCC Washington Field Office, DeBaugh worked closely with the little known but powerful Washington Interreligious Council on Human Rights and helped found the Interfaith Council on Human Rights.¹⁰¹ He maintained close contact with the National Council of Churches (NCC), the National Council of Community Churches, the World Council of Churches, the Ecumenism Research Agency, the NCC Commission on Women in Ministry, the NCC Joint Strategy and Action Coalition and the Washington Inter-religious Staff Council, reported Rueda.¹⁰²

DeBaugh had a particularly close working relationship with New Ways Ministry formerly headed by Sister Jeannine Gramick of the Catholic School Sisters of Notre Dame and Rev. Robert Nugent, a Catholic priest of the Society of the Divine Savior. In the spring of 1980, Nugent assisted DeBaugh in putting together a series of "Denomination Statements" that the UFMCC used to lobby for a Congressional National Gay Rights Bill.¹⁰³

Rueda noted that one of the lesser known activities of DeBaugh's ecumenical office was the infiltration of seminaries and schools of theology across the United States in order to scout out lesbian and gay seminarians, staff and faculty. The UFMCC helped form homosexual caucuses within these facilities and also established an ongoing network of homosexual clergy from all denominations, charged Rueda.¹⁰⁴

Queer Christian Theology and Base Communities

Along the lines of Metropolitan Churches, Catholic priest Robert Goss advocates the creation of "new alternative forms of religious practice" including new sacraments and the formation of Christian change or base communities as alternative churches for homosexuals and others who have been "disenfranchised" and "oppressed" by institutional structures.¹⁰⁵

“Christianity itself is not the enemy ... institutional forms of Christianity are,” said Goss.¹⁰⁶ He has proposed the deconstruction of Christology especially its ecclesial authority (hierarchy) and its replacement with a new Christ—not “Christ the Oppressor but Jesus the Liberator.”¹⁰⁷

The new change/base communities will be “nonhierarchial” and “inclusive” and embrace “an erotic Jesus,” Goss wrote.¹⁰⁸

The “new social order of God,” according to Goss will embrace: Initiation (baptism) sacraments that require Queer Christians to come out in both a person and spiritual sense; a new communion in the form of “breaking bread and sharing the cup” that will represent an act of liberation; rites of healing and exorcisms to expunge feelings of internal homophobia; the blessing of same-sex unions; and the recognition of Queer Ministry.¹⁰⁹

Goss said that these new change/base community structures will be places where “Christians can celebrate the joy of being lesbians and gay men ... (places) of love-making and justice doing.”¹¹⁰

In *Queering Christ—Beyond Jesus Acted Up*, Goss’ sequel to *Jesus Acted Up*, Goss praised his fellow ex-Jesuit Joe Kramer’s vision of a futuristic “erotic religious community of gay/bisexual men ... based on rituals of sex.”¹¹¹ Goss went on to elaborate on the spiritual meaning of one of these rituals called barebacking, that is, anal penetration without the use of condoms including copulation with AIDS-infected partners.¹¹²

Goss quoted sex activist Eric Rofes who argues that anal sex is what gives meaning to who you are as a gay man.¹¹³ Goss said that sodomy is “real sex,” the “gay equivalent of sexual intercourse between a man and a woman” and it gives homosexual partners “a spiritual experience of self-effacement and intimacy.”¹¹⁴

Theosophy, the Occult and Eastern Mysticism

For homosexual men and women who prefer a more serene, meditative, mystically/magical approach to spirituality, occult sects like Theosophy and its modern-day progeny, the New Age Movement, offer homosexuals still other alternatives to Christianity.

Since the late 19th century, theosophy, as proclaimed by its most famous proponent Helena Petrovna “Madame” Blavatsky (1831–1891) has attracted a number of spiritual and moral renegades from Christianity.

Theosophists proclaim the universal brotherhood of humanity without distinction of race, creed, sex (or sexual orientation), caste or color and embrace an ecumenical spirit of indifferentism with regard to specific religions or philosophical movements.¹¹⁵

The theoretical framework for theosophy incorporates all of the ancient heretical occult systems including Pantheism, Gnosticism, Jewish Kabbalah and European Neoplatonist Hermeticism as well as elements of the Eastern mysticism of Hinduism, Buddhism, Yogism and Brahmanism, overlaid with a heavy mantle of good old-fashioned Spiritualism.

Theosophy has no mandatory creed or dogma or moral code. Its members are free to accept or reject any or all of the “truths” or philosophical ideals it offers including belief in reincarnation and the law of Karma, that is the sum and consequences of a person’s actions during the successive phases of his existence that determine his fate or destiny. Theosophy does not recognize a personal God, only an omnipresent “Divine Spirit.” It rejects Christian belief in a personal immortality and in Heaven and Hell. As in all occult societies, Theosophists seek out the “secret knowledge” of life and nature that is made known only to the few “chosen” or “elect” through direct intuition or illumination of the Divine Spirit or Essence or its intermediary Masters. It’s not difficult to understand why homosexuals and other sexual outlaws have historically been attracted to heretical teachings like theosophy.¹¹⁶

The School of Modern Theosophy was founded by Ukrainian-born Madame Blavatsky in New York City in 1875 and later relocated to Adyar (Madras), India, the home of all theosophic speculation. In 1885, the famed seer left India and went to London where she set up her residence and the headquarters of the Theosophical Society at Maycot cottage in Norwood. Here she wrote her magnum opus, *The Secret Doctrine*, and took over the training of a small group of novices that included the well-known free-thinker and Fabian-feminist Annie Besant, a convert from Anglicanism to theosophy and Blavatsky’s heir apparent.

My brief reference to theosophy most likely would have ended here were it not for the appearance on the English Theosophical scene at about this time of another famous convert to theosophy, one Charles Webster Leadbeater, who in a relatively short period of time managed to draw the Society into a major pederast scandal. Considering the facts that at least two Catholic religious orders, the Legionaries of Christ and the Society of St. John, have been accused of harboring clerical pederasts whose *modus operandi* bear an uncanny resemblance to that of Master Leadbeater, I think it is a story worth telling.

According to Dr. Gregory Tillett, one of Leadbeater’s more recent biographers, when he was a young man, his mother told Charles he had a vocation in the church.¹¹⁷ Although Leadbeater lacked a university education, he managed to get himself ordained to the priesthood in 1879 largely because of his family connections to the Anglican Church. He was the nephew of the eminent Church of England clergyman William Wolfe Capes of the Diocese of Winchester.

Tillett records that Leadbeater’s first assignment was at St. Andrew’s Church in Farnham.¹¹⁸ He lived in a small cottage called Hartford in nearby Bramshott with his mother until her death. Competent and attentive to all his ministerial duties, Leadbeater took a particular interest in the training and religious education of young boys in his parish and he established a number of study groups and clubs for them, wrote Tillett.¹¹⁹

However, Leadbeater soon became theologically restless with orthodox church doctrine and started to look for answers from unorthodox sources including spiritualism and the occult, said Tillet.¹²⁰ His first contact with theosophy came through a reading of *The Occult World* by A. P. Sinnett, President of the London Lodge, which highlighted Blavatsky's alleged extraordinary occult powers. On November 21, 1883 Leadbeater joined the Theosophical Society.¹²¹

Only 13 months later, on December 21, 1884, Leadbeater reported that he had received some new "revelations." He left everything and everyone and sailed from England to India where he joined the Theosophical Society staff at its international headquarters in Adyar. His arrival coincided with the annual convention of the Society that reinforced his belief in the doctrine of the Masters.¹²² He later traveled to Ceylon where he undertook an intense study of Buddhism and converted to Buddhism. In Ceylon he also discovered a 13-year-old Buddhist boy named Jinarajadasa, the "reincarnation" of his younger murdered brother, Gerald. The young man became Leadbeater's traveling companion and assistant.¹²³

By 1889, Leadbeater, had become a rising star in theosophical circles, said Tillet. He returned to England where he met the ailing Blavatsky's protégé, Annie Besant, who controlled the Esoteric Branch of the Society in London and who assumed full control of the Society when Blavatsky died in 1891.

According to Tillet, Besant and Leadbeater formed a warm friendship and began the joint explorations of "astral and mental planes, life after death, reincarnation and past lives."¹²⁴ As Leadbeater's reputation as a world-class occultist grew, so did the popularity of his writings. In "An Occultist's View on Christianity," (1899), Leadbeater disclaimed Jesus as the Christ and denied His divinity as the Second Person of the Trinity.¹²⁵ He also acquired another boy-companion, Basil Hodgson-Smith.¹²⁶

Between 1900 and 1906 Leadbeater undertook a series of highly successful lectures in major cities of the United States, Canada, Australia and New Zealand that brought him world-wide acclaim in theosophical circles.

All these accolades, however, came to a screeching halt, said Tillet, when Mrs. Besant received a letter from Mrs. Helen Dennis, Corresponding Secretary of the Theosophical Society Esoteric Section in the United States, dated January 25, 1906. The communication informed Besant that while Leadbeater was in the States he had engaged in "morally criminal acts" with young adolescent and pre-adolescent boys entrusted to his care.

Dennis indicated that these "reprehensible acts" included instruction in "self-abuse" (masturbation) and mutual touching. Leadbeater reportedly told his charges the instruction was part of their occult training and would help make them strong and manly and ward off lustful feminine advances. Most telling was the fact that Leadbeater held the boys to secrecy. The letter also

indicated that these were not isolated incidents and that Leadbeater had likely abused other young boys in India, Ceylon and possibly England.¹²⁷

One of his victims was a young American boy named Douglas Pettit who revealed that Leadbeater told him that his “aura” indicated he was in sexual distress and needed masturbation as an outlet.¹²⁸ In a coded letter found in Toronto to another of his “darlings,” Leadbeater recommended masturbation twice a week. “Glad sensation is so pleasant ...a thousand kisses,” he signed off.¹²⁹

When confronted with the charges by Besant and the London Theosophical Society, Leadbeater did not bother to disclaim them. He admitted that he had given the boys instruction on masturbation because he believed the practice to be an antidote to even worse vice later on in life.¹³⁰

Following a trial before the British Lodge on May 16, 1906 with an American representative in attendance, Leadbeater was forced to resign in disgrace from the Society. Wisely, he went into semi-retirement until the Masters should call the martyr from his tomb.¹³¹ Thus the Leadbeater Affair was brought to a temporary close.

Towards the end of 1908, Besant, who had initially condemned Leadbeater, had a change of heart and mind and urged his reinstatement to the Theosophical Society. He returned to India in February 1909 just in time to discover a new “Christ” in the person of a young Indian boy, Jiddu Krishnamurti. The Society established the Order of the Star of the East to pave the way for a Second Coming—which never came. In the meantime, details of Leadbeater’s ill-fated 1906 secret trial on charges of sex abuse began to leak out into the international press in India.

An article appeared in *The Hindu* stating that Leadbeater “was not a fit person to be the guardian of a pig...” and Krishna’s father wanted his son back.¹³² A protracted custody battle ensued. In the meantime, Leadbeater had discovered yet another “Messiah” at the 1913 annual Society’s convention in Benares. Leadbeater said that the boy, known as Rajagopal, was the reincarnation of Saint Bernard of Clairvaux.¹³³

As controversy continued to swirl about him, Leadbeater left India for a lecture tour in the Pacific regions. In August 1914, he decided to settle in Australia.

Here he renewed an old friendship with a fellow sexual pervert named James Ingall Wedgwood.

Wedgwood had joined the Theosophical Society in 1904. Leadbeater was his sponsor. Wedgwood was also a 33rd degree Co-Freemason and a member of the occult *Ordo Templi Orientis (OTO)*.¹³⁴

On June 12, 1915, Leadbeater was initiated into the Masonic order by Wedgwood and quickly rose to the 33rd degree.¹³⁵ Tillett reported that Leadbeater also became interested in other occult societies including the Temple of the Rosy Cross (Rosicrucians) and later the *OTO* in Australia that was headed by one of his pupils, Vyvyan Deacon.¹³⁶

In the meantime, Wedgwood embarked on a new spiritual adventure—this time with the Ancient Catholic Church (Liberal Catholic Church) based in Great Britain.¹³⁷ Archbishop Arnold Harris Mathew, welcomed the new convert, homosexual warts and all.

After his baptism and confirmation, Wedgwood began promoting the Liberal Catholic Church among members of the Theosophical Society including Leadbeater. Believing that he was being called to Holy Orders, Wedgwood presented himself for Minor Orders, was ordained a deacon and on July 22, 1913 was ordained into the Liberal Catholic priesthood by Dr. Mathew. He was eventually made a bishop. Being a homosexual, Wedgwood said, was no bar to the priesthood or the hierarchy since morality was not a prerequisite for Liberal Catholic priests. He was free to continue his homosexual “cottaging” in public toilets.¹³⁸

On July 22, 1916, Leadbeater joined Wedgwood as a consecrated bishop of the Liberal Catholic Church. He also began to recruit some of his former pupils to the Liberal Catholic Church priesthood.

It did not take long for the roof to fall in on the growing homosexual/pederast ring that had formed within the Church.

In 1919, Reginald Farrer, a Liberal Catholic priest and a friend of Wedgwood and former pupil of Leadbeater, confessed to Church elders that he had been drawn into the vice of sodomy, but whereas he had denounced his own perversion, he said that Wedgwood had not given up the practice.¹³⁹ Wedgwood, now in a senior position in the Church, initially pleaded innocent, but eventually resigned his ecclesiastical office, said Tillett. Leadbeater moved up and replaced him as Presiding Bishop.

Eventually, four high ranking clerics were expelled from the Church for engaging in acts of sodomy, including Bishop Fredrick Samuel Willoughby, who had consecrated Wedgwood. With all the mud-slinging and sensational revelations going on, it was only a matter of time before members of the London Theosophical Society demanded an investigation of the immorality that threatened the integrity of the Society. After all, it was Leadbeater who had initiated Wedgwood into the Society.

In the meantime, back in Australia, Leadbeater had formed a small Theosophical community for boys between the ages of 14 and 21. In 1922, he obtained a large residence in Sydney, known as the Manor, to house the new community where some of the young men lived. All male communal bathing was the rule at the Manor, and it was reported that Leadbeater received an enema in front of the boys as part of his morning ritual (enemas are commonly used in preparation for sodomy).¹⁴⁰

According to Tillett, from May to June of that same year, the police carried out an investigation to see if there was any concrete evidence of criminal activities by Leadbeater at the Manor. The seer’s pupils from the Manor were interviewed, but refused to give any evidence against their teacher.¹⁴¹ The records from the official inquiry indicated the students may

have been coached by Leadbeater and some returned later to amend their statements. In its final report, the police indicated Leadbeater was a “sexual pervert” who should be kept under observation, but there was not enough evidence to jail him.¹⁴²

Back in England, news of Leadbeater’s unorthodox methodology at the Manor found its way into occult circles outside of the Theosophical Society that was beginning to feel heat of a growing international scandal. Tillett noted that the well-known writer Dion Fortune charged that a mysterious group of male occultists were using homosexual techniques to build up “a reservoir of dark astral power.”¹⁴³

Nevertheless, Leadbeater managed to hold on to his theosophical standing and bishop’s miter.

In 1932, Mrs. Besant, who was in poor health asked him to come to Adyar. The 78-year old Leadbeater granted her wish. She died on September 20, 1933, with him by her side. Leadbeater followed her in death on February 29, 1934, and their ashes were mingled in Adyar in the Garden of Remembrance.¹⁴⁴

Wedgwood died a less poetic death. He contracted syphilis through his many homosexual liaisons and went insane from paresis of the central nervous system.¹⁴⁵

In the final chapter of his biography and notations on Leadbeater, Tillett summarized the charges of sexual abuse leveled against the seer by some of his pupils and other young men with some startling revelations and revisions.

Tillett reported that Leadbeater had taught sexual techniques other than solitary masturbation to a very select circle of young male initiates in connection with their occult and sexual magic training. These included ritualistic group masturbation.¹⁴⁶ The seer demanded total secrecy from his boys, added Tillett.¹⁴⁷

In a footnote to the U.S. scandal, Tillett stated that in 1911, Douglas Pettit, the young American boy who initially confessed that Leadbeater had given him instructions on masturbation, revealed that the seer had also sodomized him, and at least two other boys he knew.¹⁴⁸ Pettit said that Leadbeater told him that the Masters preferred sodomy to normal male-female sexual relations.¹⁴⁹ Hubert van Hook, one of Leadbeater’s earliest pupils also reported he had sexual relations with the famous theosophist.¹⁵⁰

The secret life of Charles Webster Leadbeater as a clerical homosexual pederast teaches us a number of important lessons—both about the victims and the abuser himself—that can be related to the ongoing clerical sex abuse scandals that have racked Am-Church over the last three decades.

First, yesteryear as today, young male victims of clerical sex abuse rarely report the crime against them. Second, for the homosexual pederast, the priesthood is an ideal cover. Third, clerical pederasts like all perverts,

lie about their activities. Fourth, young boys with religious vocations are likely to believe *anything* that their religious superiors tell them; Fifth, parents of clerical sex abuse victims are not wont to recognize, much less admit, the existence of the crime. And finally, the Homosexual Collective, then as now, is quite capable of colonizing and exploiting the religious life for its own ends.

By the time Leadbeater and Wedgwood and Company were through with the Liberal Catholic Church it was on the verge of total disintegration. Interestingly, the program of "liturgical renewal" introduced by Leadbeater and his associates into the Church's rites and rituals that included occult doctrine, has remained a permanent feature of many Liberal Catholic Churches up to the present day.

Blasphemy

One of the noticeable features of religious references found in contemporary "gay" literature and articles published and circulated by the Homosexual Collective is its irreligious scatological and even blasphemous content.¹⁵¹

For example, in an essay titled "The Necessity of Excess," Pat (Patrick) Califia-Rice, a transgenderized bisexual and licensed therapist and member of "the kink community" with a son he-she is "co-parenting with his/her ex-lover (also a transgender)," described his-her fisting experience:

...But I also knew that there was something sacred about our deep intimacy that was higher than any chemical could ever get me, perhaps as high as heaven itself ...we borrow a little divine grace and provide a smaller version of the shelter of that transcendental love. ...The man who arranges himself in a sling, awaiting anointing with Crisco, has come in perfect love and trust like a child to baptism. Lust can be a sacrament that washes us clean of envy, pride and anomie, and returns us to daily life with a satisfied heart, renewed hope and greater compassion.¹⁵²

Bruce Rodgers, author of *The Queens' Vernacular* has noted that "Since they (gays) are outlawed from the comfort of most religions ...they have imparted a decidedly sacrilegious quality to their slang"¹⁵³ Examples cited in his book include the use of the word "bullshit" for "bishop" and the phrase, "May Miss God strike you dead!"

Similar examples of irreligious gay slang include the term "Holy Week," meaning any period of time when one abstains from sex; the phrase, "Tijuana Bible" referring to "really putrid pornography"; and the S&M/B&D "chapel" which is the torture room equipped with weapons for inflicting pain and humiliation.¹⁵⁴

Since the early 1970s, there has been an increase in outright blasphemies against Jesus Christ, Our Lord and Savior by the Homosexual Collective especially in "gay" clerical circles where Jesus is often portrayed as a homosexual, and Saint John and Lazarus his lovers.

These blasphemies are certainly not original. Church history records that the occult Theosophical and Kabalistic writings of anti-Christian secret societies down the centuries have profaned Our Lord in a similar manner.

In the late 15th century, a number of crypto-Jews known as Marranos, who simulated conversion to Catholicism but continued to worship as Jews, were accused by the Spanish Inquisition of cursing Jesus and calling Him a sodomite.¹⁵⁵

In the second-half of the 20th century, the blasphemy was publicly repeated by the Rev. Canon Hugh W. Montefiore, a Rugby schoolboy and an Anglican convert from a notable Jewish family, who served as Vicar of Great St. Mary's, Cambridge University Church in England.

The occasion was a speech titled "Jesus, the Revelation of God," that Montefiore delivered at the 50th Conference on Modern Churchman at Oxford, England, July 24–28, 1967.¹⁵⁶

As part of the conference's "new quest for the historical Jesus," Montefiore's talk centered on certain "peculiar characteristics of Jesus" specifically that "he remained unmarried ... (and) lived for 30 years as a private citizen before beginning his public ministry at the River Jordan."¹⁵⁷ During his speech, the Anglican minister claimed there was no indication that Jesus was conscious of his vocation as Messiah or the Son of God—a plainly heretical teaching.¹⁵⁸

Among the reasons Montefiore gave as to why Jesus may not have married was that he was a homosexual in nature, that is, women held no attraction for him. "This homosexual explanation," the Anglican cleric told his audience "is one which we cannot ignore."¹⁵⁹

While Jesus had women who were his friends, he explained, it was "men whom he loved."¹⁶⁰

From conception to death, said Montefiore, Jesus was "an outsider." "Whether or not we accept the so-called Virgin Birth, no one could deny that Jesus was conceived out of wedlock," he continued, and that he closely allied with "'the outsiders' and the unloved ... publicans, prostitutes and criminals."¹⁶¹

"If Jesus were homosexual in nature (and this is the true explanation of his celibate state) then this would be further evidence of God's self-identification with those who are unacceptable to the upholders of 'The Establishment' and social conventions," Montefiore continued.¹⁶² "The character of Jesus here discloses an important aspect of the nature of God, befriending the friendless, and identifying himself with the underprivileged," he concluded.¹⁶³

When the London press picked up news of Montefiore's titillating comments, especially his references to Jesus as a homosexual, the Anglican cleric was forced to publicly defend his thesis.

He explained that he never said that Jesus was an *active* sodomite and that the word *homosexual* "when applied to human nature does not contain or imply any moral connotation whatsoever."¹⁶⁴ "It is simply descriptive of a certain type of personality. It in no way implies or attributes any kind of sinfulness to Jesus," he told reporters. "As readers of this lecture will notice, I have been careful to stress (because I happen to believe) the human perfection of Jesus and his entire obedience to his Father's will," Montefiore explained in an attempt to stave off his critics.¹⁶⁵

For his blasphemous "insights" that Jesus might have been a homosexual and most certainly was a bastard, the Anglican Church offered Montefiore the post of bishop of Kingston-upon-Thames in 1970, and then bishop of Birmingham, even though it was rumored that Downing Street vowed he should never be a bishop.¹⁶⁶ He also served as Chairman of the Church of England's Board of Social Responsibility.

In his biography of Montefiore, John S. Peart-Binns gives us some additional information on Montefiore's background including the fact that he was President of the Gaia Trust, part of the global Green/New Genesis pantheistic/environmental movement founded by Robert Lovestock in 1988.¹⁶⁷ According to Lovestock, "On Earth, she (Gaia) is the source of life everlasting and is alive now, she gave birth to mankind and we are part of her."¹⁶⁸

The Gaia Trust seems an unlikely organization for an Anglican minister like Montefiore to have attached himself, but then again, ex-Anglican Rev. Robert Williams, whom I have already quoted in connection with clerical outing and who believed that Lazarus was Jesus' homosexual lover, said that "Mary/Gaia, was the Goddess whose priest he aspired to be."¹⁶⁹

Morton Smith on Jesus as Homosexual and Magician

In 1972, Morton Smith, an ex-Episcopalian priest and Professor of Ancient History at Columbia University, also took up the blasphemous charge that Jesus was an *active* sodomite as well as a magician.

Smith told an audience at the annual meeting of the Society of Biblical Literature that he had discovered a fragment of a letter written by Saint Clement of Alexandria at the ancient Sinai desert Greek Orthodox Monastery of Mar Saba in 1958 that purportedly revealed the existence of a secret version of *The Gospel of Saint Mark*.¹⁷⁰ According to Smith, this secret Gospel suggested that Jesus performed a secret rite of baptism that was conducted at night with the candidate naked except for a white sheet and that the rite possibly included a *physical* as well as a spiritual union.¹⁷¹ Smith did not leave out the equally blasphemous suggestion that the communion rite of Jesus for his elite initiates may also have included sodomy.¹⁷²

Five years later, in *Jesus the Magician*, Smith transformed Jesus into a magician or *shaman* and stated that after his death his disciples formed a secret society to perpetuate Jesus' secret magical rites.¹⁷³

Edward Hobbs, a critic of Smith's scholarship who was Visiting Professor at Claremont College when Smith was preparing to publish his new book, commented that "Having failed to convince everyone that Jesus was executed for running a gay-liberation group, caught in the act in Gethsemane (*The Secret Gospel*), he now turned to prove he was executed for being a magician."¹⁷⁴

Jesuit John McNeill on Jung and Jesus

In the spring of 1981, *New York Native*, a homosexual bi-weekly (now defunct), carried an interview with Jesuit priest John McNeill, an openly homosexual priest and co-founder of Dignity, and Dr. Lawrence Mass who helped establish the Gay Men's Health Crisis.

In 1976, Rev. Pedro Arrupé, Father General of the Jesuits, gave McNeill's book, *The Church and the Homosexual*, a *nihil obstat* and permission to publish, even though the book clearly dissented from Church teachings on homosexuality and even though McNeill had made it perfectly clear that he had committed himself to the Homosexual Collective—both publicly and privately.¹⁷⁵

The following is a portion of the *New York Native* interview with McNeill:

Interviewer: You are a practicing psychotherapist as well as a Jesuit scholar. Are You a Jungian?

McNeill: My psychotherapeutic orientation, at least for now, is in the object relations school—more Sullivanian. But Jung had much to say. Each of the special qualities he attributes to the homo-sexual community is usually considered a striking characteristic of Christ himself, like the extraordinary ability to meet an individual's unique person free of stereotypes, or the refusal to accomplish goals by means of violence. The point I'm trying to make here is not, of course, that Christ was a homosexual any more than he was a heterosexual. His example clearly transcends our current homosexual-heterosexual dialectic. My point is that Christ was an extraordinarily free and fulfilled human being.

Interviewer: What about the many scholarly observations (including Boswell's) that Christ's most deeply intimate human relationship was with Saint John?

McNeill: I think what I see in Jesus, is the total freedom to love, to relate to *any* human being. Many priests have succeeded in incarnating these positive qualities of Christ. And, as we've said, many priests in many denominations are homosexually oriented. The gay community, if it were allowed to be itself, to develop its special qualities, has a major role to fulfill in helping to bring about the ideal that Christ represented.¹⁷⁶

The statement by McNeill that Jesus was neither heterosexual or homosexual is an obvious denial of the Incarnation, that Jesus is True God and True Man, not some kind of sexual hermaphrodite male. Further, instead of an outright denial to the suggestion that Saint John's relation-

ship with Our Lord was a pederastic one, McNeill left the door open to the blasphemy.

Ironically it took ten years before McNeill's superiors and the Vatican Congregation for Religious officially dismissed him from the Jesuits and deprived him of his priestly faculties after determining that his public dissent from the Church's moral teachings on homosexuality caused "grave scandal," was "injurious to the teaching authority of the Church," and was "potentially as injurious to the salvation of souls."¹⁷⁷ When they did, it was with the greatest reluctance on *their* part.¹⁷⁸ Indeed it was McNeill who made the final choice to remain with the Collective and leave the Catholic priesthood.

On October 27, 2002, McNeill, a recipient of Dignity's USA's Life Achievement Award (1997), gave a sermon in New York to celebrate the 30th anniversary of Dignity/New York.¹⁷⁹

After acknowledging the presence of his long-term "lover" Charles Chiarelli in the audience and reliving his alleged "martyrdom" at the hands of Rome, McNeill charged that by limiting the priesthood to "heterosexuals or repressed homosexuals," the Vatican is guaranteeing "the total collapse of the cultic priesthood ... a collapse that will necessarily lead to a new form of shepherding."¹⁸⁰

He said that the attitude of Catholic gays and lesbians toward "the institutional church" should be one of "supreme detachment and indifference," and that "we must detach ourselves from all external authority and learn to hear what the Spirit has to say to us directly and immediately in our own experience."¹⁸¹ He proclaimed the coming of a new Church, a Church of the Holy Spirit—one that will be "totally democratic," with no hierarchy and no priesthood, and where everyone possesses "the Holy Spirit within themselves, everyone an authority."¹⁸²

That sounds like a declaration of war on the Roman Catholic Church and the Catholic priesthood to me.

Time to Free the Slaves

In his essay "Accursed," Robert Seidenberg claimed, "The homosexual culture is a valuable asset to civilization. There is already an abundant supply of heterosexuals—as our ecologists are warning us perhaps too ample a supply. We may live to see the day when those who renounce traditional family life, as homosexuals have, will become the new ecological cult heroes."¹⁸³

In *The Homosexual Network*, Father Enrique Rueda reached just the opposite conclusion—that the Homosexual Collective and its subculture represent "a sick and diseased portion of the social body" and both should be driven back underground.¹⁸⁴

THE HOMOSEXUAL COLLECTIVE

Dr. Melvin Anchell agrees with Rueda that the Homosexual Collective and its “gay” emissaries should be given no quarter by Society.

...One thing is indelibly certain. Homosexual groups cannot be tempered by kindness. They regard such consideration as a form of weakness. Unfortunately they only respond to strong authority. Nothing else. ... The problem is acute. Either our society accepts the tenets of perverts and becomes a bastion for perversion or we protect life sustaining sexuality dependent upon family and social conscience. There can be no compromise.¹⁸⁵

Unfortunately, to date, the State has failed to take up the moral gauntlet that the Homosexual Collective has cast down at its feet. But what is even worse, is the Church’s failure to defend Christ and Christian Civilization against the New Barbarians of which the Homosexual Collective is but a small part.

Volumes III–V of this series are intended to provide a historical and contemporary perspective as to why the Roman Catholic Church in the United States and around the world has failed to take up the challenge levied by the Homosexual Collective. Like much of the material presented in this book, it will not make for happy reading, but I presume that the reader has already surmised as much by now.

Notes

- 1 See Irvine Louis Horowitz, and Martin Liebowitz, "Social Deviance and Political Marginality: Toward a Definition of the Relation Between Sociology and Politics," *Social Problems*, 15 (1968): 280–295.
- 2 According to Anthony Wakeling, Ph.D., "...in keeping with greater social tolerance, other forms of deviance (i.e., other than a substantial and varied homosexual sub-culture) which hitherto had been invariably of the individual type are beginning to form their own sub-culture. Transexuals, transvestites, fetishists, and paedophiles are now organizing themselves in this way."
- 3 For a listing of classifications of sexually deviant behaviors as of 1960 see Marshall B. Clinard, *Sociology of Deviant Behavior*, Revised ed. (New York: Holt, Rinehart and Winston, Inc., 1963), 240. With the exception of homosexual relations with adults and the distribution of obscene materials the listing of sex crimes punishable by law has remained relatively consistent to date.
- 4 Rueda, 44–45.
- 5 Ibid., 44.
- 6 Goss, 119.
- 7 Rueda, 46.
- 8 See Bayer, 6.
- 9 See Wolfe, 102.
- 10 Hatterer, 29–30. The author stated that he does not believe that all homosexual behavior and lifestyles are addictive. Here he may have in mind cases of situational homosexual behaviors such as that which occurs in prison. Ironically, he did mention the Metropolitan Community Church's Sexual Compulsiveness Anonymous program as an example of a program designed to deal with addictive sexual behaviors. Though the Twelve-Step program of Alcoholics Anonymous has proven to be a helpful tool for groups like Courage, the Metropolitan Community Church is a "homosexual church." As such, is hardly an institution likely to be of help to the habituated homosexual since its rationale for its existence is to confirm homosexuals in their deviant behavior.
- 11 Stuart Timmons, *The Trouble With Harry Hay—Founder of the Modern Gay Movement* (Boston: Alyson Publications, 1990), 145. Timmons noted that there was an earlier short-lived group called the Chicago Society for Human Rights founded in 1924 by Henry Gerber. Gerber also based his organization on Socialist principles.
- 12 See Timmons. Harry Hay was born in Worthing, England in 1912 and came to America with his family in 1916. He described his relationship with his father as "hostile" and "chilly," but he was his mother's "favorite." An excellent student and avid reader in the classroom, he was a self-described "sissy boy" on the playground. In his teen years, Harry, who was brought up Catholic, was attracted to Socialism (the Wobblies) and to other men. By his early 20s, he had become a recognized face in Los Angeles' "gay" scene and had a long string of homosexual affairs. In 1933, Harry met fellow-homosexual and actor Will Geer who introduced Hay to the Communist Party and the Red Underground, which became a surrogate family to the alienated young man. Harry, who had long-since abandoned his Catholic faith, took up playing the organ for the Los Angeles Lodge of the Eastern Temple (*Ordo Templi Orientis* or *OTO*) that combined Freemasonry, Rosicrucianism and Eastern mysticism with sexual magic including phallic worship and sodomy. Hay

- married in 1938 and divorced in 1951 shortly after founding the Mattachine Society. After the Society dissolved in 1953 and the homosexual movement relocated itself in San Francisco, Hay continued to involve himself in homosexual politics including giving his endorsement to NAMBLA and membership in the Southern California Gay Liberation Front.
- 13 See "Ethnic Minority as Signifier for 'Lack of Progress and Education'" at <http://deall.ohio-state.edu/grads/yu.124/minzu/2partt.htm>.
- 14 Timmons, 136.
- 15 Ibid., 151.
- 16 Ibid., 152.
- 17 Ibid., 162, 166.
- 18 Ibid., 171.
- 19 Ibid., 173.
- 20 Bayer, 6.
- 21 Kenneth Plummer as quoted by Jeffrey Weeks, "Discourse, desire and sexual deviance: some problems in a history of homosexuality," in *The Making of the Modern Homosexual*, ed. Kenneth Plummer (Totawa, N.J.: Barnes & Noble Books, 1981), 104.
- 22 Ibid.
- 23 Literally, "Families, I hate you! Shut-in homes, closed doors...(jealous possessors of happiness)." See <http://www.geocities.com/Athens/Oracle/6517/387.htm>. Quote taken from André Gide, *Fruits of the Earth* (Middlesex, England: Penguin Books, 1982).
- 24 Wolfe, 101.
- 25 Charley Shively, "Indiscriminate Promiscuity as an Act of Revolution" in *Gay Roots—Twenty Years of Gay Sunshine—An Anthology of Gay History, Sex, Politics and Culture*, ed. Winston Leland (San Francisco: Gay Sunshine Press, 1991), 257.
- 26 Ibid., 261, 263.
- 27 Peter Tatchell, "The 'King of Zap,'" interview with Jack Nichols on *Gay Today* at <http://gaytoday.badpuppy.com/garchive/interview/013100in.htm>.
- 28 Ibid.
- 29 Goss, 57. Dr. Robert Goss holds a Master of Divinity degree from Jesuit Western School of Theology and a Ph.D. in Comparative Religion from Harvard University. He is associated with the Metropolitan Community Church. Goss had a brother who died of AIDS. His young partner, who was a Jesuit seminarian when they met and "fell in love," also died of AIDS.
- 30 Ibid., 58.
- 31 Although Harlem poet and feminist/lesbian Audre Lorde claims that it is "erotic power" that empowers the gay movement and it is through the lens of "erotic power" that gays scrutinize all aspects of their existence, this writer believes that it is "political power" that drives the Collective—first and foremost. See Lorde's essay "Uses of the Erotic: The Erotic as Power," in *Take Back the Night: Women on Pornography*, (New York: William Morrow, 1980), 298.
- 32 The process and techniques of colonization by homosexuals extend to all areas of life. Homosexual occupational colonization is prominent in the art world especially in the field of music, musical theater, films, dance, dress designing, and interior design. The writer Somerset Maugham, himself a

homosexual, claimed that homosexuals possessed "the ability to ornament, decorate, and embroider." Bergler saw this talent as part of a homosexual's pseudo-feminine identification. The colonization of Broadway and musical theater are well known. In the dance world "homosexuality is the open sesame to jobs since so many of the choreographers are that way and the ballet masters, by tradition, have their pick of the little boys," Jess Stearn had noted. In the field of music, Sergei Diaghilev, the dance impresario who launched Nijinsky, said that in times past a composer who was homosexual feared exposure, "but today, if you are a composer and not a homosexual, you might as well put a bullet through your head." In the field of women's fashion, homosexuals express their fear and hatred of women by selecting flat chested, anorexic, androgynous models who look like young boys. The famous designer Rudi Gernreich, one of Harry Hay's early sex partners, was the first to design men's underwear for women. In terms of general employment and promotions, homosexuals tend to favor fellow homosexuals over non-homosexuals. In his study on homosexuality, Stearn was told that in some work places, "homosexuals schemed and maneuvered to get their leaders into positions of power, not only making working conditions more comfortable, but also deriving satisfaction in gaining prestige for their own kind in an unsympathetic world. ... When they are numerous enough, homosexuals may 'take over an office.'" "Attractive straights in the office are sexually solicited after they are 'studied' as prospects. ... Discourtesy is shown to women staffers," added Stearn. Colonization by homosexuals of certain domestic and foreign vacation spots is also a well-known phenomenon. In the United States for example, Fire Island just south of Long Island has been transformed into a homosexual enclave where homosexuals and lesbians from the New York City area can act out their erotic fantasies on weekends and vacations. While most of the resort areas on Fire Island like Cherry Grove, are owned by non-homosexuals, they are primarily occupied by homosexuals. Homosexual writer Randy Shilts called Fire Island's shore areas "beaches of the dispossessed." The Meat Rack is the island location most famous or infamous for anonymous sex, noted Shilts. For a 60 year history of homosexual life on the island see Esther Newton, *Cherry Grove, Fire Island* (Boston: Beacon Press, 1993). In Central America, Haiti is the number one vacation spot for American homosexuals and AIDS.

- 33 Bayer, 103. For a look at the tactics the Collective used against the American Psychological Association see William Paul, James D. Weinrich, Ph.D., John C. Gonsiorek, Ph.D., Mary E. Hotvedt, Ph.D., eds. *Homosexuality Social, Psychological, and Biological Issues* (Beverly Hills, Calif.: Sage Publications, 1982). The Task Force on Sexual Orientation of the Society for the Psychological Study of Social Issues (SPSSI), a division of the American Psychological Association, was established in April 1978. One of the conclusions of the Task Force was: "The illness model of homosexuality is slowly being put to rest...the fact (is) that homosexuality is a normal variation in sexual expression and that the main difference between homosexuals and heterosexuals is their choice of sexual and affectional preference."
- 34 Ibid., 104.
- 35 Ibid., 104-107.
- 36 Ibid., 109.
- 37 Ibid., 111.
- 38 Ibid., 118.

- 39 Ibid., 127.
- 40 Ibid., 176.
- 41 Ibid., 167.
- 42 See Sorotzkin, "The Denial of Child Abuse."
- 43 Rueda, 470–522.
- 44 Ibid., 470.
- 45 Ibid., 473.
- 46 Ibid., 492.
- 47 Ibid.
- 48 Ibid., 505.
- 49 Charles Panati, *Sexy Origins and Intimate Things: The Rites and Rituals of Straights, Gays, Bi'S, Drags, Trans, Virgins, and Others* (New York: Penguin Books, 1998). Also at <http://bookbuzz.com/panti/homosexual.htm>.
- 50 Diane Dew, "Who funds homosexual and lesbian groups?" Information compiled from public records, annual reports and publications of the Foundation Center. See <http://dianedew.com/gayles.htm>.
- 51 Ibid.
- 52 Meerloo, 46.
- 53 Ibid., 64.
- 54 Ibid., 64. "It's among the intelligentsia ...that we often find the glib compulsion to explain everything and to understand nothing," said the author who personally experienced the totalitarian use of words under the Nazi occupation of the Netherlands during World War II.
- 55 Ibid.
- 56 See Goss, xix.
- 57 See Budenz, 42–43.
- 58 Rueda, 63–64. The quote was taken from Toby Marotta, *The Politics of Homosexuality* (Boston: Houghton Mifflin Co., 1981).
- 59 Goss, xix.
- 60 Ibid.
- 61 Rueda, 119.
- 62 Ibid., 119.
- 63 In her online essay, "Homophobia a serious barrier to HIV prevention education" available at http://www.thebody.com/encyclo/govt_overview.html, Joyce Hunter states that *homophobia* is not only a social concern but also a public health concern. "Homophobia" she said, "is a barrier to HIV-Prevention Education and therefore must be considered a cause of AIDS."
- 64 George Weinberg is credited with introducing the term *homophobia* in *Society and the Healthy Homosexual* (New York: St. Martin's Press, 1972).
- 65 Goss, 105.
- 66 Cory, 103. The author coined the term *cantargot*. He identified himself as a former homosexual who was happily married with children.
- 67 For a further discussion of homosexual *camp* see Gregg Blachford, "Male Dominance and the Gay World," *The Making of the Modern Homosexual*, 193–197 and Jack Babuscio, "The Cinema of Camp," in *Gay Roots*, 431–449. Babuscio died of AIDS in England in 1990.
- 68 Johansson and Percy, 23.

- 69 Gray, 250.
- 70 This composite of the “coming out” process is based on the writings of gay activist Adam DeBaugh, and Johansson and Percy in *Outing*.
- 71 See Goss, 130.
- 72 Ibid.
- 73 Rueda, 109.
- 74 Stephen Likosky, ed., *Coming Out—An Anthology of International Gay and Lesbian Writings* (New York: Pantheon Books, 1992), xv. In his contribution to the anthology, Italian writer Mario Mieli opened with a statement almost identical to that of Likosky. “The object of the revolutionary struggle of homosexuals is not that of winning social tolerance for gays, but rather of the liberation of homoerotic desire in every human being,” he said. He defined the ultimate objective of “revolutionary homosexuals” like himself as “the subversion of the norm that represses (homo)eroticism.” One of Mieli’s other significant statements is that, “In the United States ...the great majority of bars where gay people meet are controlled by the Mafia.” This statement appears to contradict Robert Goss’ claim that after Stonewall (1969) gays took over ownership of gay bars from organized crime.
- 75 Ibid.
- 76 Goss, 41.
- 77 Johansson and Percy, 302.
- 78 Ibid., 303.
- 79 Ibid., 304.
- 80 Ibid., 298.
- 81 Ibid.
- 82 Goss, 41.
- 83 Ibid. See also Marc E. Vargo, *Acts of Disclosure—The Coming-Out Process of Contemporary Gay Men* (New York: The Haworth Press, 1998), 126.
- 84 Goss, 152.
- 85 Robert Williams, *Just as I Am—A Practical Guide to Being Out, Proud, and Christian* (New York: Crown Publishers, Inc., 1992).
- 86 Ibid., 129.
- 87 Ibid., 160. Not all homosexuals agree with Williams that outing is a desired act or that outing is ultimately beneficial to the individual who is outed especially if he is married. In *Acts of Disclosure*, edited by Marc E. Vargo, David Mayo and Martin Gunderson stated that “The violation of privacy involved in outing someone is—or at the very least like—theft. It is theft from that person of control of private information.”
- 88 Ibid., 161.
- 89 At the time of his death, Goss said that Williams was working on a manuscript, *The Beloved Disciple*, in which Williams “reconstructed” a fictional story depicting Jesus and Lazarus as lovers.
- 90 Rueda, 248.
- 91 On August 19, 2002, the Houston chapter of PFLAG submitted an *amicus* brief to the U.S. Supreme Court urging the court to review the constitutionality of the Texas Homosexual Conduct Law.
- 92 See Leanne McCall Tigert, *Coming Out While Staying In—Struggles and Celebrations of Lesbians, Gays, and Bisexuals in the Church* (Cleveland:

- United Church Press, 1996). Tigert demonstrates how the United Church of Christ and other denominations open themselves up to an “Open and Affirming” theology. See also, Gary David Comstock, *Unrepentant, Self-Affirming, Practicing—Lesbian/Bisexual/Gay People within Organized Religion* (New York: Continuum Publishing Co., 1996). The “partnered” Comstock provides a broad view of homosexuals who have chosen to stay within their own denominations including Catholic priests and religious as well as those who see alternative religious experiences.
- 93 See Troy Perry and Thomas L. P. Swiegood, *Don't Be Afraid Anymore* (New York: St. Martin's Press, 1990). Troy Perry, born on July 22, 1940 was the oldest of five sons. He lost his father at an early age in a tragic car accident. When he was just 13, a friend of his new stepfather sodomized him in his own bed. Growing up he remembered only two conflicting desires—his desire to preach and his desire for young men. His brief clerical career with the Church of God, as well as his marriage, came to a crashing halt when one of his homosexual affairs backfired on him. He left his wife and children with her family and went to live in Los Angeles to live with his mother. Here he became a part of the homosexual underground and started a long string of “love affairs.” Perry became one of the earliest “gay” activists in the United States. In October 1968 he formed the first Metropolitan Community Church in Los Angeles. According to Perry, UFMCC “sacraments” include baptism and holy communion. Its rites include ordination, membership, funeral or memorial service, laying on of hands, blessing and the rite of holy union and of holy matrimony.
- 94 See the UFMCC website at <http://www.ufmcc.com/>.
- 95 Rev. Elder Don Eastman, “Homosexuality; Not A Sin, Not A Sickness; What The Bible Does and Does Not Say,” Los Angeles Universal Fellowship Press, 1990 online at <http://www.opendoormcc.com/UFMCC3/0403.html>.
- 96 See Rueda, “The term ‘social sciences’ was always a misnomer for a peculiarly modern ideology, a form of speech without ontological content,” Rueda charged. See also the testimony of Dr. A. H. Hobbs of the University of Pennsylvania, who dared to challenge the “entrenched orthodoxy” of the social science academic interlock. In testimony before the Reece Committee studying the power and influence of American foundations, Hobbs, the self-described “oldest assistant professor east of the Rockies,” delivered a multi-faceted indictment of the intellectual rape of academia by the large foundations and their satellites. Hobbs, who coined the term “scientism” to describe much of the worthless and dangerous sociological claptrap passed off as scientific gospel in U.S. contemporary academic circles, used the Rockefeller Foundation’s financing of Alfred C. Kinsey’s “sex research” at the University of Indiana to illustrate his charges. Hobbs observations are found in Rene A. Wormser, *Foundations: Their Power and Influence* (Santa Cruz, Calif.: Radio Liberty Press, 1996), 75.
- 97 Perry and Swiegood, 345.
- 98 Rueda, 270.
- 99 Ibid., 272.
- 100 Biographical data from Chi Rho Press Newsletter, Vol. II, No. 5, 2 February 2001 at http://www.chirhopeness.com/newsletter_archive/newsletter39.html.
- 101 Rueda, 273.
- 102 Ibid., 276.

- 103 Ibid., 275.
- 104 Ibid., 279.
- 105 Goss, 123, 125.
- 106 Ibid., xv.
- 107 Ibid., 81.
- 108 Ibid., 125.
- 109 Ibid., 131–138.
- 110 Ibid., 141, 167.
- 111 Goss, *Queering Christ—Beyond Jesus Acted Up*, 69.
- 112 Ibid., 77.
- 113 Ibid., 79.
- 114 Ibid.
- 115 Communication of November 3, 2003 to author from the Information Department of the Theosophical Society International Headquarters in India stating that “Homosexuals are certainly eligible for membership in the Theosophical Society.”
- 116 This summary of theosophy is based on the work of John T. Driscoll (transcribed by Virginia Mokslaveskas-Funkhouser) found at *New Advent Catholic Encyclopedia* website at <http://www.newadvent.org/cathen/14626a.htm>.
- 117 Gregory Tillett, *The Elder Brother—A Biography of Charles Webster Leadbeater*, (Boston: Routledge & Kegan Paul, 1982).
- 118 Ibid., 19–20.
- 119 Ibid., 20.
- 120 Ibid., 21.
- 121 Maurice H. Warnon, Biographical Notes (unfinished) on Charles Webster Leadbeater at <http://kingsgarden.org/English/Organizations/LCC.GB/LCIS/Scriptures/Liberal/Leadbeater/BioLeadbeater.html>.
- 122 Tillett, 43.
- 123 Ibid., 51.
- 124 Ibid., 63.
- 125 Ibid., 69–70.
- 126 Ibid.
- 127 Ibid., 78.
- 128 Ibid., 81.
- 129 Ibid.
- 130 Ibid., 80.
- 131 Ibid., 85–87.
- 132 Ibid., 143.
- 133 Ibid., 159.
- 134 Ibid., 168, 275.
- 135 Ibid., 168–169.
- 136 Ibid., 169, 284.
- 137 For historical information on the Liberal Catholic Church International and the U.S. branch of the LCC see <http://www.liberalcatholic.org/> and <http://members.tripod.com/~LiberalCatholic/>. The influence of Wedgwood

- and Leadbeater on the LCC was unfortunately permanent. Today the U.S./LCC requires its clergy to profess a belief in the teachings of theosophy.
- 138 Tillett, 191, 196.
 - 139 Ibid., 192.
 - 140 Ibid., 280.
 - 141 Ibid., 197.
 - 142 Ibid., 199–200.
 - 143 Ibid., 203.
 - 144 Ibid., 312.
 - 145 Ibid., 312.
 - 146 Ibid., 282–286.
 - 147 Ibid., 281.
 - 148 Ibid., 296.
 - 149 Ibid.
 - 150 Ibid., 280.
 - 151 Blasphemy is any contemptuous or profane act, utterance, or writing concerning God. The Dominican scholar, Father John O'Connor called it a "heinous sin." For an excellent summary of the heinous sin of blasphemy see <http://www.ewtn.com/library/HOMELIBR/CEBLASPH.TXT>.
 - 152 Pat Califa, "The Necessity of Excess," *CounterPunch*, 19 October 2002 at <http://www.counterpunch.org/califa1019.html>. A biography of Patrick (Pat) Califa is available at <http://www.thunderinthemountains.com/bios/Patcalifa.htm>.
 - 153 See Rodgers, 151.
 - 154 Ibid., 109, 197.
 - 155 David M. Gitlitz, *Secrecy and Deceit: The Religion of the Crypto Jews* (Philadelphia: Jewish Publication Society, 1996), 139–140.
 - 156 Norman Pittenger, ed., *Christ for Us Today* (London: SCM Press Ltd. 1968). Text includes all the papers presented at the 50th Conference on Modern Churchmen, Somerville College, Oxford, July 24–28, 1967.
 - 157 Pittenger, 101–116.
 - 158 Ibid.
 - 159 Ibid., 109. See Saint Pope Pius X's decree *Lamentabili* at http://www.saint-mike.org/Papal-Library/PiusX/Encyclicals/Lamentabili_Sane.html.
 - 160 Ibid.
 - 161 Ibid., 109–110.
 - 162 Ibid., 110.
 - 163 Ibid.
 - 164 Ibid., 109
 - 165 Ibid.
 - 166 See Bishop Colin, "Southwark People—Bishop Hugh at eighty!" *The Bridge* no. 4 (May 2000) at <http://www.dswark.org/bridge/0005/page13.htm>.
 - 167 See John S. Peart-Binns, *Bishop Hugh Montefiore* (London: Anthony Blond, 1990). The ancient pagan mythology of Gaia, or Mother Earth/Earth Goddess was resurrected in the 20th century by English-born Alice A. Bailey,

- a contemporary of Annie Besant, who left the U.S. branch of the Theosophical Society to found her own occult organization and publishing house, the Arcane School and Lucifer Trust (later tactfully changed to Lucis Trust) in the early 1920s. Sixty years later in 1988. Lovestock picked up on Bailey's work and established the Gaia Trust.
- 168 James Lovelock, *Homage to Gaia: The Life of an Independent Scientist* (London: Oxford University Press, 2001) available from <http://www.naturalhealth.net.nz/ebooksnl/bl/titles/homeagetogaia/about.htm>.
- 169 Robert Williams, 109, 116.
- 170 Morton Smith, *The Secret Gospel—The Discovery and Interpretation of the Secret Gospel According to Mark* (New York: Harper and Row, 1973), 30.
- 171 Ibid., 114.
- 172 Ibid., 140.
- 173 Morton Smith, *Jesus the Magician* (New York: Harper and Row, 1978), 88–89, 137.
- 174 See The Secret Gospel of Mark: Discussion on Crosstalk 1996 at http://www1.uni-bremen.de/~wie/Secret/secret_crosstalk.html. Rev. Hobb's comments were posted on May 14, 1995. The consensus of scholars in this particular dialogue appears to be that Smith's evidence for *The Secret Gospel of Mark* was non-existent and quite possibly a fraud. Smith died in 1991 and no one has ever seen any evidence of the Saint Clement letter.
- 175 John McNeill, *The Church and the Homosexual*, 3rd ed. (Boston: Beacon Press, 1988).
- 176 Rueda quote from "The Church Divided. A Jesuit Priest Who Begg to Differ: A Conversation with Father John McNeill and Dr. Lawrence Mass," *New York Native*, April 20–May 3, 1981. See also McNeill, *The Church and the Homosexual*.
- 177 McNeill, *The Church and the Homosexual*, 239. See also samples of the author's correspondence with his Jesuit Superiors and the Vatican, 217–241.
- 178 Ibid.
- 179 John McNeill, "Sermon in Celebration of the 30th Anniversary of Dignity/New York," available at <http://www.dignityusa.org/archives/021027mcneill.html>.
- 180 Ibid. McNeill's sexual relationship with Chiarelli began while he was still a Jesuit in good standing. See "Gay Today: Viewpoint" at <http://gaytoday.badpuppy.com/garchive/viewpoint/071299vi.htm>. In the Vatican statements and letters on the McNeill affair that have been made public, there is no indication that Rome demanded he return to his vow of chastity as a condition for his continuation as a priest, although this may have been handled off the record.
- 181 Ibid.
- 182 Ibid.
- 183 Robert Seidenberg, "Accursed," *Homosexuality: A Changing Picture*, ed. Hendrik M. Ruiteneek, (London: Souvenir Press, 1973), 164.
- 184 Rueda, 49
- 185 Anchell, 12.

† The Leonine Prayers

Instituted by Pope Leo XIII in 1884

Hail Mary (3 times)

Hail Mary, full of grace, the Lord is with thee.
Blessed art thou amongst women and
blessed is the Fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

The Hail, Holy Queen (Salve Regina)

Hail, Holy Queen, Mother of mercy,
our sweetness, and our hope!
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs, mourning and
weeping in this valley of tears.
Turn then, most gracious advocate, thine eyes of
mercy toward us.
And after this exile, show us the blessed
Fruit of thy womb, Jesus.
O clement! O loving! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God

R. That we may be worthy of the promises of Christ.

Let us pray. O God, our refuge and our strength, look down in
mercy upon Thy people who cry to Thee, and by the intercession
of the glorious and immaculate Virgin Mary, Mother of God, of
Saint Joseph her spouse, of Thy blessed Apostles Peter and Paul,
and of all the Saints, in mercy and goodness hear our prayers we
pour forth for the conversion of sinners, and for the liberty and
exultation of our holy Mother the Church.
Through the same Christ our Lord. Amen.

Saint Michael the Archangel, defend us in battle;
be our protection against the wickedness and snares of the devil.
May God rebuke him, we humbly pray: and do thou,
Prince of the heavenly host, by the power of God,
thrust down to hell Satan and all wicked spirits,
who wander through the world seeking the ruin of souls.

R. Amen

V. Most Sacred Heart of Jesus,

R. Have mercy upon us. (3 times)

PRAYERS

† The Prayers of Fatima

O my Jesus, forgive us. Deliver us from the fire of hell.
Lead all souls to Heaven, especially those in most
need of Your Mercy.

O Jesus, it is for Your Love, for the conversion of
sinners, and in reparation for the sins committed
against the Immaculate Heart of Mary.

My God, I believe, I adore, I hope and I love Thee!
I ask forgiveness for those who do not believe,
do not adore, do not hope and do not love Thee!

Most Holy Trinity, Father, Son, Holy Ghost
I adore Thee profoundly and offer Thee the most
Precious Body, Blood, Soul and Divinity of Jesus
Christ, present in all the tabernacles of the world,
in reparation for the outrages, sacrileges, and
indifferences by which He is offended.
And through the infinite merits of His Most
Sacred Heart and of the Immaculate Heart of Mary,
I beg of Thee the conversion of poor sinners.

† Prayer for Priestly Vocations

O God, we earnestly beseech Thee to bless Thy Church with
many vocations to the Holy priesthood: **men** who will serve
Thee with their whole strength and gladly spend their lives for
Thy Church, and to make Thee known and loved. Amen.

Mary, Mother of priests, obtain for us many holy priests.



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About the Author

Randy Engel, one of the nation's top investigative reporters, began her journalistic career shortly after her graduation from the University of New York at Cortland in 1961. A specialist in Vietnamese history and folklore, she became the editor of *The Vietnam Journal*, the official publication of the Vietnam Refugee and Information Services (VRIS), a national relief program for South Vietnamese war refugees and orphans based in Dayton, Ohio. She recorded for the Voice of America and Radio Saigon. In 1970, she received the Distinguished Service Medal for "exceptional and meritorious service to Vietnam."

In the mid-1960s, in addition to her writings and relief work on behalf of the VRIS, Randy Engel developed an intense interest in pro-life issues including population control, abortion and eugenics, putting her on the ground floor of the emerging Pro-Life Movement. In 1972, she founded the U.S. Coalition for Life, in Pittsburgh, Pennsylvania, an international pro-life research and investigative agency. The USCL *Pro-Life Reporter's* four-year study on the eugenic policies and programs of the March of Dimes titled "Who Will Defend Michael?" quickly put the USCL on the map as the finest pro-life research agency in the U.S., and led to the establishment of a pro-life alternative to the March of Dimes, the International Foundation for Genetic Research, popularly known as the Michael Fund in 1978.

Her investigative findings documenting the rise of the federal government's anti-life programs at home and abroad served as the basis for her testimony before Congressional hearings in the U.S. House of Representatives and the U.S. Senate. Randy Engel's groundbreaking investigative findings related to the United States Agency for International Development's abortion and sterilization programs in Latin and South America, Asia and Africa were instrumental in bringing about major pro-life changes in USAID's foreign assistance programs.

Many of her original research publications for the USCL including "A March of Dimes Primer—the A-Z of Eugenic Abortion," and "The Pathfinder Fund—A Study of US/AID Anti-Life Funding" have become pro-life classics and continue to enjoy wide circulation.

In 1995, the veteran pro-life researcher exposed the long-standing eugenic abortion record of Dr. Henry Foster, President Bill Clinton's nominee for U.S. Surgeon General, resulting in the Senate's failure to approve the nomination.

Sex Education—The Final Plague, Randy Engel's first full-length book on the sexual conditioning of Catholic school children, was pub-

lished by Human Life International (Baltimore, MD) in 1989 and later by Tan Publishers (Charlotte, NC). Her second book, *The McHugh Chronicles* was published in 1997, while she continued to conduct research and interviews for *The Rite of Sodomy*.

Over the last forty-five years, Randy Engel's articles have appeared in numerous Catholic publications including *Liguorian Magazine*, *Our Sunday Visitor*, *The Wanderer*, *Catholic Family News* and *Homiletic and Pastoral Review*. She has received numerous awards for excellence in investigative journalism including the prestigious Linacre Quarterly Award for Distinguished Writing by the Catholic Medical Association.

Meticulous documentation and references and easy readability are the hallmarks of Randy Engel's investigative writings, and *The Rite of Sodomy—Homosexuality and the Roman Catholic Church* is no exception to the rule. This work, now available in serial format, reads like a top-flight mystery thriller—except that it is not fiction—it is true.

A native New Yorker, Randy Engel resides in Pittsburgh, Pennsylvania, where she continues to write and lecture on traditional Catholic themes. For a listing of her current articles and books including "Sisters in Rebellion," and "Pope John Paul II's Theology of the Body—A study in Modernism" go to

www.newengelpublishing.com.

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THE RITE OF SODOMY

VOLUME III

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THE RITE OF SODOMY

**HOMOSEXUALITY
AND THE
ROMAN
CATHOLIC CHURCH**

**VOLUME III
AMCHURCH AND
THE HOMOSEXUAL
REVOLUTION**

RANDY ENGEL



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Dedication

To Monsignor Charles T. Moss
1930–2006

Beloved Pastor of St. Roch's Parish
Forever Our Lady's Champion

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The Leonine Prayers

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VOLUME III

AmChurch and the Homosexual Revolution

While it is true that the floodgates of homosexuality in AmChurch were opened ever wider after the Second Vatican Council and the pontificate of Pope Paul VI, the moral rot had taken root decades, even centuries, before.

This volume opens with a historical review of the role of Americanism in the Catholic Church in America and how this heresy provided the foundation for the establishment of AmChurch and its ultimate corruption and takeover by the Homosexual Collective.

Chapter 11 follows up with an in-depth look at the rise of the Homosexual Collective within AmChurch, most especially the role played by its dual bureaucracy, the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC). On July 1, 2001, the bicameral NCCB/USCC was merged into a single entity, the United States Conference of Catholic Bishops (USCCB).

Chapter 12 is a tale of intergenerational homosexuality in AmChurch during the first half of the 20th century. It highlights the lives of three prominent homosexual prelates, Cardinal William O'Connell of Boston, Cardinal Francis Spellman of New York, and Bishop (later Cardinal) John Wright of Worcester and their heirs in AmChurch through the next two generations.

It is no coincidence that the earliest pederast/homosexual scandals in AmChurch occurred in the greater Boston area where Cardinals O'Connell, Spellman and Wright once plied their vice. These three prelates produced an entire contingent of homosexual bishops and cardinals, some of whom continue to hold positions of power in the American hierarchy today.

Chapter 10

AmChurch—Posing a Historical Framework

Introduction

It's hard to believe these days that there was a time in our nation's history when our land was all Catholic, but there was.

Unfortunately, I had forgotten this simple fact of history, when by some happy grace I happened upon Gary Potter's remarkable essay, "When America was Catholic," excerpted from *After the Boston Heresy Case* and I was reminded that long before the Pilgrims settled at Plymouth, Massachusetts in 1620, Spanish and French Catholic missionaries had civilized and Christianized much of the territories that would become the United States of America.¹

Potter recalled that among the early Franciscan Spanish missionaries to Mexico was Father Juan Juarez who was appointed the first bishop within the present territories of the United States in 1528.²

In addition to the Spanish Franciscans and later Dominicans and Jesuits who established mission churches and schools for the large indigenous Indian populations of the New World, there were the French missionaries who accompanied Italian-born Giovanni Verrazano in his 1524 exploration of the East Coast from the Carolinas to Newfoundland and brought the Faith and European civilization to these shores.³

In 1601, Carmelite Friars accompanied the expedition of Don Sebastian Viscayno who set out to explore the coast line of the Californias.⁴

So dominant was the Catholic presence in America, said Potter, that long after the Declaration of Independence was signed on July 4, 1776, "three quarters of the territory of North America—all the land West of the Mississippi—remained Catholic."⁵ "From a Catholic point of view, the importance of the takeover by the predominately Anglo-English-speaking Protestant United States of the lands west of the Mississippi cannot be exaggerated," Potter concluded.⁶

Bishop Carroll and the Roots of the American Church

...the true church is one, as by unity of doctrine, so by unity of government, and she is catholic also. Since God has placed the center and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church, for 'where Peter is, there is the church.'

*Testem Benevolentiae Nostrae*⁷

That the Roman Catholic Church in America had been able to stave off the formation of an American Church (AmChurch) for almost 300 years is a tribute to the strong faith of our immigrant forebears and the foreign priests and religious orders who continued the struggle against “Americanism” long after the Catholic hierarchy had made its decision to cast its lot with America rather than Rome.

The American hierarchy came into being with the creation of the primal See of Baltimore on November 16, 1789, by Pope Pius VI, the first and only Catholic diocese in the infant nation, followed by the consecration of American Jesuit John Carroll as Catholic bishop-elect of Baltimore at Lulworth Castle, Dorset, England on August 15, 1790. Bishop Carroll enjoyed full centralized powers over all the territories, properties, parishes and priests in the United States.

Contrary to popular opinion, any revolution worth its salt always begins at the top.

Since the Roman Catholic Church is, for better or worse, a hierarchical church, its structure was well suited for John Carroll’s vision of a new American Church (AmChurch) of which he was to be a prime architect—a Church made in the likeness of the New Republic—unfettered by Roman chains. His first salvo against the Roman Church was launched at his consecration when he deleted the ritual oath to “extirpate heretics” so as not to offend Protestants.⁸

The Carrolls of Carrollton were among the richest of the first families of the original thirteen colonies and the largest landowners in Maryland.

John Carroll was born in Prince George’s County, Maryland on January 8, 1735, the youngest son of a well-to-do Irish merchant father, Daniel Carroll and a fabulously wealthy mother, Eleanor Darnall Carroll.

At the age of 12, John was sent to a Jesuit grammar school for one year at Bohemia Manor on the Eastern Shore of Maryland and then shipped abroad to be educated at the Jesuit College of St. Omer’s in French Flanders famous for its liberal education, training in good manners and commitment to “republicanism.”⁹ He entered the novitiate of the Society of Jesus in 1753 and was ordained in 1769 at the age of 34. For the next six years he taught philosophy and theology at St. Omer’s, and traveled extensively on the Continent and England in the company of English notables. It was not until the summer of 1784, after Pope Clement XIV suppressed the Jesuit Order, that the cosmopolitan priest returned home to America.¹⁰

In her enlightening exposé on Americanism, *The Star-Spangled Heresy*, Catholic writer Solange Hertz records that John Carroll’s older brother Daniel and his second cousin Charles were both lawyers turned politicians and each played important roles in the American Revolution. It was not surprising then that their newly returned brother and cousin should be drawn into a sundry of revolutionary, quasi-Masonic intrigues that culminated in

the signing of the Declaration of Independence on July 4, 1776. Charles Carroll, who helped finance the Continental Army, was the only Catholic to sign the document. Daniel Carroll later distinguished himself by joining the Lodge in May 1780. He rose to the post of Master Mason even though all Masonic and Secret Societies were forbidden to Catholics under the sweeping edicts of Pope Clement XII (1731) and Benedict XIV (1751).¹¹

During the war years, Father Carroll refused an assignment from his former Jesuit Superior, Father John Lewis, that would have taken him away from his home and his 70-year-old widowed mother. Instead he carried on his own mission work in Maryland and Virginia. After the war, Father Carroll developed a keen interest in ecclesiastical administration. He initiated a series of meetings with his fellow ex-Jesuits for the purpose of establishing governing norms for the clergy, and laying down rules for the administration and preservation of their property. He also organized a small group of clergy to represent the interests of American clergy and religious in Rome.

In 1784, Father Carroll agreed to accept Rome's appointment as the Superior of the Missions of the thirteen United States of America with power to confirm. At this time Fr. Carroll endeavored to instruct the Vatican in the necessity of arranging for appointments such as his in a manner that would avoid the impression that Catholic priests were receiving their appointment from a foreign power.¹² Father Carroll's audacity was rewarded in time by Rome.

On March 12, 1788, the priests of the Baltimore area sent a request to the Holy Father asking for permission to elect their own bishop from their number so as to render "as free as possible from suspicion and odium, to their countrymen."¹³

On May 12, 1788, after implicitly rejecting the concept of a democratically elected bishop, Pope Pius VI gave the Baltimore group a *one-time only* dispensation to elect their ordinary. Father John Lewis was their first choice for Bishop of Baltimore, but he was too advanced in years, so the honor fell to Father Carroll. He was selected on May 1789 and his appointment was promptly approved by the Holy See.¹⁴

According to Catholic historian Hugh J. Nolan, "Politically, he (Carroll) was most acceptable to the Founding Fathers."¹⁵ He also had the imprimatur of Freemason occultist Benjamin Franklin who had connections to all the Masonic Lodges in England and Europe and with whom Carroll maintained a warm relationship," confirms Hertz.¹⁶

According to Hertz, Carroll never concealed his unbridled enthusiasm for the American principles of "the separation of Church and state, sovereignty of the people, freedom of conscience, universal equality..." and for the application of those same democratic principles to ecclesiastical administration including the popular election of bishops by diocesan priests rather than by the Holy See.¹⁷

Archbishop Carroll envisioned the American Church as a “private corporation,” not as an “institution-in-law” which was the European view.¹⁸ “In a sense, the whole history of the Church in the United States has been the gracious accepting of that change, a constant adaptation to that life in a new and secular environment,” wrote Carroll.¹⁹

“Adaptation” to the dominant Protestant secular culture meant the end of an unsightly and unwashed ghetto Catholicism in favor of a more refined genteel homogenized and secularized population despite the fact that non-assimilation was the Catholic immigrant’s strongest guarantee of the continuance of his strong faith.

Carroll held great stock in the virtue of religious tolerance. Unfortunately, religious tolerance is not a Catholic virtue. There are the theological virtues of faith, hope, and charity and the cardinal virtues of fortitude, justice, prudence, and temperance, but tolerance as a virtue is not to be found among them.

As the German church historian Johann J. Ignaz von Döllinger wrote:

The Apostles knew no tolerance, no leniency towards heresies. Paul inflicted formal excommunication on Hymenæus and Alexander. And such an expulsion from the Church was always to be inflicted. The Apostles considered false doctrine destructive as a wicked example. With weighty emphasis Paul declares (Gal., i., 8): ‘But though we or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.’ Even the gentle John forbids the community to offer hospitality to heretics coming to it, or even to salute them.²⁰

Among Bishop Carroll’s many efforts to accommodate Catholicism to the American “spirit,” something akin to putting a square peg in a round hole, was his petition to the Holy See for certain dispensations from the canonical norm including the use of the vernacular in public worship rather than traditional Latin.

The idea of conducting the Sacred Liturgy in a foreign tongue appeared to Carroll to be “preposterous,” especially for poor folks and Negroes.²¹ Hertz notes that in 1787, the then Father Carroll claimed that, “to continue the practice of a Latin liturgy in the present state of things must be owing to either the chimerical fears of innovation or to indolence and inattention in the first pastors of the national Churches in not joining to solicit or indeed ordain this necessary alteration.”²²

Rome compromised with the new American bishop by permitting all sacraments to be administered in the vernacular except for essential formulas—the “vernacular” being exclusively the Anglo-tongue even though the vast majority of Catholics in the United States during the Carroll era were French, German, Spanish, Italians, and Irish not English.²³

Certainly, Bishop Carroll was not without his particular talents. His contemporaries viewed him as a morally upright and learned man, a sophisti-

cated cosmopolitan with superior social graces and many influential friends in high government offices including President George Washington and, of course, Benjamin Franklin.²⁴

In his profile of John Carroll, Catholic historian John Cogley states that Baltimore's new bishop was "neither particularly charismatic nor even conspicuously pious," a characterization that appears to be born out by the fact that Carroll wrote no religious tracts during his entire bishopric and only one prayer—a "Prayer for Civil Authorities."²⁵ Perhaps his saving grace was his personal devotion to Our Lady and his encouragement of popular devotions to the Mother of God as the special patroness of the Diocese of Baltimore.

In his Pastoral Letter of May 28, 1792, following the Diocesan Synod held in Baltimore in November 1791, Bishop Carroll reviewed select statutes passed by the synod with special emphasis on the importance of proper rubrics by the priest offering the Holy Sacrifice of the Mass and regular Mass attendance, employment of the sacraments, and financial support for their parish and the missions by the laity. He also highlighted the immediate need for vocations to the priesthood and seminary training and education. In a rather moving statement, Bishop Carroll reminded the faithful of their obligation to pray for the dead and encouraged their special devotion to Mary, the Mother of God.²⁶

Earlier in his Pastoral statement, Carroll stated that Catholics were patriotic and loyal citizens and he urged them to make the most of their "liberty enjoyed under our equitable government and just laws."²⁷ Conspicuously absent from his pastoral letter was any reference to things Roman, specifically the "Roman Catholic Church" although he did make reference to the "Holy See" and "His Holiness, the Vicar of Christ" at the beginning and end of his text.²⁸

The Priesthood in the United States

Among Bishop Carroll's most important and pressing challenges was the need for an increase in vocations to the priesthood and the development of a native-born and educated clergy. Incredibly, in 1790, the year of Bishop Carroll's consecration in England, there were fewer than 40 priests, mostly European order priests, to serve more than 30,000 Catholics in the United States.²⁹ The increased spiritual needs of a rapidly growing immigrant and Indian mission population made seminary training a top priority for the new bishop.

Bishop Carroll had made contact with the superior of the Order of Saint Sulpice while in London and arranged for a small number of Sulpicians to come to Baltimore in July of 1791. The French Fathers set up a temporary headquarters at St. Peter's Pro-Cathedral and the Seminary of St. Sulpice at Baltimore (later St. Mary's College and Seminary) came into being. The Sulpicians also assisted in the staffing of Mount St. Mary's Seminary in

Emmitsburg. One hundred fifteen candidates to the priesthood were accepted by the order from 1791 to 1829 resulting in fifty-two vocations.³⁰

In late 18th and 19th century America, the daily life, regulations and routines of the Catholic diocesan and religious order seminary in the United States was strictly governed by priests from traditionalist European orders including the Sulpicians, Dominicans, Vincentians, Franciscans, Benedictines, Trappists, and former Jesuits (their order having been suppressed).

In these early years, the American hierarchy made every attempt to obey the 1563 decree of the Council of Trent that instructed every bishop to provide for the education of his seminarians in his own diocese.³¹ Most bishops did not take positively to the idea of a national centralized seminary even though this meant that most school/seminaries had only a handful of candidates.³² To offset the high costs, boys' boarding schools were attached to many seminaries from which a significant number of candidates to the priesthood were drawn. There were some bishops who trained candidates for the priesthood within their own household or cathedral.

In some cases, promising candidates were sent abroad by their bishops or superiors to the new North American College in Rome or to the American College at Louvain in Belgium for their priestly training.³³

Rome was amply aware that there were some American bishops who harbored an anti-Roman attitude and deliberately avoided sending their seminarians abroad.³⁴

Cardinal Giovanni Franzelin, a member of the Sacred Congregation of the Propaganda who prepared a report on the condition of the Catholic Church in the United States for the pope stated that the real reason that more candidates were not sent to the American College in Rome was the American bishops' "indifference to all things coming from Rome."³⁵

At the First Provincial Council of Baltimore held October 17, 1829, the archbishops and prelates in attendance issued a remarkable Pastoral Letter to the "Roman Catholic Clergy of the United States" on the subject of Sacerdotal Perfection in which they stressed that "faults which are trivial in a layman are crimes in the priest," and that nothing is more necessary to the fulfillment of priestly vows than "the spirit of prayer."³⁶

On the matter of clerical scandals they warned:

The Savior declared woe to the world because of scandals, and also foretold that, owing to the imperfection of our nature and the evil propensities of the human race, scandals must come; but He announced His wrath against those by whose fault these evils would arise...we cannot forget that it was chiefly through the misconduct of clergymen that several occasions of lamentable schism were given in our province. How has the progress of religion been impeded! ...How many criminal souls have been precluded from a return to mercy! How many of the wavering have been thrown back in despair! How many have been driven from the sacraments! ...Let us ...call

upon you to aid us in guarding our infant churches against such dreadful calamities for the time to come.³⁷

Even the ardent Americanist John England, first Bishop of Charleston, was forced to admit that “the example of a pious and zealous clergyman though of limited attainments is a richer treasure to the Church, than talents and learning and eloquence combined.”³⁸

Bishop Francis Patrick Kenrick, the Irish-born founder of St. Charles Borromeo Seminary in Philadelphia and Apostolic Delegate to the First Plenary Council of Baltimore in 1852, who became Archbishop of Baltimore in 1842, believed that a Catholic priest needed to be inculcated with all the virtues—especially “humility, disinterestedness, obedience, docility, temperance and purity—in order to “redeem the character of the Priesthood which some unworthy men continue to degrade.”³⁹

The Rigors of Seminary Life

In *The Diocesan Seminary in the United States*, Joseph White provides a marvelous historical view of early seminary life in the United States in the tradition of Trent that holds a priest to be a man set apart from other men “to fill by far the greatest and noblest of all ministries” in offering the Holy Sacrifice of the Mass and administering the Sacraments.⁴⁰

All seminary life in both diocesan and order seminaries was subordinated to the development of a supernatural life with the “French school” of spirituality and training dominating the American scene for much of the late 1700s and early 1800s. Special care was given to the morals of seminarians and to training that would provide the internal discipline and fortitude necessary to sustain celibate practice.⁴¹

Following the edicts of the Council of Trent, the offices of Holy Orders were set at seven and divided into minor orders—those of the porter, lector, exorcist, and acolyte, and major orders—sub-deaconship, deaconship and the priesthood.⁴²

Candidates for the priesthood used standard texts of dogmatic theology approved by Rome and Thomistic Scholasticism was the order of the day especially after Pope Leo XIII initiated a Thomistic revival in the late 1800s. Students in all major seminaries were required to attend 20 or more hours of class a week through their three years of theology (extended to four years in 1910).⁴³ Seminary textbooks on the spiritual life incorporated the Church’s classic works such as the Spiritual Exercises of Saint Ignatius of Loyola and traditional devotions such as the Rosary, devotion to the Sacred Heart, and adoration of the Blessed Sacrament.

Seminary rules were read at mealtime to remind students, faculty, and clergy of what was expected of them both in the seminary and the outside world. The traditional cassock was considered the ordinary uniform of the seminarian. There was absolutely no smoking and no consumption of alco-

holic beverages. Seminarians were forbidden to visit in each other's room, dorm doors were to remain open, and particular friendships were discouraged and a subject of immediate correction. The penalty for any infraction of the rules was immediate expulsion from the seminary.

Weekdays and weekend schedules were rigidly controlled with specific times set aside for class work, study, prayers, spiritual readings, and group recreation and sports that encouraged manliness and a feeling of comradeship among the young men. As White noted, the Catholic seminary inspired an *esprit ecclésiastique* that reinforced the unique nature of the Catholic priesthood.⁴⁴

Typically, each seminarian had a regular confessor and spiritual director in whom he could confide. This relationship of confessor to seminarian/penitent was so powerful and so intimate that the former was not called into other considerations of the candidate so as to keep the seal of confession inviolate.⁴⁵

The Sulpician priest Father Francis Havey once remarked, "It is very hard to live up to supernatural views of life, seeing that materialism and naturalism are identified with the glory of the country."⁴⁶ However, by God's grace the priesthood in America managed to flourish for another 50 years before the rot of Americanism, a species of Modernism, began to work its mischief.⁴⁷

Traditionalism Rises as the Age of Carroll Dims

In the 50 years following the deaths of Archbishop Carroll in 1815 and his chosen successor to the Metropolitan See of Baltimore, Archbishop Leonard Neale in 1817, the Holy See was able to put a break on the growth of anti-Roman separatist factions in the United States chiefly through the selection of more traditional-minded bishops drawn from various ethnic groups and religious orders.

Actually this strategy was already moving into place at the turn of the 19th century with the elections to the American episcopacy of Carracciolini friar Francisco Porró Reinado, Bishop of New Orleans in 1801, Dominican Richard Luke Concanen, first Bishop of New York in 1808, Franciscan Michael Francis Egan, first Bishop of Philadelphia in 1810, the great French missionary priest Jean-Louis Lefebvre de Cheverus, first Bishop of Boston in 1810, French Sulpician Benedict J. Flaget, first Bishop of Bardstown (Louisville) in 1810, Dominican John Connolly, Bishop of New York in 1814 and Sulpician Louis Guillaume, as Bishop of New Orleans in 1815.

Rome's selection to the See of Baltimore in 1817 after the "democratic" elections of Archbishops Carroll and Neale was the French-born Sulpician Ambrose Maréchal.

During Archbishop Maréchal's tenure, Father John England of Ossory, Ireland and another Irish priest, Patrick Kelly, were secretly consecrated Bishops of Charleston and Richmond respectively by intriguing Irish prel-

ates from Dublin and Cork without the knowledge, much less the approval, of the Archbishop of Baltimore.⁴⁸

Archbishop Maréchal was succeeded in 1828 by another pro-Roman, the English-born Archbishop James Whitfield. Bishop John England was among the conspicuously uninvited guests at Whitfield's consecration.⁴⁹ Under Whitfield's leadership the German-dominated Redemptorist Order made great strides in the archdiocese and the archbishop used his own personal fortune to further Church interests.⁵⁰

The 33-year-old Sulpician Bishop Samuel Eccleston succeeded Whitfield in 1834. At the time of his death in 1851, there were only 327 priests in the entire U.S., and the Archdiocese of Baltimore claimed 103 of them to help serve the diocese's 100,000 Catholics and staff its 83 churches and chapels, 6 ecclesiastical seminaries and other Church-run institutions.⁵¹

The salutary effects of the election of Maréchal, Whitfield, Eccleston and other ethnic and traditional-minded bishops by Popes Pius VII, Leo XII, Pius VIII, and Gregory XVI were evident in the proceedings of the American bishops' seven Provincial Councils that took place between 1829 and 1849.

A provincial council is a meeting of an archbishop with the bishops of his Province and prelates including superiors of religious orders. It was an era of new zeal for Christ and His Church and the tenor of the Pastoral Letters from these councils reflected this new confidence.

Among the major themes that were repeatedly addressed by the American bishops during the first half of the 19th century were the importance of parochial schools and Catholic institutions of higher education in the education and formation of Catholic youth as well as the great need for religious vocations to the priesthood and sisterhood. The bishops consistently pounded away at the importance of supernatural grace in the life of the Christian and the importance of regular Mass attendance and the necessity of the Sacraments especially Holy Communion and Penance.

The bishops' Pastoral Letter of April 1837 addressed the issue of the growing persecution of Catholics in the United States including the publication of anti-Catholic tracts and books that promoted anti-Catholic bigotry.

The Fourth Provincial Council of Baltimore, was opened by Archbishop Samuel Eccleston of Baltimore on May 16, 1840. Ten bishops accepted the archbishop's invitation to attend the council and representatives from the Sulpician, Dominican and Redemptorist Orders were also present.⁵²

In their Pastoral Letter, the American hierarchy bishops warned Catholic laity and clergy of the menace of mixed marriages, that is, the marriage of Catholics to non-Catholics. It also reiterated Gregory XVI's absolute condemnation of secret societies including Freemasonry.

Three years later, at the Fifth Provincial Council, the bishops again repeated the Church's condemnation of secret societies as well as dangers posed by the practice of civil divorce. The latter issue was of particular sig-

nificance for the Catholic Church in America for it demonstrated both the absurdity of the doctrine of separation of Church and State and the power and willingness of the secular State to undermine the doctrinal and moral teachings of the Roman Catholic Church in America.

At the Sixth Provincial Council of 1846, Archbishop Eccleston hosted twenty-three bishops and the representatives of four religious orders. Special recognition was given to the rise of the Oxford Movement in England and the return of so many prominent Englishmen to the Church of their forebears. Our Lady under the title of "The Blessed Virgin Mary Conceived Without Sin" was chosen as patroness of the Province of Baltimore that comprised Philadelphia, Pittsburgh, Charleston, Savannah, Richmond, Wheeling, Erie, and the Vicariate Apostolic of Florida.⁵³

Prior to the May 1849 opening of the Seventh Provincial Council of Baltimore, Archbishop Eccleston invited Pope Pius IX then in exile at Gaeta, to attend the proceedings. In the Pastoral Letter that followed, the American hierarchy with one voice praised the courage of the Holy Father and reminded the faithful of the divine origin of the papacy. On behalf of the American hierarchy, Archbishop Eccleston also revived the custom of the Peter's Pence collection to support the religious and charitable works of the Holy Father. The American Bishops also proclaimed their enthusiastic support for the dogma of the Immaculate Conception.

The position of the anti-Americanist and pro-Roman faction of the American hierarchy during this period was strengthened by a steady stream of papal encyclicals emanating from Rome that attacked certain Modernist tendencies and practices in Europe and the United States.

Among the most memorable was Pope Gregory XVI's 1832 Encyclical letter *Mirari Vos* On Liberalism and Religious Indifferentism that was addressed to the Universal Church.⁵⁴

Pope Gregory XVI was the bane of secret societies and anti-clerical revolutionaries in Europe who were plotting the fall of the Papal States. He used his encyclical to condemn the propagation of false and perverted doctrines and errors that were assailing both the Church and the public order, most especially the idea that the Church was in need of "restoration and regeneration," the rebellion against legitimate authority, the "conspiracy against clerical celibacy," the attack on the indissolubility of the marriage bond (civil divorce), the demon of religious indifferentism that holds "it is possible to obtain eternal salvation of the soul by the profession of any kind of religion, as long as morality is maintained," and the pernicious doctrine of the separation of Church and State.⁵⁵ The beleaguered pontiff also attacked "immoderate freedom of opinion, license of free speech, and desire for novelty" that bring about "a pestilence more deadly to the state than any other."⁵⁶

Only two years later, Gregory XVI was forced to issue a second encyclical *Singulari nos* that specifically condemned the negative

response to *Mirari Vos* by the prominent French prelate Abbé Félicité Robert de Lamennais.⁵⁷ The pope also censured Lamennais' "unrestrained desire for innovation" in opposition to the "received and holy apostolic inheritance."⁵⁸

Unable to reconcile his democratic theories with the office of the papacy and the Church's Magisterium, Lamennais left the priesthood, joined the French revolutionary government, and turned apostate. He died, unrepentant, in Paris on February 27, 1854.⁵⁹

In the United States, Americanist-minded bishops like John England of Charleston and John J. Hughes of New York claimed that *Mirari Vos* pertained only to France and not to the United States, forgetting perhaps that the U.S. Declaration of Independence explicitly sanctions the principle of revolution.⁶⁰

During his episcopacy, Bishop England made every effort to keep his priests away from the Sulpicians in Baltimore, claiming that French priests didn't fit well into the American landscape.⁶¹

When he addressed a joint session of Congress and declared, "I would not allow to the Pope, or to any Bishop of our Church, outside this Union, the smallest interference with the humblest vote at our most insignificant ballot box," the members of Congress gave England a thunderous ovation.⁶²

The irregularity of Bishop England's secret consecration in Ireland as the first Bishop of Richmond and his adamant Americanist views tended to make him *persona non grata* among some American bishops.

The Americanist Revolution Quietly Simmers

During the second half of the 19th century, the transformation of the Roman Catholic Church in America to the American Church accelerated. Massive immigration from Ireland following the potato famine of 1845–46, and from Germany and the Slavic nations in the 1870s had a profound effect on the ethnic constituency of the American hierarchy. With some exceptions, the Irish prelates aligned themselves with a national Church and the German hierarchy, along with other non-Irish prelates, aligned themselves with Rome.

By examining the three Plenary Councils that took place between 1852 and 1884 in the Mother See of Baltimore, we can observe an almost imperceptible paradigm shift in ecclesiastical politics in America—a shift in emphasis that was defined by a favorable view of episcopal collegiality, a determined national policy of reckless assimilation and homogenization of the Catholic immigrant population and a dangerous accommodation to the growing secular State.

A plenary or national council is a formal assembly of the entire national episcopacy convoked by the Apostolic See or at the request of the national hierarchy. All of the plenary councils in the United States in the second half of the 19th century were held in Baltimore and chaired by the Archbishop

of Baltimore with the approval of Rome.⁶³ In modern times, the subject matter to be treated at plenary councils is generally restricted to matters of discipline, the reformation of abuses, the repression of crimes, and the progress of the Catholic cause.⁶⁴

The First Plenary Council, held at the request of the American hierarchy, took place on the Feast of the Ascension, 1852. Included among the 31 American bishops in attendance was the future saint, Bishop John N. Neumann of Philadelphia. The meeting was hosted by Archbishop Francis P. Kenrick.⁶⁵ Special attention was given to the pressing issue of improving ecclesiastical administrative order and discipline and to the on-going concerns of religious vocations, parochial school education, and support for the missions at home and abroad. In a statement intended to counter anti-Catholic prejudices, that in reality stemmed more from social, political, and cultural factors than religious bias, the bishops urged Catholics to conscientiously discharge their civil duties and to publicly manifest their civil allegiance to their country.⁶⁶

Although civil war loomed on the national horizon, the bishops did not take up the issue of slavery that was already tearing apart the Protestant churches. When war did come between the States (1861–1865), Catholics fought on both sides and the American hierarchy upheld their loyalty to their respective states with bishops such as Archbishop John Hughes of New York, though not an abolitionist, taking up the Union cause, and bishops of the South like Bishop Patrick Lynch of Charleston taking up the Confederacy cause. The stunning courage of Catholic nuns who rendered medical and humanitarian aid to both Union and Confederate soldiers and civilians during the bloody four year conflict proved to be one of the most effective antidotes to the anti-Catholic propaganda of the nativist Know-Nothing Movement of the 1850s.⁶⁷

In October 1866, after a 14-year respite, the American hierarchy met for the Second Plenary Council held in Baltimore, again at the request of the American bishops. Archbishop Kenrick's successor, Archbishop Martin J. Spalding, led the proceedings.

In their Pastoral Letter of October 21, 1866, on "Ecclesiastical Authority," the bishops engaged in an interesting exercise in semantics concerning the traditional Catholic doctrine *Extra Ecclesiam Nulla Salus*.

For readers unfamiliar with this thrice declared *ex cathera* decree, I have set below the doctrine as contained in the Bull *Cantate Domino* of Pope Eugene IV issued at the Council of Florence in 1445:

The most Holy Roman Catholic Church firmly believes, professes, and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in eternal life; but that they will go into eternal fire which was prepared for the

devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body, that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive eternal recompense for their fasts, their almsgiving, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church.⁶⁸

In their October 1866 Pastoral Letter, the American bishops rewrote the doctrine of *Extra Ecclesiam Nulla Salus* to accommodate the sensibilities of non-Catholics.

The authority recognized in the Catholic Church “preserves the unity of the spirit in the bond of peace,” and exhibits to the world One Body and One Spirit, because there is One Faith, as there is One Lord whose revelation it is. Outside of this One Fold of the One Shepherd, divisions arise and are perpetuated, because there is no supreme tribunal by which they might be extinguished; sects are multiplied, and religious indifference or unbelief is sought as a refuge from the contradiction of tongues. ...⁶⁹

Perhaps the more liberal-minded Americanist bishops at the Second Plenary Council were still chafing from Pope Pius IX’s earlier attack on liberalism—the landmark encyclical *Quanta Cura* with the addendum *Syllabus Errorum* issued on December 8, 1864, which contained 80 condemned and anathematized propositions that undergirded the entire foundation of modern heretical theories including pantheism, naturalism, rationalism, religious indifferentism and latitudinarianism, “the pests” of socialism, communism, secret societies, biblical societies and clerico-liberal societies, errors that deny that the religion of the Catholic Church is the only true religion, errors concerning civil society, both in itself and in relation to the Church, errors concerning natural and Christian ethics and Christian marriage, errors regarding the civil power of the sovereign pontiff, and finally errors having reference to modern liberalism.⁷⁰

It is a point of historic interest that Church historians report that the main impetus for this all-out attack on the chief errors of the time came from none other than the Cardinal Archbishop of Perugia, Gioacchino Vincenzo Raffaele Luigi Pecci, known to history as Pope Leo XIII.

Shortly after the publication of the *Syllabus*, that was 12 years in the making, Archbishop Spalding issued a Pastoral Letter in which he claimed that Pius IX’s *Syllabus* did not apply to the United States under its free Constitution, but to a form of European “false liberalism” of “radicals” and hence there were no incompatibilities between the *Syllabus* and the American way.⁷¹

Spalding said he believed that the Founding Fathers, America’s own aristocracy, acted correctly when they adopted the First Amendment to

the Constitution separating Church and State and that such a policy was not contrary to Catholic principles.⁷² He asserted that the American Revolution had been inaugurated in the name of God, and went on to explain that “we can, indeed, form an idea of a government more or less free when society is virtuous, moral, and religious” without insisting that it necessarily embrace the *true* religion, in other words, a nation can be indifferent to Christ the King and still reap the benefits of a graceless morality.⁷³ Spalding sent a copy of his pastoral to Rome and requested a clarification, but reportedly received neither a clarification nor a rebuke for his widely disseminated statement.⁷⁴

Spalding was joined in his opinion that the *Syllabus* didn’t mean what it plainly stated by Bishop James Roosevelt Bayley of Newark, an Episcopalian convert and nephew of (Mother) Elizabeth Bayley Seton founder of the Sisters of Charity.⁷⁵ Consistent with the new “party line” of the bishops with Americanist tendencies, Bishop Bayley suggested that to take the papal bull *literally* was to “misinterpret” it!⁷⁶

Unfortunately, wishful thinking never changes reality, and the unpalatable reality for the opponents of the *Syllabus* was that the papal bull was a universally promulgated document binding on all Catholics throughout the world, bishops included, and that the separation of Church from State and State from Church was explicitly condemned without exception by Pius IX in proposition 55 of the *Syllabus*. Indeed the *Syllabus* was *exactly* what the Church’s enemies said it was—a blanket condemnation and anathematization of religious liberty, civil supremacy, and modern culture.

American Hierarchy Divided at First Vatican Council

On December 6, 1864, two days before he issued the *Syllabus*, Pius IX announced his intention to call a general council at a session of the Congregation of Rites for the purpose of correcting modern errors and to revise legislation of the Church.⁷⁷ After five years of painstaking preparation, Vatican Council I opened on December 8, 1869, 305 years after the closing of the Council of Trent on December 4, 1563.

The major schematas to be set before the Council Fathers involved matters of dogma; church discipline; religious orders; Oriental Churches and missions; and ecclesiastico-political questions.

Seven hundred and seventy-four cardinals, archbishops and bishops as well as forty abbots and generals of religious orders and other eligible prelates participated in the Council proceedings. The American delegation included all seven archbishops, thirty-seven of forty-seven bishops and two vicars Apostolic, one of whom was 35-year-old Bishop James Gibbons, the youngest prelate at the Council.

Of all the debated issues of the Council none was more hotly contested than the definition of papal infallibility, which interestingly enough, was not part of the original schematas planned for the Council although a large num-

ber of the memorials submitted by the episcopate during the Council's preparatory stage did request that such a definition be put on the formal agenda.

Were it not for the notorious media speculation and agitation on the question of papal authority and papal infallibility that accompanied the opening of the Council, the matter may not have been taken up at that time. As it was, the public debate on the matter became so volatile that no less than 500 prelates petitioned Pius IX to approve a petition that would bring the issue to the floor of the Council for full debate.

On March 6, 1870, the draft of the *Decree on the Church of Christ* was given a new 12th chapter, "Romanum Pontificem in rebus fidei et morum definiendis errare non posse" (The Roman Pontiff cannot err in defining matters of faith and morals).⁷⁸

It has been stated that the doctrine of the primacy of the Chair of Peter and papal infallibility in matter of faith and morals, at the time of the Council, was generally accepted as dogma by the Catholic faithful throughout the world. As a general statement this is true. But it certainly was not true of all the American bishops.

At Vatican Council I, those who did take a position against the *ex cathedra* affirmation of the popularly accepted doctrine explained they did so on the belief that such action was "inopportune" and "impolitic."

But it is clear from the American bishops' 1866 Plenary Council of Baltimore statement on episcopal collegiality, that the real source of distress of many in the American delegation was that the definition of papal infallibility undermined the theological basis for episcopal collegiality.⁷⁹

About half of the American delegation in attendance at the Council opposed the doctrine of papal infallibility. They included Archbishops Peter Richard Kenrick of St. Louis, brother of Francis Kenrick the deceased Archbishop of Baltimore, John Baptist Purcell of Cincinnati, and John McCloskey of New York, and Bishops John Marcel Vérot of St. Augustine, Michael Domenec of Pittsburgh, Bernard McQuaid of Rochester, and Edward Fitzgerald of Little Rock. For the record, Archbishop Peter Kenrick had also opposed the dogma of the Immaculate Conception defined by Pope Pius IX in 1854.⁸⁰

Those Americans who were strongly in favor of the *ex cathedra* pronouncement included Archbishop Martin Spalding of Baltimore and Bishops John J. Williams of Boston, James Wood of Philadelphia, and John Conroy of Albany.⁸¹

One day before the outbreak of the Franco-German War, after months of open and fierce debate, the final vote was taken on the question. There was little doubt which way it would go. Some American bishops did not want to go on record as opposing the new dogma so they had left the Council early and were not present for the last balloting. Only two bishops, one of which was Bishop Edward Fitzgerald, voted *non placet*.⁸² Thus it was that on

July 18, 1870, Pope Pius IX solemnly proclaimed the Apostolic primacy in the popes of Rome and the dogma of papal infallibility:

When, therefore, anyone says that the Pope of Rome has only the office of Supervision or of guidance, and not the complete and highest power of jurisdiction over the entire Church, not merely in matters of faith and morals, but also in matters which concern the discipline and administration of the Church throughout the entire world, or that the pope has only the chief share, but not the entire fullness of this highest power, or that this his power is not actual and immediate either over all and individual Churches, or over all and individual clergy and faithful, let him be anathema.

Faithfully adhering, therefore, to the tradition inherited from the beginning of the Christian Faith, we, with the approbation of the sacred council, for the glory of God our Saviour, for the exaltation of the Catholic religion, and the salvation of Christian peoples, teach and define, as a Divinely revealed dogma, that the Roman pontiff, when he speaks *ex cathedra*, that is, when he, in the exercise of his office as shepherd and teacher of all Christians, by virtue of his supreme Apostolic authority, decides that a doctrine concerning faith or morals is to be held by the entire Church, he possesses, in consequence of the Divine aid promised him in Saint Peter, that infallibility with which the Divine Saviour wished to have His Church furnished for the definition of doctrine concerning faith or morals; and that such definitions of the Roman pontiff are of themselves, and not in consequence of the Church's consent, irrefragable.⁸³

On September 8, 1870, Council proceedings were halted when armed Piedmontese marched on the Papal States. Troops loyal to King Victor Emmanuel entered Rome through the Porta Pia and proclaimed the city to be the capital of the new Italian republic. The pope was confined to the Vatican, literally a prisoner of the new regime. One month later, in his bull of October 20, 1870, the pope declared the Council to be postponed indefinitely. It remained for Pope Pius IX's successors Pope Leo XIII and Pope Pius X to complete the work of Vatican Council I.

In time, all the American prelates who opposed the *ex cathedra* pronouncement defining papal primacy and papal infallibility, including (Peter) Kenrick, McCloskey, Fitzgerald, Vérot, McQuaid and Domenec, submitted unconditionally to the doctrine.

The U.S. Catholic diocesan press, upon hearing the marvelous news that a new dogma of the Church had been solemnly proclaimed by the Holy Father, spontaneously joined in the Church's great celebration, as did ordinary Catholics throughout the world. However, after the American hierarchy returned to the states, the original enthusiasm of the Catholic press was quelled in many dioceses by order of the bishop in an attempt to stave off a Protestant backlash against a very "unecumenical" action by the Holy See.⁸⁴

There are two additional footnotes to Vatican Council I that deserve the reader's attention.

The first concerns Bishop McQuaid of Rochester, who originally opposed the doctrine of papal infallibility. He later had a change of mind and heart and became an ardent anti-Americanist and defender of Rome. In contrast, Archbishop Spalding of Baltimore who originally championed the doctrine, moved into the Americanist camp with Archbishop McCloskey. This means that even by early 1870, the Americanist position had not yet been carved in stone and the American hierarchical lineup against Rome was still in a state of flux.⁸⁵

The second point is that the opposition of leading American prelates to the solemn definition of papal infallibility was strictly a hierarchical affair without grassroots support from the ordinary Catholic in the pew. The same can be said of the many of the pet projects of the liberal bishops including the conciliatory spirit of Americanism that demanded a watering down of the Faith to make Catholicism more acceptable to a hostile Protestant population, and the promotion of a false ecumenicalism that put all religions on an equal footing.⁸⁶

Americanism in the Age of Gibbons

When Archbishop Spalding died in February 1872, Bishop Bayley of Newark became the 8th Bishop of Baltimore. But Bayley was only five years into his bishopric when he became gravely ill and Bishop James Gibbons of Richmond was named coadjutor of the Baltimore Archdiocese.

Upon Bayley's death in the fall of 1877, Gibbons succeeded to the all important Metropolitan See of Baltimore, where for the next 42 years he would endeavor to complete the transformation of the Catholic Church in America that had begun with Archbishop Carroll nearly 90 years before.

Archbishop Gibbons led the charge of the Americanist brigade for political democracy and "enlightened republicanism as the new savior of the world."⁸⁷ For this great progress [of the Church] we are indebted...to the civil liberty we enjoy in our enlightened republic. [Whereas] often the Church has been hampered and forced to struggle for existence, in the genial atmosphere of American liberty she blossoms like the rose," Gibbons pontificated.⁸⁸

Catholics in the pew were told that the policy of separation of Church and State guaranteed that government would not interfere in matters of faith and morality. On the other hand, the pope was strictly their spiritual leader and, as such, was duty bound to uphold total political freedom and freedom of association for the faithful.

Catholic immigrants were ordered to come out of their ethnic ghettos and become Americanized as quickly as possible so as to open themselves up to the advantages of the American way. The forced "busing" of ethnic priests to parishes away from their immigrant flock was used to accelerate the process of assimilation and homogenization.

In 1889, Catholic University of America was established in Washington, D.C. in the heart of the nation's capital. It became the intellectual hub and meeting lodge of clerical and lay Americanists.

In April 20, 1884, Pope Leo XIII issued *Humanum Genus*, the last in a long line of papal encyclicals condemning Freemasonry and secret societies that began with Clement XII in 1738 and continued under Benedict XIV, Pius VII, Leo XII, Pius VIII, Gregory XVI and Pius IX.⁸⁹

Despite this clear teaching of the Church for almost 150 years, Gibbons promoted the Noble and Holy Order of the Knights of Labor, a highly secretive and ritualized fraternal lodge that attracted a wide-assortment of Marxists, anarchists, and free thinkers and all around revolutionary and anti-clerical workers. The Knights of Labor was the precursor of the American Federation of Labor that attracted many Catholic workers and became a hotbed of Communism during the 1930s and 40s.

As a young man, Gibbons had become totally absorbed in the preaching and teachings of Father Isaac Hecker, the founder of the Paulist Order in the United States and a precursor of Catholic "Pentecostalism."⁹⁰ Father Hecker preached in an "ecumenical" and "nonjudgmental" contemporary idiom, and his sermons on Catholicism were notorious for their novelty and defense of Americanism.⁹¹

After his ordination, Gibbons also committed himself to ecumenicalism. As Archbishop of Baltimore he repeatedly scandalized the Catholic faithful by preaching from Protestant pulpits, using a Protestant Bible, and intoning Protestant prayers.⁹²

On September 11, 1893, Cardinal Gibbons gave the opening and closing prayers at the World Parliament of Religions, a pre-Assisi happening held at the Chicago World's Fair. Gibbons shared the "sacred space" with Theosophist Annie Besant, Swami Vivekananda, and representatives of Judaism, Protestantism, Hinduism, Buddhism, and a gaggle of pagan witches.⁹³

On hand to assist Cardinal Gibbons were Archbishop John Ireland of St. Paul, Father John J. Keane, the former Bishop of Richmond, now Rector of Catholic University of America, Irish-born Archbishop Patrick John Ryan of Philadelphia, and Dutch-born Francis A. Janssens, who was consecrated Archbishop of New Orleans by Cardinal Gibbons.⁹⁴

Father John Ireland had attended Vatican Council I as a proctor. In Rome he met the young Bishop Gibbons, and through Gibbons he made the acquaintance of Father Hecker who was also serving as a proctor. Father Ireland once described Hecker as "the ornament, the flower of the American priesthood."⁹⁵

A popular and dynamic personality and leader of the Catholic Total Abstinence Union, Ireland lectured at the North American College in Rome and he was instrumental in the creation of Catholic University of America

as well as the College of St. Thomas and St. Paul Seminary in his own archdiocese.

Archbishop Ireland's vision of the priesthood was shaped by his own world view. In a lecture he gave on November 10, 1889 he said, "This is an intellectual age. It worships intellect. By intellect, public opinion, the ruling power of the age, is formed. The Church herself will be judged by the standard of intellect. Catholics must excel in religious knowledge. ...They must be in the forefront of intellectual movements of all kinds. The age will not take kindly to religious knowledge separated from secular knowledge."⁹⁶

When Catholic University opened its doors on November 13, 1889, Ireland's close friend John Keane, resigned as Bishop of Richmond and became the University's first Rector. Keane shared the liberal political views of Gibbons and Ireland. He defended Catholic membership in the Free Masonic lodges of the Knights of Labor and was instrumental in convincing the American bishops to send an official delegation to the 1893 World Parliament of Religions.

Another prominent Americanist prelate closely allied with Gibbons, Ireland, Keane and Hecker was Msgr. Denis J. O'Connell. Gibbons sent O'Connell to Rome in 1885 to lobby for Catholic University of America. O'Connell remained in Rome and became the Rector of the North American College. He became famous for his quip, "I am a Catholic, but not a papist."⁹⁷

As noted earlier, Archbishop (later Cardinal) John McCloskey of New York was also a confirmed Americanist as was the late Archbishop Martin Spalding's nephew, John L. Spalding who was consecrated the first Bishop of Peoria by Cardinal McCloskey in St. Patrick's Cathedral in 1877.

The Loyal Opposition

On October 10, 1885, Bishop Michael Corrigan, the former Bishop of Newark, who had served as coadjutor for the Archdiocese of New York for five years after Cardinal McCloskey fell ill, became the new Archbishop of New York. Together with Bishop McQuaid of Rochester and Francis Silas Chatard, Bishop of Vincennes [Indianapolis], Corrigan became a leading opponent of Americanism in the Catholic Church. These prelates were backed by German Catholics and other non-Irish ethnic groups, who had consistently resisted assimilation into the dominant Anglo-Protestant culture since the time of Carroll.

German Americans resented the Irish domination of American Catholicism. They wanted their own German-language parochial schools and argued for strong ethnic parishes that would enjoy a certain degree of independence from the hierarchy. Irish prelates like Gibbons and Ryan in major sees quickly moved to squelch this movement in the Church which they (correctly) perceived as a threat to the Americanist policies that they

held dear. In most cases, Rome came down in favor of the Americanist hierarchy, although not all.

Corrigan and McQuaid were among the most vocal opponents of the building of Catholic University of America. They believed that the financial needs of diocesan seminaries should come first, and in any case, they argued, a Catholic university should not be located in a moral quagmire like Washington, D.C.

Corrigan and McQuaid also opposed Gibbons and Company on other political fronts including Catholic involvement in the Knights of Labor and support for the liberal Republican Party that was especially favored by Bishop Ireland.

Third Plenary Council Opens in Baltimore

By the time the Third Plenary Council of Baltimore opened on November 9, 1884, the largest council held outside of Rome since the Council of Trent, the division within the ranks of the American hierarchy was readily apparent.

Pope Leo XIII who occupied the Chair of Peter and the Roman Curia were awakened to the growing voices of rebellion coming from across the Atlantic.

Unlike earlier plenary sessions, this council was initiated by the Apostolic See. All the metropolitans had been summoned to Rome the previous year for formal meetings with officials from the Congregation of Propaganda to draft the schemata for the council. The American hierarchy pressed hard for the right to reject Rome's election of archbishops to major American sees and to substitute one of their own choices.⁹⁸ Rome said no. The Holy See in keeping with traditional protocol regulating plenary councils wanted to send an Apostolic Delegate to preside over the council. Cardinal Gibbons who headed the proceedings balked and Rome backed off temporarily.

With 14 archbishops and 61 bishops in attendance at the Third Plenary Council, Archbishop Ireland delivered a stunning opening address on the virtues of Americanism:

Republic of America, receive from me the tribute of my love and of my loyalty. I am proud to do thee homage, and I pray from my heart that thy glory never be dimmed. *Esto perpetua!*

Thou bearest in thy hands the brightest hopes of the human race. God's mission to thee is to show to nations that man is capable of the highest liberty. Oh! Be ever free and prosperous that liberty triumph over the earth from the rising to the setting sun. *Esto perpetua!*

Believe me, no hearts love thee more ardently than Catholic hearts ...no tongues speak more honestly thy praises than Catholic tongues; no hands will be lifted up stronger and more willing to defend, in war and peace, thy laws and institutions than Catholic hands. *Esto perpetua!*⁹⁹

Christ the King had been publicly dethroned by Archbishop Ireland with the blessing of Archbishop Gibbons in front of the entire American hierarchy.

On December 7, 1884, the Council issued a follow-up Pastoral Letter that was drafted by Bishop Ireland and signed by Archbishop Gibbons on behalf of all the American bishops. The section titled "Accusation of Double Allegiance was particularly noteworthy."¹⁰⁰

We repudiate...the assertion that we need to lay aside any of our devotedness to our Church, to be true Americans...no less illogical would be the notion, that there is aught in the free spirit of our American institutions, incompatible with perfect docility to the Church of Christ. ...Nor are there in the world more devoted adherents of the Catholic Church, the See of Peter, and the Vicar of Christ, than the Catholics of the United States. Narrow, insular, national views and jealousies concerning ecclesiastical authority and Church organization, may have sprung naturally enough from the selfish policy of certain rulers and nations in bygone times; but they find no sympathy in the spirit of the true American Catholic ...¹⁰¹

The document goes on to discuss matters that had been decided upon in the preparatory meetings at the Vatican a year earlier that included improved seminary training and education of the clergy, pastoral rights, Christian education for all, the importance of Scripture readings in the everyday life of Catholics, the protection of the Sabbath from creeping commercialization, avoidance of membership in forbidden and secret societies, and home and foreign missions.

Again, as in previous pastoral letters, the hierarchy condemned divorce and remarriage: "In common with all Christian believers and friends of civilization, we deplore the havoc wrought by the divorce laws of our country." So much for the aforementioned compatibility of the "free spirit of our American institutions" with God's laws.

After the Third Plenary Council, the American bishops did not meet again in an official capacity until 1919.

The Iron Fist in the Velvet Glove

On January 6, 1895, Pope Leo XIII let loose the first of two major attacks on Americanism with the publication of *Longinqua Oceani* On Catholicism in the United States, addressed solely to the American hierarchy.¹⁰²

Reportedly the encyclical was inspired by Archbishop Francesco Satolli, first Apostolic Delegate to the United States who had turned against Americanist theories after observing how they worked in actual practice. The participation of Cardinal Gibbons and other members of the American hierarchy at the World Parliament of Religions in 1893 was probably the last straw for Satolli.

In his opening statement, Pope Leo XIII recalled America's Catholic heritage and the "children of Francis, as well as of Dominic and of Loyola" who had brought Catholicism to New World.¹⁰³ The pontiff praised the generosity of Catholic Americans as well as the practical nature of American Catholicism that resulted in the founding of many worthy charitable and religious institutions and the establishment of a national system of parochial schools and Catholic institutions of higher learning. This "happy state" the pope notes was primarily the fruit of successfully implemented synods, but he also gave credit to "equality of the laws" and "to the customs of the well-ordered Republic."¹⁰⁴ Then off came the velvet glove.

For the Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.¹⁰⁵

Pope Leo XIII then turned his attention to the matters that were taken up at the Third Plenary Council of Baltimore in 1889, beginning with the issue of the advancement of learning with specific reference to the political and theological problems at Catholic University of America under the rectorship of Father Keane and the American College in Rome under Msgr. O'Connell. The time had come to clean house.

In approving the original charter of Catholic University in 1889, the Apostolic See "regarded as the fixed law of the university to unite erudition and learning with soundness of faith and to imbue its students not less with religion than with scientific culture," explained the pontiff.¹⁰⁶ But the Washington university has drifted away from this goal, said the pope, and it was time to make "the professors and students (as We doubt not they will) ...mindful of Our injunctions, and, shunning party spirit and strife, conciliate the good opinion of the people and the clergy."¹⁰⁷ A more subtle warning was also delivered to the American clergy at the North American College in Rome.

Next on the pope's agenda came the matter of assigning a permanent Apostolic delegation to the United States in Washington, D.C. Leo XIII had a long memory.

The Holy Father stated that a legate is not a detriment to the ordinary power of the bishops, but an asset.¹⁰⁸ A papal legate, he explained, is dis-

patched by the pontiff “according as the need arises; who supplying his place, may correct errors, make the rough ways plain, and administer to the people confided to their care increased means of salvation. He asked that the American hierarchy subject themselves to “a hearty submission and obedience to the Church” on this matter.¹⁰⁹

Leo XIII then condemned the “deadly pest” of civil divorce and asked the American bishops to redouble their efforts to rid the nation of plague that had proven to be “especially hostile to the prosperity of families and States.”¹¹⁰ He also urged them to employ the principles on labor enunciated in *Rerum Novarum* and to be especially solicitous for the spiritual as well as material needs of the American Indian and Negro population.¹¹¹

The pope closed his encyclical letter with the traditional Apostolic Benediction to the American hierarchy and their clergy and people.

Longinqua Oceani dealt the Americanist faction of the hierarchy a heavy, but not lethal, blow.

Denis O’Connell lost his job at the North American College in Rome and Keane was removed as the Rector of Catholic University of America, but with Cardinal Gibbons still at the helm of the American hierarchy neither man suffered permanent unemployment. Actually, it was quite the opposite. With the aid of Cardinal Mariano Rampolla del Tindaro in Rome, Keane was made Archbishop of Dubuque on July 24, 1900. In 1903, Denis O’Connell was made Rector of Catholic University of America and in 1912 he was appointed Bishop of Richmond.

Pope Leo XIII Issues *Testem Benevolentiae*

By the turn of the 20th century, Americanism, which the Apostolic See had once viewed as a localized nuisance had infected every quarter of the Church in the United States, due in no small part to Cardinal Gibbons’ episcopal power of appointment. By the time of his death on March 24, 1921, he had consecrated or ordained six archbishops, 24 bishops, and 644 priests.

Moreover, Americanism had spread beyond America’s national borders and now threatened the Universal Church. The idea that Americanism was simply a cultural or political passing aberration that presented no danger to Catholic dogma and beliefs was exposed for the myth that it was.¹¹²

Rome was forced to act—again.

On January 22, 1899, almost four years to the day of the publication of *Longinqua Oceani*, Leo XIII sent an Apostolic Letter addressed to “Our beloved son, James Cardinal Gibbons,” on the heresy of “Americanism” with copies to all 80 bishops of the United States.

Testem Benevolentiae Nostrae—Concerning New Opinions, Virtue, Nature and Grace, With Regard to Americanism opened by reaffirming the First Vatican Council’s decree on defending the Deposit of Faith:

For the doctrine of the faith which God has revealed has not been proposed, like a philosophical invention to be perfected by human ingenuity, but has

been delivered as a divine deposit to the Spouse of Christ to be faithfully kept and infallibly declared. Hence that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother, the Church, has once declared, nor is that meaning ever to be departed from under the pretense or pretext of a deeper comprehension of them.¹¹³

The Papal Letter cited the French translation of the posthumous biography of Isaac Thomas Hecker by Paulist Father Walter Elliott with an introduction by Abbé Felix Klein as the source of a collection of erroneous opinions that touch not only on Christian living but also on the principles of Christian doctrine.¹¹⁴

Included in these false opinions, said Leo XIII, is the idea that the Church must accommodate both her teachings as well as her discipline to the spirit of the new age in order to attract those outside the Faith. This the Church cannot and will not ever do, he said, because, "The rule of life laid down for Catholics is not of such nature that it cannot accommodate itself to the exigencies of various times and places."¹¹⁵

With regard to the new spirit of Pentecostalism popularly attributed to Father Hecker, Leo XIII condemned the idea that external spiritual direction is superfluous or simply not useful to souls seeking Christian perfection "the contention being that the Holy Spirit pours richer and more abundant graces than formerly upon the souls of the faithful, so that without human intervention He teaches and guides them by some hidden instinct of His own."¹¹⁶ "Yet it is the sign of no small over-confidence to desire to measure and determine the mode of the Divine communication to mankind, since it wholly depends upon His own good pleasure, and He is a most generous dispenser of his own gifts. ...And shall any one who recalls the history of the apostles, the faith of the nascent church, the trials and deaths of the martyrs—and, above all, those olden times, so fruitful in saints—are to measure our age with these, or affirm that they received less of the divine outpouring from the Spirit of Holiness?" the pope continued.

Pope Leo XIII also took to task those who seek to "over-estimate" natural and active virtues at the expense of passive virtues.¹¹⁷

The pontiff saw the "disregard of the angelical virtues, erroneously styled passive" as a short step "to a contempt of the religious life" and an attack on religious vows. With an obvious reference to the anti-authority free spirit that marked Hecker's view of the religious life, one that would require no formal vows of poverty, chastity and obedience, Leo XIII reminded Cardinal Gibbons, the long-time champion of Hecker, that whosoever binds himself to Christ with sacred vows enjoys a greater not lesser freedom.¹¹⁸

On the subject of new ecumenical trends in preaching that downplay Catholic truths in order to make conversion appear more palatable, the pope declared that it was not prudent "to neglect that which antiquity in its long experience has approved and which is also taught by apostolic

authority.”¹¹⁹ The reference was seen as a condemnation of Hecker’s penchant for injecting novelty into his sermons and Cardinal Gibbon’s own free-wheeling ecumenical misadventures

Then Pope Leo XIII let the final blow fall:

From the foregoing it is manifest, beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some “Americanism.” But if by this name are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is designated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name. But if this is to be so understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren, the bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the Church in America to be different from what it is in the rest of the world.

But the true church is one, as by unity of doctrine, so by unity of government, and she is catholic also. Since God has placed the center and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church, for “where Peter is, there is the church.” Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the selfsame words which Jerome addressed to Pope Damasus: “I, acknowledging no other leader than Christ, am bound in fellowship with Your Holiness; that is, with the chair of Peter. I know that the church was built upon him as its rock, and that whosoever gathereth not with you, scattereth.”

We having thought it fitting, beloved son, in view of your high office, that this letter should be addressed specially to you. It will also be our care to see that copies are sent to the bishops of the United States, testifying again that love by which we embrace your whole country, a country which in past times has done so much for the cause of religion, and which will by the Divine assistance continue to do still greater things. To you, and to all the faithful of America, grant most lovingly, as a pledge of Divine assistance, our apostolic benediction.¹²⁰

The secret was out of the bag!

Rome was fully aware that Cardinal Gibbons and other Americanist prelates were busy setting up the infrastructure for a national church—AmChurch.

The voluminous monographic work by Gerald Fogarty, SJ, *The Vatican and the Americanism Crisis*, documents the existence and operations of the American prelates behind the so-called “phantom heresy” which was, unhappily, all too real.¹²¹

Father Fogarty is critical of *Testem Benevolentiae Nostrae*:

Leo XIII condemned Americanism in 1899 and introduced an era of intellectual slumber into the American Church. American Catholic theology lost sight of collegiality and a dynamic concept of tradition and embraced the notions that the pope was the sole source of authority and that Scripture and Tradition were separate sources of revelation. But there were still vestiges of the older theology. It arose in terms of historical criticism of the Scripture during the crisis known as Modernism. This time theologians, not bishops, attempted to show what was and what was not authentic tradition.¹²²

It was but a short hop, skip, and jump from Americanism to Modernism.

Pope Saint Pius X—On the Heresy of Modernism

At the controversial papal conclave of August 1903, following the death of Pope Leo XIII, just when the Americanists thought they had a winner in Cardinal Mariano Rampolla del Tindaro, who had helped Father John Keane secure the Archdiocese of Dubuque, God went and played a terrible trick on them—He gave them Giuseppe Melchiorre Sarto, the postman's son, who ascended the Chair of Peter as Pope Pius X.¹²³

As a priest, pastor, bishop, cardinal and pope, Sarto was the model of the good shepherd, distinguished both by his piety and zeal for the Faith as for his academic prowess and Thomistic scholarship. He promoted the lay apostolate of Catholic Action as a means of restoring Christ to the family, the workplace and the public square which, not surprisingly, rendered him *anathema* to Americanists. But he is best remembered as a defender of the Faith and *Malleus hereticorum*—Hammer of the Heretics—in the tradition of Franciscan Thaumaturgist and Tomás de Torquemada.¹²⁴

Pope Pius X referred to Modernism as “the synthesis of all heresies,” which indeed it was. Most of the adherents of the Modernist Movement of the late 19th and early 20th century that was aimed at the liberalization and deconstruction of Roman Catholicism in order to bring the Church in line with the modern world, were from France, England, Germany and Italy. Its most prominent proponents were French theologian Abbé Alfred Loisy (1857–1940) professor of Sacred Scripture at the Institut Catholique de Paris and the Irish-born Anglican convert Jesuit Father George Tyrrell (1861–1909) in England.¹²⁵

The early Modernist Movement was tied to the revolution in biblical studies already manifested in liberal Protestant circles which held that the writers of both the Old and New Testaments were conditioned by the times in which they lived and that there had been an evolution in the history of biblical religion.

However, it was not long before virtually every aspect of tradition, dogma and morals came under attack.

Among the basic tenets of Modernism are belief in the absolute autonomy of the State unhindered by any religious authority; the absolute

autonomy of the individual conscience; the evolution and development of Scripture, dogmatics and the teaching Magisterium of the Church; the need to adopt modern critical methods to historical biblical research; and that although truth could not be changed, the representations of this truth can be changed.

There was no question that the challenge of Modernism had to be addressed by the Apostolic See.

Pope Pius X proved himself worthy of the task.

The first action taken by the pontiff was to order the Holy Office to put five of Abbé Loisy's works on the Index of Forbidden Books along with other major Modernist writings. Priests and scholars known to be at the forefront of the Movement were immediately suspended or excommunicated. All matters related to Sacred Scripture were to be referred to the Pontifical Biblical Commission established by Pope Leo XIII in October 1902.

On July 3, 1907, the Holy Roman and Universal Inquisition (Holy Office) was authorized to publish the first of three decrees against Modernism, *Lamentabili Sane*—Syllabus Condemning the Errors of the Modernists.¹²⁶ Of the 65 heretical propositions listed by the Roman Curia, 50 were directly tied to Loisy.¹²⁷ The following selection of propositions were condemned and proscribed:

1. The ecclesiastical law which prescribes that books concerning the Divine Scriptures are subject to previous examination does not apply to critical scholars and students of scientific exegesis of the Old and New Testament.
5. Since the deposit of Faith contains only revealed truths, the Church has no right to pass judgment on the assertions of the human sciences.
9. They display excessive simplicity or ignorance who believe that God is really the author of the Sacred Scriptures.
16. The narrations of John are not properly history, but a mystical contemplation of the Gospel. The discourses contained in his Gospel are theological meditations, lacking historical truth concerning the mystery of salvation.
20. Revelation could be nothing else than the consciousness man acquired of his revelation to God.
26. The dogmas of the Faith are to be held only according to their practical sense; that is to say, as preceptive norms of conduct and not as norms of believing.
27. The divinity of Jesus Christ is not proved from the Gospels. It is a dogma which the Christian conscience has derived from the notion of the Messiah.
35. Christ did not always possess the consciousness of His Messianic dignity.

41. The Sacraments are intended merely to recall to man's mind the ever-beneficent presence of the Creator.
45. Not everything which Paul narrates concerning the institution of the Eucharist (I Cor. 11:23–25) is to be taken historically.
47. The words of the Lord, "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:22–23), in no way refer to the Sacrament of Penance, in spite of what it pleased the Fathers of Trent to say.
53. The organic constitution of the Church is not immutable. Like human society, Christian society is subject to a perpetual evolution.
55. Simon Peter never even suspected that Christ entrusted the primacy in the Church to him.
58. Truth is no more immutable than man himself, since it evolved with him, in him, and through him.
59. Christ did not teach a determined body of doctrine applicable to all times and all men, but rather inaugurated a religious movement adapted or to be adapted to different times and places.
64. Scientific progress demands that the concepts of Christian doctrine concerning God, creation, revelation, the Person of the Incarnate Word, and Redemption be re-adjusted.
65. Modern Catholicism can be reconciled with true science only if it is transformed into a non-dogmatic Christianity; that is to say, into a broad and liberal Protestantism.

It is clear from even a cursory reading of the *Syllabus* of Pius X that the Modernists intended to leave no stone unturned when it came to "restructuring" and "updating" the Church.

On September 8, 1907, Pope Pius X issued his great encyclical *Pascendi Domini Gregis* on the Doctrines of the Modernists in which he elaborated on each of the Modernist propositions condemned in *Lamentabili Sane*.¹²⁸ Not only did Pius X dissect the Modernist Movement with surgical precision, he also affirmed the Church's universal teachings in each of the areas under attack by the Modernists. Most importantly, he outlined a strategy for halting the heresy and preventing its contamination of the Catholic faithful including a thorough house cleaning of seminaries and universities in which Modernist doctrines have been promoted.

Pope Pius X attacked the Modernist heretic with his characteristic candor:

...the Modernist sustains and includes within himself a manifold personality; he is a philosopher, a believer, a theologian, an historian, a critic, an apologist, reformer. ...For the Modernist believer ...it is an established and certain fact that the *reality* of the divine does really exist in itself and quite independently of the person who believes it. If you ask on what foundation

this assertion of the believer rests, he answers: In the personal *experience* of the individual. ...Here it is well to note at once that, given this doctrine of *experience* united with that of *symbolism*, every religion, even that of paganism, must be held to be true. ...The Church and the Sacraments, according to the Modernists, are not to be regarded as having been instituted by Christ Himself. This barred by agnosticism, which recognizes in Christ nothing more than a man whose religious consciousness has been, like that of all men, formed by degrees. ...But it is not enough for the Modernist school that the State should be separated from the Church. For as faith is to be subordinated to science so too in temporal matters the Church must be subject to the State. ...From all that has preceded, it is abundantly clear how great and how eager is the passion of such men for innovation. In all Catholicism there is absolutely nothing on which it does not fasten. ...With regard to morals, they adopt the principle of the Americanists, that the active virtues are more important than the passive, and are to be more encouraged in practice. ...there is little reason to wonder that the Modernists vent all their bitterness and hatred on Catholics who zealously fight the battles of the Church. The adversaries of the Church will doubtlessly abuse what We have said to refurbish the old calumny by which we are introduced as the enemy of science and of the progress of humanity. ...In the midst of this great danger to souls from the insidious invasions of error upon every hand, (we beseech) you may see clearly what ought to be done, and labour to do it with all your strength and courage...¹²⁹

On November 19, 1907, Pope Pius X issued the motu proprio *Praesentia Scripturae*, which bound Catholics in conscience to embrace the decisions of the Pontifical Biblical Commission and imposed the penalty of excommunication on those who contradicted *Lamentabili* or *Pascendi*.¹³⁰ The Holy Father put great emphasis on the special duty of the ordinaries of the dioceses, heads of religious congregations and rectors of seminaries in culling Modernists from their midst.

The Pontifical Biblical Institute was established as a university-level institution under the direction of the Jesuits by Pope Pius X with the Apostolic Letter *Vinea Electa* on May 7, 1909, as a “center for higher studies for Sacred Scripture in the city of Rome and of all related studies according to the spirit of the Catholic Church.”¹³¹

Finally, on September 1, 1910, Pope Pius X ordered the promulgation of the motu proprio *Sacrorum Antistitum*, the anti-Modernist oath and a pledge of fealty to protect the Deposit of Faith that was to be taken by all those who exercised the holy ministry or who taught in ecclesiastical institutions, as well as canons, the superiors of the regular clergy, and those serving in ecclesiastical bureaux. In taking the oath, all bound themselves to reject the errors that are denounced in the *Pascendi* and *Lamentabili*.

Thus, between 1910 and July 1967, when the anti-Modernist oath was abrogated by Pope Paul VI, all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries

as well as deacons to be ordained to the priesthood swore to uphold the anti-Modernist oath.¹³²

This means that at the Second Vatican Council all cardinals had taken the oath and sworn to:

Firmly embrace and accept each and every definition that has been set forth and declared by the unerring teaching authority of the Church, especially those principal truths which are directly opposed to the errors of this day ... sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport. Therefore, I entirely reject the heretical misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously... I submit and adhere with my whole heart to the condemnations, declarations, and all the prescripts contained in the encyclical *Pascendi* and in the decree *Lamentabili*, especially those concerning what is known as the history of dogmas ... promise that I shall keep all these articles faithfully, entirely, and sincerely, and guard them inviolate, in no way deviating from them in teaching or in any way in word or in writing. Thus I promise, this I swear, so help me God, and these holy Gospels of God which I touch with my hand.¹³³

All of these decrees and actions of Pope Pius X, especially the required anti-Modernist oath and the establishment of diocesan Committees of Vigilance, could not have but weighed heavily on the consciences of the Americanist hierarchy who were actively plotting their own AmChurch revolution at the very time that the Apostolic See moved to suppress the Modernist Movement.¹³⁴

There were cries of “witch hunt” uttered by the Americanists, and accusations that Pope Pius X had cut off what “little creative scholarship” existed in the Church.¹³⁵ Still, as a whole, seminaries in the United States remained orthodox in matters of doctrine and morals.

Modernism Not Dead—Just Resting

After Tyrrell’s death, Alfred Loisy wrote, “When Tyrrell died, it may be said that Modernism, considered as a movement of overt resistance to the absolutism of Rome, died with him.”¹³⁶

Unfortunately, Loisy’s lament fell wide of the mark.

Non-Catholic Modernists continued to publish widely both in Europe and the United States while Catholic Modernists and Americanists circulated these and their own works surreptitiously in certain academic circles. Both groups continued their committees of correspondence. It was time to regroup and reassess their strategies, and to await a more opportune time.¹³⁷ They did not have long to wait.

Pope Pius X died on August 20, 1914, at the age of 79 just days after the opening of World War I. He was canonized by Pope Pius XII on May 29, 1954, the only pope in modern times to be so honored.

His successor was Pope Benedict XV, a protégé of Cardinal Rampolla.

Rampolla had chosen Giacomo della Chiesa to be his private secretary at the Nunciature in Madrid and kept him on after he was recalled to Rome in 1887.¹³⁸ Now della Chiesa was pope. Things were looking up after all.

Notes

- 1 See Gary Potter, "When America was Catholic," *After the Boston Heresy Case* (Monrovia, Calif.: Catholic Treasures, 1995) at <http://www.catholicism.org/pages/americath.htm>.
- 2 Zephyrin Engelhardt, *The Missions and Missionaries of California* Vol. I (James H. Barry Co. 1908), 604. Father Juarez had sailed from Sanlucar on January 15, 1524 and landed at Vera Cruz with his fellow missionaries on May 13, 1524. He was appointed the superior of the mission at Huexotzingo. In April 1528, Father Juarez was among the 300 Spaniards who put ashore at Tampa Bay to colonize Florida. The ill-fated expedition of Pánfilo de Narvaéz struggled northward to Appalachee Bay where five barges were built. The plan was to follow the coastline westward to Mexico, but a November storm wrecked the ships somewhere between Galveston Island and the Brazos River. Eighty survivors were taken in by different bands of Indians most commonly known as Karankawas. The fate of Bishop Juarez is uncertain although he most probably died at the hands of hostile Indians. The ruling pontiff during this period was Pope Clement VII, a de'Medici. See <http://www.bchm.org/Austin/panel2.html> for maps.
- 3 Potter.
- 4 See the History of the Carmelite Order at http://www.geocities.com/renewed_carmel/ciach05.html.
- 5 Potter.
- 6 Ibid.
- 7 Apostolic Letter of Pope Leo XIII, *Testem Benevolentiae Nostrae*—Concerning New Opinions, Virtue, Nature and Grace, With Regard to Americanism, January 22, 1899, addressed to James Cardinal Gibbons, Archbishop of Baltimore. The Pontifical Letter was published in some diocesan newspapers and magazines in major U.S. cities. The encyclical is available at <http://www.catholic-forum.com/saints/pope0256be.htm>.
- 8 See Dr. Justin Walsh, "Heresy in the Making—The *Gesta Dei Per Hibernos* 1860–1889," Part I, *Angelus*, at http://www.sspcx.ca/Angelus/2000_January/Heresy_in_the_Making.htm. Also Solange Hertz, *The Star-Spangled Heresy: Americanism—How the Catholic Church in America Became the American Catholic Church* (Santa Monica, Calif.: Veritas Press, 1992), 23.
- 9 Hertz, 33.

- 10 See Louis O'Donovan, "John Carroll," transcribed by John Looby, at <http://www.newadvent.org/cathen/03381b.htm>.
- 11 Ibid., 44. See the Papal Bull of Pope Clement XII, *In Eminenti* On Freemasonry, promulgated April 28, 1738 at <http://www.papalencyclicals.net/Clem12/c15inemengl.htm>. The Papal Constitution *Providas* issued by Pope Benedict XIV on May 18, 1751 is available in Italian at <http://digilander.libero.it/magistero/b14provi.htm>.
- 12 Hertz, 38.
- 13 Father Robert Trisco, "Bishops and Their Priests in the United States," *The Catholic Priest in the United States—Historical Investigations*, ed. John Tracy Ellis (Collegeville, Minn.: Saint John's University Press, 1971), 113.
- 14 The first choice of the assembly of priests and religious privileged by the pope to elect their own bishop was Father Carroll's superior, Father John Lewis, the Vicar-General of the Bishop of London, but he was too old to accept the task. Fearing that the position might fall to a "foreigner," Carroll agreed to his own nomination. The Holy See's dispensation was a first and only *one time* permission for the assembly of priests in good standing to select from their own number a worthy candidate for the office of bishop. See *The American Mission*, Part III at <http://www.library.georgetown.edu/dept/speccoll/sjexhib/sjex3.htm>.
- 15 Hugh J. Nolan, Editor, *Pastoral Letters of the United States Catholic Bishops*, Vol. 1, 1792–1940, (Washington, D.C.: U.S. Catholic Conference, 1984), 13.
- 16 Hertz, 24.
- 17 Ibid., 30, 39, 64.
- 18 Dan Callahan, "America's Catholic Bishops," *Atlantic Monthly*, April 1967 at <http://www.theatlantic.com/issues/67apr/callahan.htm>.
- 19 Ibid.
- 20 J. Pohle, "Religious Toleration," transcribed by Douglas J. Potter at <http://www.newadvent.org/cathen/14763a.htm>.
- 21 Hertz, 30.
- 22 Ibid.
- 23 Ibid., 30–31.
- 24 O'Donovan.
- 25 See John Cogley, *Catholic America* (New York: Dial Press, 1973).
- 26 See Nolan, *Pastoral Letters*, Vol. I, 16–27.
- 27 Ibid., 16.
- 28 Ibid.
- 29 See Catholicism in America at <http://www.wfu.edu/~matthetl/perspectives/seventeen.html>.
- 30 Ellis, *The Catholic Priest*, 5. See also Joseph M. White, *The Diocesan Seminary in the United States 1780s–present* (Notre Dame, Ind.: University of Notre Dame Press, 1989), 30–35. The White study pertains primarily to the institutional pattern and major issues related to diocesan seminaries of the Latin rite in America.
- 31 White, xi.
- 32 Ellis, *The Catholic Priest*, 43.
- 33 The North American College was in fact a dorm facility with an attached chapel. Students usually took their academic and theological classes at the Gregorian University, popularly referred to as "the Greg."

- 34 White, 98–99.
- 35 Ibid.
- 36 Nolan, *Pastoral Letters*, Vol. I, 50–65.
- 37 Ibid., 59
- 38 Ibid., 126.
- 39 Ibid., 125.
- 40 Ibid., 1–23. See also “The Sacrament of Holy Orders,” in *The Catechism of the Council of Trent*, issued by order of Pope Saint Pius V (1566–1572), translated by John A. McHugh, O.P. and Charles J. Callan, O.P., 14th printing, 1923 edition, reprinted by Tan Books, Rockford, Ill.
- 41 A.W. Richard Sipe, *A Secret World—Sexuality and the Search for Celibacy* (New York: Brunner/Mazel, 1989), 248.
- 42 *The Catechism of the Council of Trent*, 323.
- 43 Ellis, *The Catholic Priest*, 32.
- 44 White, 126.
- 45 Ibid., 129.
- 46 Ibid., 235.
- 47 The European model of priestly formation was also applicable to the development of female religious orders in the United States including the American Sisters of Charity founded by Mother (Saint) Elizabeth Ann Seton in 1809 in Emmitsburg, Md. under the auspices of Archbishop Carroll, and the Missionary Sisters of the Sacred Heart founded by Italian-born Mother (Saint) Frances Xavier Cabrini who was sent by Pope Leo XIII to assist Italian immigrants to the United States.
- 48 Right Rev. Patrick Kelly, D.D. was consecrated first Bishop of Richmond on August 24, 1820, in Kilkenny, Ireland by John Troy, Archbishop of Dublin. Bishop Kelly then came to the United States and settled in Norfolk. The erection of Virginia into a diocese had been premature and was accordingly opposed by Archbishop Maréchal, the Archbishop of Baltimore. Less than two years later, Bishop Kelly was sent back to Ireland where he was appointed to the See of Waterford and Lismore, and the Holy See appointed Archbishop Maréchal administrator of the diocese. Nineteen years passed before Rev. Richard Vincent Whelan, D.D., was consecrated the second Bishop of Richmond. As for John England, on September 21, 1820, one month after he had consecrated Patrick Kelly a bishop, Archbishop Troy of Dublin consecrated England the first Bishop of Charleston. England managed to hold on to his appointment, but not without much controversy and resentment on the part of other American bishops. See www.newadvent.org/cathen/13050a.htm and <http://www.newadvent.org/cathen/03630a.htm>.
- 49 Bishop John England’s unbridled Americanism earned him the resentment of many traditionalist bishops. Bishop England publicly stated with regard to the U.S. Constitution, “Let the Pope and the Cardinals and all the powers of the Catholic world united make the least encroachment on that Constitution, we will protect it with our lives. Summon a General Council—let that Council interfere in the mode of our electing but an assistant to a turnkey of a prison—we deny the right, we reject the usurpation.” See Presidential candidate Alfred E. Smith’s remarkable, “Letter to the Editor” at <http://www.theatlantic.com/issues/27may/smith.htm>.

- 50 Both Bishops Maréchal and Whitfield continued to experience difficulties in the age-old battle between different ethnic groups including ethnic quarrels between different religious orders. They were also confronted with conflicts between diocesan priests and their bishop, between members of religious orders and their superior, and between bishops and religious orders in their diocese. Religious orders prized their independence while bishops tried to maintain their authority within their diocesan jurisdiction. A well-run diocese needed a centralized authority. See Ellis, *The Catholic Priest*, 396, 406–407.
- 51 William T. Russell, “Archdiocese of Baltimore,” translated by Matthew Dean, at <http://www.newadvent.org/cathen/02228a.htm>.
- 52 Ibid.
- 53 Ibid.
- 54 Pope Gregory XVI, *Mirari Vos* On Liberalism and Religious Indifferentism, August 15, 1832, at <http://www.dailycatholic.org/mirarvos.htm>. For an excellent biography of Pope Gregory XVI see Eslea St. L. Toket, transcribed by Janet van Heyst at <http://www.newadvent.org/cathen/07006a.htm>.
- 55 Ibid.
- 56 Ibid.
- 57 Encyclical of Pope Gregory XVI, *Singulari Nos* On the Errors of Lamennais, June 25, 1834 at http://www.saint-mike.org/Library/Papal_Library/GregoryXVI/Encyclicals/Singulari_Nos.html.
- 58 Ibid.
- 59 For a summary of the excellent early works in defense of the Church and later ruinous opinions of Lamennais see Antoine Degert, “Félicité Robert de Lamennais,” transcribed by Joseph E. O'Connor, at <http://www.newadvent.org/cathen/08762a.htm>.
- 60 Hertz, 176. “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. ...That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed...*whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.*” [emphasis added] My appreciation to Solange Hertz for bringing this point to my attention.
- 61 Cogley, 35–36.
- 62 Ibid., 37–38.
- 63 See William H. W. Fanning “Plenary Council,” transcribed by Lawrence Progel at <http://www.newadvent.org/cathen/12164c.htm>. No national council may be convoked or celebrated without the authority of the Apostolic See. Traditionally a delegate of the Holy See is represented at the national council although he does not have any primatial or patriarchal jurisdiction. Decrees issuing forth from such councils must be submitted to the Holy See for recognition and revision and are not binding on individual bishops unless the council was confirmed *in forma specifica* at Rome.
- 64 Ibid.
- 65 In *Theologia Dogmatica*, Kenrick wrote that the church of the Apostles, of the fathers, and of his own age continued to be under divine guidance in such a

- manner that one or even many bishops could fall into error, but “infallibility” or “the privilege of inerrancy” continued to reside “in the body of the bishops, under the presidency of the Roman Pontiff.” See Francis P. Kenrick, *Theologia Dogmatica*, Vol. 1. (Baltimore: J. Murphy, 1858), 227–228.
- 66 Rev. Michael V. Gannon, “Before and After Modernism: The Intellectual Isolation of the American Priest,” in *The Catholic Priest in the United States—Historical Investigations*, ed. John Tracy Ellis (Collegeville, Minn.: Saint John’s University Press, 1971), 308.
- 67 In the post Civil War era, Archbishop Kenrick demonstrated his concern for the welfare of emancipated slaves including the more than 16,000 Catholic Negroes in his own diocese by building them parochial schools, orphanages, and churches. In 1828, the Sulpician Father Jacques Joubert founded a house for the Negro Oblate Sisters of Providence and in the early 1870s members of the Josephite Order from Mill Hill College, England were brought into the diocese to minister to special needs of the Negro population. See Russell on the Archdiocese of Baltimore at <http://www.newadvent.org/cathen/02228a.htm>.
- 68 For information on the doctrine *Extra Ecclesiam Nulla Salus* see <http://www.acts1711.com/nulla.htm>.
- 69 Pastoral Letter, October 21, 1866 issued by the Second Plenary Council of Baltimore. See Nolan, *Pastoral Letters*, Vol. I, 185–208.
- 70 Pope Pius IX’s *Syllabus of Errors* issued on December 8, 1864 at <http://www.ewtn.com/library/PAPALDOC/P9SYLL.HTM>. See also A. Haag, “Syllabus” transcribed by Douglas J. Potter, which covers the Syllabus of Pope Pius IX and Saint Pius X at <http://www.newadvent.org/cathen/14368b.htm>. The full title of the document is “A Syllabus containing the most important errors of our time, which have been condemned by our Holy Father Pius IX in Allocutions, at Consistories, in Encyclicals, and other Apostolic Letters.” Pius IX was beatified by Pope John Paul II on September 3, 2000. According to Monsignor Carlo Liberati of the Vatican’s Congregation for the Causes of Saints, when Pius IX’s tomb was opened for inspection, his body was found to be incorrupt.
- 71 Thomas W. Spalding, *Martin John Spalding: American Churchman* (Washington, D.C.: Catholic University of America, 1973), 242–243. That the *Syllabus* most certainly did apply to the United States is evident in the language of the October 21, 1866, Pastoral Letter that condemned the granting of civil divorce and remarriage by the state in violation of Church laws governing the indissolubility of the marriage bond.
- 72 Ibid.
- 73 Ibid.
- 74 See Hertz, 153. Hertz quotes a Roman cleric using the pseudonym “Romanus” in a letter in London’s *Contemporary Review* shortly after the publication of the *Syllabus*. Romanus captured Spalding’s mindset perfectly when he wrote: “Liberal Catholics are not so foolish as to expect authority to retract any of its past decrees; the dexterity of the theologians will always be amply sufficient to prove for convincing reasons that a given embarrassing decision is entirely contrary to what was previously supposed or accepted, or even contrary to what appears to be its true meaning ... there are probably few *ex cathedra* decrees which cannot be disposed of one by one or the other procedure.”

- 75 See Thomas F. Meehan, "Archbishop James Roosevelt Bayley," transcribed by Susan Birkenseer at www.newadvent.org/cathen/02359a.htm. The Suplician-trained Bayley was converted to Catholicism by the Americanist Archbishop (later Cardinal) John McCloskey of New York which may have accounted for his stance on the *Syllabus* of Pope Pius IX and his overall affirmation of Americanist policies. By all accounts he was personally a humble, kindly, and pious soul who exhausted himself in the service of the Church. He died at the age of 63 in his old Newark home and was buried next to his beloved aunt (Saint) Mother Elizabeth Ann Seton in Emmitsburg, Maryland.
- 76 Sr. Agnes Catherine Battersby, S.S.J., "American Public Opinion on the Syllabus Errorum of Pope Pius IX," (Unpublished Master's thesis for Catholic University of America, 1952), 63–70. For an excellent analysis of the reaction of Americanist-minded bishops see Charles M. deNunzio, "The American Press Reacts to the Syllabus of Errors (1864–65)," at www.charlesdenunzio.com/op45/Chapter07.
- 77 Unless otherwise indicated, this section is based on K. Kirch, "Vatican Council I," as transcribed by Douglas J. Potter and available at <http://www.newadvent.org/cathen/15303a.htm>.
- 78 Kirch.
- 79 See Gerald P. Fogarty, S.J., "The Theology of Tradition in the American Church." *The Catholic Historian*, (Fall 1996) available at <http://www.ewtn.com/library/HUMANITY/THEOTRAD.TXT>.
- 80 Ibid.
- 81 Ibid.
- 82 Ibid.
- 83 See the documents of Vatican Council I (1869–1870); Session 4: 18 July 1870, First Dogmatic Constitution on the Church of Christ at <http://www.ewtn.com/library/COUNCILS/V1.HTM>.
- 84 Gannon, 312.
- 85 Additional Provincial Councils were called by Archbishop Francis P. Kenrick in 1855 and 1858, the year that the Forty Hours Devotion was established in Baltimore. In 1869, Archbishop held the 10th and final Provincial Council of the Catholic Church in America. After 1852, the American hierarchy assembled under national plenary councils convoked by the Holy See.
- 86 Gannon, 313.
- 87 Dr. Justin Walsh, "Heresy Blossoms Like A Rose," *The Angelus* XXIII, no. 4 (April 2000) at http://www.sspcx.ca/Angelus/2000_April/Heresy_Blossoms_Like_a_Rose.htm.
- 88 Ibid. Quote from Isaac Hecker, *The Church and the Age* (New York: Paulist Press, 1887), 100–101.
- 89 The Encyclical of Pope Leo XIII *Humanum Genus*, On Freemasonry issued April 20, 1884 is available at www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_18840420_humanum-genus_en.html.
- 90 Hertz, 52. Father Issac Thomas Hecker was born in New York in 1819 to an irreligious father and a Lutheran turned Methodist mother. From an early age he sought out mystical experiences. Later, he was attracted to the Brooke Farm commune and the teachings of transcendentalism with its denial of the doctrine of evil. Hecker converted and was baptized into the Catholic Church

by Archbishop McCloskey of New York in 1844. One year later, Hecker entered the heavily German Redemptorist novitiate in Belgium and was later sent back to the United States as a missionary. Hecker, always a “free spirit” was eventually expelled from his order. According to Father Hecker, Pope Pius IX dispensed him from his religious vows and permitted him to establish a new American religious order in New York, the Missionary Society of St. Paul the Apostle, known as the Paulist Fathers.

- 91 Cogley, 72.
- 92 Hertz, 178–179.
- 93 Walsh, “Heresy Blossoms Like A Rose.”
- 94 Ibid. For an occult perspective on the Conference see John Henry Barrows, D.D., “The World’s First Parliament of Religions, in September 1893 in Chicago” at http://www.boondocksnet.com/expos/wfe_1893_amrr_religion.html. and Andras Corban Arthen, “EarthSpirit at the Parliament of the World’s Religions,” The EarthSpirit Newsletter Archives, October 1993 at <http://www.earthspirit.org/Parliament/esatparl.html>.
- 95 Dr. Justin Walsh, “Heresy in the Making—The *Gesta Dei Per Hibernos 1860–1889*” Part II, *The Angelus* XXIII, no. 2 (February 2000) at http://www.sspcx.ca/Angelus/2000_February/Heresy_in_the_Making.htm.
- 96 Gannon, 364.
- 97 Hertz, 78.
- 98 Gerald P. Fogarty, SJ, “The Authority of the National Catholic Welfare Conference,” in *Episcopal Conferences: Historical, Canonical & Theological Studies*, ed. Thomas J. Reese, SJ (Washington, DC: Georgetown University Press, 1989) at http://www.georgetown.edu/centers/woodstock/reese/ec/ec-3fogarty.htm#N_5_.
- 99 Dr. Justin Walsh, “Heresy in the Making—The *Gesta Dei Per Hibernos 1860–1889*” Part II, *The Angelus* XXIII, no. 2 (February 2000) at www.sspcx.ca/Angelus/2000_February/Heresy_in_the_Making_Part_2.htm.
- 100 The zucchetto was conferred upon Cardinal Gibbons on June 7, 1886.
- 101 Nolan, *Pastoral Letters*, Vol., 215–216.
- 102 An excellent translation of Pope Leo XIII’s Encyclical Letter *Longinqua Oceani* of January 6, 1895, can be found at http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_06011895_longinqua_en.html.
- 103 Ibid., 3.
- 104 Ibid., 6.
- 105 Ibid.
- 106 Ibid., 7.
- 107 Ibid., 8.
- 108 Ibid., 12.
- 109 Ibid.
- 110 Ibid., 14.
- 111 Ibid., 22.

- 112 Gannon, 339.
- 113 The translation of Pope Leo's XIII *Testem Benevolentiae Nostrae* used in the text is available at www.ewtn.com/library/PAPALDOC/L13TESTE.HTM.
- 114 Ibid.
- 115 Ibid.
- 116 Ibid.
- 117 Ibid.
- 118 Ibid.
- 119 Ibid.
- 120 Ibid.
- 121 Abbé Klein, who first referred to Americanism as a "phantom heresy" in his memoirs, was an associate of Alfred Loisy who became the primary target of Pope Pius X's condemnation of Modernism in 1907.
- 122 Gerald P. Fogarty, *The Vatican and the Americanist Crisis: Denis J. O'Connell, American Agent in Rome, 1885–1903* (Rome: Universita Gregoriana Editrice, 1974).
- 123 Hertz, 96.
- 124 Born Franciscan Thaumaturgist, Saint Anthony of Padua was both a miracle worker and the bane of the Cathars and Albigenses heretics of northern Italy and southern France. The great Dominican Tomás de Torquemada (1420–1498) was the First Grand Inquisitor of Spain. He labored against the Marranos, the pseudo-converts from Judaism and the Moriscos, the false converts from Mohammedanism to Christianity.
- 125 Alfred Firmin Loisy (1857–1949) was born in Ambrières and attended high school at the Collège de St. Dizier. After he completed his seminary training at Châlons-sur-Marne he went to the Institut Catholique de Paris in 1878 for further studies. He was ordained in 1879 and two years later joined the faculty of the Institut Catholique where he lectured in Hebrew and began his critical studies of Sacred Scripture. His erroneous opinions provided one of the stimulants to Pope Leo XIII's Encyclical *Providentissimus Deus* on the Study of Holy Scripture, a critique on modern criticism and physical science, promulgated on November 18, 1893. Loisy's controversial writings that epitomized his Modernist theories, most especially his *Les Évangiles Synoptiques* that denied the historicity of the Fourth Gospel of Saint John, resulted in his excommunication on March 7, 1908. By this time he had dissembled virtually all of the Credo including the Divinity of Christ and the Resurrection. From 1909 to 1930 he taught at the Collège de France. He died in 1940 outside of the Church. See Michelle Charles' biographical essay of Alfred Loisy of December 2, 1998, at http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/dictionary/mwt_themes_692_loisy.htm#top. George Tyrrell (1861–1909) was brought up in the Low Anglican Church of Ireland. Shortly after his conversion in London to Roman Catholicism, he entered the Jesuit novitiate and later studied at the Jesuit College at Stonyhurst. He was ordained in 1891 and joined the Jesuits at Farm Street where he began his long association with Modernist theorists like Baron Friedrich von Hügel. Von Hügel introduced Tyrrell to the works of Maurice Blondel. After his dismissal from the Jesuits in 1906, Tyrrell fully embraced

- Modernist thinking and began an attack on the anti-Modernist decrees of Pope Pius X including *Pascendi Gregis*. He denied the doctrine of papal infallibility and many other decrees promulgated at Vatican Council I. In 1907, Tyrrell was excommunicated. Although he received a conditional absolution and the rite of Extreme Unction at the time of his death, Tyrrell was denied a Christian burial when it was demonstrated that he had never retracted his erroneous opinions. See the biographical essay on Tyrrell by Robert W. Smid of Boston University, November 18, 1998, at http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/dictionary/mwt_themes_690_tyrrell.htm.
- 126 *Lamentabili Sane*, Syllabus Condemning The Errors of the Modernists, issued by Pope Pius X on July 3, 1907 is available at http://papal-library.saint-mike.org/PiusX/Encyclicals/Lamentabili_Sane.html.
 - 127 Gannon, 335.
 - 128 Pope Pius X, *Pascendi Dominici Gregis*—On the Doctrines of the Modernists, September 8, 1907 is available at www.vatican.va/holy_father/pius_x/encyclicals/documents/hf_p-x_enc_1907_0908_pascendi-dominici-gregis_en.html.
 - 129 Ibid.
 - 130 *Praestantia Scripturae*, Motu proprio of Pope Pius X on the decisions of the Pontifical Commission on the Bible and on the censures and penalties against those who neglect to observe the prescriptions against the errors of the modernists, November 18, 1907 at <http://www.ewtn.com/library/PAPALDOC/P10PRASC.HTM>.
 - 131 See the Pontifical Biblical Institute website at <http://www.pib.urbe.it/history.html>. In 1930, Pope Pius X separated the Institute from the Pontifical Biblical Commission and attached it to the Pontifical Gregorian University. The Institute is an autonomous entity and is directly responsible to the Supreme Pontiff.
 - 132 Only 40 priests in the entire world refused to take the anti-Modernist oath.
 - 133 See the Oath Against Modernism (*Sacrorum antistitum*) ordered by Pope Pius X, September 1, 1910, at <http://www.fordham.edu/halsall/mod/1910oathvmodernism.html>.
 - 134 There is little evidence that the Committees of Vigilance supervised by the office of the *Sodalitium Pianum* headed by Rev. Umberto Benigni were ever activated in any great number in the United States given the Americanist mind-set of many members of the American hierarchy at the turn of the 20th century.
 - 135 Ellis, 64-65.
 - 136 Loisy, *Mémoires*, III, 127; taken from Livingston 1997, 372. Reference is available at http://people.bu.edu/wwildman/WeirdWildWeb/courses/mwt/dictionary/mwt_themes_692_loisy.htm#to.
 - 137 Ellis, 64–65. Also, Gannon, 357.
 - 138 A biography of Pope Benedict XV is available at <http://home.cc.umanitoba.ca/~creamer/homepage/BenedictXVNotesWEB.htm>.

Chapter II

The Bishops' Bureaucracy and the Homosexual Revolution

National Catholic War Council— A Crack in the Dam

Since 1890, the Archbishops of the United States had met annually in non-canonical sessions headed by James Cardinal Gibbons of the Archdiocese of Baltimore, but they had issued no pastorals. With the entrance of America into World War I on April 6, 1917, however, this period of quasi-dormant collegiality came to an abrupt end. Although many Catholics, especially German immigrants, were still deeply divided on the war, the Catholic hierarchy immediately informed President Woodrow Wilson that Catholics were ready to “rise as one man to serve the nation.”¹

In order to coordinate the Catholic war effort that included a multiple of efforts such as the assignment of chaplains to the Armed Forces and general relief efforts especially for families of American soldiers, the bishops approved the creation of the National Catholic War Council (NCWC) under the direction of Paulist Father John J. Burke.² The new organization was located at 1312 Massachusetts Avenue in Washington, D.C.

Not all of the American bishops approved of the establishment of the new office since most dioceses had war offices of their own. But this was not the main reason for opposing the new centralized office as is clear by the brisk note Bishop John J. Nilan of Hartford, Connecticut sent to Cardinal William O’Connell of Boston on March 25, 1918:

I am opposed to any standing committee to either declare policy or shape the policy of the Church or to commit the Church publicly to any policy; as the method of dealing efficiently with all questions must depend on local conditions...and should be left in the hands of local authority.³

The selection of Father Burke, as the National Catholic War Council’s first General-Secretary was a decisive one in the history of the NCWC.

Father Burke and his close friend Father William Kerby, a priest-sociologist from Catholic University who helped found the National Conference of Catholic Charities as a modern, scientifically-organized “charity,” shared a common Progressivist and Collectivist vision for the National Catholic War Council that would in time become the springboard for a permanent and expanded Church bureaucracy in the nation’s capital.

Father Burke was a sophisticated organizer, administrator, politician, lobbyist, fund-raiser and self-promoter.⁴ He brought the Knights of Columbus with its \$10 million war chest under the NCWC umbrella.⁵ He also

created an interdenominational committee called the Committee of Six, chaired by himself, to act as an advisory committee to the U.S. War Department.⁶ The NCWC was quickly accepted in Washington, D.C. political circles as an official organ of the Catholic Church in America.

Demonstrating his political savvy, Burke asked Cardinal Gibbons to appoint bishops to the War Council's Administrative Board who were sympathetic to both the immediate and long-term goals of the new national agency.⁷

As planned, the ink was hardly dry on the Armistice that brought World War I to a close, when Burke moved to persuade the American hierarchy to convert the temporary War Council into a permanent episcopal bureaucracy that would continue to represent and lobby for Catholic interests. There was no theological or canonical precedent for this new experiment in episcopal collegiality. However, Burke hoped to convince the American bishops that the old National Catholic War Council should be converted into a new national office that could serve as the administrative and legislative arm of the Catholic Church in the United States.

In the meantime, the Administrative Committee of the War Council released a document that would forever leave its imprint on the American bishops' Washington bureaucracy.

The War Council's Last Hurrah

On February 12, 1919, the Administrative Committee of the War Council chaired by Bishop Peter Muldoon of the Diocese of Rockford, published the "Program of Social Reconstruction," a blueprint for post-war economic recovery and stability.⁸ As an episcopal document it was exceedingly strange. That was because although Bishops Muldoon, Joseph Schrembs, Patrick Hayes and William Russell signed the document, they neither conceived nor wrote it. Nor did any other bishop.

The "Program of Social Reconstruction" was written by Father John A. Ryan an advocate of social and economic Progressivism. Ryan was the American Church's "dominant social theorist" of the early 20th century and the builder of "Catholic bridges to the Progressivist position."⁹ His mentors were Americanist Archbishop John Ireland and James Cardinal Gibbons.¹⁰

According to Jesuit professor Joseph M. McShane, even from his early days at Bishop Ireland's St. Paul Seminary, "Ryan was obsessed with the social question precisely because he believed that for modern man in an industrialized social order, salvation had to be seen, interpreted, and addressed in terms of social justice and human rights."¹¹ Throughout his clerical career, Ryan, a moral theologian, attempted to reconcile "the principles of scholastic philosophy and moral theology into an interpretation of current social and economic problems," said McShane.¹²

Although Ryan always insisted that his own Progressivist leanings were strictly in line with Catholic social doctrine as enunciated by Pope Leo XIII in *Rerum Novarum* On Capital and Labor, this was not so, especially in such areas as state intervention.¹³

Ryan saw no conflict between the Church's moral and social teachings and the Progressivist campaign to erect "a regulatory and welfare state capable of furthering the cause of social justice," said McShane.¹⁴ He also noted that Ryan was heavily influenced by the "Social Gospel Movement" of liberal Protestantism that proclaimed salvation was not an individual achievement but a corporate one based on social justice, a precursor of liberation theology.¹⁵

According to McShane, "...his intellectual background made Ryan a double revisionist: as a Progressive he insisted on redefining the meaning of the republic's founding documents; and as a Progressive he was led to read Leo XIII from a distinctly American point of view," that is, his writings expressed the "spirit" of Pope Leo's writings not necessarily the writings themselves.¹⁶

Ryan's "Program of Social Reconstruction" that the War Council's Administrative Committee pawned off as their own, opened with references to the opinions of English Fabian Socialist Mr. Sidney Webb and a sundry of other non-Catholic opinions on the issue of labor.¹⁷ The document then endeavored to tackle a host of post-war social/economic issues related to employment, housing for workers, raising the minimum wage, the rights and duties of labor and employers.

Although the document had been privately opposed as a "neo-Socialist and/or Communist" program by traditionalists within the American hierarchy like Cardinal O'Connell of Boston, the publication of the document by the NCWC's Administration Board made it a *fait accompli*.¹⁸

The significance of this achievement was not lost on McShane who astutely observed, "...the liberals seemed to have captured the American Catholic Church and chartered a new course for her."¹⁹

Further, by the time of his death in 1945, Ryan, dubbed the "Right Reverend New Dealer" because of his unabashed support for Franklin D. Roosevelt's Administration, had influenced a whole generation of Catholic priests at Catholic University of America and other Catholic institutions of higher learning in favor of his doctrines of social and economic Progressivism.

Transition From Warfare to Welfare

On February 20, 1919, a little more than a week after the release of Ryan's "Program of Social Reconstruction," at a belated celebration of the golden jubilee of Cardinal Gibbons in Baltimore, a Committee on General Catholic Interests and Affairs was appointed by the cardinal to put into

action Pope Benedict XV's call for peace and justice and to set the agenda for the upcoming annual bishops' meeting.

Father Burke successfully maneuvered to get his plan for an updated NCWC on the September agenda. He was aided by the fact that on April 10, 1919, Pope Benedict XV gave the American hierarchy permission to organize a new episcopal bureaucracy.²⁰

On September 24, 1919, nearly 100 bishops of the United States assembled for their annual meeting at Caldwell Hall at Catholic University with Cardinal Gibbons presiding.

Cardinal Gibbons laid out his "national idea," that is Burke's plan, for transforming the old NCWC into a new prototype Church organization that would build on the Catholic power base created by the War Council. Bishops Muldoon and Schrembs who had served on the old NCWC's Administrative Board as well as on the ad-hoc Committee on General Catholic Interests and Affairs argued in favor of the reorganization.

Gibbon's three-point plan called for an annual meeting of the American bishops; the formation of an episcopal consultative body to express common hierarchical concerns and policies and act as an intermediary with Rome when necessary; and the creation of a permanent secretariat to execute the collective will of the American bishops.

That the Americanist-minded bishops had continued to correspond with one another and plot their new strategies for the creation of AmChurch, 20 years of papal warnings and proscriptions notwithstanding, was made clear early in the meeting when one of their own, the controversial Bishop Denis O'Connell of Richmond, was elected recording secretary. It was a seemingly minor but highly symbolic action that signaled a new phase of the Americanist/Modernist battle for control of the Catholic Church in the United States.

Opposition to Gibbon's proposal for the creation of a permanent Church bureaucracy in Washington, D.C. was led by Cardinals William O'Connell of Boston and Dennis Dougherty of Philadelphia.

Cardinal O'Connell, well known for his pro-Roman loyalties and close ties with the Apostolic See, once described American Catholicism as a combination of "Democracy, Presbyterianism, and Congregationalism."²¹

Bishop Charles McDonnell of Brooklyn, like Bishop Nilan before him, correctly assessed the dangers inherent in the new bureaucratic structure, when he stated that such an organization conflicted with canon law and threatened to interfere with the jurisdiction of bishops in their own dioceses.²² He also charged that the powers of the NCCW far exceeded the authority of the pope.²³

Nevertheless, the majority of bishops, having been favorably impressed by the old War Council's political achievements that had resulted in an increase in the prestige, political power and influence of the American hierarchy in the nation's capital, voted to approve the plan. Cardinal Gibbons

then called a national press conference to announce the formation of the new National Catholic Welfare Council (later, Conference).²⁴

Two days later, on September 26, 1919, the American bishops issued their most comprehensive Pastoral Letter ever.²⁵ It had been 35 years since the American hierarchy had issued a formal statement to Catholic laymen, clergy and religious. The text was voluminous. All aspects of Catholic life—lay and clerical, religious and political, domestic and foreign were covered. Significantly, the document contained no reference to either Pope Leo XIII's *Longinqua* or *Testem Benevolentiae* or to Pope Pius X's *Syllabus* or to *Pascendi*, although it did quote from Leo XIII's *Rerum Novarum*, On Capital and Labor.

Tucked away between the pages of the lengthy pastoral, which at the time would have been read almost exclusively by clerics, was a short notice announcing the establishment of the National Catholic Welfare Council. The Catholic faithful remained largely oblivious to the significance of this watershed decision by the American hierarchy.

Actually, aside from a change in stationery, daily life at the National Catholic Welfare Council office building that had been purchased with war relief funds did not change dramatically.

Father John Burke continued to serve as General Secretary and the personal representative of the Chairman of the Administrative Committee of the new NCWC.²⁶ The hierarchy had given the Administrative Committee permission to act in their name in between the annual meetings of the bishops.²⁷ Congressional lobbying, especially for tax funds for parochial school education, went on as it had during the war years.

According to Georgetown University historian Elizabeth K. McKeown, the early leadership of the new NCWC was dominated by Bishops Peter Muldoon and Joseph Schrembs whom she described as "episcopal champions of national organization."²⁸

They were assisted by "clergy trained in the new social sciences," said McKeown, principally William Kerby of Catholic Charities, the anthropologist John M. Cooper, and, of course, John A. Ryan who headed the NCWC's Social Action Department.²⁹ All three priests were on the faculty of Catholic University of America and had a reputation for social and political activism outside of academia.³⁰ Their overall objective was to strengthen the role of the Catholic Church in national policy decisions at all levels of the federal government.

For example, the NCWC's Department of Laws and Legislation tracked Congressional domestic and foreign legislation that affected Catholic interests at home and abroad and coordinated its efforts with state and local Catholic organizations and diocesan offices when necessary. The NCWC, despite its small staff and budget, was one of the most effective lobbies on Capitol Hill.

The formation of the NCWC News Bureau (later National Catholic [NC] News Service) was effected to give the Church in America a “new, positive Catholic image,” one that reflected the melding of a new-found Catholic identity with America’s democratic ideals.³¹

The NCWC—A New American Ecclesiology

One of the guiding principles of the National Catholic Welfare Council that had been carried over from the old War Council was the Americanist view that tied the welfare of the Church to the welfare of the nation. The linking of America’s destiny with that of the Catholic Church in America had been a dominant theme of the American bishops’ 1919 Pastoral Letter and it became more so under the new NCWC.

As McKeown pointed out, NCWC leaders attempted to use Pope Pius XII’s 1943 Encyclical *Mystici Corporis* and “the new theology of the Mystical Body of Christ” that was circulating in *avant garde* clerical circles to describe the intimate connection that they believed existed between the “Catholic and American bodies” by which each contributed to the welfare of the whole.³²

Father Burke, always sensitive to the non-existent theological and juridical status of the former War Council as well as the NCWC, went so far as to link the theology of the Mystical Body of Christ with the formation of the NCWC.

According to McKeown:

He (Burke) presented the council as an organic expression of the American church, aiding the church to grow and develop in its new environment. He also relied heavily on Mystical Body language to explain innovations within the organization itself, as for example, his decision to employ laywomen as the backbone of his organizational work force. In a memorable instance, when Burke needed a code for communicating with his agent William Montavon about diplomatic initiatives in Mexico, he made the following cryptic assignments: the Holy See was the “head,” the American bishops the “hand,” and Burke himself the “heart” of the body. More conventionally, ...he assigned the role of the head to “the hierarchy.”³³

The assumption that the best interests of the Church and of America and its culture and institutions “went hand in hand” provided the basis for what was essentially “a new American ecclesiology, using the figure of the Mystical Body to portray the church in the United States as a living organism, thriving on a blend of Roman and American nutrients, and being directed by the NCWC to make a positive contribution to American life,” McKeown concluded.³⁴

The NCWC Upholds Catholic Morality

To its credit, one charge that can not be leveled at the National Catholic Welfare Conference, at least in its early years, was that it was lax in propa-

gating and helping to enforce Catholic morality, family life, and parental rights, especially with regard to the dual evils of civil divorce and birth control which had become a growing threat to the sanctity and stability of marriage and family life in America.

In these matters, the NCWC's Family Life Bureau within the Department of Social Development simply reflected the overwhelming support for traditional Catholic morality by the American hierarchy during the first half of the 20th century.

For example, in their Pastoral Letter of 1919, the American bishops unequivocally condemned conjugal onanism, that is, birth control, both as a private practice and as a eugenic tool of population control:

...The selfishness which leads to race suicide with or without the pretext of bettering the species, is, in God's sight, "a detestable thing." It is the crime of individuals for which, eventually, the nation must suffer. The harm which it does cannot be repaired by social service, nor offset by pretending economic or domestic advantage. On the contrary, there is joy in the hope of offspring, for "the inheritance of the Lord are children; and His reward, the fruit of the womb." The bond of love is strengthened, fresh stimulus is given to thrift and industrious effort, and the very sacrifices which are called for become sources of blessing.³⁵

In its 1922 report to Rome, the Administrative Board of the NCWC noted the dangers posed by "birth control propagandists" and it pledged to combat the spread of birth control in the United States.³⁶

In a fascinating memorandum written in 1927 and brought to light by McKeown, Professor John M. Cooper of Catholic University made a rather prophetic observation to the U.S. Apostolic Delegate in Washington, D.C. when he noted:

... it is generally recognized by the Catholic clergy, and by Catholic and non-Catholic lay students of the problem, that contraceptive practices are very widespread among our Catholics in the United States ...perhaps up to 75% or at least 50% among the well-to-do and educated ...although the numbers decreased among the foreign-born Catholics and the working class. ...We are destined almost inevitably to see a great increase in the prevalence of the practice among Catholics in this country within the next generation.³⁷

In his Encyclical *Casti Connubii* On Christian Marriage issued on December 31, 1930, Pope Pius XI, denounced the platform of the Sex Reform Movement that had secured a foothold in the United States as well as England and Europe. Its leaders were pushing for divorce, "open marriages," "family planning," contraception, abortion, sterilization, population control, artificial insemination, euthanasia, pornography, prostitution, eugenics, and sex instruction in schools.³⁸

In line with *Casti Connubii*, on April 25, 1933, in their Pastoral Letter "Present Crisis," the American bishops forcefully condemned Malthusian

propaganda that sought to restrict the population of the United States and they encouraged Catholics to follow the large family ideal:

...Our country, so rich in resources, can support comfortably many times its present population. As a matter of fact, the sparseness of the population is one of the reasons for the severity and the long continuance of our present depression. It must be remembered that children, and especially large families, constitute in themselves great wealth. May our Catholic families courageously and with firm trust in God reject the modern paganism, and seek the priceless riches of large, happy, and blessed families!³⁹

As regards the vice of homosexuality, there is no mention of sodomy in any Pastoral Letter or statement of the American hierarchy from 1772 until 1976, a period of over 200 years.

The NCWC—1941–1961

In the early years of the NCWC, even though the organization's annual bishops' meetings were purely voluntary, the majority of American bishops believed that it was in their interest to attend them. Further there were a number of occasions when the existence of the new bureaucracy proved to be a boon to the hierarchy as it enabled the bishops to speak with one voice on critical matters of national and international concerns. Such was the case in the mid-1920s when Mexican dictator Plutarco Elias Calles (1924–1928) reinstituted the anti-clerical laws of 1917 and began a four-year war to eradicate the face of Catholicism from Mexico.⁴⁰

Over time, the majority of bishops came to accept the role of the NCWC in the life of the Church in America. This was evident by the fact that in 1922 when the Apostolic See issued a papal decree disbanding the NCWC, the edict was rescinded by Rome after a petition signed by 80 American bishops supporting the NCWC was presented to Vatican officials.⁴¹

On a practical level, however, there is no question that the NCWC was perceived by federal officials and Catholics and non-Catholics alike as the official voice of the Catholic Church in America.

After the death of Cardinal Gibbons in 1921 and Father Burke in 1936, the new episcopal powerhouses of major archdioceses such as the Archdiocese of Chicago under George Cardinal Mundelein (1915–1939), the Archdiocese of New York under Francis Cardinal Spellman (1939–1967), and the Archdiocese of Detroit under John Cardinal Dearden (1958–1980) tended to overshadow the importance of the NCWC.

However, public policy statements issued either directly by the American bishops following their annual November meetings in Washington, D.C., or those issued by the NCWC Administrative Board during the interim period, continued to be drafted by the NCWC Social Action Department. Thus, the NCWC still managed to leave its imprint on Church policies and programs.

Indeed, as one compares these official statements drafted by the AmChurch's bureaucrats at the NCWC with the Pastoral Letters of the American hierarchy from previous years, it is clear that the very nature of the bishops' communication with their flock had suffered a violence, to say nothing of the total lack of grace that gave these statements, with a few exceptions, all the inspiration of an office memo.

Between 1941 and 1961, the NCWC drafted over 40 of these public policy statements for the American bishops. Many of its early statements touched upon World War II and its aftermath—issues of war, peace, the totalitarianism of Communism and Nazism, freedom and law and order, obligations of military service, reconstruction, repatriation, relief services and foreign aid. They tended to be practical and secular in orientation—just like the NCWC.

In the late 1940s and continuing on into the 1950s, NCWC documents reflected an anxiety over the ramifications of the Cold War and rise of the Iron Curtain in Europe and the Bamboo Curtain in China and a continued concern for world peace.

From the late 1950s until 1965 when the NCWC closed its door to make room for the newly-structured and expanded National Conference of Catholic Bishops/United States Catholic Conference (NCCB/USCC), the NCWC refocused its attention on domestic issues including the growing dangers of secularism to the family and society and the issue of birth control as a private practice and population control as a tax-subsidized program of government.

Conspicuously absent from the majority of these statements were references directly related to the practice of the Catholic faith, specifically the Mass, the Sacraments, Scripture, vocations, the priesthood, converts, dangers of secret societies including Freemasonry, the missions, Mary, the Mother of God, the Saints, and traditional Catholic devotions such as Forty Hours Devotion and the Rosary.

That the heresy of Americanism was alive and flourishing within the American Church during this "Golden Age of Catholicism," was evident in the statement "Religion: Our Most Vital Asset" released by the NCWC Board in the name of all the bishops of the United States on November 16, 1952.⁴²

It is instructive that the drafters of the statement chose President Abraham Lincoln as the prototype of a religious man that personified our nation's historic attachment to religion, especially since Lincoln was a deist, subscribed to no creed, and believed in no personal God.⁴³

The statement reaffirmed the American hierarchy's belief in the "necessity" of the separation of Church and State in a pluralistic society—a principle that was the cornerstone of all NCWC policies and programs.

However, the document also noted that the Constitution prohibited the federal government from “interfering in any way with any religious institution or with the freedom of the individual in the practice of the religion of his conscientious choice.”⁴⁴

The problem, of course, was that the Leviathan Secular State did not keep its part of the bargain. It was intent on seeking a monopoly in the field of education. It advanced a secular morality apart from religion.

State-sanctioned divorce had increased family disintegration.

And the federal government, beginning with the Franklin D. Roosevelt Administration, had declared itself to be the final arbitrator of sexual morality by using tax-funds to promote and finance domestic and foreign birth control programs and condom distribution in the military.⁴⁵

On November 16, 1958, in a “Statement on the Teaching Mission of the Catholic Church,” the American bishops restated their concerns in these areas of American life.⁴⁶

One year later, they followed up with “Explosion or Backfire,” that outlined the American bishops’ opposition to contraception, abortion and sterilization as methods of family limitation and as means of domestic and foreign population control programs.⁴⁷

In the strongly worded statement the hierarchy said that they were in favor of positive programs of social and economic development, immigration, and increased food production to alleviate demographic imbalances. However, they denounced the movement to “stampede or terrorize the United States into a national or international policy inimical to human dignity ... For the adoption of the morally objectionable means advocated to forestall the so-called ‘population explosion’ may backfire on the human race,” the American bishops concluded.⁴⁸

The bottom line of their 1959 statement, the last of its kind, was that United States Catholics would not support “any public assistance, either at home or abroad, to promote artificial birth prevention, abortion, or sterilization whether through direct aid or by means of international organizations.”⁴⁹

NCWC Opposition to Birth Control Collapses

Up until the late 1950s, the NCWC held the line on birth control and population control. However, by the mid-1960s this opposition had been severely eroded as is evidenced by the official attendance of Murder, Inc., (i.e., Planned Parenthood-World Population) at NCWC Family Life functions, and the start of unofficial negotiations on population control issues between the NCWC staff and the anti-people Council on Foreign Relations. Msgr. John Knott, Director of the Family Life Bureau also went on record as endorsing an expanded federally funded program of research in the field of “reproductive physiology.”⁵⁰

This tragic breakdown within the NCWC on family life issues and sexual morality mirrored the breakdown in opposition to birth control and population control among key American prelates including Cardinals Spellman of New York, Cushing of Boston, Meyer of Chicago, Dearden of Detroit and Krol of Philadelphia, each of who made their own private "arrangements" to accommodate State-sponsored birth control programs.⁵¹

Spellman and Cushing and many other American prelates were greatly influenced on the matter of birth prevention as public policy by John Courtney Murray, SJ, who had become the principle architect of Church-State affairs for the NCWC and who later attended the Second Vatican Council as Cardinal Spellman's personal *peritus* where he (Murray) championed the cause of "religious freedom."⁵²

Father Murray publicly attacked the Comstock Law which prohibited the distribution of contraceptives, (thereby preventing Planned Parenthood and Company from opening up birth control centers), saying such laws made "a public crime out of a private sin," confused "morality with legality," and were "unenforceable without a police invasion of the bedroom."⁵³ Murray's reasoning eventually paved the way for the "constitutional right to privacy" and the Supreme Court decisions of *Griswald v. Conn.* (1965) on birth control and later *Roe v. Wade* (1973) on abortion.

Another factor in the weakening of the NCWC on the matter of birth control and population control was the pressure from major Catholic institutions of higher learning such as the University of Notre Dame, Catholic University of America and Georgetown University that had received massive infusions of money from the Rockefeller, Ford and Carnegie Foundations and were seduced into promoting Malthusian policies and programs at home and abroad.

It was the ill-fated "Beasley Affair" of 1965 that finally brought the issue of government birth control programs to a head at the NCWC.⁵⁴

Dr. Joseph Beasley of Tulane University in New Orleans, a birth control zealot with international ambitions wanted to start a birth control program for black welfare recipients in the northern counties of Louisiana. He was stymied, however, by state laws prohibiting the distribution of contraceptive information. He also had to contend with the powerful Catholic Church in Louisiana and the explosive charge of "black genocide" by black leaders.⁵⁵

However, much to Beasley's relief, within weeks, he was able to negotiate a deal with Church officials and New Orleans Family Life officials that would permit him to begin tax-financed birth control services to low-income residents of the state—programs that were almost totally dependent on the abortifacient IUD and the "Pill."⁵⁶

The negotiations took place at the swank Petroleum Club in Shreveport where Beasley hammered out conditions under which he would conduct his birth control program with Msgr. Marvin Bordelon, who had been author-

ized by Cardinal John Cody of Chicago to cut the deal for the bishops of the Catholic dioceses of Louisiana.⁵⁷ Beasley was not seeking the Church's blessings for his birth prevention program—just the promise of “non-interference.”⁵⁸

In June 1967, Bordelon left the Louisiana Archdiocese to head the USCC's new Department of International Affairs where he used his influence to convince the American hierarchy and the U.S. Congress that the concept of national sovereignty was an antiquated idea and a hindrance to world peace.⁵⁹ In 1972, Bordelon left the priesthood.⁶⁰

As for Beasley, in less than ten years, he had pyramided his Family Health Foundation (FHF) into a \$62 million empire with over 100 federally funded birth control clinics statewide.⁶¹ The FHF received accolades from every imaginable quarter as “the No. 1 success story” of the birth control movement, including the praise of National Catholic Family Life Director, Father James T. McHugh.⁶²

In 1973, however, a General Accounting Office audit and a lengthy government investigation of the FHF confirmed Beasley's alarming record of political corruption. In the spring of the following year, federal marshals surrounded the FHF headquarters in New Orleans and the foundation was placed in federal receivership.⁶³

Federal charges against Beasley included multiple counts of conspiracy to commit fraud, obstruction of justice, witness tampering, mail fraud, together with misappropriation of many thousands of dollars of federal “family planning” funds that included illegal payments for liquor bills, private plane junkets, and political campaign contributions. Eugene Wallace, an FHF official who turned states evidence, testified that Beasley had threatened to kill him with a shotgun if he (Wallace) took the stand against him!⁶⁴ And while the Anti-Life Establishment deserted Beasley like rats fleeing a sinking ship, volunteer lawyers from “Catholic” Loyola's New Orleans School of Law handled his appeal.⁶⁵

Thanks to Cardinal Cody, all of the American bishops were dragged into the Beasley quagmire.

All were treated to a double whammy when Beasley joined John D. Rockefeller III, Chairman of the Commission on Population Growth and the American Future, at a press conference in 1972 where Beasley called for universal, tax-subsidized abortion.⁶⁶

Beasley later acknowledged that his “deal” with Church officials was part of his threefold strategy of getting so-called “family planning” in first, and then following it up with sterilization and abortion.⁶⁷

By the end of the 19th century the American bishops had already lost their first great moral battle in the United States against civil divorce and remarriage.

By the time the Second Vatican Council opened in 1962, the American bishops' collective resistance to contraception, abortion, sterilization and

government-funded population control had significantly weakened. But it was not until the post-Vatican II era with the establishment of canonically sanctioned episcopal conferences that Catholics witnessed the total capitulation of the American bishops as defenders of Catholic faith and morals to the anti-God, anti-life and anti-family forces of the emerging totalitarian State—the ultimate fruit of Americanism.

Vatican II and the Shaping of AmChurch

It has been said that the Second Vatican Council (1962–1965) triggered a Copernican revolution in the Catholic Church. And indeed it did. However, as I have endeavored to document in my review of the American hierarchy between 1792–1965, the revolution was not ignited by spontaneous combustion. It was a planned revolution executed over a period of decades by high level Church officials who had long dreamed of a NewChurch, a NewMass and a NewPriesthood.

An examination of the prelates including the 20th century popes who helped to engineer the Vatican II Revolution from above is presented in Section V of this book.

For now, let us turn our attentions to the immediate effects of the Vatican II revolution in shaping the American National Church—AmChurch for short—and in particular the Council's role in opening up the Catholic priesthood and the Catholic seminary to homosexual colonization and exploitation by the Homosexual Collective. Readers will find it helpful to keep in mind that the homosexualization of AmChurch did not occur in a vacuum but ran parallel to the rise of the Homosexual Movement in secular society in the late 1960s following the Stonewall Inn riot.

The replacement of the NCWC in 1966 by the National Conference of Catholic Bishops/United States Catholic Conference (NCCB/USCC) was one of the many watershed events in the post-Vatican II period that laid the foundation for the building of AmChurch.

Whereas the old NCWC was a non-canonical and non-judicial entity, the new NCWC/USCC was a canonically approved super-bureaucratic structure with virtually unlimited control of every aspect of Catholic life and the direction of all public policies of the Church in the United States. Ecclesiastical power within the American Church that had once been the domain of the kingpins of the American hierarchy like Cardinal Gibbons of Baltimore and Cardinal Spellman of New York now passed into the hands of the NCCB/USCC.

To control and/or dominate the NCCB/USCC was to control the future of the Church in America. This point was not lost upon the revolutionaries within the American hierarchy nor on the early leaders of the Homosexual Collective in the United States.

This new empowerment of national conferences that affirmed a new theology of episcopal collegiality was sanctioned by the Church Fathers at

the Second Vatican Council in the decree *Christus Dominus* The Pastoral Office of the Bishops that was promulgated by Pope Paul VI on October 28, 1965.⁶⁸

Joseph Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, who was an important player in the Vatican II Revolution, has described the creation of episcopal conferences with definitive legislative functions as “a new element in the ecclesiastical body politic,” stating that they formed “a link of a quasi-synodal kind between the individual bishops and the pope.”⁶⁹ “A synodal element has thus been inserted into the structure of the Church as a permanent factor and a new function has thereby accrued to the body of the bishops,” he concluded.⁷⁰

As restructured by the prominent management-consulting firm of Booz, Hamilton, and Allen, the American episcopal conference was divided into two parts—the National Conference of Catholic Bishops (NCCB) whose membership was limited to the American hierarchy and which represented the canonical arm of conference, and the United States Catholic Conference (USCC), a civil corporation with no juridical standing that became the public policy and political/lobbying arm of the conference.⁷¹

The NCCB functioned through a new vast bureaucratic maze that included a General Assembly, an Administrative Committee of 48 members, several executive-level committees, and more than 40 standing and ad hoc committees. The designated purpose of the NCCB was to provide an episcopal forum for the sharing of ideas and concerns on matters affecting the Church in America and to serve as a vehicle for the united expression of the will of the American bishopric.

The staff of the USCC was made up of a large army of Church bureaucrats—priests, religious, and laymen. It had its own Administrative Committee and the same executive level committees served both the NCCB and the USCC. The designated purpose of the USCC was to provide the organizational structure and the resources necessary for carrying out the programs and policies of the collective will of the American bishops.

The National Catholic News Service (NC News Service) operated out of the USCC office and functioned as the major source of information for diocesan papers throughout the United States.

The two key positions within the newly established NCCB/USCC went to Archbishop John Dearden (later Cardinal) of Detroit, the leader of the powerful liberal wing of the nascent AmChurch, who was elected the NCCB’s first President, and to the newly ordained Bishop Joseph Bernardin who was selected by Dearden to be the first General Secretary of the USCC.

The young Bernardin was the bright, ambitious protégé of Archbishop Paul Hallinan of Atlanta. He was also, to quote Bernardin’s future nemesis, Dominican Father Charles Fiore, “a flaming homosexual.”⁷²

Of the two positions, the latter was the most critical since the General Secretary oversaw the day to day operations of the USCC and coordinated the affairs between the NCCB and USCC.

The NCCB/USCC became an ideal haven for many ambitious clerics, including homosexuals like Bernardin, who preferred a career as an administrator/bureaucrat to that of the vocation of parish priest.

Of the ten presidents of the NCCB who served between 1966 and 1998, only three, Archbishop Joseph Bernardin, Archbishop John May of St. Louis and William Cardinal Keeler ever served as pastors, and even these served only for a very brief time.⁷³ Among the Presidents of the NCCB, three were seminary rectors—John Cardinal Dearden, Archbishop John R. Quinn and Archbishop John R. Roach.

For many career-orientated priests the NCCB/USCC became the stepping stone to power in AmChurch. Among the key NCCB/USCC staffers who were raised to the episcopacy were Joseph Cardinal Bernardin, William Cardinal Baum, Bernard Cardinal Law, Archbishop Francis Hurley, Bishop Raymond Lucker, Bishop William McManus and Bishop James T. McHugh.

Also, the NCCB Standing Committee on the Selection of Bishops prepared an annual list of suitable candidates for the American bishopric that the Holy See could select from.⁷⁴

The Politics of the New Progressivism

Spurred on by its inherited Americanist tendencies and invigorated by the new Progressivism of Vatican II, the NCCB/USCC quickly became the seat of power and the administrative hub for the emerging AmChurch.

In the realm of politics, it represented a quantum shift to radical liberalism and a new world-view of the Church and of Society. It rejected the Thomistic social teachings of the past and embraced a new political-theology that held salvation and sin to be a collective rather than a personal reality.⁷⁵

Dearden and Bernardin personally selected their top aides with this new post-Vatican II vision of the Church in mind—priests and laymen who abhorred the theological “rigidity” of Trent and who sought to take an activist role in “updating” the Church along the lines of *Gaudium et Spes* The Church in the Modern World.

As political historian Michael Warner wrote in *Changing Witness—Catholic Bishops and Public Policy, 1917–1994*, the leadership of the NCCB/USCC formed an elite corps of liberal bureaucrats inspired by “radical rhetoric” and “pragmatic” secular policies. Their primary goal was directed at the leveling of social equalities rather than the establishment of a “just order,” said Warner.⁷⁶

The policies and programs of the NCCB/USCC represented a major paradigm shift from those of the old NCWC in all areas of national and international affairs.

Warner noted for example, that in the area of national defense, the NCCB/USCC eroded the just war theory and adopted a consistently pacifist orientation.⁷⁷ The NCCB/USCC also lobbied for unilateral arms control with no detectable concern about the Soviet Union's anti-treaty actions.⁷⁸ This paradigm shift was also evident in the USCC's policy agenda that centered almost exclusively on liberal-Democratic political issues such as "women's rights," environmental issues, welfare reform, and universal health coverage. Critics dubbed the USCC, "the Democratic Party at prayer."

But the biggest difference between the NCCB/USCC and the old NCWC was moral not political. The overall moral tenor of the NCCB/USCC was decidedly below that of the NCWC.

The old Family Life Bureau of the NCWC had upheld traditional Church teachings on divorce, eugenics, marriage, and family life and publicly opposed sex instruction in parochial and public schools and government programs of birth control and population limitation. The new Family Life Office of the USCC, under the direction of Msgr. James T. McHugh (later Bishop of Camden), undermined *each* and *every* one of these teachings.⁷⁹

On November 14, 1966, the NCCB issued its first official statement on "The Government and Birth Control."⁸⁰ The statement was a masterpiece of deception, as the position of the American bishops on the issue of life prevention as a public policy had already been severely compromised by the actions of the Cardinals Spellman and Cushing in the Puerto Rico debacle and Cardinal Cody in the Beasley affair.⁸¹

In 1968, the American hierarchy quietly let Title X of the Foreign Assistance Act (Sec. 291) pass into law thereby releasing hundreds of millions of tax dollars for contraception, abortion and sterilization into the international anti-life loop.

Two years later, the bishops, via the NCCB/USCC, also let the Federal Government's first "Five-Year Plan," a multi-billion dollar program for domestic and foreign population limitation programs to be signed into law, again without a fight.

Worse still, the NCCB/USCC used McHugh's Family Life Office to negotiate a "compromise" with the Anti-Life Establishment. This unconscionable betrayal took the form of an ambiguously worded, absolutely useless anti-abortion amendment, ironically titled "the Dingell Amendment" after its sponsor Catholic Congressman John Dingell (D.MI), that was attached to the Family Planning and Population Services and Research Act of 1970 (Title X of the Public Health Service Act) prior to its approval by the House and Senate, where Catholic members were advised by

the USCC lobbyists that a positive vote on the Title X funding was now acceptable.⁸²

Yet, it was evident to any clear-thinking Catholic that the Dingell Amendment to Title X (PHS) was not only worthless, it was positively dangerous to the health and welfare of the nation, and to the life of unborn children in particular.

First, because the language of the amendment was regulatory not prohibitory. It was only a "qualified" anti-abortion amendment. It did not prohibit abortion across the board but only "abortion as a method of family planning."⁸³ Thus funding for abortions for reasons of "health," rape, incest or eugenic considerations was not prohibited. Further, the measure did not prohibit the funding and promotion of well-known abortifacients such as the "Pill," Norplant, or the IUD.

Second, the Dingell Amendment did not prohibit the use of Title X funds to research and develop new chemical, mechanical and surgical methods of abortion—a provision that was hidden in the bill under the euphemism "population research."

Third, federal family-planning funds (that were illegally used to attract matching grants from foundations and corporations) and funds for abortion services and programs from private sources, (the same foundations and corporations) were freely commingled with one another making any meaningful audit, monitoring or enforcement of the Dingell Amendment impossible.

Fourthly, and most importantly, the entire multi-billion anti-life package would be administered (and policed) by the Anti-Life Movement with the criminal connivance of federal family planning offices directed and staffed by anti-life bureaucrats.

That the NCCB/USCC legal staff was fully aware of these anti-life realities when they (actually Msgr. McHugh) drafted and lobbied for the passage of the Dingell Amendment is a given. Further, having engineered this anti-life debacle, there is no evidence that any of the NCCB/USCC's legal staff was assigned the task of monitoring Title X funding.

The elite corps of NCCB/USCC clerical bureaucrats and laymen who shaped the American bishops' policies and programs from 1966 on, viewed the authentic teachings of the Church on family life and sexual morality (including opposition to homosexuality) as a barrier to the implementation of the conference's overall liberal legislative agenda. Therefore, where there has been a conflict between the two, as there frequently was, the latter *always* took precedence over the former.⁸⁴

There was also another important factor at work in influencing the NCCB/USCC bureaucracy and liberal-minded bishops in favor of contraception, abortion and sterilization both as a private choice (based on freedom of conscience) and as official federal policy. That factor was the appointment of homosexual clergy and laymen to key positions at the NCCB/USCC.

The Homosexual Colonization of the NCCB/USCC

Almost immediately after Bernardin's appointment as Secretary General of the USCC, the process of homosexual colonization of the NCCB/USCC began.

One of the earliest pederast/homosexuals added to the USCC staff was Father James S. Rausch whom Bernardin appointed Assistant General Secretary in 1970.⁸⁵

Father Rausch, who had a degree in social work and became one of the USCC's experts in international relations used his office to launch a selective campaign for peace and justice along lines promoted in *Gaudium et Spes*.⁸⁶ While at the USCC, Rausch played a key role in reshaping traditional Church teachings along collectivist lines that regarded "all inequalities of wealth and power that were not *immediately* tied to some greater service for the common good as oppressive," said Warner.⁸⁷ This viewpoint became the signature marker for all NCCB social documents by the late 1970s.⁸⁸

Rausch also became a leader of Call to Action, a group noted for its dissent from the Magisterium especially in the area of sexual morality where it supported birth control and homosexuality.

Warner quoted one of Rausch's co-workers at the secretariat as saying that, "Jim felt that the role of the general secretary was to lead the conference of bishops," an accurate description of the-tail-wagging-the-dog phenomenon at the NCCB/USCC.⁸⁹

After Bishop Bernardin completed his five-year term of office and was awarded the Archdiocese of Cincinnati in November 1972, Rausch succeeded him as the General Secretary of the USCC.

On April 26, 1973 at St. John's Abbey in Collegeville, Minn., John Cardinal Krol, Archbishop of Philadelphia assisted by Archbishop Bernardin of Cincinnati and Bishop George Speltz of St. Cloud, ordained Rausch an Auxiliary of St. Cloud. Photos of the installation show a tablecloth covering the freestanding altar bearing the words "I Believe in the Sun."⁹⁰

The fact that Rausch, like Bernardin, was made a bishop even though his pederast/homosexual practices were well known in clerical circles is one indication that by the late 1960s and early '70s the homosexual network within the American hierarchy was already alive and functioning.

During the 1976 presidential campaign, Democratic candidate Jimmy Carter got Walter "Fritz" Mondale, his future vice-president, to use Bishop Rausch at the USCC to help secure the Catholic vote in the upcoming election, while Carter's close confidant and advisor Charlie Kirbo worked on Terence Cardinal Cooke in New York. Carter got the USCC's help and he got the Catholic vote.⁹¹

Once in office, Carter expressed his appreciation to the Catholics of the United States who voted him into office by promoting "abortion rights" and

pro-homosexual legislation. He hardened his opposition to a Constitutional amendment to outlaw abortion.⁹² He also appointed Sarah Weddington, the lead attorney for the infamous Supreme Court Decision on abortion of January 22, 1973, as a presidential advisor. In 1992, ex-President Carter served as the honorary co-chair of the Human Rights Campaign, a homosexual advocacy group.

Bishop Rausch in Phoenix

On January 17, 1977, Rausch was given a “kick upstairs.” Pope Paul VI appointed him Bishop of the Phoenix Diocese. While court records and affidavits from sex molestation lawsuits involving the Phoenix Diocese and her sister-diocese of Tucson indicate that there were already predatory homosexual clerics operating in both dioceses before Rausch came to Phoenix, the increase in homosexual activity and sexual molestation of minors accelerated under Rausch.⁹³

In September 1978, the new Phoenix bishop made headlines when he dismissed the local Dignity chaplain, Father Andre Boulanger from his parish and declared him a heretic for claiming that 25% of all the priests in the Phoenix area were “basically homosexual.”⁹⁴ Rausch publicly stated that homosexual activity is “objectively evil.”⁹⁵ However in his own private life the bishop was acting out his homosexual fantasies with young male prostitutes, which is why in dealing with the homosexual network in the American hierarchy it is more important to look at what bishops *do* rather than what they *say*.

A. W. Richard Sipe, who attended St. John's Seminary in Collegeville, Minn. with Rausch in the early 1960s, has confirmed that Rausch had an “active sex life,” and that it involved “at least one minor.”⁹⁶ Sipe said he “interviewed a man (unnamed) at length who was a sexual partner” of the bishop. He (Sipe) was also aware that Rausch “was well acquainted with priests who were sexually active with minors (priests who had at least 30 minor victims each)” and that the bishop had “referred at least one of his own victims to these priests.”⁹⁷

In the summer of 2002, Brian F. O'Connor of Tucson, age 40, made public the details of his sexual abuse at the hands of the late Bishop Rausch. He was the young man that Sipe had interviewed.

O'Connor said he was a 17-year-old runaway and drug user in 1979 when Bishop Rausch, aka “Paul” picked him up off the street in Tucson and performed oral sex on the young man for \$50. O'Connor said his relationship with Rausch went on for about seven months and included numerous sexual encounters, some in motel rooms.

O'Connor said that after he found out Rausch's true name and identity, the relationship wound down.

Bishop Rausch referred the young man for drug counseling to fellow-pederast Rev. William T. Byrne who worked at the Tucson Chancery office. The relationship quickly turned sexual.

Then Rausch introduced O'Connor to Msgr. Robert Trupia, known as "chicken hawk" among the priests of the Tucson Diocese.⁹⁸ Trupia's sexual repertoire included oral and anal penetration of altar boys after they served Mass for him.⁹⁹

Initially, O'Connor said, Trupia helped him kick his drug habit. However, during the last stages of his recovery, the priest took O'Connor to St. John's Seminary in Camarillo, Calif. in the Los Angeles Archdiocese and also started a sexual relationship with him.¹⁰⁰

When the two men returned to Tucson, Trupia arranged for O'Connor to get a job at the Chancery. Bishop Francis J. Green had resigned and Manuel Duran Moreno, an auxiliary from Los Angeles had been named Green's successor.

Bishop Rausch died suddenly in May 1981 from a massive heart attack, so he was out of the picture.

Trupia knew Rausch's replacement, Bishop Thomas J. O'Brien, posed no threat to him as O'Brien, the former Chancellor and Vicar General for the Phoenix Diocese from 1969 to 1979, had spent much of his career making the Dioceses of Tucson and Phoenix safe for clerical predatory pederasts like Trupia and Rausch.

Unfortunately for Trupia, his use of St. John's Seminary as a private male bordello had backfired and Bishop Moreno was informed by seminary officials that Trupia had been visiting the seminary with young men from the outside and sleeping with them. Moreno assured them nothing illicit was going on.

In the meantime, back at the Tucson Chancery, the troubled O'Connor, finally told both Bishop Moreno and retired Bishop Green about his past sexual relationship with Bishop Rausch, Trupia and Byrne. They convinced him to be silent on the matter to "prevent scandal," and in return Moreno gave the barely literate, non-Catholic O'Connor a full-time position on the marriage tribunal as *apparitor* or arm of the bishop, along with a three month paid vacation.¹⁰¹ Six years later, in 1988, the disillusioned O'Connor left the Tucson Diocese. He went into the auto repair business and joined the Homosexual Collective.¹⁰²

That same year, Bishop Moreno was informed, most likely by Archbishop Roger M. Mahony of the Archdiocese of Los Angeles and an alumnus of St. John's Seminary, that Trupia was banned from the seminary permanently. This time Moreno picked up on the warning. Trupia was shipped off to Catholic University in Washington, D.C. on a three-year scholarship to pursue a degree in canon law.

When Trupia returned to Tucson in April 1992, Moreno, now fully clued into the priest's long record of sexual molestation that included the oral

penetration and ritualized sodomy of altar boys who had served at his Masses, attempted to put Trupia on administrative leave, but Trupia refused.¹⁰³

At this point Trupia tried to blackmail Bishop Moreno by threatening to make public the details of the late Bishop Rausch's homosexual sex life, but that didn't work. Faced with a suspension, Trupia took his case to Rome and in 1997 won a favorable judgement from the Congregation for the Clergy headed by Cardinal Darío Castrillón Hoyos. As of December 2003 his final clerical status has not as yet been determined.

On January 29, 2002, the Tucson Diocese settled 11 sex abuse lawsuits filed by sixteen plaintiffs for an estimated \$14 million. Named in the suits were Monsignor Trupia, Father Byrne who had died in 1991, Fr. Pedro Luke, a Canadian who worked in the Tucson Diocese and died in prison while serving a sentence for sexual assault, and Fr. Michael Teta, a religious in the Tucson Diocese whose case, like Trupia's, was also on appeal in Rome.

On September 20, 2004, Bishop Gerald F. Kicanas, a protégé of Joseph Cardinal Bernardin who was installed as the new Bishop of Tucson on March 7, 2003, filed for bankruptcy under Chapter 11 citing costs of settlements for clerical sex abuse cases.

Settlement Reached in Phoenix Diocese

Sixteen months later, on May 3, 2003, the ax fell on the Phoenix Diocese exposing the bitter moral legacy that Bishop Rausch and his successor Bishop Thomas O'Brien had left behind. The 11-month investigation by several grand juries, who had been impounded to investigate cases of criminal sexual misconduct by diocesan priests, religious and lay employees of the Phoenix Diocese dating back almost three decades, was brought to a close. The grand juries had reviewed over 200,000 documents and the personal records of 70 priests and diocesan personnel of the Phoenix Diocese accused of sex abuse.

Among the important revelations uncovered by investigative reporters for the *Arizona Republic* during this period, was that, having Rausch, an active homosexual bishop at its helm from 1977 to 1981 followed by O'Brien, Rausch's former point man who headed the diocese from 1982 to 2003, had made the Phoenix Diocese a magnet for clerical pederasts and homosexual priests. Also, other bishops from Minnesota, California, Indiana, New Hampshire, Massachusetts and Wisconsin had used the Phoenix Diocese as a hide-away for their pederast priests and religious.

The investigators also uncovered a pattern of obstruction of justice by Church officials in the Phoenix Diocese that went back almost to 1969, the year the diocese was created. The Kulina case described below illustrates how official cover-ups of criminal sexual misconduct are micro-managed at the diocesan level.

On March 6, 2002, Maricopa County Superior Court Judge Jonathan H. Schwartz imposed on John Maurice Giandelone, a former priest of the Phoenix Diocese, a 22-month prison term, the maximum sentence permitted under the law. Giandelone, 55, had pleaded guilty to two counts of sodomizing and abusing former altar boy, Benjamin Kulina, at two Phoenix churches between June 1, 1979 and February 28, 1980. Bishop Rausch was the Ordinary at that time and O'Brien was serving as his second in command as Chancellor and Vicar General of the diocese.

When Kulina's parents went to the Chancery to report Giandelone's vicious attack on their son, Bishop O'Brien personally told them to be silent. He then transferred Giandelone to a new parish where the priest claimed another victim. In 1985, Giandelone received a one-year jail sentence for that assault, after which he left the priesthood and eventually married.

In a recent court affidavit, O'Brien swore that he didn't recall meeting with the Kulinas and there was no record of the meeting at the Chancery. However, Giandelone told investigators that shortly after the Kulinas filed their complaint, O'Brien had called him in to discuss a transfer to a new parish.¹⁰⁴

Court documents show that O'Brien continued this pattern of intimidation of victims of sex abuse by diocesan and out-of-state priests serving in the Phoenix Diocese during the 21 years he served as bishop. That is why O'Brien demanded immunity from prosecution as part of the May 2003 final settlement. And he got it.

Under the terms of the May 2003 accord reached between Richard M. Romley, Maricopa County Attorney, Bishop O'Brien and the Roman Catholic Diocese of Phoenix, O'Brien was granted immunity from prosecution related to his failure to protect the victims of criminal sexual misconduct of others associated with the diocese to date. This immunity was conditioned on O'Brien's agreement to abide by and implement a 14-point program that included a significant financial payment to 16 victims of clerical abuse and their families and a radical reorganization of diocesan structure to insure future justice and compensation for victims of clerical abuse.¹⁰⁵

Thus another sorry chapter in the history of AmChurch and two of its most prominent spokesmen—the late Bishop James S. Rausch and Bishop Thomas O'Brien, who was forced to resign from office on June 16, 2003 following his involvement in a fatal hit-and-run incident in Phoenix—had come to end.¹⁰⁶

Now it's time to take a look at other AmChurch institutions that have been successfully colonized by the Homosexual Collective.

The Colonization of Catholic Seminaries

The enemies of the Church have always considered Catholic seminaries a prime target of infiltration and exploitation, and the Homosexual

Collective is no exception to that rule.

Since Stonewall, homosexual leaders have repeatedly acknowledged the absolute importance of the recruitment of homosexual seminarians and the indoctrination and co-operation of clerical fellow travelers at the seminaries including students, faculty, and administrators, in the building of a homosexual religious network within the Catholic Church.

Prior to Vatican II, such a large-scale in-house subversive network would have been impossible. Today it is a reality. Homosexuality has become an *institutionalized* feature of many diocesan seminaries and houses of religious formation. Moreover, there are seminary rectors and superiors who have opened their doors to the Homosexual Collective for the purpose of recruitment and propaganda.

Radicalizing Seminary Life

Like everything else connected with AmChurch, the radicalization of seminary life that created favorable conditions for wholesale homosexual colonization did not occur overnight.¹⁰⁷

From the turn of the 20th century up until the opening of the Second Vatican Council, a superficial view of seminary life in America would have revealed an almost idyllic vision of priestly formation. The taking of the Oath Against Modernism and the dominance of Thomistic scholarship as the foundation for priestly education appeared to be a guarantee of orthodoxy. The continued growth in new vocations for both the diocesan priesthood and the religious life appeared to signal a new springtime for the Roman Catholic Church in America. But looks and statistics can sometimes be deceiving.

A closer scrutiny of these institutions might have revealed that the "new directions" that seminary training and formation and priestly and religious life were taking no longer led to Rome but led away from Rome.

Like their Americanist heirs, these clerical explorers searching out "new directions" were anti-Trent.

They had long rejected the Roman system that "stressed the primacy of supernatural virtue for priests in acquiring personal holiness and directed seminary training to cultivate those virtues."¹⁰⁸ They viewed the "provincialism" of the traditional seminary training with disdain.¹⁰⁹ They favored the active over the passive. They rejected the "rigid conformity" and strict discipline of traditional seminary life that aimed at strengthening the will and the celibate life, in favor of new patterns of freedom of thought and behaviors.

The "fixed, prescribed and regulated" rubrics of the Mass seemed restrictive compared to the new experiments in "liturgical reform."¹¹⁰ Theology, the "queen of sciences" was passed up for an intellectual whore, the "social sciences." Latin was out and the vernacular was in. Gone were

the pious practices of the past that served as armor for priests and religious in the arena of spiritual warfare. Our Lady and Her Rosary were said to inhibit the new ecumenical spirit of the age. Out they went.

The massive restructuring of seminary life and priestly formation in the United States that followed the Second Vatican Council only *appeared* to have occurred overnight. In fact, the “reformers” had anticipated Vatican II by more than 30 years.

In the early 1960s, in anticipation of the liberalization of seminary life, Joseph Cardinal Ritter of St. Louis, a Council enthusiast, had already forged ahead with a new bold plan for renovating life at Kenrick Seminary:

Kenrick’s Vincentian rector Nicholas Perich and the faculty devised a simple internal rule that ended most of the personal restrictions of classic seminary life. Gone were the rules enforcing periods of silence, prohibitions of visiting private rooms, and bells for most activities. The intended effect was to give seminarians responsibility for planning their own time outside of required common activities, such as classes, meals and liturgy. The new house rules preceded the longer process of curriculum change and the process of obtaining accreditation.¹¹¹

Elsewhere, in addition to a relaxation of house rules, seminarians and faculty called for liturgical changes that included an altar facing the people and communal penance services.¹¹² Students demanded the right to engage in off-campus, coed study programs and service activities, the right to bring on campus, social and political activists and lecturers from the outside, and the right of students to pick their own spiritual directors and faculty mentors.¹¹³

The homosexual writer Jack Fritscher, who left the Josephinum, a Pontifical College in Columbus, Ohio in 1963, before taking his final vows, recalled his off-campus job as a young seminarian in the summer of 1961. He said he was tutored by Saul Alinsky, the Jewish Marxist pro-abortion grassroots organizer and founder of the Industrial Areas Foundation, and was also engaged as a social worker by the Alinsky-inspired Woodlawn Association on Chicago’s South Side.¹¹⁴

Fritscher’s experience reflected the new emphasis on the role of the seminarian-priest as a social and political activist and the growing importance of the behavioral and social sciences in seminary mis-education inspired by the Vatican II Constitution *Gaudium et Spes*.

Traditionalist faculty members were replaced, sometimes gradually, sometimes overnight, with a new breed of post-Conciliar spiritual and intellectual vandals intent on refashioning seminary life to correspond to the NewTheology of NewMass and the NewPriesthood of the People of God.¹¹⁵

There were some seminarians and deacons whose education and formation for the priesthood had straddled the pre-Vatican II and post Vatican

II period and who could not bring themselves to reconcile the radical changes to the Mass and the priesthood.

Many a young seminarian like Fritscher must have felt a sense of betrayal and disgust that prompted them to leave the seminary and turn their back on ordination, homosexual inclinations aside.

There is one unforgettable line from Fritscher's biography of his friend and lover Robert Mapplethorpe that reflects this sense of frustration. One day, Fritscher said that Robert, and Camille O'Grady, a "fag hag" and entertainer who performed for "gay" male audiences, went to see a Mass, "just to see what a mess they made out of it."¹¹⁶

In the seminary classroom, the twin evils of situation ethics and relativism, that deny the natural law as an absolute, and reduces morality to a purely subjective judgement that an individual makes about his own action, were introduced into the curriculum.¹¹⁷ The conscience of the narcissistic self had become a rule unto itself.¹¹⁸

Seminary classes were exposed *en masse* to the latest in secular psychological indoctrination via small encounter groups and sensitivity training sessions designed to free the individual from all inhibitions that prevented him from becoming a fully autonomous person *a la* Carl Rogers.¹¹⁹ In keeping with the Reichian principle of sexualization as a prelude to annihilation, Rogers had rediscovered that sex was a powerful weapon in weaning people away from religion.¹²⁰ Like Reich, he was able to convince many seminarians, priests and religious that "sexuality [not religion or God] is the center around which revolves the whole of social life as well as the inner life of the individual."¹²¹

Prior to the 1960s, the vast majority of young men who applied for admission to the seminary were virgins. After the heyday of the "sexual revolution" that was built on Kinseyian theories, the young men who presented themselves as candidates for the priesthood were no longer so.¹²² Today, a policy of compulsory testing for sexually transmitted diseases including AIDS has been instituted by a significant number of dioceses and religious orders.¹²³

The reader should note that the "sex research" of Alfred C. Kinsey and the "phenomenological-experimental-existential" approach of Carl Rogers that wrought such havoc in Catholic seminaries and the priesthood in the 1950s and 1960s were funded by the same source—the Rockefeller Foundation.¹²⁴

In doing away with the ancient rule that prohibited "particular friendships," a rule that dated back to the Desert Fathers and was enforced by the heads of great religious orders including Saint Dominic and Saint Teresa of Avila, seminary officials opened their charges up to the possibility of sexual seduction by predatory homosexual clergy in positions of authority at the seminary.

Instead of fostering the virtue of chastity in their students and protecting them from exposure to erotica as an occasion of sin, in the early 1980s seminary officials began to expose their seminarians to heterosexual and homosexual pornography as part of their training in "human sexuality."

One of many such incidents occurred in the fall of 1980 at St. John's Seminary in Plymouth, Mich. under the rectorship of Reverend Kenneth E. Untener who mandated the "Sexual Attitudinal Restructuring" (SAR) program that included pornographic films depicting heterosexual and homosexual penetration.

The total SAR package was designed by the National Sex and Drug Forum, a San Francisco firm specializing in "educational" erotica that also lobbied for the legalization of mind-altering drugs.¹²⁵ The SAR film depicting homosexual acts was designed to convince viewers that sex between two males can be "loving" and "gentle," and to desensitize normal people to the moral horror (and violence) of sodomy.

St. John's formation director, Fr. Tom Moore, defended the two-day workshop by claiming the films were clinical and not prurient and were intended to make the students "aware of their feelings."¹²⁶

The Vatican responded to the moral outrage by making Untener a bishop. He was ordained by Cardinal Dearden, assisted by the notorious pro-homosexual apologist Bishop Thomas Gumbleton, on November 24, 1980 at the Saginaw Civic Center, less than three months after the St. John's debacle.

*Res ipsa loquitur.*¹²⁷

The moral and intellectual confusion and turmoil that marked seminaries and houses of religious in the post-Vatican II era are reflected in "Between the Living and the Leaving," an essay written by an anonymous older homosexual on his memories of four years in a Catholic seminary during the turbulent 1960s.

The writer said that he went into the seminary to bury his "sexual self."¹²⁸ He said he believed "that the Catholic orthodoxy of self-denial was the armor that insured salvation and sanctity."¹²⁹ Then came Vatican II. He said it "turned my world on its head. ...Roles and rules were broken. ...Then came Stonewall. And with it challenges that shattered the supremacy and monopoly of heterosexuality."¹³⁰ He left the seminary and never looked back, he said.¹³¹

There were, of course, holdouts among the orthodox American archbishops like Patrick Cardinal Hayes of New York and orthodox oases like St. Joseph's Seminary at Dunwoodie, Yonkers, N.Y. that was shielded from the worst effects of post-Conciliar chaos by Hayes. Dunwoodie was one of the last holdouts on advancing known homosexual candidates for the priesthood. But prelates like Hayes, whose acts of charity were legendary—"he'd give you the shirt off his back" people used to say—

were in a minority. They were no match for the dominant Americanist and Modernist hierarchy and the NCCB/USCC.

Seminary "Reform" Under AmChurch

The source of much of this mischief-making in American seminaries in the post-Conciliar period could be traced directly to the NCCB/USCC. The decree *Christus Dominus*, that sanctioned episcopal conferences, also contained a provision giving the new bureaucracies a major role in shaping the future direction and policies of seminary training and practices in their respective nations.¹³² *Optatam Totius*, the controversial Vatican decree on Priestly Formation reinforced the innate "Progressivist" tendencies of the NCCB/USCC.¹³³

The role of the Sacred Congregation of Seminaries and Universities that had served to guide, unify and protect the integrity of Catholic seminary training around the world was diminished accordingly.

It is important to note that the Congregation of Seminaries and Universities opposed many of the innovations to seminary life contained in Pope Pius XII's Apostolic Exhortation *Menti Nostrae* On the Development of Holiness in Priestly Life issued on September 23, 1950.¹³⁴ The congregation warned the pope that the innovations would contribute to the erosion of spirituality and the adoption of new and destructive methods in seminaries, but to no avail.

At their November 1966 annual meeting in Washington, the American bishops created the NCCB Standing Committee on Priestly Formation to draft new guidelines for the nation's seminaries.

The conclusion that the NCCB/USCC's new policies and programs for American diocesan seminaries under Dearden and Bernardin, and later under Bernardin and Rausch would be socially, politically and morally "Progressivist" was a no brainer.¹³⁵

The utter disdain with which the NCCB/USCC held the traditional modes of priestly formation based on the decrees of the Council of Trent can be seen in the statement made by Americanist priest-writer Msgr. John Tracy Ellis, editor of *The Catholic Priest in the United States—Historical Investigations*, a publication of the USCC. The book was based on a 1971 study of the American priesthood financed by the American hierarchy.

In his introductory chapter on the history of American seminaries, Ellis observed, "how remote are the seminaries of today from the prototype of one hundred forty years ago."¹³⁶ Under the heading "The Trauma of the Closed Mind," Ellis deplored the provincialism, uncreative scholarship and "ghetto imprint" that marked early seminary training in the U.S., and sarcastically suggested that "one would have no right to look at" the early councils and plenary sessions of the American bishops "for any stimulation to original thinking by professional theologians."¹³⁷

In the early 1970s, the number of vocations to the priesthood in the United States began to decline drastically. By 2002 the numbers of seminarians had fallen from a high of 49,000 in 1965 to 4,700.¹³⁸

Two-thirds of the 600 seminaries that were operating in 1965 closed their doors.¹³⁹

Some smaller dioceses and some religious orders had formed unions or consortia in “gay friendly” Washington D.C., Chicago, and Berkley, making the Catholic seminary and houses of religious more readily available for infiltration, recruitment and exploitation by the Homosexual Collective.¹⁴⁰

This drop in vocations combined with the mass defection of secular priests and religious prompted some diocesan seminaries and houses of religious study to accept openly “gay” candidates for the priesthood.

Although many reasons have been offered to explain and/or rationalize both the decline in vocations and defections from the priesthood, the crux of the dual crisis that had engulfed the entire post-Conciliar Church was (and is) essentially a spiritual and moral one.

Crisis in the Priesthood and Religious Life

The exultant flowering of thought, with its many and varied contacts with the secular and Protestant worlds, that characterized much of the American priesthood since the proclamation of *aggiornamento* by Pope John XXIII in 1959, has not been an entirely sudden and unprepared for event, but one whose coming was anticipated and nurtured over many years of time.¹⁴¹

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In virtually every way, the problems besetting the seminaries in the United States before, during and after Vatican II found their parallel in the crisis that faced the ordained clergy and religious orders.

In 1965, 1,575 new priests were ordained. In 2002, the number was 450.

While the number of priests in the United States more than doubled to 58,000, between 1930 and 1965, since then, that number has fallen to 45,713 in 2003.¹⁴²

Statistics don't say everything—but they do say something.

Between 1964 and 1978, the Church under Pope Paul VI was literally hemorrhaging from the massive desertion of *thousands* of ordained clergy. The resignation rate prior to 1966 was one-half of one percent.¹⁴³ Ten years later it had increased eleven times with twice as many order priests forsaking their vows as diocesan priests.¹⁴⁴

As Professor Amerio, points out in his scholarly critique of the Second Vatican Council, *Iota Unum*, defections from the priesthood, even in large numbers, was not unknown in the Church. He pointed out that during the French Revolution of 1789, 24,000 of the 29,000 priests who took the oath

to uphold the Civil Constitution of the Clergy apostatized, as did 21 of the 83 constitutional bishops, of whom 10 later married.¹⁴⁵

What *was* new was the hereto unprecedented granting of thousands of dispensations *pro gratia* by Pope Paul VI.

As Amerio noted, the Code of Canon Law of 1917 contained canons for the reduction of a cleric to the lay state at which time he lost clerical offices, benefices, and privileges, but he remained bound to celibacy. The only clerics to be granted laicization and released from the vow of celibacy were those whose ordinations could be proved invalid through lack of consent *at the time of ordination*.¹⁴⁶ Since few, if any, of the thousands of priests applying for dispensations from their vows met this criterion, it became necessary to reinterpret the canon so as to include any priest who at any time *after ordination*, decided he wanted out of the priesthood or religious life and filed the proper canonical papers to make it so—a “clerical annulment” if you will.¹⁴⁷ This canonical slight-of-hand, that became habituated under Paul VI, undermined the “totality,” “permanence” and great dignity of the priestly vocation both for those priests and religious who left and those who remained faithful to their vows, said Amerio.¹⁴⁸

At the Council of Trent the Church Fathers proclaimed:

The priesthood ...was instituted by that same Lord our Savior, and that to the apostles and their successors in the priesthood was handed down the power of consecrating, of offering, and administering His body and blood, and also of forgiving and retaining sins, the Sacred Scriptures show and the tradition of the Catholic Church has always taught.¹⁴⁹

Following Vatican II, a new concept of the priesthood emerged. It was a Protestantized concept of the “Priesthood of the People of God” that reduced the priest to a “presider” or “president” of the congregation which participates, with the priest in the consecration of the Lord’s “meal.”¹⁵⁰ Pope Paul VI needed a New Priesthood to match his New Mass.

Amerio vigorously objected to the idea that the Catholic priest is “just like any other man” (or just like a Protestant minister) as “false and superficial both theologically and historically.”¹⁵¹ He said that it is a grave error to reduce the priesthood to its “merely human and functional level,” thereby equating a layman with a priest, for to do so would deny the “ontological difference due to the character impressed upon the soul” by the Sacrament of Holy Orders.¹⁵²

In addition to undermining the unique identity and role of the priest in the life of the Church, changes in Church discipline opened up the celibate priesthood to greater sexual temptations.

In the 1970s, the concept of the “Third Way,” as proposed by psychologists like Carl Rogers, opened the door for more intimate relations between priests and female religious and between priests and unmarried and married laywomen.¹⁵³

The admission of women to theological houses of studies, and the end to academic barriers that prevented seminarians and priests from attending secular institutions of higher learning dramatically increased occasions for more personal interactions between the clergy and nuns and lay men and women.

Although in theory, so-called "Third way" relationships were supposed to be geared toward celibate friendships, in practice they lead to various degrees of sexual intimacy that included sexual intercourse, pregnancy and abortions and shattered vows of celibacy for many priests and religious.¹⁵⁴ The timing of the "Third way" corresponded to the increased sexualization of secular society across the board and the general weakening of sexual morality for both married and unmarried men and women and a wider acceptance of contraception, abortifacients, and surgical abortion.¹⁵⁵ Those men and women who left the priesthood and religious life in the 1960s claimed that the inability to live within the vows of celibacy or chastity was the overwhelming reason for their desertion.¹⁵⁶

At the same time that Carl Rogers and Company were brainwashing and sexualizing priests and nuns in the "new intimacy" at diocesan and religious sensitivity training and self-actualization sessions, Pope Paul VI issued a *motu proprio* on August 6, 1966, that implemented *Perfectae Caritatis*, the Second Vatican Council's Decree on the Adaptation and Renewal of Religious Life, in which the pope urged all religious to practice, "adaptation and renewal," along with wide-spread "experimentation."¹⁵⁷ The dual pressures from without and from within the Church on the religious life and the priesthood were devastating.

Homosexuals Fill Gap in Priesthood

It is difficult to estimate the numbers of active self-identified homosexuals in the Catholic priesthood and religious life in the United States *prior* to Vatican II. Statistically, it probably was at least as high or slightly higher than the general population of adult males which is in the 2% to 4% range.

We know that, historically speaking, the Catholic priesthood and religious life have always attracted a certain number of males with same-sex urgings (not unlike the military and other same-sex environments). But up until the mid-1960s, the generally high moral level of seminary life and careful vetting at the seminary level, including the rigid enforcement against "particular friendships" combined with the heavy social sanctions against sodomy, kept those numbers to a minimum. For those homosexuals who did enter the priesthood and religious life, the expectation was that they would not act upon their homosexual desires. That expectation was bolstered by a structured prayer life and a generous use of the Sacraments.

By the late 1970s, however, the sexual liberalizing trends in AmChurch combined with the rise of the Homosexual Collective in the United States dramatically altered these conditions and expectations.

This paradigm shift was reflected in the increased acceptance of openly "gay" candidates to the priesthood and religious life especially in major urban areas like San Francisco, New York, Chicago, Boston and Washington, D.C. Also, many of those homosexuals who were already ordained made the decision to act on their sexual desires.

Sipe has estimated that by the late 1970s, homosexuals made up about 20% of the Catholic clergy and between 1978 and 1985 that number doubled to an estimated 40%.¹⁵⁸ Sipe's figures appear to be consistent with other estimates for the same period with one notable caveat, i.e., "lavender" dioceses and religious orders with homosexual bishops and homosexual superiors, where large scale homosexual migration pushed the percentage up and over the 70% mark.

Today, religious orders like the Christian Brothers, who suffered early and wide-scale pederast/homosexual penetration and colonization, have all but been obliterated from the Catholic scene. In 1965 there were 912 candidates for the Christian Brothers. In 2000 there were only seven.¹⁵⁹

AIDS Outs Active Homosexual Clergy

AIDS/HIV related deaths among Roman Catholic priests and religious has offered one general barometer to gauge the numbers of clerical sodomites in AmChurch.¹⁶⁰ It's hard to hide a corpse, although AmChurch certainly rates an A+ for effort. Most American bishops and religious superiors appear to be willing to provide long-term care to their priests and auxiliaries with AIDS/HIV in exchange for complete secrecy that may involve shipping a priest dying of AIDS out of state and falsifying his death certificate.

In the case of Auxiliary Bishop Emerson Moore of the Archdiocese of New York Church, Church authorities did both. Bishop Moore died on September 14, 1995, at the age of 57 of AIDS-related complications at a Minneapolis, Minnesota hospice. His original death certificate listed his occupation as a "laborer" in the manufacturing field and the cause of death was given as "unknown natural causes."¹⁶¹ After AIDS activist Tim Campbell of Minneapolis filed an official complaint, the cause of death was corrected, but Moore's occupational listing was not.¹⁶²

Bishop Moore deserved better.

The *Kansas City Star* Series on Priests and AIDS

In late January 2000, the *Kansas City Star* ran a three-day series of dozens of articles on Catholic clergy and religious who have died from or who are living with AIDS.¹⁶³ The reports were based on a four-year study led by *Star* reporter Judy L. Thomas with the cooperation of editor and Vice President, Mark Zieman, a self-identified Catholic.

The *Star* was not the first national paper to cover the issue of AIDS in the Catholic priesthood, but it nevertheless received a remarkable degree of national and international coverage.¹⁶⁴

Thomas reported that at least 300 priests have died of AIDS/HIV complications since 1987, a rate at least four times that of the national death rate from AIDS among the general U.S. male population. Richard Sipe who was interviewed for the series, said he believed that the number of Catholic clerics who had died of AIDS was closer to 750, and New Jersey psychiatrist Dr. Joseph Barone put the number at 1000, nearly 11 times the rate of the general population.¹⁶⁵

Thomas stated that the number of priests who are living with AIDS/HIV was also in the hundreds.¹⁶⁶

The primary means of contraction of AIDS by Catholic clerics was reported by at least three interviewees to be homosexual acts (sodomy), although as in the case of Bishop Moore, intravenous drug use by homosexual priests may play a secondary role.¹⁶⁷

According to Thomas, in almost all cases priests and religious dying and living with AIDS/HIV were well-treated by their bishops and religious superiors as long as they were willing to keep silent about their condition. Tensions broke out, however, when homosexual priests went public with their illness.

The *Star* series indicated that falsification of death certificates by Church authorities for Catholic clerics who died of AIDS was the rule rather than the exception especially in the early days of AIDS.

Farley Cleghorn, an epidemiologist with the Institute of Human Virology in Baltimore, reported that in 1982 when he saw his first priest who had died of AIDS, he did not put AIDS on the death certificate because they (presumably Church officials) did not want the information made public.¹⁶⁸ Although it is a crime to falsify a death certificate, Cleghorn said, there are no auditing procedures, and one can get around it by listing "a terminal event such as the stopping of the heart and cessation of respiration."¹⁶⁹ He said he had treated about 20 priests and religious-order brothers with AIDS, all of whom had kept it a secret.¹⁷⁰

Reporters for the *Star* series indirectly confirmed the presence of clerical homosexual networks within dioceses and religious orders in which "gay" clerics paired off with one another rather than/or in addition to obtaining sex partners from the outside.

The Rev. John Keenan, who ran Trinity House, an outpatient clinic in Chicago for priests, reported that one priest he treated for AIDS had infected eight other priests.¹⁷¹ Sipe also reported one case in which it was necessary to notify 20 priests that they had been exposed to AIDS by primary or secondary sexual contact from a single AIDS infected priest from a major American city.¹⁷²

Hailed as a triumph of investigative reporting by its liberal supporters and as an exercise in advocacy journalism by its critics, the *Star* series offered some significant insights, albeit unintentional, on how the Homosexual Collective in general and the AIDS industry in particular, is able to harness the resources of AmChurch—from the NCCB/USCC bureaucracy in Washington, D.C. to individual dioceses and parishes.

Among the AIDS ministry priests interviewed for the *Star* series, some of whom were HIV-positive themselves, was Father Dennis Rausch, a prominent self-outed “gay” priest who heads the HIV/AIDS Ministry of the Archdiocese of Miami operated by Catholic Charities and the Florida Catholic AIDS Network.¹⁷³

Ordained a Society of the Divine Word missionary priest in 1980, Rausch moved to Florida in 1986. He became active in campus ministries at the International University of Miami and joined the Miami “gay” scene. In February 1989 he tested positive for AIDS. Eight years later he declared his allegiance to the Homosexual Collective by publicly “coming out” as a “gay” priest.¹⁷⁴

On December 25, 1994, Rausch released a statement from Catholic Community Services to the *Miami Herald*, in which he condemned the “prejudice, fear and judgementalism” and “hate” of Christian churches that surrounds the AIDS controversy.¹⁷⁵ Rausch said that the Ordinaries of the Archdiocese of Miami, Archbishop Edward A. McCarthy and Archbishop John Clement Favalora have been “supportive” and have permitted him to continue his AIDS ministry at Catholic Charities that includes parish AIDS education and outreach programs.

Rausch told *Star* reporter Thomas that the key to AIDS prevention was more sex instruction. He complained he has not been allowed into seminaries to provide such instruction. In another interview with homosexual activist Andy Humm, Rausch, who is on a 17-pill a day regiment for AIDS, said he gives his updated blood count from the pulpit to the applause of his congregation.¹⁷⁶

One of the more enlightening of the *Star* interviews featured Dr. Joseph Barone a member of the National Catholic AIDS Network, who said that he directed an AIDS ministry at the Pontifical North American College in Rome from 1983–1993.

The North American College has trained hundreds of men for the priesthood from the United States, Canada, Mexico, and Puerto Rico, as well as the United States Military Archdiocese. Barone said he set up an “underground AIDS testing program” for seminarians who believed they might be infected. He reported that one in twelve of the students at the Pontifical university tested HIV-positive, eighty of whom he personally treated. Most of the seminarians had contracted AIDS through male-to-male sexual transmission, Barone reported.¹⁷⁷

Another *Star* interviewee, Rev. Jon Fuller, a Jesuit priest and physician who runs a clinical AIDS program at Boston Medical Center and who founded the National Catholic AIDS Network, has long been an advocate of prophylactic distribution and “safe-sex” education to prevent AIDS.

In a separate article for the Jesuit publication *America* written shortly after the *Star* series appeared, Fuller stated that the “inattention” of seminary formation programs to the “psychosexual development” of candidates for the priesthood combined with “the strongly negative attitude of the church toward homosexuality,” has “made it difficult, if not impossible, for many gay persons to feel confident and healthy about who they are, and even to accept the fact that they are homosexual.”¹⁷⁸

In a line right out of the Homosexual Collective handbook, Fuller said that as religious superiors have learned to minister to HIV-positive religious, “they have also learned to listen attentively to the lived experience of gay priests and religious.”¹⁷⁹ This acknowledgment, continued Fuller, “has spawned formation programs that develop individuals with interior freedom, integrity, self-knowledge and self-confidence because they believe that along with their vocations, their sexual orientations, whether heterosexual or homosexual, are also gifts from God.”¹⁸⁰

Fuller’s comments reflected one of the dominant theme songs of the *Star* series, that is, the Church has contributed to AIDS by failing to provide adequate “safe-sex” instruction (and condoms and dental dams) to homosexual seminarians, priests and religious.

In one of the most incredible of the *Star* interviews, Rev. Harry Morrison, a California priest infected with AIDS who came to the seminary in the post Vatican II era after graduating from college, told the *Star* reporter that candidates for the priesthood “don’t know what celibacy is.”¹⁸¹ “A lot of this technical language, these Latin phrases, all you know is there’s something to be afraid of. You don’t even know exactly what it (celibacy) means,” Morrison said. The only thing more incredulous than the statement itself, coming as it did from a young man with at least 20 years of formal schooling, was that the *Star* reporter actually thought it worthy of repeating.

On the other hand, the *Star* interview with Father James Schexnayder, is worth a second look. Father Schexnayder is a former chaplain and retreat master for Dignity/San Francisco and founder of the National Association of Catholic Diocesan Lesbian and Gay Ministries (NACDLGM), a pro-homosexual network that has direct access to the NCCB/USCC through the Secretariat on Family, Laity, Women and Youth and the Secretariat on Doctrine and Pastoral Practices.¹⁸²

As documented by investigative reporter Paul Likoudis, author of *Am-church Comes Out*, Father Schexnayder, a militant “gay” activist, favors same-sex unions, homosex as an expression of “love” for homosexuals and lesbians, and peer support groups for Catholic “gay” students.¹⁸³ He

almost single-handedly transformed the Oakland Diocese's elementary and secondary schools into "gay-friendly" environments through gay/lesbian "catechesis," reported Likoudis.¹⁸⁴ The *Star* said Schexnayder developed the "Don't ask, Don't Tell" policy on AIDS for the Oakland Diocese.¹⁸⁵

In June 1994, following the Gay/Lesbian/Bisexual/Transgendered Parade in San Francisco, Father Schexnayder celebrated a Mass for Catholic gays and lesbians who had participated in the event. In his homily he said that "We must not let our homophobic society confine our homosexuality to the bedroom... Our homosexuality must burst forth from the bedroom and leaven all of society."¹⁸⁶ In other words, Society (and the Church) should prepare to be sodomized.

Through NACDLGM, Schexnayder has maintained close ties with the NCCB/USCC in-house homosexual network. He was one of three homosexual clerics who helped draft the infamous "Always Our Children" statement.¹⁸⁷

"Always Our Children" was approved by the Administrative Committee of the NCCB on September 30, 1997, and released by the Committee on Marriage and Family *without* the approval of the American bishops who were meeting that November in Washington, D.C. for their annual conference—not that it is likely it would have made much difference.¹⁸⁸ As Sister Jeannine Gramick, the more aggressive member of the New Ways Ministry team of Gramick and Nugent has noted, she saw the highly secret minutes of the bishops' November 1997 executive session during which the document was discussed and it seemed to her that "most bishops are behind the pastoral."¹⁸⁹ Sad, but true.

According to Likoudis, Schexnayder and his "roommate," Mario Torrigino, a former co-chair of Dignity/San Francisco jointly own a \$283,000 home in Oakland.¹⁹⁰

Schexnayder's immediate superior is "gay friendly" Bishop John Stephen Cummins, another Pope Paul VI appointment, who took over the Oakland Diocese in 1977. Cummins is best remembered for his role in maneuvering a "consenting adults" bill through the Sacramento legislature in 1975 that legalized adulterous cohabitation, oral sex, and sodomy, when he (Cummins) was President of the California Catholic Conference.¹⁹¹

Of the dozen or so Catholic priests involved in "gay" ministries who were interviewed for the *Star* series, not one spoke out in defense of Church teachings on the intrinsic sinfulness of homosexual acts. Father John Harvey, founder of Courage, hit the nail on the head when he said "the term 'gay and lesbian ministries' is an oxymoron."¹⁹² So did Father Shaughnessy when he wrote, "It is a slight exaggeration, if it is an exaggeration at all, to contend that the only disqualifying factor for gay/lesbian or AIDS ministry is moral disapproval of the gay lifestyle."

If nothing else, the *Star* demonstrated the necessity of dismantling the AIDS and "gay and lesbian" para-structures within the Church, and of

reining in the clerical perverts who use AIDS and “gay and lesbian ministry” funds taken from the Sunday collection plate to roam about the world seeking the ruin of souls.¹⁹³

The *Star* Spotlights the “Gay” Jesuit Network

The *Star*’s investigation of the AIDS-related deaths of priests in religious orders centered on novices and graduates from the historic St. Stanislaus Seminary in Florissant, Mo., a revered 150 year-old training institution of the Society of Jesus.

Order priests make up approximately one-third of all priests in the United States, and they are significantly represented in the Homosexual Network in AmChurch including the network of predatory pederasts.

Reporter Thomas focused her investigation on St. Stanislaus Seminary’s Class of 1967–68 which began with twenty-six novices and ended up with seven ordained priests, four of whom had died of AIDS.

A detailed biography of one of these priests, a Jesuit psychologist named William J. Dobbles and his family accompanied the feature on AIDS and the priesthood. Father Dobbles died in 1990 at the age of 42. Ten years later it appeared that his family was still grieving their loss.¹⁹⁴

Thomas also interviewed other prominent homosexual graduates from St. Stanislaus, some of whom are now living with AIDS including Father William Hart McNichols, the well-known iconographer and former artist in residence at Boston College and an AIDS hospice worker at St. Vincent’s Hospital in Manhattan.¹⁹⁵

In May 2002, McNichols “came out” as the *Times Magazine* poster boy for homosexuals in the Catholic priesthood.¹⁹⁶ He remains a Jesuit in good standing and lives in New Mexico where he designs Byzantine icons and serves part-time at the historic Mission Church of San Francisco de Asis in the Archdiocese of Santa Fe.

Ex-Jesuits and St. Stanislaus alumni Robert E. Goss and Joseph Kramer are also quoted by Thomas in the *Star* series. Their brief comments on homosex in the religious life have an almost surreal aura about them, due in part to Thomas’s failure to provide key information about the two men that would have enabled the reader to better assess their statements on homosexuality in the priesthood.

For example, Thomas identified Goss as an ex-Jesuit and Chairman of the Department of Religious Studies at Webster University in St. Louis. Very respectable. She also noted that Goss left the Jesuits in 1978 to cohabit with another young Jesuit who died of AIDS in 1992. Not so respectable. However, Thomas failed to mention Goss’ role as a long-term leader of the radical homosexual group Act-Up and his 1993 gay and lesbian manifesto *Jesus Acted Up*—two critical facts about Goss that certainly would color his opinions on the lavender clergy as well as the reader’s opinion about his ideological bias against the Catholic Church.

Since the Thomas interview in 2000, Goss has gone on to write a sequel, *Queering Christ: Beyond Jesus Acted Up*, in which he recounts his experiences at St. Stanislaus.

Goss says that certain traditional seminary practices served to homoeroticize the atmosphere of the seminary. He said, for example, the practice of custody of the eyes resulted in everyone looking at each other's crotch, and the practice of self-flagellation before the crucifix became a form of masturbation.¹⁹⁷ Goss said that Jesuit life offered many opportunities for real sexual experience. He noted that "cruising" went on in the seminary's recreation room where liquor flowed, and that St. Stanislaus provided him with his first long-time lover, Frank, whom he met only a few months after his ordination in 1976.¹⁹⁸

Similarly, Thomas identified Joseph Kramer simply as "a St. Stans novice in 1965." Kramer told the *Star* reporter that Vatican II had changed everything from "law and authority" to "love," in the seminary. He said most of the seminarians were just kids who were not experienced "in the world," or in "their own emotions," or in "dealing with their sexuality."¹⁹⁹ "It was never brought up," he told Thomas.

However, in *Queering Jesus*, Kramer gives us a more candid and earthy view of seminary life at St. Stanislaus. Religious life there was "homosexual heaven," Kramer told Goss.²⁰⁰

After Kramer left St. Stanislaus in 1975, he went on to get his Ph.D. in sexology from the Institute for the Advanced Study of Human Sexuality, a creation of the National Sex Forum of San Francisco, the Sexual Attitudinal Restructuring people.

At the time of his interview with Thomas, Joseph Kramer headed the Body Electric School, a school for erotic massage (including anal massage "with impeccable hygiene.") that Kramer founded in 1984.²⁰¹ He also created the EroSpirit Research Institute that specializes in "ritual masturbation" and "shamanic sex magic."²⁰²

In a more candid interview in 1999 with Jenn Shreve, assistant editor of *Salon People*, Kramer openly bragged about his sexual encounters with 15,000 men in 15 years.²⁰³ Kramer said he also gives EroSpirit "retreats" for homosexuals at places like Metropolitan Community Churches, the titles and program of which are too pornographic to print.²⁰⁴

Now how did Thomas miss all this when she elected to interview Kramer on the subject of sex and celibacy at St. Stanislaus?

At the end of her article on St. Stanislaus, Thomas invited Bishop Thomas Gumbleton to comment on the AIDS deaths of former Jesuit seminarians and priests. Thomas identified Gumbleton as an "auxiliary bishop of the Archdiocese of Detroit and a vocal proponent for better seminary training on sexual issues."²⁰⁵ But, as with Goss and Kramer, she failed to identify Gumbleton as one of AmChurch's most vociferous defenders of homosexuality or mention his role as an in-house informant at the

NCCB/USCC while serving as a member of the Advisory Board for New Ways Ministry.

Homo-sex is healthy sex, claims Gumbleton, who was ordained by Cardinal Dearden in 1968 and has a brother Dan who is an avowed homosexual. At a 2002 New Ways pre-symposium conference for parents of homosexual children and pastoral ministers, the bishop explained that “homosexual people are as healthy as anyone else,” and that “somewhat surprisingly, they make love more humanely, largely because they are better able empathetically to feel what their partner is feeling.” So sodomy is more humane than normal heterosexual coitus and just as healthy? This no doubt explains why some of the young priests at St. Stanislaus and thousands of very young homosexual men in their late teens, and 20s and 30s are lying on the cold mortuary slabs having contracted AIDS from sodomitical acts.

Star reporter Thomas’s treatment of Father Michael Peterson, the unchaste, homosexual, drug addicted Washington, D.C. psychiatrist-priest who founded the pederast haven of St. Luke Institute and died of AIDS in 1987 at the age of 44, was as superficial as that of Goss, Kramer and Gumbleton.

The failure by Thomas to examine the case of Father Peterson in detail represented a real loss for the *Star* readership as Peterson was a major player in the homosexual politics of AmChurch up until the time of his death. The Peterson story is also important because of the role that so-called “treatment centers” such as the St. Luke Institute, House of Affirmation and Servants of the Paraclete play as part of the vast overworld that protects the clerical homosexual underworld from the laws of State and Church.

The Murky World of Dr. Michael Peterson

Michael Peterson was a Californian, born and bred. Although he was baptized Catholic by his Irish mother, he was raised in an affluent, strict Mormon family with two other siblings. Michael did not know his biological father and his mother suffered from alcoholism and ill health.²⁰⁶

The youth cast off his Mormon background in his early teens. In 1962, at age 19, while an undergraduate at Stanford University, Michael entered the Catholic Church. Tall, thin and handsome, he was pretty much a loner looking to find his niche in life.

He found that niche in the early 1970s when he returned to the University of California San Francisco Medical School to attend graduate school. Having left a rather mundane job at the National Institutes in Health in Washington, D.C., he joined Dr. Leon Epstein, Vice-Chairman of the Department of Psychiatry at the Medical School. Here he discovered the world of sexual perversion beginning with exhibitionism and proceeding to transsexuality, clinical pedophilia, and same-sex attraction.²⁰⁷

Peterson convinced Epstein to let him start up a Gender Identity Clinic, similar to one operated by Dr. John Money at Johns Hopkins University, for the purpose of screening and counseling candidates for sex-change operations.²⁰⁸ Peterson became convinced that homosexuality is "genetically programmed," and that the sexual variant (deviant) could not be held responsible for his inborn sexual orientation (perversions).²⁰⁹

Dr. Money, the famed sex-reassignment specialist was one of Peterson's mentors as was sexologist Alfred C. Kinsey. He also admired Dr. Fred Berlin, a NCCB/USCC "expert advisor" on pedophilia and pederasty who has acknowledged that he, as the Director of Johns Hopkins's Sexual Disorders Clinic, knowingly concealed multiple incidents of child sexual abuse from Maryland authorities, despite a state law that required these crimes be reported.²¹⁰

After completing his residency at San Francisco Medical in 1974, Peterson returned to Washington, D.C. and resumed his work at the NIH. One year later, after a guest lecture on counseling at Mount St. Mary's Seminary in Emmitsburg, Md., Peterson decided to enter the priesthood. His candidacy was approved by Archbishop William Baum of the Archdiocese of Washington, D.C.²¹¹

Baum, overly impressed by Peterson's medical and psychiatric credentials, broke all established rules to get Peterson ordained in a record three years time. To him, Peterson represented an exciting new breed of priests active in professional ministries in the post-Conciliar era.

The prelate excused his new protégé from standard vetting processes and canonical norms for candidates to the seminary that traditionally included an assessment of character and moral fitness including freedom from habituated "solitary sins" and "evil tendencies to homosexuality or pederasty, since for them the common life and the priestly ministry would constitute serious dangers."²¹²

Possibly, Peterson, like many homosexuals who enter the priesthood, believed that by putting on the Roman collar he could escape or quell the unnatural sexual desires that burned within him. He was mistaken.

While studying at Catholic University, Peterson taught part time at Georgetown University Medical School and lectured and counseled at local seminaries and houses of religious formation in the D.C. area.

Baum arranged to have the 32-year-old seminarian housed at the Benedictine Abbey of St. Anselm in Washington which afforded Peterson maximum freedom of movement and lifestyle. The monastic community at St. Anselm, the brainchild of priest-psychiatrist Fr. Thomas Verner Moore, attempted to wed scientific research and study to the monastic tradition of the English Benedictines Congregation.²¹³

An older priest who had Peterson for a student at the De Sales Hall School of Theology recognized that Peterson was a troubled young man. The priest told writer Jason Berry that Peterson missed study assign-

ments, broke the house rules by keeping “weird hours,” and appeared to have a drug problem with amphetamines.²¹⁴ He said that he wished Peterson had come to him with his homosexual problems as he thought he could have helped him.²¹⁵

How much time Peterson actually spent in the seminary classroom is a matter of conjecture. One keen observer of the Washington Archdiocesan scene proffered that Peterson never spent a single full day in the seminary classroom. So deficient was Peterson’s formal training for the priesthood that after ordination, when the priest was asked to officiate at a baptism or wedding, he literally stumbled over the prayers and rubrics.

The one thing that we do know for certain was that Peterson opposed virtually every aspect of Catholic sexual morality, which is not surprising given role models like Money and Kinsey. In a 1986 interview with Berry, the priest-psychiatrist said, “the whole system of moral theology is so bizarre.”²¹⁶ Peterson openly expressed his opposition to the Church’s opposition to birth control, masturbation and homosexuality to anyone willing to listen.²¹⁷

The Founding of St. Luke Institute

According to Berry, it was his connection to St. Anslem’s Abbey that led to a meeting between Peterson and Benedictine Father Jerome Hayden, a graduate of the abbey and well-known psychiatrist who helped found the Marsalin Institute in Holliston, Mass., as a home for emotionally disturbed boys. The facility was later converted to a treatment center for the mentally ill.²¹⁸

Peterson expressed an interest in developing a similar program for Catholic priests and religious in the D.C. area, but before plans were set Father Hayden died. William H. Mann, Chairman of the Board of Marsalin, who financed Hayden’s work, hired still-seminarian Peterson as the Institute’s new Director with instructions to provide the languishing facility with a new mission that turned out to be a ministry for chemically dependent priests, religious and members of the hierarchy.²¹⁹

In the meantime, Peterson, who was ordained by Baum in 1978, managed to interest the cardinal in a similar psychiatric clinic on a piece of abandoned archdiocesan property in Suitland, Md. that became the site of the new St. Luke Institute. The Holliston facility was shut down and in 1981, St. Luke opened with Peterson as President and CEO, and Mann, a member of the Institute’s Board of Directors.²²⁰

In the early 1980s the Institute expanded its target population to include priests and religious with suspected or known sexual pathologies including same-sex attraction to minor boys (but not to peers or older same-sex partners).

Support for St. Luke continued under Archbishop James A. Hickey, another of Dearden’s boys from Saginaw, who took over the Archdiocese of

Washington when Cardinal Baum went to Rome in March 1980 to serve as Prefect of the Congregation for Catholic Education. Hickey had previously served as the Rector of the North American College in Rome from 1969 to 1974 and Bishop of Cleveland from 1974 to 1980.²²¹

The transfer of power from Baum to Hickey did not noticeably affect Peterson's clerical or professional career. It continued to rise. Indeed, Peterson quickly became Hickey's top advisor on matters related to clerical sex abuse and related problems.

Cardinal Hickey's protestations to the contrary, the Catholic Church was and is St. Luke's biggest client—or to be technically correct—*its own* biggest and best client.²²² IRS returns and internal documents show that Archdiocese of Washington is the sole corporate owner of St. Luke institute, and that the Archdiocese permitted Peterson to use its IRS tax-exemption to cover his new facility. How much money Cardinals Baum and Hickey contributed toward the establishment of St. Luke has never been disclosed, but, even with Mann's backing, it must have been substantial for the agency to earn accreditation as a psychiatric facility. Today, most of the relocated facility's \$6.1 million dollar budget comes from dioceses that send their clergy and religious for evaluation and treatment to the Institute.

Peterson Instructs Bishops on Sex

With the backing of Cardinal Baum and later Cardinal Hickey, psychiatrist-priest Michael Peterson became the American bishops' guru on all things sexual.

For his part, as an active member of the Homosexual Collective, Peterson actively promoted the Collective's ideological agenda and foundational concepts among the American hierarchy from the time of the founding of St. Luke in 1981 to his death eight years later from complications associated with AIDS.

In his presentation on the "Psychological Aspects of Human Sexual Behavior," delivered to 200 United States and Canadian bishops at a "Human Sexuality and Personhood" workshop on February 2–6, 1981 in Dallas, Texas, Peterson promoted a number of key ideas drawn from the Collective's large propaganda arsenal.²²³

For example, he stated that, despite advances in new biological theories of human sexuality, many Christians remain woefully ignorant of these new realities and continue to misunderstand and shroud sex in mystery as did many Christians before them.²²⁴ He instructed the bishops to set aside "ingrained emotional reactions" to the sex topics he would be discussing and to view them as "biologically based" and unrelated to "any particular moral matrix or moral structure."²²⁵

As an ardent disciple of Alfred Kinsey, Peterson promoted Kinsey's mythical "Heterosexual-Homosexual Rating Scale" in his lecture along

with other theories of the famed sex researcher.²²⁶ Peterson claimed it is as difficult to define heterosexuality as it is homosexuality.²²⁷ He also warned the bishops they should avoid all harmful sexual stereotypes and “homophobic” biases.”²²⁸

Along with Kinseyian dogma, Peterson lauded the theories of Professor John Money of Johns Hopkins’s, whom he (Peterson) described as “one of the leading sexologists in the U.S. today.”²²⁹

Peterson mentioned nothing to the bishops of the charismatic Money’s troubled childhood in New Zealand at the hands of a brutal father who died when John was eight-years-old; his strict adolescent evangelical upbringing in an exclusively feminine atmosphere that assailed men and masculinity; his rebellion against Christian dogma and morals, his conversion to the High Church of pseudo-scientific “Sexology;” his loveless sex life with casual partners, men and women, unhampered by any long-term commitment; his advocacy of pedophilia; and Money’s role in fostering the “sexual revolution.”²³⁰

The bibliography and notes that accompanied Peterson’s lecture include many apologists for the Homosexual Movement such as sex clinicians William Masters and Virginia Johnson, Judd Marmor, a major player in homosex politics, and Martin Weinberg and Wardell Pomeroy, allies of Kinsey.

Peterson ended his talk with the admonition, “At this moment in time ...the gap in our understanding and chasm between the biological sciences and theological sciences continue to cause, rather than heal, much human suffering.”²³¹ The Catholic Church had been properly reprimanded.

The Doyle-Mouton-Peterson Report

Peterson’s admonition that the Catholic Church must update and revise her teachings on sexual morality to accommodate the latest scientific findings is repeated in the 1985 collaborative report, “The Problem of Sexual Molestation by Roman Catholic Clergy: Meeting the Problem in a Comprehensive and Responsible Manner.”

This original confidential report was drafted by Peterson, Dominican canon lawyer Rev. Thomas P. Doyle, J.C.D. and Louisiana attorney Ray Mouton, J.D. It was made available to the Catholic bishops at their semi-annual spring meeting in June 1985, at St. John’s Abbey in Collegeville, Minn. in connection with their deliberations on clerical sex abuse of minors.²³²

In his section dealing with the clinical aspects of human sexuality, Peterson advised the American bishops that “sexual orientations (heterosexual, homosexual, bisexual), sexual energy level (i.e. libido), and perhaps even erotic age preference (i.e. pedophilia vs. preference for age appropri-

ate partners)" are biologically predetermined, that is, inborn or innate. He concluded:

If, and when, this biological basis for human sexual behaviors becomes more commonly accepted scientific "fact" in the future years, the Roman Catholic Church is going to have to look very hard at our current "constructs" in moral theology and reassess some of our basic "Statements," which have been codified and accepted without question for many years, if not centuries in some cases.²³³

Of all the services that Peterson formed for the Homosexual Collective none was more important than his role in framing the issue of the clerical sexual abuse of minors in terms of "clinical pedophilia" rather than homosexual "pederasty." There is nothing more threatening and destabilizing to the Collective than having Catholics (and others) start to mentally connect the dots from the current clerical sex abuse scandal to an increase in numbers of "gay" diocesan priests and religious in the Catholic Church.

As Peterson himself admitted, in his practice he never treated a Catholic priest who preyed exclusively on little girls. Nor did he treat many clinically defined male pedophiles who preferred little boys. The clerical sex abusers that he treated at St. Luke Institute were homosexual predators with very fluid same-sex preferences that ranged from pre-and post adolescent boys to older teens to off-the-street young prostitutes as well as young seminarians, fellow priests, and laymen.

Notorious pederasts like Fr. Gilbert Gauthé and Fr. Paul Shanley engaged in homosexual activities with boys and young men representing a wide range of ages. For the most part, these priests were in their late 50s or older when they got caught molesting minors, that is, they were past their prime and lacked the ability to attract young adult homosexual partners unless they paid for such services.

Peterson also helped to frame the clerical sex abuse issues in terms of disease rather than a prosecutable crime. When Cardinal Hickey's Chancellor, Msgr. William Lori, told the press in a 1995 interview that "sexual abuse of minors was not only a severe moral failing, but also a terrible disease," that was Michael Peterson talking through him.²³⁴

The Dark Side of St. Luke Institute

I have become progressively uncomfortable with the moral tone of the Institute and its therapeutic programs. In my opinion, the Institute has been used as an outlet for the psycho-pathology of its founder and...for other members of the staff from its inception. I am not convinced there is agreement on the Board about this issue and I do not sense a strong commitment to reverse this trend.²³⁵

Excerpt of letter of resignation, dated April 5, 1988
from a physician on the St. Luke Institute staff

The accusation of the resigning physician from St. Luke is a valid one. There was nothing “Catholic” about the St. Luke Institute.

Under Peterson’s tenure at the Institute, there was virtually no difference between the Institute and a Masters and Johnson or Kinsey-based sex clinic in the treatment of clerical sex offenders.²³⁶

Patient evaluation took from one to three weeks. A CAT scan was given each patient to rule out physiological brain disorders. A sex history was taken and the patient’s “sexual orientation” determined.

Although some sexual predators were sent to the Institute for alcoholism, as a rule, few of them qualified as full-fledged alcoholics. The sexual grooming of victims is an art form that demands endless planning, endless charm and endless patience—not the hallmarks of your average alcoholic. However, as noted earlier, a sexual predator will often claim he acted “under the influence” in order to gain sympathy from jurors.

At St. Luke, clerics were subjected to the indignity of the so-called “peter-meter,” the penile plethysmograph that connects the male organ electronically to equipment that measures the patient’s erotic response to various types of pornographic images.

The heart of the St. Luke program for sex offenders under Father Peterson was the SAR (Sexual Attitudinal Restructuring) program that included the viewing of “clinical” pornography. The SAR program, described earlier in connection with St. John’s Seminary in Plymouth, Mich., was designed to desensitize viewers to all forms of sexual activity including masturbation and homosexual acts. For Peterson, it was axiomatic that homosexuality was not a psychological disorder but merely a variant on a theme. The only problem for him was when a homosexual sought out “inappropriate” partners, that is, minors under the law, instead of peers.

If a priest-patient was determined to have a homosexual “orientation” and he was *not* returning to the ministry, he was told to develop peer homosexual relationships after he left the Institute.²³⁷

If he planned on staying in the ministry, the priest was presented with “alternative” forms of sexual activity including masturbation and homosex with peers rather than minor boys. Under Peterson and his immediate successor, patients were permitted to have homosexual relations with one another at the facility if they desired to do so.

Pro-homosexual materials developed by New Ways Ministry were also distributed to patients at the Institute.

Patients who had little or no experience in masturbation were shown “how to” films and encouraged to practice the solitary vice. Peterson admitted to be a long-time aficionado of the practice and said that since his youth he had never considered it to be a sin.²³⁸

Priests and religious who were found to compulsively act out with minor boys were generally treated with Depo-Provera (medroxyproges-

terone acetate), a temporary form of chemical castration, used to diminish the libido.²³⁹

St. Luke was not a lock-up facility.

Some of the clerical sex offenders were housed in separate units adjacent to the main facility. Patients were legally able to sign themselves out of the facility at any time. On occasion, there were incidents of sex offenders from the facility wandering off into residential neighborhoods.²⁴⁰

Cardinal Hickey could not have been unaware that the SAR program and other modes of therapy used at the Institute conflicted with Church teachings on sexual morality. This is perhaps one reason that he always went out of his way to tell the press that the institution was totally independent from the Church. In any case, he consistently deferred to Peterson's alleged medical and scientific expertise in matters sexual.

The Holy See knew that Peterson was an active homosexual and that his practices were "based on a mixed doctrine of Freudian pan-sexualism and behaviorism," and that St. Luke was "not a suitable institution apt to judge rightly about the beliefs and the lifestyle of a Catholic priest," but, like Hickey, it never interfered with the Institute nor publicly warned bishops against sending their priests there.²⁴¹

Peterson appeared to enjoy a certain immunity from hierarchical criticism and interference from Rome as well as from the Washington, D.C. Homosexual Collective that never outed the priest while he was alive. Why?

As regards the Homosexual Collective, the leadership no doubt profited from Peterson's pro-homosexual propaganda with the Church. Peterson's role in directing the media's attention away from run-of-the-mill homosexual pederasts who prey on youth to the virtually non-existent clerical "clinical pedophile," had also served the "cause" well.

The immunity that Peterson enjoyed from the American hierarchy could be attributed to the fact that Peterson knew a great deal about the clerical pederast rings operating in the Church. He also knew the members of the American hierarchy who were active homosexuals. This knowledge came to him both from his own experience as a homosexual priest and from those patients at St. Luke, some of whom had sexually serviced these prelates or knew fellow priests or laymen who had. Knowledge is power and Peterson had the kind of knowledge that left him free to dissent from Church teachings on sexual morality without having to face the consequences of his own behavior.

By 1985, St. Luke became a popular pederast "safe-house," where bishops and religious superiors from around the country could send their problem priests for an evaluation and treatment.

In addition to St. Luke Institute, there was the House of Affirmation in Worcester, Mass. that also doubled as a pederast bordello under Father

Thomas Kane, and the equally notorious Servants of the Paraclete Treatment Center in Jemez Springs, New Mexico.²⁴²

The American bishops quickly learned that by sending their problem priests out of the diocese for treatment they immediately allayed the concerns of parents of victims of sex abuse in their diocese, and ward off lawsuits. Up until the mid-1990s, after "treatment," clerical sex offenders were generally reassigned to new parishes or given other jobs in the diocese or transferred to another diocese with a sympathetic ordinary. Almost all of the more notorious offenders spent time at one or more of the above named facilities after which they continued to molest young boys.

Father Peterson Succumbs to AIDS

On April 9, 1987, nine years after his ordination to the priesthood, Fr. Michael Peterson died of AIDS-related complications at George Washington University Hospital. His secretary and long-time friend Bonnie Connor was by his bedside.²⁴³

In his last days, even though he was surrounded by sympathetic company including fellow priests, the poor soul was said to have been plagued with fear and a desperate loneliness that had been no stranger to him for most of his life.²⁴⁴

Cardinal Hickey learned that Peterson was dying of AIDS on February 27, 1987, shortly after he told the press that no priest had died of AIDS in the Washington Archdiocese.

The cardinal was aware that the Washington "gay" community would very likely "out" Father Peterson posthumously, so he pressed the dying priest to give him permission to inform the press after his death that the priest had died from AIDS. Peterson finally relented.

Instead of holding a small wake and private funeral Mass for relatives and close friends of Fr. Peterson as common sense and prudence dictated under the sad circumstances of the priest's death, Cardinal Hickey staged a major extravaganza at the Cathedral of St. Matthew on April 13, 1987 with himself officiating at the Mass of Christian Burial. One hundred and eighty priests and seven bishops were in attendance including Archbishop Pio Laghi, the Apostolic Pro-Nuncio. A number of nationally prominent "gay" activists were also in attendance at the funeral to pay their last respects and give press interviews.

Whatever important lessons could have been drawn from Fr. Peterson's tragic life were lost in the din of the reporters assembled outside the Cathedral to hear Cardinal Hickey's parting remarks on how "the church is taking care of its own."²⁴⁵

It was unfortunate that Cardinal Hickey had not seen fit to administer that same care to his spiritual son years earlier in the form of fraternal correction and a demand that the priest abandon his life as an active homosexual and seek treatment for his drug addiction in order that he (Peterson)

might be set right on the path of his own sanctification and the sanctification of those he ministered to.

Now to return to the official reaction of the Holy See and the NCCB/USCC to the *Kansas City Star* Report.

Zenit and the American Bishops React to *Kansas City Star* Report

A Zenit International News Agency dispatch from Rome dated February 2, 2000, criticized the *Kansas City Star* series for not being “scientifically accurate:”

The article strongly emphasizes the figures that 56% of respondents personally knew “priests who died of an AIDS related illness” and 30% “know priests with HIV or AIDS.” These figures could, however, point to nothing more than the intimacy of dioceses and religious orders. Priests within the diocese tend to know one another and this is even truer among the religious. It is not clear that there is anything unusual involved here at all. The article only provides the figures—presented in the lead paragraph as the most important fact in the article—and leaves it up to the reader to determine their meaning. ...The AIDS epidemic must be faced by the Church with compassion, and must be headed off by education, both for children and in seminary formation. Accurate studies can help the Church identify where its problem areas lie. The sensationalist slant on the data provided by the *Kansas City Star*, however, would tend to impede, rather than encourage, serious dialogue and study.²⁴⁶

This incredible response to the *Star* series by an unnamed Zenit reporter that offered AIDS (homosex) instruction for children as a solution to moral turpitude among sodomite seminarians, priests and religious, appeared to be totally oblivious to the moral and theological implications of an active homosexual clergy.

As for the NCCB/USCC response, in an official copyrighted statement, “New *Kansas City Star* Series Scored for Violating Privacy of Deceased Priests,” dated November 5, 2000, the NCCB/USCC Office of Communications took the newspaper to task for violating the privacy of priests who had died of AIDS by making that information available to the public.²⁴⁷

The NCCB/USCC statement also challenged the *Star*’s statistics on Catholic priests and religious who have died of AIDS. It said that the AIDS casualties among Catholic clerics was “less than half of one percent of the approximately 75,000 men who have served as priests since the HIV/AIDS infection was identified...” and that this hardly constitutes a “crisis situation.”²⁴⁸

The press release said that both the Vatican and the NCCB/USCC had treated the “pandemic” of AIDS victims in a “compassionate, non-judgmental” way and infected priests were given all necessary medical and spir-

itual care. It stated that the NCCB/USCC had “never denied that priests have died of HIV/AIDS related illnesses” and specifically cited the case of Rev. Michael Peterson of Saint Luke Institute fame. It politely passed over the case of Bishop Emerson Moore of the Archdiocese of New York.²⁴⁹

As for the connection between Catholic organizations associated with AIDS and AIDS infected priests associated with them, the NCCB/USCC offered a barely literate explanation. “The *Star* mentions several Catholic organizations which deal with HIV/AIDS, including such issues as those of priests who have the infection. For some reason, the *Star* fails to understand that they are considered part of the Church’s overall response,” the press release said.²⁵⁰

The NCCB/USCC release noted that the means by which the priests contracted AIDS was a matter of conjecture and without knowing the specific circumstances of each case it was impossible to determine. Never mind that all but one of the priests cited by the *Star* who had contracted AIDS were active homosexuals and possible intravenous drug users.

In conclusion, the NCCB/USCC, official voice of AmChurch, said that it found the *Star*’s justification for writing the stories on AIDS and the priesthood, i.e., that it was trying to help the Church, “...patronizing, condescending and offensive to the bishops who have tended caringly for priests and others with HIV infection.” “It is unlikely to be an explanation that most of the families, friends, and fellow priests of the men whose death certificates were the subject of this intrusion would readily accept,” the release stated.

Conspicuously absent from the two-page NCCB/USCC press release on the *Star* report on AIDS and the priesthood and religious were the words “homosexual” or “gay.” Only a totally lobotomized Catholic would have failed to recognize the NCCB/USCC’s feeble attempt at damage control and the refusal of the AmChurch to address the manifold ramification of an ever-increasing lavender clergy.

As Father Paul Shaughnessy wrote in his sensational 2000 commentary on homosexuals in the priesthood, “Let’s face facts. When more of your priests die by sodomy than by martyrdom, you know you’ve got a problem; when the man you bring in for the fix comes down with AIDS [Rev. Michael Peterson], you know you’ve got a crisis; and when the Pope first gets the facts thanks to 60 Minutes, you know you’re corrupt ... *Viriliter agite*, my lord bishops: play the man, and prove me wrong.”²⁵¹

In summary, the NCCB/USCC, renamed the United States National Conference of Catholic Bishops (USCCB) cannot be called upon to help remedy the current crisis of clerical pederasty and homosexuality facing the Catholic Church in America today.

The USCCB cannot be part of the solution because it is a part, a very large part, of the problem.

Notes

- 1 Nolan, *Pastoral Letters*, Vol. 1, 244.
- 2 See Elizabeth K. McKeown, "National Idea in the History of the American Episcopal Conference," *Episcopal Conferences: Historical, Canonical & Theological Studies*, ed. Thomas J. Reese, SJ, (Washington, D.C.: Georgetown University Press, 1989) at <http://www.georgetown.edu/centers/woodstock/reese/ec/ec-2mckeown.htm>. According to Georgetown University historian McKeown, Burke presented a plan for a national war time committee to Cardinals James Gibbons of Baltimore, William O'Connell of Boston, and John Farley of New York. After these prelates approved his plans, Burke wrote all dioceses and national Catholic societies, asking them to send representatives to a meeting at Catholic University in August 1917. There, he urged the 115 delegates to form the National Catholic War Council. Burke's plan was approved and the War Council was born.
- 3 Joseph M. McShane, SJ, *Sufficiently Radical: Catholicism, Progressivism, and the Bishops' Program of 1919* (Washington, D.C.: Catholic University of America, 1986), 75.
- 4 McKeown. Father Burke was editor of the Paulist publication *Catholic World*.
- 5 Ibid.
- 6 Ibid.
- 7 Ibid.
- 8 "Program of Social Reconstruction," *Pastoral Letters*, Vol. I., 255–271.
- 9 McShane, 27, 42. John A. Ryan, was born on May 25, 1869, in Vermilion, Minn. He was of Irish descent. He was educated by the Christian Brothers and attended St. Paul Seminary and later Catholic University in Washington, D.C. where he received his degree in moral theology and where he taught for much of his life.
- 10 Ibid., 27.
- 11 Ibid., 29.
- 12 Ibid., 32.
- 13 Ibid., 45. See *Rerum Novarum, Encyclical of Pope Leo XIII on Capital and Labor*, 15 May 1891 at http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum_en.html.
- 14 McShane, 47.
- 15 Ibid., 49.
- 16 Ibid., 33.
- 17 Nolan, *Pastoral Letters*, Vol. I, 256.
- 18 McShane, 185.
- 19 Ibid., 187.
- 20 Elizabeth McKeown, "The National Bishops' Conference: An Analysis of Its Origins," *Catholic Historical Review* 66 (1980): 575–76.
- 21 Ibid.
- 22 McKeown, *Episcopal Conferences*.
- 23 Hertz, 55.
- 24 McKeown. *Episcopal Conferences*.

- 25 See Nolan, *Pastoral Letters*, Vol. I. 272–333.
- 26 McKeown, *Episcopal Conferences*.
- 27 Ibid.
- 28 Ibid.
- 29 Ibid.
- 30 Ibid.
- 31 McShane, 82–83.
- 32 McKeown, *Episcopal Conferences*. Other ramifications of Pope Pius XII's Encyclical Letter *Mystici Corporis* promulgated on 29 June 1943 are explored in Chapter 18.
- 33 Ibid.
- 34 Ibid.
- 35 Nolan, *Pastoral Letters*, Vol. I, 310.
- 36 McKeown, *Episcopal Conferences*.
- 37 Ibid.
- 38 See Engel, *Final Plague*, 8–12.
- 39 Nolan, *Pastoral Letters*, Vol. I., “Present Crisis,” No. 384.
- 40 Ibid., “Pastoral Letter on Mexico,” 337–365 and “Statement on Tyranny in Mexico,” 408–411.
- 41 See Elizabeth McKeown, “Apologia for an American Catholicism: The Petition and Report of the National Catholic Welfare Council to Pius XI, April 25, 1922,” *Church History* 43 (1974), 514–28. McKeown reported that on February 6, 1922 when Cardinals O’Connell and Dougherty were leaving Rome following the election of Cardinal Achille Ratti as Pope Pius XI, Dougherty was handed a decree from the Consistorial Congregation, signed by O’Connell’s friend Cardinal Gaetano De Lai, that ordered the immediate disbanding of the NCWC. With the help of Cardinal Pietro Gasparri, the Vatican Secretary of State and his nephew Filippo Bernardini, professor of canon law at CUA, Father Burke and the NCWC Administrative Board were able to foil O’Connell’s backdoor plot to dismantle the NCWC. The American Church had become very rich and very powerful since the days of Archbishop Carroll, and it was unlikely that the Holy See was of a mind to offend the American bishops *en masse* in the matter of episcopal conferences. However, it did attach certain conditions to its permission of July 4, 1922, that allowed the NCWC to continue its work. These caveats included voluntary attendance at hierarchical meetings need not take place every year, and the agreement that the NCWC was forbidden to infringe in any way on the canonical status of bishops. To avoid confusion between the Council and official plenary councils, the National Catholic Welfare Council changed its name to the National Catholic Welfare Conference in 1922 keeping the old NCWC acronym in tact until 1966 when it was replaced by the National Conference of Catholic Bishops/United States Catholic Conference (NCCB/USCC). McKeown also recorded that by 1924, Pius XI had encouraged other nations to form episcopal conferences providing that their functions were kept separate from that of formal plenary sessions.
- 42 Nolan, *Pastoral Letters*, Vol. II., “Religion: Our Most Vital Asset,” 148–157.
- 43 Both of Lincoln’s former law partners John T. Stuart and William Herndon stated that the President was an “infidel” and scorned Christian beliefs and

- doctrines and principles. Religious references in his speeches were added by the White House staff. See "Our Founding Fathers Were Not Christians at <http://freethought.mbdojo.com/foundingfathers.html#lincoln>.
- 44 Nolan, *Pastoral Letters*, Vol. II., "Religion: Our Most Vital Asset," 151.
- 45 See Engel, *The McHugh Chronicles*, 92.
- 46 Nolan, *Pastoral Letters*, Vol. II., "Statement on the Teaching Mission of the Church," 207–211.
- 47 Ibid., "Explosion and Backfire," 221–225.
- 48 Ibid., 224.
- 49 Ibid., 222.
- 50 Herbert Ratner, M.D., "A Catholic Viewpoint," *Commonweal*, 5 July 1963, 392.
- 51 Engel, *McHugh Chronicles*, 91–98.
- 52 Ibid., 96.
- 53 Ibid.
- 54 Ibid., 97–99.
- 55 Ibid., 97.
- 56 Ibid., 98.
- 57 Ibid., 97.
- 58 Ibid., 97–98.
- 59 Michael Warner, *Changing Witness Catholic Bishops and Public Policy: 1917–1994* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1995), 81.
- 60 Engel, *McHugh Chronicles*, 98.
- 61 Ibid., 98.
- 62 Ibid.
- 63 Ibid.
- 64 Ibid.
- 65 Ibid.
- 66 Ibid.
- 67 Ibid.
- 68 The decree *Christus Dominus* as well as all the documents of Vatican II referred to in this chapter can be found in Austin Flannery, OP, ed., *Vatican Council II: The Conciliar and Post Conciliar Documents* (Collegeville, Minn.: Liturgical Press, 1975), and at http://www.vatican.va/archive/hist_councils/ii_vatican_council/.
- 69 Joseph Ratzinger, "The First Session," *Worship* 37 (1963): 534.
- 70 Ibid.
- 71 Nolan, *Pastoral Letters*, Vol. III, "Organization and Purpose of NCCB/USCC," 487.
- 72 Father Charles Fiore, OP, phone interview by author, 13 February 1990. See Chapter 15.
- 73 Thomas J Reese, SJ, *A Flock of Shepherds: The National Conference of Catholic Bishops* (Kansas City, Mo., Sheed & Ward, 1992), 59.
- 74 See Thomas J Reese, SJ, *Archbishop: Inside the Power Structure of the American Catholic Church* (San Francisco: Harper and Row, 1989).

- 75 Warner, 99, 105.
- 76 Ibid., 101.
- 77 Ibid., 151.
- 78 Ibid., 152.
- 79 See Engel, *McHugh Chronicles*.
- 80 Nolan, *Pastoral Letters*, Vol. III, "The Government and Birth Control," 69–73.
- 81 Ibid.
- 82 Engel, *Chronicles*, 16–18.
- 83 Ibid.
- 84 One such incident occurred in June 1973. The USCC lobbied heavily for the Legal Services Corporation bill to provide legal assistance to the needy. In fact, Legal Services was an instrument for filling the financial coffers of radical political interest groups and furthering feminist, homosexual and abortion "rights". Another example occurred under the Lyndon B. Johnson presidency when some Catholic bishops complained to the USCC about the massive influx of birth control funds attached to Johnson's Great Society program. Johnson sent Joseph Califano over to see USCC lobbyist Frank Hurley. The two men reached an agreement. If LBJ would stop using the term "birth control" and refer instead to the "population problem," the bishops would refrain from public attacks on him. Johnson agreed, and spoke thereafter of the "population problem," with renewed vigor. See Joseph A. Califano, Jr., *Governing America—An Insider's Report from the White House and the Cabinet* (New York: Simon & Schuster, 1981) online at <http://www.mosquitonet.com/~prewett/joecallof4.html>.
- 85 See A.W. Richard Sipe, "View From the Eye of the Storm," to the Linkup National Conference in Louisville, Ky. on 23 February 2003 at <http://www.bishop-accountability.org/ViewFromTheEye-Sipe.html>.
- 86 Warner, 98. The final Pastoral Constitution of the Second Vatican Council, *Gaudium et Spes—On the Church in the Modern World* was promulgated by Pope Paul VI on 7 December 1965 and available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html.
- 87 Warner, 99.
- 88 Ibid., 99–100.
- 89 Ibid., 83.
- 90 Reference to the odd linens and vestments with weird signs used by prelates at Bishop Rausch's installation found at <http://www.quicknet.ch/urech/insight/in05.htm>.
- 91 See Joseph A. Califano, Jr., *Governing America—An Insider's Report from the White House and the Cabinet* (New York: Simon & Schuster, 1981) online at <http://www.mosquitonet.com/~prewett/joecallof4.html>.
- 92 See "Jimmy Carter Leaves the Southern Baptist Convention—Again," at <http://www.wayoflife.org/fbns/jimmycarter.htm>.
- 93 In 1975, under Bishop Edward A. McCarthy, the first Bishop of the Phoenix Diocese, who later became Archbishop of Miami, there was a case of a boy who was sodomized by a Franciscan brother in the Phoenix Diocese.
- 94 Rueda, 314.

- 95 Ibid.
- 96 See A.W. Sipe, "View From the Eye of the Storm."
- 97 Ibid.
- 98 Michael Rezendes, "Arizona Abuse Case Names bishop, 2 priests," *Boston Globe*, 20 August 2002 at <http://www.pulitzer.org/year/2003/public-service/works/globe21.html>.
- 99 Paul Likoudis, *Amchurch Comes Out—The U.S. Bishops, Pedophile Scandals and the Homosexual Agenda* (Petersburg, Ill.: Roman Catholic Faithful, 2002), 53.
- 100 Stephanie Innes and Tim Steller, "Diocese Saw Signs and Didn't Act," *Arizona Daily Star*, 17 February 2002. Trupia's career as a predatory homosexual spanned almost 30 years. In 1976, Rev. Ted Oswald who resided with Trupia at the rectory of St. Francis of Assisi Church in Yuma, in the Diocese of Tucson, reported to his order's superiors that the young associate pastor brought boys from the church's parochial school to his room and sexually molested them. Bishop Green was appraised of the charges against Trupia, and immediately pulled him from the parish. He was reassigned another parish while attending counseling sessions in Tucson. In that same year Green appointed Trupia Judicial Vicar, head of the Marriage Tribunal at the Chancery and later made him a Monsignor. For his troubles, Oswald, the "whistler-blower" got a reprimand for attempting to ruin Trupia's reputation.
- 101 Ibid.
- 102 Ibid.
- 103 Likoudis, *Amchurch*, 53.
- 104 Joseph A. Reaves, "Ex-priest sentenced in molestation," *Arizona Republic*, 6 March 2003.
- 105 See <http://www.azcentral.com/specials/special17/articles/0602agreement-ON.html>see.
- 106 On June 14, 2003, Bishop O'Brien was arrested by Phoenix police in connection with leaving the scene of a fatal hit-and-run accident in which he was directly involved. Pope John Paul II accepted O'Brien's resignation two days later. O'Brien was released on \$45,000 bail. On March 26, 2004, The *Arizona Republic* reported that O'Brien was found guilty of leaving the scene of a fatal car-pedestrian accident. He received four years probation and 1,000 hours of community service. His six-month deferred jail service will be waived if he meets all the conditions of his probation. O'Brien stated he would not appeal the decision.
- 107 Joseph M. White, *The Diocesan Seminary in the United States A History from 1780s to the Present* (Notre Dame, Ind.: University of Notre Dame Press, 1989), 266.
- 108 White, 336.
- 109 Ellis, *Catholic Priest*, 81.
- 110 Amerio, 634.
- 111 White 418.
- 112 Cogley, 104–105. The Liturgical Reform Movement was spearheaded by St. John's Abbey in Collegeville, Minn. Beginning in 1940, the Abbey sponsored "Liturgical Weeks" to test out new liturgical innovations such as the use of the vernacular, replacing the host with chewy bread and saying

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Mass facing the people. The Benedictine Fathers opposed private devotions as being overly sentimental.

- 113 Ibid.
- 114 Fritscher, *Mapplethorpe*, 214. As Saul Alinsky wrote in *Rules for Radicals*, "I have always believed that abortion and birth control are personal rights to be exercised by the individual." In his introduction, Alinsky said, "Lest we forget at least an over-the-shoulder acknowledgment to the very first radical; from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins—or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom—Lucifer." See <http://www.lospequenos.org/ResearchMaterial/NMOP.htm>.
- 115 For an excellent summary of the new theology of the priesthood as set forth in the *Institutio Generalis Missalis* (1969) and the *Ordo Missae* (1970) promulgated by Pope Paul VI see Guimarães, *Murky Waters* and Amerio, *Iota Unum*.
- 116 Fritscher, *Mapplethorpe*, 158.
- 117 Amerio, 455.
- 118 Note: Homosexual priests have been at the vanguard of the movement to replace the norm of individual confession with communal penitential rites and general absolution.
- 119 See Carl R. Rogers, *On Becoming A Person* (Boston: Houghton Mifflin Company, 1961).
- 120 Sharaf, 56. See also E. Michael Jones, "Carl Rogers and the IHM Nuns: Sensitivity Training, Psychological Warfare and the 'Catholic Problem,'" *Culture Wars* at www.culturewars.com/CultureWars/1999/rogers.html.
- 121 Sharaf, 56.
- 122 See Sipe, *Secret World*, 243. The author noted that in his 25-year study of ordained priests "There was no biologically normal celibate who did not have any sexual experience."
- 123 Shaughnessy, 54. The Archdiocese of New York and Diocese of Oakland, California have no policy on testing seminarians and priests for AIDS.
- 124 See Wormser, *Foundations* and Jones, *Kinsey* for additional funding details. The Rockefeller Foundation supported the National Research Council's Committee for Research in problems of sex, with a total of \$1,755,000 from 1931–1954. Of this sum, the activities conducted by Dr. Kinsey received some \$414,000 from 1941–1949, as reported by the Rockefeller Foundation to the Reece Committee. While this amount was small in comparison to total philanthropic giving, the impact of this comparatively small sum on one subject was quite out of proportion to the relative size of the two figures. The Rockefeller grant demonstrated that small donations may have big repercussions in the realm of ideas." See also Brian Thorne, *Carl Rogers* (Newbury Park, Calif.: Sage Publications, 1992), 90–99. John D. Rockefeller III financed Rogers' book *The Second American Revolution*. Rogers' large-scale research at the University of Chicago Counseling Center from 1950–1954 was made possible by generous grants from the Rockefeller Foundation through its Medical Sciences Division. Early Rogers materials were produced and promoted by the University of Chicago Press.

- 125 See Randy Engel, "The Moral Plague of SAR," *Homiletic & Pastoral Review*, June 1984, 18–27.
- 126 Ibid.
- 127 The thing speaks for itself.
- 128 Alan L. Ellis, Ph.D., ed., *Gay Men at Midlife: Age Before Beauty* (New York, Harrington Park Press, 2001), 128.
- 129 Ibid.
- 130 Ibid.
- 131 Ibid.
- 132 See *Christus Dominus* Decree Concerning the Pastoral office of Bishops in the Church proclaimed by Pope Paul VI on 28 October 1965 at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651028_christus-dominus_en.html.
- 133 See *Optatam Totius* The Decree on Priestly Training promulgated by Pope Paul VI on 28 October 1965 at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651028_optatam-totius_en.html.
- 134 White, 359. See Apostolic Exhortation of Pope Pius XII, *Menti Nostrae*, 23 September 1950 at papal-library.saint-mike.org/PiusXII/Apostolic_Exhortation/Apostolic_Exhortation.html. The Curia warned against other innovations by Pius XII in the area of biblical studies, liturgy, ecclesiology, and social thought.
- 135 According to Rev. Thomas J. Reese, SJ, "When Archbishop Bernardin was elected president in 1974, Cardinal Patrick O'Boyle, gruff and unconverted, left the bishops' meeting immediately afterwards, saying loudly, 'The only reason I came was to vote against him (Bernardin).'" See Reese, *Flock of Shepherds*, 49.
- 136 Ellis, *Catholic Priest*, 5.
- 137 Ibid., 36, 81.
- 138 Kenneth C. Jones, *Index of Leading Catholic Indicators—The Church Since Vatican II*. See www.alcazar.net/index_of_decline.html.
- 139 Ibid.
- 140 In an undelivered letter dated July 30, 1975, and written eight months before his death, Archbishop Robert J. Dwyer, Archbishop of Portland, Oregon, warned Pope Paul VI about the rise of homosexuality in American seminaries.
- 141 Gannon, 363.
- 142 Statistics from 2003 Source Book (Washington, D.C., USCCB, 2003).
- 143 See Gordon Thomas, *Desire and Denial Celibacy and the Church* (Boston: Little, Brown and Co., 1986). Thomas points out that there are no statistics on the number of American priests who left the religious life and later returned. The Zenit dispatch for November 2, 2000, noted that the Spanish Conference of Religious reported that between 1964 and 1995, 1.14% of the Spanish clergy left the priesthood. Of these, 20% were later readmitted.
- 144 Ibid.
- 145 Amerio, 180.
- 146 Ibid., 182.

- 147 Ibid.
- 148 Ibid., 183.
- 149 Guimarães, 223.
- 150 Ibid.
- 151 Amerio, 189.
- 152 Ibid., 187–190.
- 153 Sipe, *Secret World*, 98–99.
- 154 Ibid.
- 155 Ibid.
- 156 Thomas, 11.
- 157 See Pope Paul VI's *motu proprio* Norms for the Implementation of the Decree [*Perfectae Caritatis*] issued on August 6, 1966, that discusses the issue of “experimentation” in religious life at <http://www.ewtn.com/library/PAPALDOC/P6ECCLES.HTM>. 6.
- 158 Sipe, *Secret World*, 107.
- 159 Jones, *Index of Leading Indicators*.
- 160 Peter Woolrich, “The Church’s Secret Killer,” *Punch*, Issue 104, 19 April–2 May 2000 at www.punch.co.uk. Although the article highlights AIDS deaths among Anglican clergy, Woolrich notes that the AIDS problem is even greater among Roman Catholic priests and religious in the United Kingdom. He quotes Richard Kirker, the general secretary of the Lesbian and Gay Christian Movement who bragged that “Gay Christians are never going to be celibate, no matter how much the church wants them to be...” Kirker claimed that between 25–30% of the Anglican clergy are “gay.” Woolrich states that in one deanery of 20 parishes in the Edmonton Diocese (Anglican) the percentage of “gay” clerics is 50%. He added that the Anglican clergy in the Edmonton Diocese had a reputation for sadomasochistic sex and heavy drinking.
- 161 Pamela Schaeffer, “Breaking silence: Priests with AIDS are eager to talk,” *National Catholic Reporter*, 18 April 1997.
- 162 Ibid.
- 163 Research for the *Kansas City Star* series included an October 1999 survey sent to a random selection of 3,013 priests from around the nation. The *Star* received 801 responses through December 1999, a return rate of 27%. Sixty-three percent of the priests who responded were diocesan priests, average age, 59. The remainder of the respondents were religious-order priests, average age, 63. Judy Thomas, who conducted most of the interviews for the series, began gathering material for the series in 1993.
- 164 Among the earliest national papers to tackle the issue of AIDS in the priesthood was the *National Catholic Reporter*, a liberal weekly that has become a major propaganda vehicle for the Homosexual Network in AmChurch. In early 1987, the *NCR*, located in Kansas City, Mo., home also of the *Kansas City Star*, reported that at least 12 priests had died of AIDS in the U.S. From the beginning, the Homosexual Collective within the Church has successfully managed to use the reality of AIDS in the Catholic priesthood as a battering ram to undermine Church doctrine in opposition to homosexuality and to attack celibacy as a condition for the priesthood and religious life.

- 165 Judy L. Thomas, "Catholic priests are dying of AIDS, often in silence," *Kansas City Star*, 29 January 2000, at <http://www.kcstar.com/projects/priests/priest.htm>.
- 166 Ibid.
- 167 See John Keenan "Priests hit hard by hidden AIDS epidemic," AP report, Kansas City, Mo., 31 January 2000. Also Charlie Isola and Judy L. Thomas, "Catholic Priests are dying of AIDS, often in silence," *Kansas City Star*, 29 January 2000.
- 168 Judy L. Thomas, "Catholic priests are dying of AIDS, often in silence," *Kansas City Star*, 29 January 2000, at <http://www.kcstar.com/projects/priests/priest.htm>. In a later follow-up article on 11 April 2000, titled "Concern grows over AIDS rate among priests," Thomas, assisted by Gregory Reeves, reported that because death records are closed in nearly two-thirds of the states, experts say that the exact AIDS death toll among U.S. priests will never be known. In the 14 states in which death certificates were available, the *Star's* follow-up review of these reports found that the AIDS death rate among priests was more than double that of all adult males in those states and more than six times that of the general population in those states.
- 169 Ibid.
- 170 Ibid.
- 171 Keenan.
- 172 Tom Roberts, "Painful, purifying dark night," *NCR*, 31 March 2000.
- 173 Judy L. Thomas, "Father Dennis Transformed by AIDS," *Kansas City Star*, 29 January 2000.
- 174 Ibid.
- 175 Herald staff, "Some churches welcome AIDS victims," *Miami Herald*, 25 December 1994.
- 176 Thomas, *KCS*, 29 January 2000.
- 177 Ibid.
- 178 John Fuller, "Priests With AIDS" *America*, (March 18, 2000).
- 179 Ibid.
- 180 Ibid.
- 181 Thomas, *KCS*, 29 January 2000.
- 182 See NACDLGM home page at <http://www.nacdlgm.org/history.htm>.
- 183 Likoudis, 71,
- 184 Ibid.
- 185 Judy L. Thomas, "Issue prompting church to deal with homosexuality among priests," *Kansas City Star*, 30 January 2000.
- 186 See Michael, S. Rose, "Always Our Children: Reasons for Suspicion," *Saint Catherine Review*, Aquinas Publishing, Cincinnati, Ohio, January-February 1998. See <http://www.aquinas-multimedia.com/catherine/>.
- 187 The other two homosexual clerics who collaborated on *Always Our Children* were Salvatorian priest Fr. Robert Nugent co-founder of New Ways Ministry and Fr. Peter Liuzzi, Director of Gay and Lesbian Ministries for Cardinal Mahony in Los Angeles. Cardinal Bernardin assisted the homosexual network in the NCCB/USCC by getting the pro-gay document out before the American bishops assembled for their annual November meeting.

- 188 Michael S. Rose, "New Ways Ministry Founders Reveal Origins of Always Our Children Gramick says document needs fuller teaching on conscience," St. Catherine Review, Aquinas Publishing Ltd., Cincinnati, Ohio, 1999 at <http://www.aquinas-multimedia.com/catherine/newways.html>.
- 189 Ibid.
- 190 Likoudis, 81.
- 191 Ibid., 85. See also Mike Arata, "Report on the passage of AB 489," *Wanderer*, 23 June 1999, p. 1.
- 192 Fr. Harvey quote from James Likoudis, "Pastoral Care for Homosexuals Must Not Bypass Doctrine," *Serviam*, September-October 1998 at <http://credo.stormloader.com/Morals/teachomo.htm>.
- 193 Shaughnessy.
- 194 Judy L. Thomas, "Journal reveals pain, acceptance," and "Seminary taught spirituality, liturgy and Latin—sexuality was taboo," *KCS*, 30 January 2000 at <http://www.kcstar.com/projects/priests/ststans.htm>.
- 195 Ibid.
- 196 Ibid.
- 197 See Goss, *Queering Christ*. Goss, an assistant professor of Religious Studies at Webster University has a doctorate in Buddhist Studies and Theology from Harvard University. Webster was originally a Catholic college established by the Sisters of Loretto in the 19th century. In 2002, the *Inside Webster* website at <http://www.webster.edu/iw/iw/030520/webmain.html> announced that Goss' new book had been nominated for a Lambda Literary Award in the category of "spirituality" for excellence in lesbian, gay, bisexual and transgendered publishing.
- 198 Ibid.
- 199 Thomas, "Seminary taught spirituality," *KCS*, 30 January 2000.
- 200 Goss, *Queering Christ*.
- 201 See Jenn Shreve interview with Joseph Kramer, at <http://www.salon.com/people/lunch/1999/05/28/kramer/>.
- 202 Ibid.
- 203 Ibid.
- 204 Ibid.
- 205 Thomas, "Seminary taught spirituality," *KCS*, 30 January 2000.
- 206 Sources for Dr. Michael Peterson's biographical data include Jason Berry, "20th Century healer in a period of troubled sexuality," *National Catholic Reporter*, 17 October 1986 and Jason Berry's *Lead Us Not Into Temptation—Catholic Priests and the Sexual Abuse of Children*, (New York: Doubleday, 1992).
- 207 Berry, *Lead Us Not*, 90.
- 208 Berry, *NCR*, October 17, 1986.
- 209 Ibid.
- 210 See Dr. Judith A. Reisman, "Catholic bishops need proper counseling," Letters to the Editor, *Washington Times*, 1 September 2002.
- 211 While head of the Congregation for Christian Education, Baum defended the most noxious of the sex curriculums for parochial school children, William C. Brown's *New Creation* (1988). Baum actively opposed organized attempts by

- Catholic parents to remove sex instruction from parochial schools in the United States. While in power, Baum made no observable attempt to clean up the growing number of homosexual Catholic seminarians, clergy and religious in the Archdiocese of Washington, D.C. It was Baum who appointed Rev. George Stallings as Vocations Director for the archdiocese. In 1989, after Stallings was accused of molesting an altar boy, he left the Church to found his own church, the Imani Temple.
- 212 See "Careful Selection And Training of Candidates For The States Of Perfection And Sacred Orders," Sacred Congregation for Religious, Vatican City, Rome, February 2, 1961, *Canon Law Digest*, 5, 452–486.
- 213 St. Anselm's Abbey School and the new Lonergan Institute are associated non-profits connected to the abbey.
- 214 Berry, *Lead Us Not*, 202.
- 215 Ibid.
- 216 Ibid., 194.
- 217 Ibid., 77–78.
- 218 Ibid. 202.
- 219 Ibid.
220. Ibid.
- 221 Cardinal Hickey was no improvement over his predecessor. Pleas by concerned Catholics in the Washington/Arlington Dioceses to remove pederast priests from local parishes fell on deaf ears. When Catholic activist Frank Kelly sought to meet with Hickey concerning the presence of homosexual predator clerics in St. Mary's Parish in the Washington Archdiocese, and the long line of altar boys seen coming and going from St. Mary's rectory, the cardinal refused to meet with him. Instead the prelate had his private secretary and Chancellor, Rev. William Lori, write Kelly a smart-ass response stating that Hickey "is under no obligation to meet with you" as he (Kelly) resided in Arlington, Va. Lori has since moved up the ecclesiastical ladder and is now Bishop of Bridgeport, Conn. In March 1996, Hickey made the front page of *The Washington Blade* when he informed the openly gay priest and homosexual activist, Fr. Paul Murray, that he had to leave his "ministry" with the Homosexual Collective. Hickey had been Murray's seminary rector in 1971. On April 4, 1996, Hickey backed down and told Murray that he could continue his ministry to "gays" providing the homosexual priest agreed to "teach, counsel, write in accordance with Church teaching on faith and morals." Murray gave Hickey the "hi" sign and returned to his "ministry."
- 222 See press statement of Archbishop Hickey denying the Church's official ties with St. Luke in "20th century St. Luke' leaves healing legacy," *National Catholic Reporter*, 24 April 1987, p. 5.
- 223 William Peterson, M.D., "Psychological Aspects of Human Sexual Behavior" in *Human Sexuality and Personhood*, ed. Rev. James J. Gill (Braintree, Mass.: Pope John Center., 1990), 86–100. The seminar was funded by the Knights of Columbus. Rev. Gill, SJ, is the founder of the Christian Institute for the Study of Human Sexuality that is currently housed in the Catholic Theological Union in Chicago. The CISHS is designed to produce sufficient numbers of sexologists to provide sexual counseling for the Catholic clergy and religious in the United States. Homosexuality is no barrier to admittance to the Institute. Gill is a Jesuit psychiatrist, ordained in 1957. He served as a Senior

Consultant to the Program for Professionals at the scandal ridden Institute of Living in Hartford, Conn. He achieved national notoriety as the priest who advised Fr. Dennis Brennan, now “Denise” Brennan, to undergo a sex change. For further details on Rev. Gill see Paul Likoudis, *Amchurch Comes Out*. As Likoudis notes, Gill’s sexology facility has turned into a cash cow raking in over a million dollars a year in tuition fees.

224 Ibid., 86–87.

225 Ibid.

226 Ibid., 91–93. See also Jones, *Alfred C. Kinsey*.

227 Ibid., 94–96.

228 Ibid., 94–96.

229 John Money, Ph.D., wrote the Introduction to Theo Sandfort’s apologia for pederasty, *Boys on their Contacts with Men—A Study of Sexually Expressed Friendships*. According to Money, “It might very well be that deprivation of playful sexual rehearsal is the origin of a high proportion of sexual syndromes of human adolescence and adulthood.” See also, *Paidika: The Journal of Paedophilia* spring, 1991 for additional statements by Money on the subject of the law and child molestation.

230 See John Colapinto, *As Nature Made Him—The Boy Who Was Raised as a Girl* (New York: Harper Collins Publishers, 2000, pp. 26–29. Also Dr. John Money and Dr. Margaret Lamacz, *Vandalized Lovemaps Paraphilic Outcome of Seven Cases in Pediatric Sexology* (Buffalo, New York: Prometheus Books, 1989).

231 Peterson, 96.

232 If the reader recognized Fr. Michael Peterson’s name at all it is probably in connection with the Doyle-Mouton-Peterson Report sometimes referred to as “The Manual.” The 1985 report is still available online at a number of web sites including <http://www.bishop-accountability.org/resources/>. Created as a blueprint to help the American bishops handle the increase in clerical sex abuse litigation against Catholic priests, the report is well worth the read even today. It is divided into three sections dealing with the legal, canonical and clinical aspects of the sexual molestation of minors. The section written by Mouton warns the bishops against destroying or hiding personnel records of accused clerical molesters from police investigators or the courts especially after the records have been subpoenaed. The Louisiana attorney writes that sending files for safe keeping to the office of the Apostolic Nuncio in Washington, D.C. is not a good idea either. Mouton’s observations on improving the public image of the bishops and the Church are singularly instructive for their candidness. He writes that the first objective is “to create, maintain, preserve and enhance the credibility of the church as a Christian community.” “The church should be presented as a sensitive, caring and responsible entity,” he advises. His second recommendation is that the bishops “adopt a policy which in all cases will carefully control and monitor the tonal quality of all public statements made about a particular case or the general problem. All legal and other statements must be consistent with the image of the church in the eyes of the general public, the Catholic community, the juror, judges, prosecutor and plaintiffs. The church cannot step out of character at any stage of the process including the actions of legal counsel.” Lastly he writes that, “The church must remain open and avoid the appearance of being under siege. All tired and worn policies utilized by bureaucrats must be cast away. In this sophisticated society a media policy of

silence implies either necessary secrecy or cover-up." Doyle's contribution on the canonical aspects of clerical sex abuse is well laid out. Unfortunately, the pro-homosexual bias of Peterson is clearly evident in his section dealing with the clinical aspects of clerical sex offenders. From the beginning of their relationship, both Doyle and Mouton uncritically adopted the opinions of Peterson that homosexuality is an inborn trait and therefore homosexuals cannot change their behavior that is "natural" for them. They also adopted Peterson's view that homosexuality had no relationship to the sex abuse of minors. Although the report received a great deal of publicity in later years, in the summer of 1985, it was considered top secret by NCCB/USCC officials. The authors had hoped to address the bishops at their Collegeville meeting, but this was not permitted. Instead the report was circulated as an unofficial and confidential document. It never received any official endorsement by the American hierarchy, many of who at the time believed that "the problem" would go away. Jason Berry in *Lead Us Not Into Temptation* gives some interesting insights into the interaction between the three men each of whom drew sustenance from the friendship that they formed beginning in 1985 with the sensational Gauthé Case in Louisiana. Ray Mouton was Fr. Gilbert Gauthé's lawyer. Although the Gauthé case centered on the priest's horrendous molestation record including the assault on very young altar boys just before or just after Mass and in the confessional, a background check on Gauthé indicates he also engaged in homosexual acts with young men. Thus he demonstrated a remarkable sexual fluidity not uncommon among homosexual males. Although Doyle and Mouton spent considerable time with Peterson after the trio became personal friends in 1985, the two men seemed surprised when they learned in 1987 that he was an active homosexual and drug addict and had contracted AIDS.

233 See the 1985 Doyle-Mouton-Peterson report at <http://www.bishop-accountability.org/resources/>.

234 Greg Seigle, "Church's candor on pedophiles unusual," *Metropolitan Times*, 8 February 1995.

235 Berry, *Lead Us Not*, 241. The April 5, 1988 letter was sent to Chairman of the Board of St. Luke, William H. Mann, one year after the death of Fr. Peterson.

236 St. Luke Institute practices have been described in a number of publications including *Los Angeles Lay Catholic Mission*, Feb. 1997. Also see Lesley Payne, "Salt for Their Wounds," *Catholic World Report*, February 1997, 50-59 available at <http://www.mosquitonet.com/~prewett/rcpriesttreatment.html>.

237 See *Los Angeles Lay Catholic Mission*, February 1997.

238 Berry, *Lead Us Not*, 194.

239 The use of Depo-Provera (medroxyprogesterone acetate) can be of assistance in helping the clinical pedophile control his physical urges, but not his psychological obsession with children. For males, Depo-Provera acts on the brain to inhibit hormones that stimulate the testicles to produce testosterone. Its effects, however, are only temporary. Unless injections are mandatory and carefully monitored, the treatment will not be effective over the long run. There is no known cure for clinical pedophilia. The serious carcinogen side-effects of Depo-Provera when used by woman for contraceptive (abortifacient) purposes are well known, but the long-term effects on male patients have not been widely studied.

- 240 After Peterson's death, St. Luke was relocated in Silver Spring in the densely populated neighborhood of Adelphi in Prince George County. Area residents did not want the facility in their area. The zoning board did rezone the property from residential to hospital, but wanted St. Luke to beef up security and surround the facility with a high fence. Approximately 40–60% of the residents of the Institute are sex offenders, 20% substance abusers, and 10% have other emotional disorders. In some cases, sex offenders are also alcoholic and/or drug offenders.
- 241 The following incident indicates that the Vatican was aware that Father Peterson was a homosexual. In 1993, six years after Peterson's death, Fr. Anthony Cipolla, a Catholic priest from the Pittsburgh Diocese accused of sex abuse, was ordered by Bishop Donald Wuerl to undergo a psychiatric evaluation at St. Luke's under the direction of Fr. Canice Connors. Cipolla refused to be hooked up to the penile plethysmograph that was a standard part of the "evaluation." In any case, even though St. Luke's staff found no evidence that Cipolla was a pedophile, Wuerl refused to reinstate him. Cipolla appealed to the Vatican Signatura, who ruled against Wuerl. In its brief, the Church's high court stated that "St. Luke Institute, a clinic founded by a priest who is openly homosexual and based on a mixed doctrine of Freudian pan-sexualism and behaviorism, is surely not a suitable institution apt to judge rightly about the beliefs and the lifestyle of a Catholic priest." Wuerl appealed the decision of the Signatura and two years later received a second judgment, this time in his favor.
- 242 The full story of the rise and fall of the House of Affirmation (HOA) would require a book to tell. Here is a portion of the background on this horrific institution where a number of American bishops sent their problem priests for the "cure." Credit for the research into the House of Affirmation goes to the intrepid Kathleen Shaw and her colleagues at the *Worcester Telegram and Gazette*. See Kathleen Shaw, "Suit claims priests ran sex ring," 24 July 2002, "Northbridge man wants monsignor prosecuted," 22 May 2002; Kathleen Shaw and Richard Nangle, "Accused priest in Mexico," 7 Feb. 2002, Richard Nangle, "Accused monsignor has Whitinsville ties," 17 Feb. 2003; Paul Della Valle, "Five Years Later Rev. T. Kane teaches ethics," 21 June 1992; Kathleen Shaw and Richard Nangle, "Priests named in sex abuse settlement," 26 Feb. 2002. The history of the HOA begins with the founding of the Counseling Center for Clergy and Religious in 1970 in Northbridge, Mass. (Diocese of Worcester) by former missionary physician-psychiatrist Sr. Anna Polcino. It originally served as an outpatient unit devoted to Catholic priests and religious who had serious mental or emotional problems. In 1973, the facility was reorganized, incorporated and renamed the House of Affirmation. The services were expanded to include in-patient residential care. The new facility celebrated its official opening on June 1, 1974. John Cardinal Wright, the first Bishop of Worcester, used his influence at the Vatican as head of the Congregation for the Clergy to get the Holy See's approval for the treatment center. Humberto Cardinal Medeiros also gave his support to the new facility. The operational expenses of the HOA were covered by Catholic dioceses and religious orders that sent their priests for treatment at the center. Sister Polcino was aided in this new endeavor by a layman and a priest. Dr. Conrad Baars, a legitimate, highly respected and caring psychiatrist who commuted halfway across the country from Rochester, Minn. to assist patients at the center. He was a staunch supporter of clerical celibacy, which he described as a positive good for both the mature priest and the Church. He believed that

virility and celibacy went together. He was also a strong supporter of stringent seminary vetting to weed out emotionally underdeveloped candidates or those who enter the priesthood for other than spiritual or altruistic motives. Baars believed that personal observation and inquiry were a more valid form of screening candidates for the seminary than psychological testing. He said the great need in the Church today was manly, celibate priests willing to fight for the Church. See Paul Likoudis, "A Catholic Psychiatrist 30 Years Ago Offered Cure for Church's Society's Sexual Ills," *Wanderer*, 10 April 2003. Then along came Rev. Thomas Kane who was a character of an entirely different sort. Ordained a priest of the Diocese of Worcester in 1969 by Auxiliary Bishop Timothy Harrington, Kane was an active pederast who fraudulently passed himself off as a psychologist with a doctorate from the University of Birmingham, England. He siphoned off funds from the HOA to line his own pockets and used the facility as his private bordello which he reportedly shared with members of the Lavender Mafia in the Boston area including Fr. John Geoghan and Rev. Thomas Teczar. Father Geoghan was murdered in prison on August 23, 2003 by convicted murderer Joseph Druce, while serving a sentence for the sexual molestation of a young boy. In 1975, Dr. Baars was fired as the lead chief at the HOA after blowing the whistle on serious financial irregularities he found in the institute's financial records that he attributed to Fr. Kane's "creative" book-keeping. Baars may also have suspected that Fr. Kane's irregular activities extended to an inordinate attraction to young boys. Prior to coming to the House of Affirmation, Fr. Kane was already engaging in sexual acts with teenage boys. After his appointment to the House of Affirmation, Kane began to attract fellow pederasts to the center. He later organized a homosexual ring at the facility where local and out-of-state clergy could molest young boys far from the prying eyes of the law. The large number of predator priests that went through the HOA's revolving doors while Kane was at its head is legendary. Its most notorious graduate was Fr. Gilbert Gauthier of Louisiana. In October 1986, Bishop Timothy Harrington got word that there were serious problems at the HOA and sent Kane on a sabbatical to "rest." In June 1987, a group of 11 managers and executives from the facility informed the five-member Board of Directors that included Bishop Harrington that they wanted an investigation of Kane's financial dealings with the House of Affirmation. The Committee of Eleven also enlisted the aid of Cardinal Law in Boston and the State's Attorney General. Under intense pressure, the Diocese of Worcester commissioned attorney Samuel R. De Simone to investigate the allegations against Father Kane. De Simone found that Kane was guilty of financial malfeasance and recommended the facility attempt to recover its monetary losses. In October 1987, Father Kane liquidated some of his real estate holdings and personal assets totaling well over a million dollars and paid an unspecified settlement to the HOA. Kane was subsequently removed as President and Executive Director of the House of Affirmation on grounds of financial mismanagement (not sexual criminal behavior). However, he remained a priest in good standing in the Diocese of Worcester. Sister Polcino retired to Seaside, N.J., but continued to draw a salary from the HOA. After Kane was dismissed from the House of Affirmation, Bishop Harrington gave him a letter of recommendation that enabled the priest to accept the post of Executive Director of the National Guild of Catholic Psychiatrists. Harrington expressed the hope that the corporation would recover from all the setbacks it had endured. In later

years, Harrington appointed Kane to be associate pastor of Sacred Heart Parish in Gardner, Mass. In 1989, amidst evidence of sexual corruption and criminal activity, the House of Affirmation closed. Msgr. Edward Tinsley, who had served on the Board, fled with all the records. Eventually all of the American-affiliated Houses of Affirmation were closed down including centers in Florida, Missouri, and California. In 1993, Mr. Mark D. Barry filed a lawsuit charging that Kane sexually abused him from 1968 when he was only nine-years-old until 1979. Kane was serving as pastor of St. Mary's Church in Uxbridge. Barry said that the priest took him on trips including at least one across state lines and also abused him at the House of Affirmation. As Barry got older Kane took him to a rural retreat center and passed him around to other priests who also molested him. Barry reached a financial settlement of \$42,500 in October 1995. There were three other priests implicated in the molestation of Barry but not named in the suit as defendants. Bishop Daniel Reilly had Barry sign a confidentiality agreement to protect the names of the offending priests, but the names were eventually made public. One of the priests named by Barry was Msgr. Brendan Rioran, a former director of the HOA. Prior to filing for bankruptcy in the early 1990s in connection with the settlement of sex abuse charges, Kane had squirreled away some of his financial assets with Fr. Rioran. One of Rioran intimates was Msgr. Alan J. Placa, a priest of the Diocese of Rockville Centre in Long Island, N.Y. Placa was the legal counsel to the HOA and a member of the Public Policy Committee of the New York Catholic Conference. Placa had a reputation of playing hardball with victims of clerical sexual abuse and intimidating them into accepting meager financial settlements. Placa, who has also been accused of sexual misconduct with a young male, wrote the sexual-abuse policy for the Rockville Diocese. At the time of the Kane controversy, both Rioran and Placa resided together at St. Aloysius Parish in Great Neck, L.I. Such were the caliber of priests that Kane attracted to the House of Affirmation. In 2002, Fr. Kane was traced to Mexico. Even though, officials of the Diocese of Worcester denied knowing the priest's exact location when questioned by law enforcement officials, they were nevertheless able to send him a monthly stipend.

The popular clerical treatment center at the monastery of the Servants of the Paraclete Fathers in Jemez Springs, N.M. mirrored the corruption found at the House of Affirmation. The Servants of the Paraclete opened their doors to troubled priests suffering from physical and emotional problems including alcoholism and depression in 1949. The Order's founder was Rev. Gerald Michael Cushing Fitzgerald, a native of Massachusetts. On June 1, 1952, the Servants of the Paraclete were recognized by Rome as an official religious community of the Catholic Church. Fr. Gerald was named the first Servant General on July 5, 1952. He died in 1969, after which a new regime of young Turks took over the operation of the Order and decided to take in priests with sexual problems, primarily homosexual pederasts who preyed on teenage boys and, one or two clinical pedophiles who sought out younger children. They sent their priests to the pro-homosexual Kinsey-based Institute for Advanced Study in Sexuality in San Francisco for training and began their own program at the Jemez Springs Center in 1976. The crux of Paraclete Fathers' program for clerical sex offenders is forgiveness. Their "guests" receive one hour a week of counseling, they take their R&R in the form of meditation (includes New Age imagining), hiking through the desert and mountains, and creative expression through pottery making. For "treat-

ment” of this kind, a number of American bishops forked over \$50,000 a pop, turning the center into a multi-million dollar cash-cow. State and local police officials have claimed that New Mexico had become the dumping ground for clerical pederasts from dioceses around the United States. New Mexico attorney Bruce Pasternak, with 39 civil actions filed against the Archdiocese of Santa Fe and various pedophile priests on behalf of their victims, describes the Paraclete center at Jemez Springs as a “pervert pipeline” employed by the church to obstruct justice in cases of child molestation. The Paraclete Fathers have a long track record of releasing predatory priests from treatment who have repeated their crimes on children living in the vicinity of the monastery or in their home dioceses including Fr. James Porter, Fr. David Holley, and Fr. Rudy Kos. In the case of Kos, the priest abused at least one of his victims while he was on weekend leave from the Jemez Springs facility where he had been undergoing treatment for more than a year. While under the care of the Servants of the Paraclete Fathers, Fr. David Holley said he participated “in no therapy or treatment programs...” He said that the center arranged for him to live and work in the Archdiocese of Santa Fe during his stay with the Servants of the Paraclete. In November 1997, Dennis Carabajal was arrested for the suspected murder of Fr. Armando Martinez, 62, whose nude body was found beside a highway some twenty miles from the Servants of the Paraclete Motherhouse. In his own defense, Carabajal said he reacted violently after the priest picked him up in his car when he was hitchhiking and proceeded to make sexual advances on him. Carabajal who had a prior criminal record was given a 50-year sentence. Fr. Martinez had been a patient at the New Mexico treatment facility in the 1980s. He retired in 1994, shortly after he was accused of the homosexual molestation of a minor. His last trick with the 38 year-old hitchhiker was his last. In March 1998, Francis Cardinal George, OMI, of Chicago, at the request of the Holy See, ordered an investigation of the St. Michael Center, the Servants of the Paraclete Center in St. Louis. The treatment center was charged with harboring a nest of clerical homosexual proselytizers and activists. Critics of the center said that some homosexual relations were carried out in the open at St. Michaels. It was, however, the whistle-blowers who were punished. See Paul Likoudis, “Cardinal George To Investigate St. Louis Treatment Center,” *Wanderer*, 19 March 1998, pp. 6, 8. The Paraclete Fathers have a record of accepting known convicted sexual molesters into their order such as Fr. John Feit of Dallas, or inviting them to join their treatment staff as was the case with Fr. Gordon MacRae of New Hampshire. As with many religious orders, decent and faithful priests of the Servants of the Paraclete have been either drummed out of the Order or removed from positions of authority and silenced.

- 243 Father (later Bishop) Raymond J. Boland identified Fr. Michael Peterson's body. The Irish-born Boland was the only bishop, other than Gumbleton, quoted by Judy Thomas in the *Kansas Star* series. When asked to comment on AIDS and the Catholic priesthood, the Ordinary of the Diocese of Kansas City/St. Joseph, Mo., Boland responded with a flaccid statement that, after all, priests are just human.
- 244 After Fr. Michael Peterson's death there was a long power struggle for control of the St. Luke Institute. Rev. Canice Connors, OFM, emerged the victor in 1992 and became President and CEO of the increasingly troubled institution. Connors is on record as claiming that victims of clerical sex abuse tend to exaggerate the extent of the harm inflicted on them, and that the

Church suffers from a cultural bias against priests who molest minors. Rev. Stephen J. Rossetti, former Director of Education at the House of Affirmation, was hired in 1993 as Director of New Programs and took over the Presidency of St. Luke in 1996. Rossetti has stated in press interviews that the Institute does not attempt to change anyone's sexual orientation. Patients who are attracted to male minors are simply told to satisfy their unnatural lusts with age-appropriate peers. Rossetti's mentors are identical to that of Fr. Michael Peterson—John Money, Alfred Kinsey and Fred Berlin. In the introductory essay that opens his book, "The Myth of the Child Molester" (which was written before he came to St. Luke's), Father Rossetti asserts that most people have pedophilic urges, including mothers, but are able to repress them. Like Peterson and Connors, Father Rossetti believes that there is no connection between homosexuality and pedophilia. He faults the Church for cultivating "a climate of repression and/or obsession," which he says leads to deviant sexual behavior. See Lesley Payne, "Salt for Their Wounds," *Catholic World Report*, February 1997, pp. 50–59 at <http://www.mosquionet.com/~prewett/rcpriesttreatment.html>. If a reader is interested in seeing what homosexual priest and pederast Msgr. Alan J. Placa from the House of Affirmation looks like, he can turn to page 204 of Rossetti's book *Slayer of the Soul—Child Abuse and the Catholic Church* (Mystic, Conn.: Twenty-Third Publications, 1991). Placa wrote the chapter, "Legal Aspects of the Sexual Abuse of Children." In the meantime, Fr. Rossetti continues to advise the USCCB.

- 245 Tom Fox, "What they knew in 1985: 17 years ago, a report on clergy sex abuse warned U.S. bishops of trouble ahead," *NCR*, 17 May 2002.
- 246 "Report not Scientifically Accurate," *Zenit Daily Dispatch*, 2 February 2000. Zenit is an "International News Agency" based in Rome and owned by Innovative Media Inc., an affiliate of the Legionaries of Christ. It covers events in the Catholic Church worldwide including interviews of Vatican officials. It reports favorably on a number of different sects in the Catholic Church including Opus Dei and the Legionaries of Christ.
- 247 "New *Kansas City Star* Series Scored for Violating Privacy of Deceased Priests," USCC Office of Communication, Washington, DC, 5 November 2000 at <http://www.nccbuscc.org/comm/archives/2000/00-268.htm>.
- 248 Ibid.
- 249 Ibid.
- 250 Ibid.
- 251 Shaughnessy.

Chapter 12

The Cardinal O’Connell and Cardinal Spellman Legacy

An Open Secret

An “open secret” is a secret hidden in plain sight.¹ The homosexual lives of Francis Cardinal Spellman of New York and William Cardinal O’Connell of Boston were just such a secret, and remained so even after their deaths. There are at least two reasons for this. One, because they lived in an era when most Americans had no reference point by which they could recognize, discern and label homosexual behavior in the life of *any* individual, much less in the life of two Catholic prelates of so great a stature. Secondly, because, with few exceptions, Spellman and O’Connell were surrounded by individuals who had no *wish* to know. The media and the police, for their part, kept their silence. The only group that *openly* discussed Spellman or O’Connell’s sexual exploits with young men, in and out of the clergy, were their homosexual contemporaries and they never “outed” either cardinal while the prelates were alive.

But why should this “open secret” trouble us now for Cardinals Spellman and O’Connell have been dead for many decades. And if indeed these prelates were active homosexuals in private life, of what importance is it in relation to their public lives? Further, as per the title of this chapter, how could a prelate’s perverse sexual appetites engender any kind of “legacy” at all, since it is supposed that homosexuals leave no heirs?

Let me begin by answering the last question first.

There are those who have claimed that since celibate clergy do not have natural heirs, power within the Church must be seized if one is to possess it. In the case of Cardinal Spellman and Cardinal O’Connell and other homosexual prelates named in this chapter, power was, in fact, handed down from above to other homosexual members of the Catholic clergy, not just for one but for multiple generations, with consequences beyond imagining.

The late Reverend John J. Geoghan, the notorious Bostonian pederast who was strangled in his prison cell in 2003 while serving a nine-to-ten year prison sentence for sexual molestation, and his equally notorious cohort, Father Paul Shanley, who is currently out on \$300,000 bail awaiting criminal trial on ten counts of child rape, are but two of the “consequences” of intergenerational homosexuality in the American hierarchy.

The following investigation begins with William Henry Cardinal O’Connell, one of two American cardinals of the pre-Spellman era for whom the question of living a possible double life as a homosexual has been publicly raised in recent years.² Cardinal O’Connell played a pivotal role in the

early career of Cardinal Spellman and in the development of the Boston/New York Homosexual/Pederast Axis that has dominated AmChurch for more than half a century.

The Life and Times of Cardinal O'Connell³

The reign of William Henry Cardinal O'Connell, the fifth bishop, second archbishop and first cardinal of the Archdiocese of Boston, spanned 37 years and ushered in a new breed of CEO-hierarchy and a new era for the Church militant and triumphant.⁴

Born on December 8, 1859, in Lowell, Mass., William was the last of eleven children, six of whom were born in County Cavan, Ireland before their parents emigrated to Canada and then the United States in the early 1850s.⁵ According to O'Connell's biographer James O'Toole, by the time young William arrived on the family scene, his father and older brothers had established themselves in the trades and had gained a certain degree of respectability and upward social mobility that translated into special luxuries for the youngest son.⁶

On September 22, 1865, William lost his father to cancer of the throat. O'Toole recalls that throughout his adult life, O'Connell rarely talked of his father for whom he had only childhood memories. He was, however, totally devoted to his mother who favored William above all her children—perhaps because he was her last. She was determined that young William would not end up working in the mills like his older brothers. O'Toole said that William received a heavy dose of “culture” from his doting mother that took the form of piano and organ lessons and to a large extent he became the center of his widowed mother's universe. One gets the impression of young William O'Connell as somewhat of a mama's boy—spoiled and self-willed.

William served Mass at the local parish of St. Peter's along with his older brothers. By his teen years he believed he had a calling to the priesthood, although subsequent events in his life would question if the vocation to the religious life belonged to his mother rather than to him.⁷

The Archdiocese of Boston was headed by Bishop John Joseph Williams. The extraordinary, self-effacing and much beloved Bishop Williams, in these early years looked favorably upon William O'Connell. Following O'Connell's graduation from a public high school in 1876, Williams arranged for the 16-year-old lad to be enrolled at the Sulpician's minor seminary, St. Charles College in Ellicott City, Md.

The Society of Saint Sulpice had played a prominent role in the early history of the Archdiocese of Boston. It had given the archdiocese its first bishop in 1810, the great French missionary Father Jean Louis Anne Madelain Lefebvre de Cheverus. The Sulpicians were considered the finest teaching order in the United States and they ran a tight ship in terms of academic standards, morals and discipline. Bishop Williams himself was a

product of Sulpician training and education and he gave his blessings to the order's many undertakings in the Boston area.

Unfortunately, St. Charles did not agree with William O'Connell. The transition from a public coeducational school to a strict and highly disciplined environment must have represented something of a culture shock.

O'Toole painted a rather dim picture of the young man's two-year stint at the seminary attributing much of the young novice's unhappiness to the alien French culture of the Sulpicians that clashed with his warm (and pampered) Irish upbringing. But the heart of William's problems probably went much deeper—to the core of his being, one might say.

Although certainly bright enough academically, with a special life-long aptitude for languages, the husky and awkward William was somewhat of a social outcast at St. Charles. According to O'Toole, he was the butt of cruel and malicious jokes by his fellow classmates. The nature of these hurtful remarks touched upon the young man's personal effeminacy and his association with a small group dubbed "the Sewing Circle."⁸ Although the term "sewing circle" was later absorbed into the homosexual lexicon as a coded reference to Hollywood and Broadway secret lesbian circles, in the late 1870s it referred to a "for-women-only association," that was characterized by effeminate and catty behavior.⁹ The harassment reached a climax when someone posted an anonymous satirical poem about the Sewing Circle on the school bulletin board.¹⁰ Long after William's premature departure from St. Charles for home, he never forgave the Sulpicians for their failure to bring the culprits involved in the incident to justice and when the opportunity came years later to avenge himself on the order, he was quick to take it up.

Even without the unkindness of his fellow classmates, if, in fact, young William did exhibit certain "unmanly" tendencies in his behavior and had formed "particular friendships," the Sulpicians themselves would have picked up on these undesirable traits and associations that were considered at the time to be causes for immediate dismissal from the novitiate. Any young man found in his room with another male, or who had formed particular friendships or was found in a sexually compromising situation with a fellow classmate was gone from the minor seminary the next day—no questions asked.

In the fall of 1879, when his classmates at St. Charles returned for the start of their third term, William was not among them. He had returned home to Lowell where he enrolled at the Jesuit-operated Boston College in the city's South End. Here William flourished. Academically, he excelled in both his classical and scholastic education and enjoyed some extracurricular activities as well. Socially, he had a reputation of being something of a "dapper Dan." His classmates recalled him as "the best-dressed man and the owner of the most luxuriant crop of side whiskers on the campus."¹¹ He was also an accomplished pianist.

Upon graduation in June 1881, he became part of the small elite core of American seminarians selected for advanced studies in Rome at the North American College that still operated under the auspices of the Sacred Congregation de Propaganda Fide. He arrived in Italy in October 1881—the beginning of a life-long love affair with Rome and all things Roman and with the pomp and circumstance that dominated higher ecclesiastical life in the Eternal City. His New England provincial outlook would soon be replaced by a more universal and cosmopolitan worldview of the Catholic Church and a deeper understanding of ecclesiastical politics especially the importance of having friends in high places.

William O'Connell was ordained a priest of the Archdiocese of Boston on June 8, 1884, at the Basilica of St. John Lateran. As was the case with all the candidates, no member of his family was present for the solemn occasion.

During these early years in Rome, William attracted the attention and good will of two of his upward-bound Roman professors, Monsignor Francesco Satolli, who later advanced to the Presidency of the Roman Curia's Pontifical Ecclesiastical Academy in 1888 and the Holy See's Apostolic Delegate to the United States in January 1893; and Rev. Antonio Agliardi, a future cardinal of the Church with membership on the Propaganda Fide that would vote on a coadjutor with the right of succession for the Archdiocese of Boston when Archbishop Williams fell gravely ill in 1906.¹²

The start of the 1885 New Year found O'Connell back in the States. Archbishop Williams assigned him as curate to the quiet rural parish of St. Joseph's in Medford under a traditional elderly priest, Father Richard Donnelly.¹³ Two years later, O'Connell was transferred to the bustling urban and moderately prosperous parish of St. Joseph's at Boston's West End under Rev. William Byrne, the Vicar General for the archdiocese. Here at St. Joseph's, for the next seven years, the young, over-worked, and zealous junior curate gained seniority along with a praiseworthy reputation for excellence in oration, until the call came to return to Rome.¹⁴

One of the great sorrows of his life occurred on September 26, 1893, with the death of his mother, Brigid O'Connell, in her priest-son's arms. One year later, William had still not recovered from her death.¹⁵

According to O'Toole, it was during his term at St. Joseph's in the West End that O'Connell, now in his late 20s, was reported to have struck up a close friendship with a wealthy and influential physician seven years his senior by the name of Dr. William Dunn.

A Boston College and Harvard Medical School graduate with a private practice in the West End, Dunn was a well-established respectable bachelor in Boston's Irish "lace curtain" society and had close ties to members of Rome's Black Nobility.¹⁶ He was also an active but well-closeted homo-

sexual. When O'Connell returned to Rome in February 1896, Dunn followed him.

O'Connell's prestigious appointment as the Rector of the North American College at the tender age of only 36 came at the expense of Father Denis J. O'Connell, Cardinal Gibbons' golden boy. Denis O'Connell, the reader will recall, had resigned his position as Rector of the College in June 1885, when his attachment to the heresy of Americanism rendered him *persona non grata* under the papacy of Leo XIII.

For Father William O'Connell, the new position in Rome signaled the start of a remarkable ecclesial career that was to last for more than five decades.

What O'Connell lacked in pastoral experience in the formation and training of seminarians, some 70 in number, he more than made up with his management skills that set the American College on a firm financial foundation, and his natural ability to get a job done—and done well. In 1888, he was made a monsignor. His financial status was secure enough that he could send his \$1000 annual salary home to help his older sisters and brothers and their families.¹⁷

New Friends in High Places

Socially, Father O'Connell's multi-lingual talents and ingratiating manner helped him to mingle effortlessly with Vatican officials and fellow clerics of many different nationalities as well as Roman high society that included Dunn's friends in the Italian aristocracy. O'Toole reported that on many occasions, O'Connell served as the official greeter for other wealthy and powerful Americans and Englishmen visiting in Rome including the well known American businessman Francis "Franz" Augustus MacNutt for whom O'Connell later obtained suitable papal honors.¹⁸

The rich MacNutt spent much of his early life traveling in England and on the Continent. When he was in his 20s, MacNutt befriended Oscar Wilde on a visit to England and secured some letters of reference from the playwright to friends in Oxford and London. But in the end, it was Rome, not England, that he fell in love with.¹⁹

After his conversion to Catholicism, MacNutt decided to enter the priesthood and was enrolled at the Accademia dei Nobili Ecclesiastici, the Vatican's school for training priests for diplomatic service, an honor that was usually reserved for the sons of the nobility. Here he met the upward bound Raphael Merry del Val and the young American seminarian, William O'Connell.

After taking minor orders, MacNutt discovered he had no vocation.²⁰ His unheard of departure from the Accademia caused a small scandal.²¹ MacNutt eventually married, but he always maintained a residence in Rome and continued his association with del Val and O'Connell as well as powerful prelates like Cardinal Mariano Rampolla del Tindaro. In his auto-

biography, MacNutt noted that he favored Cardinal Rampolla over Cardinal Giuseppe Sarto in the 1903 papal conclave.²² In 1905, MacNutt reportedly received a sentence of three months in prison (probably suspended) in connection with the sexual solicitation of a young matchboy at the public plaza of the railroad station.²³

As many important contacts as O'Connell made in Rome, however, it is one of the unfortunate aspects of his life, that O'Connell had very few really intimate friends in Rome and in the States.

Monsignor (later Cardinal) Merry del Val was one of O'Connell's few close friends, said O'Toole, and the two men looked after each other's interests until the latter's death in 1930.²⁴

Rafael Merry del Val y Zulueta, was born in London, England on October 10, 1865. He was six years younger than O'Connell. His distinguished father's ancestral roots went back to 17th century Ireland and England and later to Seville, Spain, and his beautiful mother was of Dutch, Scottish, and Spanish blood, the daughter of the founder of the famous banking firm of Zulueta and Company in London.²⁵

In 1885, after the young del Val had graduated from the Jesuit College of St. Michel in Brussels and completed minor orders at Ushaw Seminary in England, he had planned on enrolling at Scots College in Rome. But a providential audience of the del Vals with Pope Leo XIII arranged by the Spanish Ambassador to the Holy See changed the course of Rafael's life. The Holy Father ordered his entrance into the Accademia dei Nobili Ecclesiastici and waived the requirement of noble birth.²⁶ After his ordination on December 30, 1888, he remained at the Accademia to complete his courses in theology and canon law at the Gregorian University. It was at this period in his life that del Val developed a special interest in the welfare of working-class boys from the slums of the Trastevere.

It was the tradition of the time that a spiritual director from the Accademia be assigned to the Pontifical Mastai School for the poor under the direction of the Christian Brothers. On January 25, 1889, del Val was formally assigned to the post by Lucido Maria Cardinal Parocchi of Bologna, the pope's vicar. Del Val said Mass, heard confessions and administered the rite of Confirmation for the young boys and young men of the neighborhood.²⁷ In 1890, he established the Pius Association of the Sacred Heart of Jesus for the youth of the neighborhood and a recreational area for boys of all ages just outside the Porta Portese. Some of the neediest boys' families he aided with money to pay rent. For others he secured medical help or found them jobs.²⁸ In later life, the walls of his room would be filled with pictures of his family and of his boys of the Trastevere some of whom died in the Great War.

It was about the time that he began to minister to the boys of the Trastevere, that del Val met Msgr. William O'Connell at the American College and he soon began to visit O'Connell on a regular basis. The friendship

grew through the years with each man aiding the other in the advancement of their ecclesial careers.

Del Val's ecclesiastical career was a meteoric one.

Following the death of Pope Leo XIII in 1903, del Val was chosen Pro-Secretary to oversee the election that would bring Giuseppe Sarto, Patriarch of Venice to the throne of Saint Peter as Pope Pius X. Even though del Val favored the election of Cardinal Rampolla, a fellow graduate of the Accademia, over Sarto, the new pontiff was impressed with the 38-year-old Spanish cleric. On November 9, 1903, Pope Pius X made del Val a cardinal and three days later appointed him his Secretary of State. Del Val took up residence in the Borgia Apartments of the Palazzi Pontifici in the Vatican resplendent with the magnificent 15th century frescoes of Bernardino Pinturicchio.²⁹

Physically, del Val and O'Connell were a study in contrasts. O'Connell was large boned and burley and looked taller than his five foot eight frame. Del Val was also of medium height but delicate of frame and face and graceful and genteel in his carriage and mannerisms. On the other hand, both men saw themselves as cosmopolitans—men of the world. They were both multilingual and accomplished pianists and men of ambition. The two shared a number of common interests including a love of music especially Gregorian chant, travel and high culture including the theater and the arts.

Ironically, both men were also the subject of controversy for much of their ecclesiastical careers and each was tainted with the charge of sodomitical practices during his lifetime. In the case of del Val, the particular charge was a singular reference made public in a March 1911 issue of the German scholarly literary journal *Nord und Sud*.³⁰

The short article titled "The Homosexual Scandal at the Papal Court," charged Cardinal Merry del Val with corresponding with his fellow sodomites who allegedly held homosexual orgies in del Val's Borgia apartments. The charge was made by a Mr. Patrick MacSweeney, said to hold an important post at the Vatican, who invited del Val to issue a writ of libel against the paper so he could produce his evidence against the cardinal. According to MacSweeney, by the time del Val informed the Irishman that he would not in any case respond to the charge against him, the statute of limitations had run out on his "evidence," some 38 letters, making them worthless in court. The article ended with a final note that del Val had asked MacSweeney to destroy all letters bearing his signature that had been written to religious leaders.

The reference to the *Nord und Sud* article was contained in Charlotte Wolff's 1986 biography of Magnus Hirschfeld. Wolff admitted that she did not know if the charge was "more fiction than fact," but she believed that so important a journal would not have published so libelous a story without some foundation for the charge against del Val.³¹ If the story was true, then

there would appear to have been a darker side to del Val's interest in the boys of the Trastevere.

O'Connell Appointed Bishop of Portland

The year 1900 opened a new chapter in the life of Msgr. William O'Connell, now in his fifth year as the Rector of the American College.

That year, as the bitter winds of Pope Leo XIII's Apostolic letter *Testem Benevolentiae Nostrae* spread a chill over AmChurch, O'Connell found himself soaking up the summer sunshine as he accompanied his long-time intimate William Dunn on a hiking trip around Lake Como.

O'Connell received word that on August 5, 1900, the saintly James Augustine Healy, Bishop of Portland, Maine died, leaving the ethnically fractured diocese vacant for nine months. The Americanist bishops were reportedly intriguing among themselves to find a suitable "Progressive" to present to the Holy See as a successor to Healy.³²

Then, in the fall of 1900, O'Connell's 16-year-old nephew James arrived at the doorstep of the American College seeking admittance as a novice.

James Percival Edward O'Connell was the only surviving son of O'Connell's older brother Matthew. James' twin brother, William, had died before his first birthday, and since there were no other brothers or sisters to enter religious life, the legacy of a vocation to the priesthood had fallen upon him.³³ Prior to his acceptance at the North American College, James briefly attended Holy Angels College, a minor seminary in Buffalo, N.Y., but found it wanting—or perhaps, in hindsight, it would be more appropriate to suggest that it was the seminary that found *him* wanting.³⁴

On April 22, 1901, the Propaganda Fide announced its choice for the new Bishop of the Diocese of Portland. To the shock of the Americanists it was William O'Connell who had not even made it to their list of candidates for the office. And to make matters worse, it was clear that the Romanized O'Connell saw Portland as a stepping stone to a major see. Another battle in the long war for the American Church was underway.

O'Connell was consecrated Bishop of Portland on May 19, 1901, at the Lateran Basilica with his old friend Francesco Cardinal Satolli officiating. On July 2, he arrived in Boston and two days later was installed as the new Ordinary of Portland at the Cathedral of the Immaculate Conception. His nephew, James, who would give new meaning to his uncle's episcopal motto *Vigor in Arduis* (Strength in Difficulties), remained behind at the American College for another two terms before joining his uncle in Portland.³⁵

O'Connell immediately established himself as a larger than life figure in Portland society. His grand manner insured high visibility and favorable public relations that enhanced his image as a man of importance among Catholics and non-Catholics alike. O'Toole noted that the bishop's personal retinue was impressive enough—a valet, a housekeeper, a driver, an Italian

singing-master for the Cathedral choir, and a string of Moro miniature black poodles.³⁶ He joined the best of the gentleman's clubs and entertained the best people including national personalities and religious leaders of all faiths. It was here in Portland that O'Connell began his life-long habit of taking long extended vacations that initially included trips to Florida and Europe.

As a Church administrator, O'Connell was very competent. O'Toole characterized him as a man of action—a workaholic with a hyperactive agenda.³⁷ During his five short years in Portland, he used his well-honed organizational skills to centralize and streamline the diocesan administration bringing all essential parish, educational, financial and administrative matters under his direct control. He also managed to dramatically increase the diocese's annual Peter's Pence collection to support the special works of the Holy Father, thus insuring that Rome would not forget him, especially when one of the important sees such as New York or Boston fell vacant.³⁸ One of the lessons he had learned in Rome was to never underestimate the power of the purse.

Sometime in 1903, O'Connell learned that his nephew James intended to leave the American College in Rome in order to be nearer his uncle. James O'Connell transferred to the Grand Séminaire de Montréal founded by the French Sulpicians. According to O'Toole, O'Connell was footing the bill for his free spending nephew from funds siphoned off from diocesan accounts.

After O'Connell ordained his nephew a sub-deacon in September 1905, James made his final transfer to the international seminary of the Collegium Canisianum at Innsbruck, Austria, operated by the Jesuits.³⁹

Bishop O'Connell's concerns about his unstable nephew were somewhat allayed by the news that Archbishop John Williams in Boston had fallen seriously ill and he had asked Rome to assign him a coadjutor. William's choice of successor was Bishop Matthew Harkins of Providence, R.I. Harkins was a native of Massachusetts and Sulpician-trained like Williams. All the New England bishops as well as Cardinal Gibbons and his Americanist entourage went to bat for Harkins against the common enemy—Bishop William O'Connell.

Cardinal Merry del Val, now serving as Secretary of State under Pope Pius X, kept his American friend informed of the behind the scenes maneuvers by his Americanist opponents to secure the Archdiocese of Boston for one of their own.

The battle for Boston, the third largest diocese in the United States, raged on for more than two years before the Propaganda Fide once again decided in O'Connell's favor. On February 21, 1906, O'Connell was appointed coadjutor of the Archdiocese of Boston and he began to assume some of the day-to-day responsibilities as assistant to the ailing Williams.

In his installation speech on April 6 as coadjutor of Boston with the right of succession, O'Connell proclaimed, "Ecclesiastical power and authority are derived not from the votes of the clergy or the suffrages of Bishops, but solely from the Apostolic See," an obvious rebuke of the Americanist-dominated U.S. hierarchy that had opposed his appointment.⁴⁰ He also made reference to the structure of the Church Militant with himself as general, his priests as humble soldiers, and the laity, as the militia that needed to be "regulated and protected."⁴¹ He warned against any who would break rank and disturb "the sacredness of order and harmony in this Diocese."⁴² Finally, he gave the marching order, "Procedamus in pacem" (Let us go forth in peace).⁴³

It was during this interim period when he was serving as coadjutor that O'Connell ordained his nephew James to the priesthood. According to O'Toole, the ceremony took place in private in Lowell as his nephew was only 22 and the age for ordination was set at 24 years.⁴⁴ O'Connell then made his nephew-priest his personal secretary.

When the much-beloved Archbishop Williams died 18 months later, William O'Connell was consecrated Archbishop of Boston. He was not yet 50 years old. Four years later, on November 27, 1911, O'Connell realized his final ambition. He was made a cardinal of the Roman Catholic Church.

O'Connell in Boston—The Early Years

The Boston that William O'Connell inherited although dominated by the Irish and Irish clergy, was also home to a wide range of other ethnic groups including Italian, Portuguese, Poles, Lithuanians, French, Germans, Syrians and Lebanese. All had their own parishes, their own priests brought over from the old country, their own customs and their own set of problems, yet they all shared in the universal life of the Church which made them one people—Roman Catholics. Liturgically speaking they were unified by the Latin Mass with sermons in their native tongue.

Unlike George Cardinal Mundelein in Chicago and other Americanist prelates, Cardinal O'Connell did not attempt to homogenize the new immigrants into a single melting pot, but respected and appreciated their uniqueness and diversity, and gave the ethnic groups the opportunity to maintain their own religious and cultural practices in so far as they were willing to acknowledge his authority over them. In a city where anti-Catholic prejudice ran high, O'Connell instilled a certain pride in being Catholic and although he tended to favor the company of wealthier Irish "lace curtain" Catholics as they were called, to his credit, he never forgot the material and spiritual needs of Boston's immigrant population.

According to O'Toole, O'Connell's style of Episcopal leadership in Boston was similar in essentials to that which he had developed during his Portland years—only more so. He became the proverbial host to myriads of visiting political dignitaries and well-known social and artistic personali-

ties. His hectic schedule was interrupted only by very long vacations to his summer home, the "Villa Santa Croce," in Gloucester, to Europe and the Caribbean, a habit that earned him the nickname "Gangplank Bill."⁴⁵ But O'Connell took it all in stride especially since the good-humored jibe served to enhance his carefully constructed public image as a manly man who worked hard and played hard, said O'Toole.⁴⁶

Actually, the Boston cardinal expended a considerable amount of time and effort reinventing his public image. Father Patrick J. Waters from St. John's Seminary was one of his ghostwriters who helped the cardinal with his speeches and articles.⁴⁷ As noted by O'Toole, O'Connell was so intent on refashioning his *persona* that in 1915, he wrote a series of letters that he predated to make it appear that they had been written between 1876–1900. The objective of this bound version of imaginary correspondence of O'Connell's early years in Lowell was to bring his past life into line with his present exalted state.⁴⁸

While Archbishop Williams had been content to live for more than 40 years in a room at the Cathedral of the Holy Cross rectory in Boston's South End, such living quarters were beneath O'Connell, said O'Toole.⁴⁹ The new Archbishop of Boston had plans drawn up for a magnificent Renaissance-styled *palazzo* in Brighton. Over the years, O'Connell relocated to progressively more upscale residence/offices until his palatial home was completed in 1926.⁵⁰

Among O'Connell's first efforts at establishing control of his archdiocesan administration was the purchase of *The Pilot*, an independent paper begun by Bishop Benedict Fenwick that had served as the diocesan newspaper for almost 80 years.⁵¹ Now the archdiocese had an official news organ over which O'Connell maintained strict editorial control and from which he was able to garner some financial profit. The archbishop made his nephew Father James O'Connell treasurer of *The Pilot* and appointed James' close friend Father David J. Toomey, editor.

Father Toomey, a graduate of the North American College, was ordained in Rome and had returned to Boston where he was initially assigned as curate to the Cathedral of the Holy Cross. When O'Connell got Boston, Toomey became a member of his elite inner circle at the Chancery.

During his 37 years in Boston, Cardinal O'Connell established 210 new parishes, a remarkable accomplishment by any standard. He also took on the task of reorganizing and centralizing the archdiocesan bureaucracy that he inherited from Archbishop Williams. Unlike his predecessor, he made it clear that he was going to run a tight and close ship especially with regard to parish and church finances.

According to O'Toole, personal loyalty to O'Connell was the most important criterion for securing an appointment in the New Order.⁵² O'Connell dispatched Archbishop Williams' top aides to local Boston parishes to clear away the dead wood and installed his own men in key Chancery positions.

Father Michael Splaine, a graduate from the American College in Rome, assumed the duties of Chancellor, the archdiocese's principle administrator. O'Connell also created a new post for his nephew, that of Secretary to the Archbishop.

He also took the unprecedented step of naming himself Rector of the Cathedral of the Holy Cross. As documented by O'Toole, this gave O'Connell access to the church's huge financial resources that the cardinal used on any number of occasions as his personal bank account.⁵³ This act brought on O'Connell's head the life-long enmity of the former Rector of the Cathedral, Father John Mullen, who had adored Williams as much as he now hated O'Connell.⁵⁴

Ethnic Cleansing at St. John's Seminary

After gaining the upper hand on archdiocesan programs, policies and politics, O'Connell turned his attention to the restructuring and restaffing of St. John's Seminary in Brighton that heretofore had been under the direction of the Sulpician Order. Unlike his predecessor, O'Connell harbored a deep-seated hatred of the Sulpicians whom he blamed for his humiliating experiences at St. Charles when he was a boy. These early resentments were lately fueled by the knowledge that Bishop Williams and his other former Sulpician cronies had opposed O'Connell's election to Boston. Now O'Connell found himself in a position to wreak revenge on the order.

By the end of 1910, the Sulpicians were history at St. John's.⁵⁵ O'Connell had an entirely new curriculum drawn-up for the seminary and restaffed it with a new faculty of Boston priests—Irish not French. Although enrollment at St. John's continued to increase, it is questionable if the quality of seminary education ever came close to that provided by the Sulpician Order.⁵⁶

O'Toole reported that in 1928, as a "final retaliation" against the Sulpicians, O'Connell "ordered the bodies in their graveyard on the seminary grounds disinterred and shipped back to their Maryland headquarters."⁵⁷

It appears, however, that the French priests had the last laugh. In 2004, the cardinal's crypt bearing his remains was moved from the Chapel of the Blessed Virgin on the grounds of St. John's Seminary to the Cathedral of the Holy Cross so as to permit the Archdiocese of Boston to sell off the parcel of property to help cover the multi-million dollar settlement it had reached with victims of clerical pederasts.⁵⁸

Coincidentally, while O'Connell was busy attempting to rid St. John's of the dreadful influences of "Jansenism, Gallicanism, and Frenchism," that he alleged had infected the Sulpicians, he received a rude wake-up call of his own.⁵⁹

When his successor to the Diocese of Portland, the Sulpician-trained Bishop Louis S. Walsh, a stickler for accurate accounting, began to review

the finances of the diocese, he discovered that O'Connell had engaged in some "creative" bookkeeping and at least \$25,000 in diocesan funds were unaccounted for. Walsh found other evidence of financial misconduct by O'Connell including the transfer of the assets of two trust funds to his own account without listing them in the diocesan records and the removal of \$5000 in church offerings from the Cathedral parish before he left Portland.⁶⁰ Some diocesan financial records were missing including the diocesan cash book, which O'Connell reportedly took with him when he left Portland. Officially, the matter was brought to a close when Walsh sent O'Connell a bill for the missing funds totaling \$25,576.00 in June of 1910 and shortly thereafter received payment in full.⁶¹ Unofficially, the word spread rapidly among O'Connell's enemies within the American hierarchy that O'Connell, soon to be made a Prince of the Church, was not a man to be trusted, said O'Toole.⁶²

Still, O'Connell was able to weather the storm of criticism without too much discomfort because he knew he had the support of Rome, and it was, after all, Rome and not AmChurch who placed him in the center of ecclesiastical power in the United States.

Theologically speaking, O'Connell rarely missed an opportunity to expound on the dangers of Modernism from the pulpit and he took the lead in opposing the formation of AmChurch's National Catholic Welfare Council.⁶³ He also favored the enforcement of the Comstock Law of 1873 restricting birth control information.⁶⁴ He was quick to support causes that were dear to the heart of Pope Pius X including the propagation of Gregorian Chant and he gave generously to aid the foreign missions. He also lavished expensive gifts on members of the Curia especially Cardinal Merry del Val, and he financed the latter's pet projects for the poor boys of the Trastevere.

It is unlikely that during these early years the idea that he might one day lose favor with Rome ever entered his mind—until the reality was well nigh upon him.

The Anatomy of an Early Clerical Scandal

After O'Connell's arrival in Boston, he remained in contact with his old friend and wealthy sodomite Dr. William Dunn. We know this because Archbishop Diomedeo Falconio, the Apostolic Delegate to the United States in Washington, D.C. received a letter dated March 13, 1909, from an anonymous priest complaining about Dunn's moral turpitude and the archbishop's continuing association with Dunn.⁶⁵ Also, the suave, elegantly moustached and coiffured Dr. Dunn had been a member of the Boston traveling party that went to Rome in December 1911, on the occasion of O'Connell's elevation to the cardinalate and he figured prominently in the official photograph taken to mark the event.⁶⁶

O'Toole, who had access to the full text of the letter, has suggested that the anonymous priest-writer believed that "it was social climbing rather than sex that attracted O'Connell to Dunn, who was well connected with the Italian nobility."⁶⁷ Subsequent events, however, in the lives of both men would suggest that it was probably *both* sex and well-placed connections that bonded their friendship.

Further, given the explosive nature of the charge, the anonymous priest-writer was most likely not the only person in the archdiocese who knew of or suspected Dunn's homosexual double life and who questioned the nature of O'Connell's relationship with Dunn. If so, it was only a matter of time before the potentially deadly rumors would reach the ears of O'Connell's enemies inside of the Boston Archdiocese and beyond.

Ironically, however, it was not a homosexual scandal that brought O'Connell's world crashing down upon his head, but rather the heterosexual misadventures of his nephew, Father James O'Connell and Father David Toomey.

Let's start with Father James O'Connell.

From 1906 to 1920, Father (later Monsignor) James O'Connell was one of the most important Chancery officials in the Archdiocese of Boston.

According to O'Toole, the younger O'Connell was sensitive to the charges of nepotism and he deeply resented any references to "his Uncle."⁶⁸ He got along with the younger clergy as long as they didn't cross him, said O'Toole, but he treated the older priests in a "contemptuous manner."⁶⁹

There was, however, one young priest that James treated especially shamefully.

His name was Father Francis Spellman. Cardinal O'Connell also detested the young man. Perhaps it was Spellman's mincing gait that reminded him of an effeminate homosexual that caused the elder O'Connell to hate him so. Or perhaps it was because O'Connell saw in the well-connected Romanized Spellman a future competitor in the ecclesiastical power game. It may have been both. All in all, the young and old O'Connell combined to make Spellman's life miserable. Spellman never forgot his humiliation at the hands of the cardinal and his arrogant nephew and he would take his revenge out on the elder O'Connell in later years.

In private life, O'Connell and his nephew shared the same residence and James handled much of his uncle's official business as well as his personal affairs. O'Connell put his nephew in charge of all major financial transactions of the archdiocese and James personally kept the Chancery's account books.⁷⁰ James also monitored the archdiocese's vast insurance programs, managed his uncle's personal investment portfolio, and made real estate purchases for his family members at the instruction of his uncle.⁷¹ In addition to his regular salary as a priest, he also drew a salary as the treasurer of *The Pilot* where he began some "creative" bookkeeping of his own.

Unfortunately, Father James, did not have a vocation to the priesthood. This much was probably evident early in his seminary years. He also did not have a strong emotional constitution. What he did possess was good administrative talents and skills, but these apparently were not enough to see him through the difficult times.

In 1909, he suffered the second in a series of nervous breakdowns, his first having occurred shortly after he had joined his uncle in Boston. James did not go to Rome in 1911 to celebrate his uncle's elevation to the Cardinalate. Instead he took some vacation time to relax in private and ponder his future.

When O'Connell returned to the United States, James' future was decided. O'Connell moved Father Splaine out of the Chancellor's office and installed his nephew as his new chief executive. He also made Father Toomey his personal chaplain and confessor and invited the young priest to move into his residence.

Leading Double Lives

According to O'Toole, this pastoral scene of domestic tranquility began to unravel in the spring of 1912, when poor James fell desperately in love with a married woman, Frankie Johnson Wort. Mrs. Wort got a quickie divorce from Mr. Wort, and on April 8, 1913, she married James in a civil ceremony before a justice of the peace.⁷²

At about the same time, a young woman with whom Father Toomey was having an affair turned around and sued him for breach of promise. Cardinal O'Connell sent his attorney Henry Cunningham to bail the priest out. The matter was eventually settled quietly out of court just in time for Toomey to join James and Frankie "Roe" on their secret delayed European honeymoon.⁷³

When they returned to the United States "the Roes" set up house-keeping in Manhattan and the (automatically excommunicated) James O'Connell began his weekly commute to the Boston Chancery where he continued to act as a priest in good standing. O'Toole reported that in order for James to keep his wife in the lifestyle to which she was accustomed, the priest began to embezzle large amounts of money from various diocesan accounts to which he had access.⁷⁴

In 1914, James O'Connell was made a monsignor and the local scuttlebutt was that he was on his way to becoming a bishop.

Things became more complicated when later in the spring of 1914, during a visit to the "Roe" home, Father Toomey met and fell in love with a young Catholic girl named Florence Marlow. Toomey took the name of Fossa. The couple got married—twice—once in a civil ceremony and again in a church wedding before a Catholic priest. Unlike Frankie, Florence was not aware that Toomey was a priest (now an excommunicated priest).

Toomey told his wife he was a "secret agent" and he, like James, began to commute back and forth to the Boston Chancery on weekends.⁷⁵

These frequent trips to New York and the fact that O'Connell had excused both priests from their normal clerical obligations opened up both men to criticism and malicious gossip. Rumors began to circulate that *IL Circolo* as their clique of young priests was known, was engaging in wild drinking parties and dissolute behavior at local establishments.⁷⁶

Meanwhile, Father Mullen, the embittered ex-Rector of the Cathedral of the Holy Cross, kept the Apostolic Delegate in Washington, D.C. apprised of the scandalous goings on at the Boston Chancery.⁷⁷ Cardinal O'Connell was accused of not keeping his own house in order.

But it was not until four years later, that is, until October 1918, after Florence Fossa discovered her husband was a priest and an adulterer as well, that O'Connell and the Archdiocese of Boston were drawn into the fray.

Cardinal O'Connell managed to persuade Toomey's distraught wife not to go public with the affair. Henry Cunningham was called in once more to broker an out-of-court settlement with Mrs. Fossa for \$7,500.00.⁷⁸ She later sought and received an annulment of marriage. The self-excommunicated Toomey was removed as editor of *The Pilot* and quietly sent out to pasture.⁷⁹

In deference to his Eminence and to avoid loss of revenue, the local newspapers killed the Toomey-Fossa story. But news of the Toomey scandal that involved gross violations of canon law as well as civil law and Cardinal O'Connell's role in the cover-up, went out on the clerical grapevine. Auxiliary Bishop (later Cardinal) Patrick Hayes in New York reported that he had heard of the tempest brewing in Boston as early as 1917.⁸⁰

O'Connell's enemies smelled fresh blood. They sent their bloodhounds to track down the scent.

As if O'Connell did not have enough to worry about, in March 1918, William Dunn died and his relatives learned of his secret life as a homosexual. Dunn's heirs decided to legally challenge Dunn's will when they were informed that he had left his vast estate to go to a male "companion."⁸¹

As soon as officials at the Boston Chancery got wind that Dunn's heirs were prepared to have their attorneys introduce the deceased man's private letters in evidence, letters that might implicate Cardinal O'Connell in some sordid affair, they swung into action. The matter was ultimately settled out of court by the Archdiocese of Boston. Attorney Cunningham cut the deal, Dunn's relatives were paid off, and Dunn's private letters were destroyed.⁸² Now Cardinal O'Connell was able to devote his full attention to "the problem."

Vatican Conducts Its Own Investigation

In the spring of 1919, Pope Benedict XV, successor to Pope Pius X, ordered the Holy See's Apostolic Delegate to the U.S., Archbishop Giovanni Bonzano, to secure evidence and testimony in the case of Monsignor Father James O'Connell, aka, James Roe.⁸³

According to O'Toole, private detectives hired by Church officials to investigate Father James O'Connell learned that the priest, dressed in civilian clothes, frequented a Boston North End restaurant that served as a hang-out for the Black Hand, an off-shoot of the Sicilian Mafia.⁸⁴ O'Toole does not ask the obvious question. Were James and/or his uncle-cardinal targets of blackmail by the Mob?⁸⁵

In the meantime, advisors in the Boston Chancery informed Vatican officials that the infractions of church law and civil law by James O'Connell (and Toomey) were sufficiently grave to warrant the cardinal's removal from office.⁸⁶

The situation became more serious for O'Connell because not only was there solid evidence of his nephew's infamous acts of which he had at least some knowledge, but he also was confronted with charges of his own moral turpitude.

There were three burning questions that immediately presented themselves in connection with the Father James O'Connell debacle.

First, *when* did the cardinal first learn of the illicit and/or criminal activities of his nephew-priest?

Second, *what* actions did Cardinal O'Connell personally take against the offender?

And finally, if he didn't take action against his nephew-priest, why not?

The answer to the first question remains a matter of debate.

According to O'Toole, O'Connell's archenemies, Father Michael Doody and Father John Mullen, successfully tracked down Toomey in New York in November 1919. They reported that Toomey told them that the cardinal knew all about James' activities "from the beginning."⁸⁷ Other sources more friendly to O'Connell said that the prelate did not know the lurid details of the affair until he met with Mrs. Fossa, Toomey's wife, in the fall of 1918.⁸⁸

The answer to the second question is simple—nothing.

And why did Cardinal O'Connell do nothing? Why didn't he simply remove James from office and quietly obtain a writ of laicization from Rome for his nephew?

The ostensible reason given by Cardinal O'Connell was that he wanted to protect James' parents and the entire O'Connell clan from scandal. And there no doubt was some truth to this claim for O'Connell took a very paternalistic view toward his family and was always attentive to their needs, especially their financial needs.

The real reason for O'Connell's silence and inaction with regard to his wayward clerical sprites, however, was perhaps more complex and carried with it dark overtones of illicit sex as well as the theft and embezzlement of church funds.

Again, according to Fathers Doody and Mullen, the exiled Toomey told them that James O'Connell had "proofs of the cardinal's sexual affection for *men*."⁸⁹

It is interesting that Mullen upon hearing Toomey's comments said that he had often heard about the cardinal's sexual preference for men, but he refused to believe the stories because they were so detestable.⁹⁰ Mullen's reaction rings true.

At the turn of the century, references to homosexuality were very rare in polite society. They were so rare, in fact, that court stenographers often misspelled the word, homosexual, and juries involved in sodomy cases had to be instructed as to what the terms "homosexual" and "sodomy" meant.⁹¹ It is unlikely that the charges of same-sex behavior made against O'Connell were fabricated out of thin air. In early 20th century America, if a charge of sodomy was made against *any* cleric much less a cardinal, it was almost certainly true.

This is not to say that O'Connell thought of himself as a homosexual. He plainly did not. Homosexuals were effeminate and soft. They were "pansies" like "Franny" Spellman. O'Connell saw himself as the prototype of a man's man.

By the spring of 1920, the Holy See had completed its investigation of Father James O'Connell. The nervous but ever-resourceful Cardinal O'Connell was summoned to Rome.

There is no evidence that O'Connell's penchant for the "unnatural vice" came up for official discussion although Pope Benedict XV would have, in all likelihood, been discreetly advised about the charge of moral turpitude against the cardinal.

On May 4, 1920, Cardinal O'Connell met with the Holy Father and made the unfortunate error of lying to the pope by telling him the charges against his nephew were untrue. When the pope presented him with a copy of his nephew's marriage license and other documents, O'Connell was humiliated and shamed.⁹²

Papers verifying James' excommunication were given to the cardinal and he was instructed to remove his nephew immediately as Chancellor of the Archdiocese of Boston. In fact, James did not leave the archdiocese until late November 1920.⁹³

The only question that remained was what would Cardinal O'Connell's fate be?

The Americanist members of the hierarchy wanted him removed from office. The pope contemplated "kicking him upstairs," that is, giving

O'Connell a job at the Vatican that would enable him to save face, but the Curia objected to the proposal.

Still, O'Connell was not without his supporters at home and in Rome. Cardinal Merry del Val urged him to buck up, take courage, and go on the offensive. Writing from Rome, Father Charles M. Driscoll informed Cardinal O'Connell that del Val had defended his old friend against "vile, dirty, unmanly stuff" that O'Connell's enemies had sent to the Curia as evidence against him.⁹⁴

Pope Benedict XV died on January 22, 1922, before he could rule on O'Connell's fate, and it soon became clear that his successor, Pope Pius XI, was not of a mind to depose the cardinal.

Thus, after the dust had settled, Cardinal O'Connell held on to Boston, but his authority and influence especially among his peers had been severely damaged. He never fully recovered from the effects of the dreadful scandals, but until his death on April 22, 1944, he managed to put on a good show.

Bishop Richard Cushing, O'Connell's successor, was present at the deathbed of the cardinal and later made this rather sad commentary on the prelate's last days: "I always like to say a kind word for Cardinal O'Connell. He was a brilliant man, and he was always good to me. Nobody really understood him. I saw him at his best and at his worst—towards his death he was very lonely."⁹⁵

It is noteworthy that after James O'Connell and David Toomey left the Boston Archdiocese, O'Connell continued to surround himself with young clerics some of who were known to share the cardinal's vice.

There was also a bizarre murder committed in the cardinal's own household by one of his male staff, but O'Connell managed to keep the story quiet.⁹⁶

In the spring of 1931, in celebration of the 50th anniversary of the cardinal's graduation from Boston College, a Jesuit institution, in lieu of the traditional honorary doctorate, O'Connell was made "A Patron of the Liberal Arts."⁹⁷ The whole affair was so overtly ostentatious and patronizing that one graduating senior was reported to have remarked that the headlines for the event should have read: "Cardinal's Buttocks Bandaged After Inspiring Ceremony."⁹⁸ Without dwelling on the Freudian implications of the vulgar epithet, it will suffice to note that the quip was attributed to none other than Mr. John J. Wright.

In 1943, the same John Wright, now Father John Wright, was appointed Secretary to the aging Cardinal O'Connell. Twelve years later, Archbishop Richard Cushing made him an Auxiliary Bishop of Boston. The cosmopolitan Wright later became a key player in the Boston-Springfield-Worcester homosexual network that was closely linked to the New York homosexual network created by Francis Cardinal Spellman to whom we now turn our attention. We shall return to Bishop Wright later in the chapter.

The Rise of Father Francis Spellman

Frank Spellman, the future Cardinal of New York, was born in Whitman, Mass. on May 4, 1889, the oldest of the Spellman brood of three boys and two girls. He was the proverbial "mama's boy" with an intimate-binding mother and a distant, critical father who appears to have strongly resented his young son's studious and somewhat effete demeanor.⁹⁹

Although relations between Frank and his father improved somewhat in later years, the young Spellman always retained a bitter taste in his mouth toward his father.

There were two stories about his father that Frank often recalled that demonstrate how deeply his father's acid, emasculating remarks cut into his son's psyche. Instead of fighting for his eldest son, he let the boy be dominated by his ambitious wife and doting maternal grandmother to whom Frank was also deeply attached.¹⁰⁰

"Uncle Frank," as he was affectionately known to his family, told his niece Frances that in the summer of 1911, before he departed for the seminary in Rome, he left his job at his father's grocery store for a better paying one as a conductor for the Bay State Line Railroad. "Once, when I spent an extra dollar to get home faster on the train, Papa warned me, 'Don't do that again until your time is worth a dollar an hour—and I don't think it ever will be.'"¹⁰¹

Again, Spellman recalled another piece of caustic advice his father gave him—"Son always associate with people smarter than yourself, and that shouldn't be hard to do."¹⁰²

In sharp contrast to the tension-filled relations with his father, young Frank adored his mother, to whom he bore a most uncanny physical and temperamental likeness. The Church was "the great interest of her life" and Nellie Conway Spellman made it her son's also.¹⁰³ She became the manager of his clerical career, his confidant, and the center of his life. As with many homosexuals, Spellman's relationship with his mother was unique to him and was not shared by his other siblings.¹⁰⁴ "To her Frank could do no wrong because he was a good priest," said Spellman's official biographer and long-time friend Father Robert I. Gannon, SJ.¹⁰⁵ In later life Spellman's letters from Rome and elsewhere were usually addressed to his mother alone.

Frank Spellman attended Dyer School for eight years and then went on to Whitman High School. He was always a mediocre student, but he did develop a special aptitude for languages and he enjoyed extracurricular activities including baseball and photography. Unlike his brother Martin and sister Marian, his grades were such that he never brought home his report card for his parents to sign—he signed it himself.¹⁰⁶ He was a clever boy.

After graduation from Whitman High, Frank chose the Jesuit-run Fordham University in New York over Notre Dame. Academics took a

second seat to his emerging interests in writing and drama. He enjoyed the spotlight and costumes and the role playing—a talent that would be of great value later in life when the world became his stage. Like the young William O'Connell, Frank's classmates remember him as one of the most fastidious dressers in the class.¹⁰⁷

It was at Fordham that Frank made his final decision to become a priest. His former tutor in Greek, Father Augustine F. Hickey, often talked of life at the North American College where wealthy American Catholics sent their sons to be formed and trained for the priesthood. Frank was not particularly bright. Nor was he demonstrably pious or religious, but as the main requirement for admission in those days was strictly financial, the fall of 1911 found the young Spellman on the doorsteps of the North American College in Rome—the stepping stone to power in the American Church.¹⁰⁸

Even at this early age, Frank Spellman was an excellent reader of men, and once in Rome he was quick to pick up on the ground rules of the ecclesiastic power game. He observed that there were archbishops and cardinals of the Church who lived like the Renaissance popes of old with splendid villas and servants and who “moved among the rich and powerful as marked men of privilege.”¹⁰⁹ He wanted these things for himself. He learned that for priests with driving ambition, it was not *what* you knew but *who* you knew that propelled you up the ladder of success in the hierarchical Church and he acted accordingly over the next five years until his ordination and return to the Archdiocese of Boston.

Life at the North American College at the opening of the 20th century was a no-frills affair and seminary life was strictly regulated. Frank, who had a penchant for bending the rules, chafed under the stern Rector Thomas F. Kennedy and Vice Rector Father Charles A. O'Hern, neither of whom were impressed by Frank's scholarship or his behavior. Recognizing Frank's resentment of legitimate authority and his raw ambition, Kennedy and O'Hern made sure that Frank Spellman was kept in his place and never given any important position at the College.¹¹⁰ Seminarians were not permitted to travel alone in priestly garb, but Frank still managed to do so.¹¹¹ When the roll was posted for early ordination, Frank's name was not on it.¹¹²

It is also possible that Kennedy and O'Hern might have seen in Spellman's effeminate demeanor and anti-authoritarianism a harbinger of dangerous same-sex passions. Supposedly, Europeans as a whole took a more tolerant view of homosexual behavior including clerical pederasty providing such affairs were carried out with due discretion and avoided public scandal, but it is unlikely that Spellman's American-born superiors shared these sentiments.

In 1914, the same year his beloved Grandmother Conway died, Frank, now a third year student at the seminary became gravely ill. Rector Kennedy took the occasion to suggest to Spellman that he leave the Col-

lege permanently, and presumably abandon his vocation to the priesthood. Apparently Kennedy did not believe that Frank Spellman had a true calling to the religious life. He gave Frank a deadline of January 1, 1915, to get well or get out. Frank Spellman got well with the help of his friends and he toughed it out.¹¹³

At this point in his career, Spellman had already gained the protection and sponsorship of certain young Roman clerics known to be favored for advancement in the Church, men like Domenico Tardini, a future cardinal and Secretary of State, and Francesco Borgongini-Duca, one of Frank's professors at the College who became the Apostolic Nuncio to Italy, a cardinal and member of the Roman Curia.¹¹⁴

Spellman's ordination to the priesthood took place on May 14, 1916, in the Church of St. Apollinaris in Rome. He was 27 years old.

Fireworks in Boston

Rather than remain at the College for additional studies under Kennedy and O'Hern, Father Spellman decided to take his chances with his Ordinary, William Cardinal O'Connell of Boston. Shortly after his return to the States, Spellman said his first Solemn Mass at the Church of the Holy Ghost in Whitman on July 23, 1916.¹¹⁵

O'Connell, like Spellman's superiors in Rome, seemed to sense the young priest's rebellious nature, and he decided to teach him a lesson in humility by shipping him off to St. Clement's Home for old ladies in Boston and then to Church of All Saints in Roxbury.¹¹⁶ Unlike Rome, this time there were no clerical skirts behind which Spellman could hide. However, he continued to keep his friend Monsignor Borgongini-Duca apprised of the trials and tribulations he suffered under O'Connell.

At home, his sole confidant and solace was his mother.

Shortly after the United States declared war on Germany on April 6, 1917, Spellman received O'Connell's permission to become a military chaplain to the U.S. Armed Forces with the stipulation that he enlist with the Navy. Spellman went to Washington, D.C. for his interview for the post of chaplain, but the Naval Recruiting Officer turned him down. Spellman had already received two exemptions, one for his height and another for his poor eyesight, so what was the problem?¹¹⁷

According to Spellman, who had already ordered his uniform, the head chaplain for the Navy was an anti-Catholic bigot who baited the priest into losing his temper during the interview.¹¹⁸ The Naval chaplain ruled against Spellman as being "temperamentally unfit for the Navy."¹¹⁹ At the time, no one questioned the young priest's version of the story, but there may be reason to do so today.

By 1917, homosexuality in the U.S. Armed Services, most especially the Navy, had become a major problem at military training stations and port

cities on the East and West Coast.¹²⁰ The possibility that young Spellman may have been rejected as “temperamentally unfit” on the basis of his effeminate gait and demeanor by the Navy chaplain offers an alternative version to that given by Spellman and his biographer, Fr. Gannon.

Although Spellman was later accepted as an Army chaplain, in the end O'Connell changed his mind about releasing the priest and instead assigned him as a staff writer to *The Pilot*, the diocesan newspaper.¹²¹ In his spare time, Spellman began to translate two religious texts by Monsignor Borgongini-Duca into English. The texts were subsequently published by Macmillan and Company.¹²² Naturally Borgongini-Duca was favorably impressed, as was Archbishop Giovanni Bonzano, the Apostolic Delegate to the U.S.

Spellman became his own publicist. In 1920, after the terrible Toomey and James O'Connell scandals, Cardinal O'Connell's relations with Spellman steadily deteriorated. The cardinal suspected that the priest had aided his enemies in securing evidence against James for the Holy See. Now instead of referring to Spellman as “that little popinjay,” he called him, “the fat little liar.”¹²³

The next position O'Connell assigned to Spellman was assistant to the Chancery (not Assistant Chancellor as is sometimes reported). Spellman went to live at the Chancery where his roommate was none other than Fr. Richard Cushing. Then, without any explanation, O'Connell reassigned Spellman to keep company with the Chancery's Archives. And here, among the historic ruins of the Archdiocese of Boston, Spellman languished until that fateful day when he received word that he was to be part of the Boston delegation to Rome to celebrate the Jubilee Year of 1925. The ever-sympathetic Borgongini-Duca was at the train station to greet his protégé when he arrived in Rome. If it lay in his power, Spellman would not be returning to Boston.

A New Life in Rome

It was part talent, part pull and part luck that helped Spellman secure a position in the Vatican Secretariat of State in November 1925—the first American so honored.

Spellman's formal title, Attaché in the First Section of the Secretariat of State, was impressive, but his actual function initially was to oversee the Playground Project of the Knights of Columbus in Rome that had become a thorn in the side of the Holy See and a constant headache for Monsignor Borgongini-Duca, now Secretary for the Congregation for Extraordinary Affairs in the Curia.¹²⁴

Pope Pius XI had inherited the Knights of Columbus program designed to provide play areas for Rome's needy children from his predecessor. The wealthy New Haven Connecticut executive Edward L. Hearn was selected

to oversee the project for the Knights and Monsignor Borgongini-Duca was appointed by Pius XI to look after the Holy See's interests in the matter. Unfortunately the secular and ecumenical vision the Knights had for their project clashed with the Church's view of what constitutes a suitable recreational area for children, that is, for Catholic children. Spellman, who knew both Hearn and Borgongini-Duca, was chosen to mediate the differences between the two men and to direct the Knights' program.¹²⁵ It was a menial job, but it kept him in Rome and out of O'Connell's clutches. It also opened up many doors of opportunity for the ambitious young priest to serve the most powerful group of prelates in the Church—the Roman Curia.

In these early years, Hearn, a Knight of the Grand Cross and Commissioner to Italy of the Knights of Columbus, introduced Spellman to his many wealthy friends and influential contacts in Rome. It was also through the Knights' project that Spellman met the influential architect, engineer and financier Count Enrico Galeazzi who designed the playground for the Knights. The two men became good friends.

Nicholas and Genevieve Brady were among the fabulously rich Americans who wintered in Rome. Father Frank became a regular visitor to their gardened estate, Casa del Sole on the Janiculum Hill overlooking St. Peter's Basilica, and later served as their private chaplain.¹²⁶ The Bradys were financially indulgent with Spellman and he in turn was overly solicitous to Mrs. Brady, even though in later years, after she cut him out of her will for \$100,000, he remarked petulantly that he never really liked her.¹²⁷

For his residence and base of operation, Spellman chose the Hotel Minerva that was within walking distance of the Vatican. Unlike his old quarters at the American College, the new location promised him maximum privacy and maximum freedom.

Pacelli's Pet

The historic first meeting between Monsignor Spellman, the future Cardinal of New York, and Bishop (soon to be Cardinal) Eugenio Maria Giuseppe Giovanni Pacelli, Apostolic Nuncio to Germany and the future Pope Pius XII, took place in Berlin in 1927. Spellman was traveling in the company of Monsignor Giuseppe Pizzardo, one of Pacelli's closest friends. Pacelli, now 50-years-old, had been groomed from birth for the papacy. Spellman knew instinctively that here was a man worthy of his attention. Pacelli found the young American "refreshing."¹²⁸ Spelly made him laugh and relax. It was a whirlwind friendship.

Only two months after Pacelli had returned to Rome and received the red hat in a secret consistory held on December 16, 1929, Pope Pius XI made him Secretary of State. Pacelli's career was on the move and so was that of Spellman whom Roman prelates in the know now referred to as "Pacelli's pet."

In the spring of 1930, the newly consecrated Cardinal Pacelli took off with Spellman for a much needed vacation to the Institute Stella Maris in Switzerland operated by the Sisters of the Holy Cross of Menzingen. It was at the Swiss retreat house that Spellman first met the beautiful German nun Sister Pascalina, who was to become Cardinal Pacelli's housekeeper-companion at the Vatican.

Sister Pascalina was Spellman's only rival for Pacelli's affections. After an initial rocky relationship marked by petty jealousies and suspicions, the nun resented "his sugary ways and drooling over Pacelli," the two strong-willed personalities came to trust and depend on one another.¹²⁹ Their bond of friendship based on their mutual affection for Pacelli never wavered even after the pontiff's death in 1958.

During these idyllic years in Rome, Spellman wrote in his diary:

The memories of the days and weeks in various years that I was permitted to be the sole companion of Cardinal Pacelli on the journey which his Eminence was accustomed to make during vacation periods, that were supposed to be vacations, but which were in fact weeks of work and retreat, will remain engraven in my mind as long as life endures. His thoughtfulness and benevolence were supreme.¹³⁰

This diary entry like much of Spellman's recorded reminiscences, including his letters to his mother from Rome, were written for posterity, that is, for others to read and be edified after his death. The truth is that Spellman was not Pacelli's sole companion on these trips. Once Pacelli had Sr. Pascalina safely ensconced in the Vatican, she traveled regularly with the two men on their vacations. The arrangement was a closely guarded secret.¹³¹

So it was that Pascalina and Spellman, together with Count Galeazzi who Spellman introduced to Pacelli, Pacelli's sister Elizabetta, his nephews, Carlo, Marcantonio and Giulio Pacelli, and his German secretary, Rev. Robert Leiber, SJ, formed the inner core of Pacelli's intimate circle that remained closed to all others for his lifetime.

With Pacelli as Secretary of State, Spellman's duties as playground director took a backseat to his new responsibilities at the Secretariat. He was given the assignment of translating important documents of the Holy See into English. All visiting prelates from the United States had some contact with the American monsignor during their stay in Rome.

Of his intimate affairs we know nothing. If young Spellman indulged in same-sex activities at afternoon "teaparties" held by his "sponsors," he did so discreetly in keeping with the Roman motto: *Si non caste, saltem caute, Si non caste, saltem castel.*¹³²

In the summer of 1931, Spellman gained world-wide attention when he smuggled out of Italy via Switzerland, Pope Pius XI's anti-Fascist encyclical *Non Abbiamo Bisogno* On Catholic Action in Italy. The encyclical signed

by Pius XI on June 29, 1931, was released by Spellman in Paris to the world press.¹³³ News of the encyclical that defended the Church, clergy, family and Catholic Action groups and Catholic youth groups and sodalities against encroachment by the “pagan” Fascist State, made the front pages of every American newspaper. Monsignor Francis Spellman was famous.¹³⁴

Bishop Spellman Returns to Boston

On September 8, 1932, Francis Spellman was ordained Auxiliary Bishop of Boston at Saint Peter’s Basilica with Cardinal Pacelli as principle consecrator assisted by Archbishop Giuseppe Pizzardo and Archbishop Francesco Borgongini-Duca. Spellman wore the vestments that Cardinal Pacelli had worn when he was consecrated archbishop in 1917. His brothers Martin and John were in attendance at the solemn ceremony along with the entire diplomatic corps, and many prelates, seminarians and wealthy Catholics, but Spellman’s mother was too ill to travel to Rome.

Pope Pius XI determined that Spellman be granted the right of succession to the Archdiocese of Boston upon the death of Cardinal O’Connell. A splendid reception followed in the Borgia Apartments once the residence of Cardinal Merry del Val, O’Connell’s dearest friend. It was a day filled with ironies.

Three weeks later, on September 27, following an ocean liner voyage from Gibraltar to Cannes, Spellman set sail for home. His Ordinary, Cardinal O’Connell, had prepared a frigid reception for his new auxiliary.

Spellman was told to report to St. John’s Seminary until a parish position opened up. Shortly thereafter, Spellman was sent to Sacred Heart Parish in suburban Newton Center in spite of the fact that Spellman had written O’Connell that he wanted the wealthier Sacred Heart Parish in Roslindale or, more likely, because of it.

O’Connell’s final insult against Spellman was delivered on July 28, 1935, when he failed to show up at the funeral of Spellman’s beloved mother, Nellie Conway Spellman. Spellman never forgave O’Connell this trespass against one of the few people in the world he really ever loved. William Spellman lived well into his 90s, long enough to see his eldest son become one of the most powerful Catholic prelates in the world.

Any doubts with regard to the importance of his son Frank in the eyes of the Vatican that William Spellman might have harbored were quickly dispelled when Cardinal Pacelli, the Holy See’s Secretary of State, came to the United States for a four-week visit in October 1936.

The cardinal’s immediate entourage included Spellman’s devoted friends Sister Pascalina and Count Galeazzi. The threesome drew up the cardinal-diplomat’s social agenda that was used to disguise the real reason for Pacelli’s visit to the United States, a secret meeting with President Roosevelt at Hyde Park, N.Y. to resolve several pressing political and diplomatic issues. First, came the matter of appointing an American ambassador

to the Vatican. Second, the silencing of Father Charles Coughlin, the famous "Radio Priest" of the shrine of the Little Flower Church in Royal Oak, Mich., one of Roosevelt's most vocal and effective critics. Subsequent events suggest that the issue of Vatican-Soviet relations was also discussed. Bishop Spellman had already met with the President at Hyde Park on September 28 to lay the groundwork for Pacelli's diplomatic mission.

Spellman's public itinerary for Pacelli included visits to Inisfada, the Brady's sumptuous estate on Long Island, and Boston, Philadelphia, Baltimore, Washington, D.C., South Bend, Cleveland, Chicago, St. Paul, Cincinnati, Detroit, San Francisco, Los Angeles, and St. Louis. Patrick Cardinal Hayes of New York was left out in the cold.

While in Boston, Pacelli's entourage visited Auxiliary Bishop Spellman's beautiful palatial residence in Whitman. Sr. Pascalina wondered where the money came from to build such an edifice. Once inside, the nun wandered to the first floor bathroom that Spellman had designed himself. It was done in Venetian black marble with lilac fixtures and ceiling-to-floor mirrors throughout. Pascalina asked Spellman the meaning of it all, and when she received no reply from him, she wagged her finger at him and said, "Naughty, naughty, Bishop Spellman!" The nun did not know how close she had come to the truth.¹³⁵

By the time Pacelli left for Rome in early November, the problem of Father Charles Coughlin had been resolved to President Roosevelt's satisfaction. The "Radio Priest" quit the airways on November 8 and returned to his life as a pastor.¹³⁶ The question of the U.S. formal representation at the Holy See remained open. And Bishop Francis J. Spellman had become a household name.

The Battle for the Archdiocese of New York

On September 4, 1938, Cardinal Hayes, the "Cardinal of Charity" and the bane of the Anti-Life Establishment died. Bishop Stephen J. Donahue, Hayes' choice to succeed him, was appointed as interim administrator and his name was submitted to Rome for confirmation. Other leading contenders for New York were Archbishop Edward Mooney of Detroit, and John T. McNicholas, the Irish-born Dominican Archbishop of Cincinnati. McNicholas was believed to be Pope Pius XI's choice to fill the vacancy left by Cardinal Hayes' death. Although the Holy Father was holding Spellman for Boston, Spellman notified his influential friends in Rome including Cardinal Pacelli and Count Galeazzi that he was interested in New York and left the matter in their capable hands.

Then, just when it appeared that Pope Pius XI had settled upon McNicholas for New York, the unthinkable happened. The Holy Father died on February 10, 1939. In the shortest conclave in history, Eugenio Cardinal Pacelli was elected pope on March 2, 1939. He took the name Pius XII in honor of his predecessor.¹³⁷

On April 15, 1939, Bishop Spellman was appointed Archbishop of New York. With that office came the position Military Vicar of the U.S. Armed Forces. Spellman was 50-years-old.

Corporation Sole of “The Powerhouse”

The management of a huge American archdiocese like New York was and is a colossal undertaking.¹³⁸ From an administrative and financial viewpoint Spellman was up to the task. Cardinal Hayes, who doled out hundreds of thousands of dollars from the Chancery to assist the needy of New York City during the Great Depression, left his successor a debt of \$28 million. Rome was known to be critical of Hayes’s lax fiscal policies and the fact that the old cardinal didn’t know enough bankers. Spellman never had to suffer that charge.

From May 23, 1939, until his death on December 2, 1967, Archbishop Spellman lived and worked in the five story Gothic mansion on 50th Street and Madison Avenue behind St. Patrick’s Cathedral. His private apartments were located on the second floor and his private chapel where he said daily Mass was on the third floor. “The Powerhouse,” as it came to be called, was Spellman’s main base of operation and through its portals passed many of the world’s most prominent prelates, heads of government, politicians, artists and entertainers, intellectuals, secret agents, media and public relations personnel and financiers. No other American prelate held as much power, political and ecclesiastical on the national and international scene as Spellman. To politicians in the United States, Spellman was the Catholic Church.

Spellman’s manner of administration combined the best elements of Roman and American organizational concepts. He was a workaholic, a man in perpetual motion, who demanded absolute loyalty and competence from his staff. He placed his two live-in priest/secretaries on call 24-hours a day. They became his official and personal gatekeepers at the Chancery and assisted the archbishop in a variety of tasks from speech writing to assistance with religious services at the adjacent bustling St. Patrick’s Cathedral in the heart of downtown Manhattan. The New York Chancery became a magnet for ambition-driven young priests and a springboard for many an ecclesial career.

Spellman inherited his father’s aptitude for sound business management. He also took his father’s advice and surrounded himself with capable people like John Coleman, “The Pope of Wall Street,” who became his chief investment advisor, and the influential international Jewish powerbroker, Bernard Baruch.¹³⁹

Spellman used a system of centralized financial management to get the archdiocese on a solid financial footing and then turned around and applied the same successful formula to bring financial stability to the 400 parishes in the archdiocese.¹⁴⁰ Next, Spellman embarked on an on-going billion dol-

lar archdiocesan building program that included the construction of new Catholic schools and seminaries, hospitals and medical facilities, orphanages, and churches.

As a fundraiser Spellman was unsurpassed. Among the New York Archdiocese's best known quasi political/charitable affairs was the annual Alfred E. Smith Memorial Dinner where Republicans and Democrats fell over themselves vying for the best seat in the house, i.e., a seat on the dais next to the Archbishop of New York. As a priest/politician, Spellman played a major role in Tammany Hall politics and his political and diplomatic skills that he put at the service of Democratic President Franklin D. Roosevelt were the stuff of which legends are made. Even after Roosevelt's death, the fervently anti-Communist prelate continued to play an active part in American foreign policies especially post-war Italy and later in Latin and South America and Southeast Asia most especially Vietnam.

During his 28 years as the head of one of the world's richest diocese, Spellman also accumulated a sizable personal fortune. Wealthy dowagers, some of whom Spellman personally courted, left the archbishop hundreds of thousands of dollars.

Another source of Spellman's wealth was the coffers of the American Association of the Knights of Malta. Spellman's Machiavellian intrigues precipitated a major crisis for the Order in the United States and in Rome.

The Order of Malta Scandal

The Sovereign Military Hospitaller Order of St. John, of Jerusalem, of Rhodes and of Malta, known today simply as the Order of Malta, had its beginnings as a 12th century military lay order of the Catholic Church created to protect Christian religious and pilgrims in the Holy Land. Although the Order lost its territory more than 200 years ago, it still is recognized under international law as a sovereign and autonomous state by all countries including the Vatican and is considered one of the most elite and powerful fraternities in the world. The current world headquarters for the Order is the Magistral Palace in Rome. Its governing body consists of a Grand Master and the heads of the Order's National Associations

The ancient European tradition mandated that members of the Order of Malta be of noble birth, but that qualification has been modified in modern times by opening up membership to Catholics of distinction and wealth and in some cases, non-Catholics of social or political prominence.¹⁴¹ Changed also is the nature of the Order's charitable works that includes humanitarian relief in times of war or natural disaster and special facilities for the handicapped and infirmed.¹⁴² These worthy actions represent the Order's public face.

The American Association of the Order of Malta was founded between 1926 and 1927 by a group of wealthy and influential members of the Knights of Columbus including Edward L. Hearn, Nicholas F. Brady, and John J.

Raskob. Patrick Cardinal Hayes of New York was the Association's spiritual advisor and guide.

In the mid-1920s, when Spellman served as the liaison between the Holy See and the Knights of Columbus on the Rome Playground Project, he had met Hearn, Brady and Raskob as well as other rich and powerful members of the American Association.

When Cardinal Hayes died in 1938, Archbishop Spellman became the ecclesiastical head of the Order. His title was Bailiff Grand Cross of the Order of Malta, but it apparently was not impressive enough. In 1941, he created a special title for himself, "Grand Protector" of the American Association even though the title of "Protector," (much less "Grand Protector") had been traditionally reserved for a reigning prince. He also purchased the papal title of marquis for Mr. McDonald the President of the American Association. The new title gave the impression that McDonald was now Grand Master of the Order in America.

Whereas the founders of the American Association had set the initiation fee at \$1000, Spellman thought the amount too low, and hiked it to \$50,000 for starters with some knights paying as much as \$200,000 for their knighthood not counting the contributions that were expected to kick in after the initial contribution. Spellman also hosted an annual banquet at New York City's Waldorf Astoria Hotel to raise charitable contributions for the Hospital of the Child Jesus in Rome. The invited guests were expected to add no less than \$1000 each when Spellman got around to passing the plate.

To meet the U.S. Internal Revenue Service's requirements for tax-deductibility for non-profit corporations, the American Association designated the Hospital of the Child Jesus administered by Pacelli and Spellman's old friend Cardinal Pizzardo as the sole recipient of the American Association's charity. The American Association sent an annual contribution of \$50,000 a year to the national office in Rome but it did not support any of the Order's international humanitarian projects.

For all practical purposes the American Association acted as an autonomous entity with little direct communication with Rome. This odd arrangement suited Spellman well.

Unknown to the Order's Grand Master, Ludovico Chigi Albani della Rovere, who wondered why so few American knights ever paid a visit to the Magistral Palace when in Rome, Spellman had told the American members that they should avoid visiting the Order's headquarters as Prince Chigi was too decrepit to entertain guests. Spellman also ordered the mailing clerk at the national office not to send any of the Order's publications to its U.S. members.

Meanwhile, back in Rome, Prince Chigi and other Order officials were in the throes for a full-pitched battle with the Holy See over a dispute with the Congregation for Religious to pay much attention to what was happening in the States.

There had always been a certain degree of tension between the Vatican and the Order of Malta caused by the dual character of the association as both a sovereign state and as a religious order of the Roman Catholic Church. So the current disagreement, at least in the beginning, was not that unusual.

The crux of the problem was Pope Pius XII's appointment of Nicola Cardinal Canali as the Vatican's chief minister of finance, a position that had previously been incorporated into the general duties of the Secretary of State. The appointment was a political one. Canali, the former private secretary of the deceased Cardinal Merry del Val, had played an important role in the election of Eugenio Cardinal Pacelli to the Chair of Saint Peter. Canali and Spellman shared a number of mutual friends among the Curial hierarchy including Giuseppe Cardinal Pizzardo who coincidentally was the key administrator of Rome's Hospital of the Child Jesus that had been selected as the exclusive benefactor of the American Association.

In 1948, the position of the Grand Priority of Rome of the Order of Malta fell open. Prince Chigi did not favor the election of Canali, thus his name was placed third on the list of candidates submitted to the Holy Father. To Chigi's dismay, Pius XII selected Canali for the office. One year later, the pontiff also made Canali Grand Master of the Holy Sepulcher, one of the most illustrious titles in all Christendom.

Up until his new appointment, Cardinal Canali did not appear to be overly interested in the activities of the Order even though he was a professed member. Now it seemed he had developed an overnight interest in all matters related to the Order, especially its finances. The only question that remained was how to best bring the Order under the Church's, that is, Canali's control.

In early 1951, as Canali was planning his next move, a visiting knight to the Magistral Palace who had recently returned from the U.S., informed Prince Chigi and Order officials of the millions of dollars in huge membership fees and charitable contributions that Spellman had collected as the "Grand Protector" of the American Association. Order officials were astounded at the news and decided to conduct their own investigation that confirmed all that their visitor had told them. A tour of the Hospital of the Child Jesus revealed that the medical facility did not appear to have benefited to any noticeable degree from the American Association's largesse. So where were the millions of dollars in contributions going if not into the pocket of Cardinal Spellman and his friends in Rome, specifically Cardinals Pizzardo and Canali?

Prince Chigi decided to take direct action against the American Association and Spellman. He sent a letter to the cardinal informing him that he was to change the name American Chapter back to the original American Association of the Order of Malta. He then told Spellman to inform Mr. McDonald he was President not Grand Master of the American Associ-

ation. Further, Chigi informed Spellman that the Order had decided to register with the IRS as a tax-deductible charity and it would be holding its own fund-raisers for the Order in the United States. Additional letters followed in which Chigi demanded a full accounting of all the receipts and expenditures of the American Association going back to the year of its founding.

Spellman was silent.

Unfortunately, Chigi had underestimated the audacity and ingenuity of the American cardinal. While the officers at the Magistral Palace awaited an answer from the New York Archdiocese—an answer that *never* came—Spellman turned the tables on them.

Out of the blue, officials of the Order in Rome received a letter from the Congregation for Religious demanding a full financial accounting of the Order and its National Associations and suspending all activities of the international office until the audit had been completed and reviewed by the Congregation. Chigi suspected that Spellman was pulling the strings behind the Curia scene to draw attention away from the financial irregularities and violation of the Order's constitution by the American Association.

A last minute personal intervention by Pius XII suspended the demands of the Congregation for Religious and the Holy Father assured the Order that it would retain its autonomous status. Nevertheless, the Order was drawn into a prolonged battle with the Congregation that dragged on for years. In the interim period, Prince Chigi suffered a fatal heart attack on November 14, 1951 that had been brought on in part by tensions produced by the intrigues of Cardinal Canali and his allies including Cardinal Spellman.

Before his death, Prince Chigi acknowledged that the international headquarters of the Order in Rome was powerless to act against the American Association and its "Grand Protector" meaning, of course, Cardinal Spellman. He said that it was clear that the American Association carried with it no spiritual or chivalric tradition, but that it was about one thing only—wealth.¹⁴³

Spellman on Issues of Public Morality

For older Americans who remember the Cardinal Spellman years, it was probably the prelate's public image as a defender of public morality that made the deepest impact on them, especially his world-publicized condemnation and boycott (binding Catholics under pain of sin) of Roberto Rossellini's film *The Miracle* in 1950 and Elia Kazan's movie *Baby Doll* in 1956.¹⁴⁴

On the other hand, Louis Mayer of Metro-Goldwyn-Mayer, who was known to be a close friend and great admirer of the cardinal, dined with Spellman when he was in New York. The head of MGM Studios kept an abortionist on staff during the 1930s to assure the unpregnant state of his

starlets, some of whom were said to have shared the married Mayer's casting couch before they were barely out of their teens.¹⁴⁵ Mayer also arranged "marriages" for homosexual stars like Nelson Eddy.¹⁴⁶

On these darker Hollywood open secrets, Cardinal Spellman was conspicuously silent.

As the Military Vicar of the U.S. Armed Services, Spellman was entrusted with the spiritual care of millions of Roman Catholic servicemen and women serving at home and abroad.

Yet during the Second World War, when President Roosevelt issued an order that required post exchanges to stock condoms and required quartermasters (including Catholic officers) to distribute prophylactics, Spellman was again silent.¹⁴⁷ Further, the Roosevelt Administration consistently failed to prosecute violations of the Comstock Law that prohibited the interstate traffic and foreign importation of articles of "immoral use" to prevent conception.¹⁴⁸

With the exception of one or two well-publicized attacks on Planned Parenthood clinics in New York City, Spellman tended to ignore the increased encroachment of government sponsored Malthusian programs at home and abroad. He viewed the issue of population control through a political rather than a moral lens. This was in sharp contrast to his predecessor Cardinal Hayes who had fought the Anti-Life Establishment tooth and nail and won.

That Cardinal Spellman was more than willing and able to compromise Catholic moral doctrine when it suited him politically was amply demonstrated by the Puerto Rican birth control debacle of 1960.

Spellman Vs. the Bishops of Puerto Rico

In the mid-1930s, Cardinal Hayes effectively squashed all attempts by the Roosevelt Administration to impose a Malthusian program of population limitation on Puerto Rico. Hayes, a master of "punishment politics," told FDR either to withdraw the birth control initiative his administration had started on the island or face the loss of the Catholic vote in the upcoming election.¹⁴⁹ Roosevelt took Hayes' warning to heart and ordered that the Comstock Law be enforced in the Commonwealth of Puerto Rico. On September 15, 1936, the "Grand Experiment" was put on hold.¹⁵⁰

After Hayes' death in 1938, the American hierarchy including the Powerhouse in New York began to take a more lenient position toward federal and private population control initiatives on the island, especially under the Eisenhower Administration from 1953 to 1961.

With the repeal of the Comstock Law, and the massive influx of millions of U.S. dollars from the American-based Gamble, Rockefeller, McCormick, and Ford Foundations, together with the dollar-hungry pharmaceutical industry, the Church in Puerto Rico braced itself for a major anti-life

assault. The Puerto Rican bishops also had to contend with the loss of the traditional legal and political support they had come to expect from the American hierarchy.¹⁵¹

In 1960, the Puerto Rican hierarchy decided to make one last concerted effort to drive the Sangerite forces from the island. The Catholic resistance movement was lead by two American Bishops—James P. Davis of San Juan and James E. McManus of Ponce. The Catholic Church in Puerto Rico helped to organize a national political party—the Christian Action Party (CAP). The new political front was composed primarily of Catholic laymen and its platform included opposition to existing permissive legislation on birth control and sterilization.¹⁵²

When increasing numbers of CAP flags began to fly from the rooftops of Puerto Rico's Catholic homes, the leaders of the opposition parties, who favored turning Puerto Rico into an international Sangerite playground for massive U.S.-based contraceptive/abortifacient/sterilization experimental programs, became increasingly concerned for their *own* political futures.¹⁵³ Then unexpected help arrived in the unlikely person of His Eminence Francis Cardinal Spellman of New York.

One month before the hotly contested national election, Spellman arrived in Puerto Rico ostensibly to preside over two formal Church functions. While on the island, Spellman agreed to meet with CAP's major political rival, Governor Luis Munoz Marin, leader of the Popular Democratic Party (PDP) and a supporter of federal population control programs for Puerto Rico.

In an interview that followed his meeting with Munoz, Spellman, known for years as FDR's errand boy with a miter, claimed that politics were outside his purview.¹⁵⁴ The cardinal's statement was interpreted by the press as an indictment of the partisan politics of Bishops Davis and McManus. To underscore his message, as soon as Spellman returned to the States he made a public statement in opposition to the latest directives of the Puerto Rican bishops prohibiting Catholics from voting for Munoz and his anti-life PDP cohorts. Catholic voters in Puerto Rico should vote their conscience without the threat of Church penalties, Spellman said.¹⁵⁵

Boston's Cardinal Cushing, John F. Kennedy's "political godfather," joined Spellman in expressing "feigned horror" at the thought of ecclesiastical authority attempting to dictate political voting. "This has never been a part of our history, and I pray God that it will never be!" said Cushing.¹⁵⁶ Cushing's main concern was not the Puerto Rican people. His main worry was that the flack caused by the Puerto Rican birth control affair might overflow into the upcoming presidential campaign and hurt John Kennedy's bid for the White House.

The national election turned out to be a political disaster for CAP. Munoz and the PDP won by a landslide. Bishop Davis was forced to end the tragic state of confusion among the Catholic laity by declaring just

before the election that no penalties would be imposed on those who voted for the PDP.¹⁵⁷

Two years later, with the knowledge and approval of the American hierarchy and the Holy See, the Puerto Rican hierarchy was pressured into signing a secret concordat of “non-interference” in government-sponsored birth control programs—a sop being that the programs would now include instruction in the “rhythm method.” While insisting on their right to hold and express legitimate opposition to such programs, the Puerto Rican bishops promised they would “never impose their own moral doctrines upon individuals who do not accept the Catholic teaching.”¹⁵⁸

When the Sangerite storm hit the mainland in the late 1960s, Am-Church would echo this same theme song opening the floodgates to a multi-billion dollar federal life-prevention (and destruction) program.¹⁵⁹

Spellman—The Man

Spellman became like the Roman god Janus, who viewed the world through two faces so that he knew what was in front of him and what was behind. Spellman presented two distinct faces to the world. The one he wore the most often in public was that of a cherubic, humble man who smiled often, spoke softly, and struck people as not being overly bright.. The other face was that of a tough, demanding man who pushed hard, let little stand in his way, and ran roughshod over friend or foe in order to get what he wanted. His polar personalities shifted from guileless to Machiavellian.¹⁶⁰

John Cooney, author
The American Pope

He was “...fearless, tireless, and shrewd ...but at the same time ...humble, whimsical, sentimental, incredibly thoughtful, supremely loyal, and, above all, a real priest.”¹⁶¹

Robert I. Gannon, SJ
The Cardinal Spellman Story

Francis Cardinal Spellman was nothing if not a man of supreme contradictions as these quotes from John Cooney, one of the cardinal’s severest critics, and Father Robert Gannon, Spellman’s official biographer, amply demonstrate. He was a complex, highly compartmentalized individual of many moods and many minds.

Spellman was a man of intelligence and great ambition. He could be warm, charming, and attentive when it suited his purpose, especially in the company of the wealthy, the powerful and influential. On the other hand, he tended to be curt and impatient with ordinary persons including older priests—persons who appeared to take up time in his busy schedule without serving an immediate purpose or advantage to the prelate.

From his earliest years, he had a hair-trigger temper that he managed to keep in check only by a sheer act of the will. However, once he became

the Archbishop of New York and received his cardinalate, he appeared to be less guarded about containing his emotions, and in private at least, he permitted himself the luxury of venting his anger and petty grievances, rational and irrational. On very rare occasions such as his bitter dispute over federal assistance to parochial schools with former First Lady Eleanor Roosevelt that exploded in the summer of 1949, the public caught a brief glimpse of Spellman's darker side and the effect was chilling.¹⁶²

Spellman was a great collector and here I am not referring to his stamp collection as magnificent as it was. Rather I am referring to Spellman's talent for collecting and turning in markers, favors, if you will. He had a special talent for trading in markers of all kinds—political, financial, and personal—and seemed to derive as much enjoyment in playing the game as he did in winning, but he was never a good loser.

Untroubled by financial needs since his days at the Curia in Rome, Spellman enjoyed a certain detachment from his wealth. He was not interested in money *per se* as much as in the power and influence it could buy.

Yet as rich and powerful as he became there was at least one area of his life in which he suffered perpetual impoverishment—that of true friendship. By true friendship, I mean the type of relationship that Aristotle distinguished from other types of utilitarian friendships.¹⁶³ It is different from friendship that is based on mutual usefulness or mutual advantage whereby one loves another for some good or advantage they can get from the other. These types of “friendships” Spellman had to overflowing.¹⁶⁴

It is also different from friendship based on mutual pleasure of a sensual nature—the kind that is easily dissolved when it no longer brings pleasure. Spellman satisfied himself with a number of these sensual “friendships” some of which took the form of homosexual relations with young men including seminarians, priests, and call-boys.

True friendship, on the other hand, is a friendship that is based on the good, on mutual goodness and mutual willing of good for the other. It means to love the other for the sake of the other, and not for some external advantage or internal satisfaction or pleasure. It is highly questionable if Spellman ever shared this kind of friendship with another human being with the exception perhaps of his mother, Nellie Spellman. Spellman was always a loner even when he was not alone.

Spellman's loneliness was compounded by his lack of a deep spiritual and interior life, a trait he shared with his lifelong nemesis, William Cardinal O'Connell.¹⁶⁵ Even after just a cursory reading of Spellman's correspondence with his mother, it is hard not to escape the impression that it was *she* who had the vocation, not her son. Frank's father may also have sensed that his son lacked a real calling to the priesthood and certainly the Rector and Vice Rector at the American College in Rome were of this opinion.

Spellman performed his public and private religious duties and obligation in a matter-of-fact, “slam-dunk” manner.¹⁶⁶ Like O’Connell he did not hover over things religious. Neither was he particularly attached to traditional Catholic devotionals.

Spellman was notorious for his “quickie” Masses as was O’Connell who preferred to skip daily Mass and the prayers of the breviary altogether.¹⁶⁷ There is no indication that either man recognized the contradictions inherent in a priest or cardinal who is not first and foremost a man of God nor the terrible significance of celebrating the Holy Sacrifice of the Mass in a rote and perfunctory manner.

The mind-set and actions of Spellman and O’Connell with regard to their religious vocation brings to this writer’s mind the story of “The Scarlet Runner.” This was the nickname given by the priests who served under Herbert Cardinal Vaughan, Archbishop of Westminster, England from 1882–1903.¹⁶⁸

According to Vaughan’s biographer Robert O’Neil, one day in late December of 1894, shortly after he received the red hat, Vaughan was told by some brave soul that he scandalized others by the way he rushed through Mass and other liturgical celebrations. Vaughan was stunned. At that moment he had a revelation—that for all his 22 years as Bishop of Salford “he had been irreverent.”¹⁶⁹ The agony of his contrition was such that for sometime afterwards “he completely broke down when saying Mass,” reported O’Neil.¹⁷⁰

On April 26, 1895, Vaughan wrote a letter to his successor at Salford expressing his profound sorrow for his manner of earlier behavior in the Sanctuary and his desire to make reparation for his habitual conduct and bad example.¹⁷¹ Vaughan explained:

A priest in the Sanctuary does not act in his own personal capacity nor is he there to discharge any private office of his own. He is the Representative of Our Lord Jesus Christ and he is bound to comport himself as such before God and the people. The Council of Trent leaves no doubt as to what should be our conduct and behavior. ...I therefore beg to express before the clergy to whom as their Bishop I ought to have been an example of reverent and religious deportment in the Sanctuary, my deep and sincere grief and regret for the disedification which I gave to them during so many years by the conduct referred to. I commend myself to their charitable prayers and in return I promise ever to remember them at the altar.”¹⁷²

Vaughan’s final instructions to his executors stated, “I beg pardon for all the scandal and bad example and for much neglect of God. But I die in peace in the arms of the Blessed Virgin Mary, my Mother—professing all that the Church professes and teaches.”¹⁷³

There is no evidence however from their letters, sermons, diaries or biographical data that either Spellman or O’Connell ever suffered such compunction.

Spellman's Double Life— "Who Would Believe That?"

Back in 1942 Spellman repeatedly sent the archdiocesan limousine to pick up a male dancer (whom he was "seeing" in those days) from the stage door of a Broadway musical, *One Touch of Venus*. Through a close friend in the show, Lavina Nielson, I met numerous members of the cast including the young dancer, for whom he had a pressing question: Wasn't the Archbishop afraid news of their relationship might spread and damage his reputation? (It seemed to me that everybody in the cast already knew of Spellman, the dancer, and the limousine; some were astonished and others offended by it.) The dancer seemed somewhat intrigued himself by the question; in any case, he eventually came back with Spellman's answer: "I asked him your question and he only said, 'Who would ever believe that?'"¹⁷⁴

C. A. Tripp, Ph.D.
The Homosexual Matrix

The rules that guarded Cardinal Spellman's (open) secret life as a homosexual were not unique to him. During the first half of the 20th century, the same rules applied to all prominent public figures caught up in the vice including many popular entertainers of the period.

The entire concept of homosexuality floated over the middle-class moral consciousness of ordinary Americans including Catholics sitting in the pew.

In many ways the Archdiocese of New York under Spellman was not much different from the walled fortress of the public relations machinery of Hollywood's studio system or that of Broadway's musical theater that protected sexually wayward stars from public exposure and the hint of scandal.¹⁷⁵

Cardinal Spellman hired the best public relations people money could buy including publicists from the elite firm of Ivy Lee & Associates considered the Cadillac of the public relations industry.¹⁷⁶

Every aspect of his public life was carefully orchestrated and macro-managed for maximum edifying effect of Catholics the world over. Except for formal Church functions, most Catholic New Yorkers had little contact with their archbishop or with the Chancery. Little wonder that the Catholic laity revered him and the Catholic press virtually worshipped at his feet.

Any suggestion that the archbishop was engaged in an immoral life would have been greeted with utter disbelief and contempt. The very idea of questioning Spellman's character especially in the context of so odious a vice would have instinctively triggered memories of Maria Monk and other scurrilous anti-Roman tracts that fueled anti-Catholicism a century before.

In short, to attack Spellman was to attack the Roman Catholic Church.

This siege mentality of the Catholic laity and clergy and religious when combined with an overall ignorance of homosexuality and the existence

of a hidden but flourishing “gay” life in New York, made Spellman’s double life possible.

An Age of Homosexual Chic

As in other large urban metropolises in the United States, homosexual life in New York was played out in a variety of ways depending largely on one’s income and social status.¹⁷⁷

There was always Times Square, Central Park and Greenwich Village—all favorite places for cruising. One could pick up a partner for the night at one of the many gay bars and cafes that lined Broadway, go “slumming” down to Harlem or take a weekend excursion to Fire Island.

However, the undisputed center of the chic gay life in Manhattan was Broadway and the musical theater.

As John M. Clum, Professor of English and Practice of Drama at Duke University acknowledged in his engaging book *Something for the Boys: Musical Theater and Gay Culture*, “At a time when homosexuality was not accepted in America, homosexuals greatly controlled New York musical life.”¹⁷⁸ Homosexuals, for whom the Broadway musical represented “a form of implicit transvestism,” also made up a sizeable segment of the audiences that patronized the Broadway theater, said Clum.¹⁷⁹

For many members of New York’s upper crust in the 1930s and 1940s, “gay” was chic. The world of Moss Hart, Cole Porter, and Noel Coward represented an exclusive club that one had to be invited *into*, Clum recorded.¹⁸⁰ As long as celebrity homosexuals acted with a modicum of discretion and kept their sordid affairs out of the public eye, they were free to live as they pleased, he said.

Thus, while a Broadway chanteuse sang about “Love for Sale,” famed Broadway lyricists like Cole Porter “lived it,” Clum said.¹⁸¹ “Unfortunately, if your behavior got so indiscreet that news leaked out, as Linda Porter feared her husband’s might, you got in trouble,” said Clum.¹⁸²

New York gossip columnists “obeyed the unwritten rule of silence,” that made the celebrity closet possible, Clum observed.¹⁸³ The private life, including the highly compartmentalized homosexual lifestyle of the rich or famous—cardinals included—lay outside the public purview.

Over at the Powerhouse, Cardinal Spellman enjoyed the same protection from the secular press.

There were strong social constraints about the reporting of clerical sexual scandals involving ordinary priests much less those involving a prelate as powerful as Cardinal Spellman. Also, no newspaper could withstand the financial and economic punishment the Archdiocese of New York could inflict simply by withholding advertisements and initiating a boycott of subscriptions to the newspaper.

Likewise, the police and public prosecutors routinely aided and abetted in the cover up of sexual crimes by Catholic clergy (and clerical offenders from other denominations as well). Catholic priests who were picked up by the police for drunkenness and other forms of disorderly conduct, sexual solicitation (male and female), or sexual crimes, including pederasty, were brought to the Chancery and left for Cardinal Spellman to deal with.

Within the New York Chancery itself there was an elite corps of priests who made up Spellman's silent circle. They included priests with whom the cardinal had sexual relations, as well as those who kept their silence out of personal loyalty for Spellman, to prevent scandal that would injure Holy Mother Church, or simply out of fear of jeopardizing their own clerical careers. For those priests who served as confessor to the cardinal there was the absolute silencer—the seal of confession.

Outside this immediate clerical coterie there were other members of the American hierarchy and priests and religious superiors in the United States and in Rome who knew of Spellman's sexual preference for young men.

The next layer of individuals who had knowledge of the cardinal's double life were to be found among Spellman's many powerful and influential confidants and associates who had intelligence sources of their own apart from their connections with the Chancery. They too kept the cardinal's dark secret from the public. This does not mean, however, that they were above using this knowledge against Spellman in private when it served their purpose.

Then came those influential personalities like Roy Cohn who shared the prelate's sexual tastes and formed part of Spellman's informal non-clerical network of homosexual friends.

These were followed by young men (call-boys, prostitutes) from outside the Chancery loop with whom Spellman had sex, and their friends in the homosexual underworld with whom they exchanged details of their sex life with Spellman.¹⁸⁴

Further down the line, were men and women who heard gossip about Spellman's unnatural sexual appetites, but over whom the cardinal exercised, little, if any control. These included tradespeople, non-clerical staff, housekeepers and other persons who worked at St. Patrick's Cathedral, the Chancery, and the cardinal's residence.

After Spellman's death in 1967, bits and pieces of his private life gradually began to work their way into the public press, but it was not until 1984 that a major altercation erupted at the *New York Times*.

John Cooney and the Outing of Cardinal Spellman

In mid-summer of 1984, Mitchell Levitas, editor of the *New York Times Book Review* (NYTBR) was reviewing the galley proofs for John Cooney's

new book, *The American Pope—The Life and Times of Francis Cardinal Spellman*, published by Times Books, a subsidiary of the New York Times Company.

About a third way into the text, Levitas came upon Cooney's section, some three to four pages, on Cardinal Spellman's alleged homosexuality.¹⁸⁵

Levitas, sensing the explosive nature of the exposé, alerted Arthur Gelb, managing editor of the *New York Times*, to the story. Then, presumably with the approval of his boss, Abe Rosenthal, Gelb assigned Edwin McDowell, the *NYTBR*'s literary correspondent to interview Cooney and others persons connected to the story including Church officials at the New York Chancery. Archbishop John J. O'Connor, Cardinal Terence Cooke's successor, had been in office less than seven months.

As soon as Cardinal O'Connor was briefed on the content of the Cooney book, plans were put into motion to get the *Times* to remove the offending pages that mentioned Spellman's homosexual life. The archdiocese decided to bypass the publishers at Times Books and take their case directly to Sidney Gruson, Vice Chairman of the New York Times Company.

On August 1, 1984, Cardinal O'Connor sent two special emissaries of the archdiocese to negotiate the terms of the removal of the offending passages with Sid Gruson. They were John D. J. Moore, the retired U.S. Ambassador to Ireland (1969–1975) and Felix Edward Larkin, former General Counsel of the Office of the Secretary of Defense and Chairman of the Executive Committee of W. R. Grace and Company. Both Moore and Larkin were also members of the Knights of Malta. Since Spellman had served as the spiritual head of the Knights of Malta in the United States, we can presume that Moore and Larkin were doubly motivated to deep-six Cooney's allegations against the cardinal. Like the Mafia bagboys, they came well prepared to negotiate the terms of surrender.

According to Moore this was not the first time he had been called upon to convince the *Times* to do "the right thing."¹⁸⁶ "I told Gruson I knew enough about the person involved (Spellman) to know that [the allegations] were false, and that the presentation was in a form that made it quite evident that the writer didn't have any substantiation," Moore later reported. He said that at this point Gruson broke into the conversation and agreed that, "This isn't properly authenticated ...and he would be discussing this with his colleagues."¹⁸⁷ Gruson was a man of his word.

That very day, Joseph Consolino, President of Times Books, informed Cooney that the book was not publishable as it stood. The author was asked to remove the pages in the text pertaining to Spellman's alleged double life. Cooney responded by agreeing to provide his publishers with a first-hand witness, a former lover of Spellman who could confirm Cooney's charges against Spellman. The offer was refused.¹⁸⁸

Two weeks later, the *Daily News* dropped its plans to serialize Cooney's biography about Spellman. The newspaper had bought first serial rights

from Times Books, but canceled its contract after rumors began circulating that the New York Times Company was considering not publishing the Cooney book.

F Gilman Spencer, the *Daily News*' new editor explained that the rights to the book had been acquired by his predecessor, and that he decided against the serialization because he believed that "it seemed to be one-sided...to do a number on this man."¹⁸⁹ The Literary Guild later acquired first rights to the Cooney book.

In October 1984, John Cooney's *American Pope* rolled off the presses at Times Books. The publishers backed the sale of the book up with a \$25,000 promotion budget, including a prominent ad in the Sunday *Times*. Nothing remained of the original text related to Spellman's alleged homosexuality, except for a brief reference to "rumors" about Spellman's sexual preference:

For years rumors abounded about Cardinal Spellman being a homosexual. As a result, many felt—and continue to feel—that Spellman the public moralist may well have been a contradiction of the man of the flesh. Others within the Church and outside have steadfastly dismissed such claims. Finally, to make an absolute statement about Spellman's sexual activities is to invite an irresolvable debate and to deflect attention from his words and deeds."¹⁹⁰

In his footnote to the above brief passage, Cooney named five sources for his reference to Spellman's homosexuality:

- Clarence Arthur Tripp, an avowed homosexual and author of *The Homosexual Matrix*. Tripp was a clinical psychologist with a private practice on Long Island at the time of Cooney's interview with him on March 12, 1982. Tripp died of AIDS in 2003.
- Dr. Bruce Voeller, an associate professor at Rockefeller University and president of the pro-homosexual Mariposa Education and Research Foundation. Voeller, a homosexual activist helped establish the National Gay Task Force (NGTF) in New York in 1973. Cooney interviewed him on August 3, 1984. Voeller died of AIDS on February 13, 1994.
- David P. McWhirter, a psychiatrist and associate professor at the University of California, San Diego School of Medicine. A self-described partnered homosexual, McWhirter is the co-author of *The Male Couple: How Relationships Develop*. Cooney interviewed him on August 2, 1984.
- Philip Nobile, served as an altar boy for Spellman. He was a former seminarian at Holy Cross College and conducted his post-graduate work at the Catholic University of Louvain in Belgium. Nobile later became editor of the now defunct pornographic magazine *Penthouse's* Forum and co-authored *United States of America*

vs. Sex: How the Meese Commission Lied About Pornography. His interview with Cooney took place on April 2, 1982.

- Gore Vidal, the famous writer and avowed homosexual, in an undated note to Cooney suggested that Spellman's serious crimes were not sexual.
- Cooney also interviewed many other sources who wished to remain anonymous.¹⁹¹

Since the publication of *The American Pope* in the fall of 1984, there has been additional revelations concerning Spellman's homosexual life. Much of this evidence is circumstantial. And not all the sources carry equal weight. Nevertheless, taken as a whole, they tend to support John Cooney's original charge that Cardinal Spellman was a homosexual.

At one end of the spectrum we have London's Fleet Street gossip columnist Christopher Wilson, author of *Dancing with the Devil*. The main text of Wilson's book is taken up with the alleged love affair between Jimmy Donahue, the homosexual Manhattan-born playboy and heir to the Woolworth fortune, and Wallis Simpson, the Duchess of Windsor.¹⁹² However, tucked away in Wilson's biographical account of Donahue's rabidly promiscuous sex life, are several references to Cardinal Spellman.

According to Wilson:

Jimmy became intimately involved with Francis Spellman, the Cardinal of New York, a notorious homosexual predator and friend of Jessie [Jimmy's mother]. St. Patrick's Cathedral was a great cruising ground, particularly late Mass on Sunday, and the cardinal was rumored to have deflowered many young men. Jimmy once welcomed him to his mother's apartment at 834 Fifth Avenue wearing a ball-gown and high heels.¹⁹³

Wilson said that Donahue, "a devout Catholic," used to refer to the prelate as "Franny Spellbound."¹⁹⁴ The chorus boys at the Imperial Theater also called Spellman "Franny."¹⁹⁵

Wilson stated that Spellman later encouraged Jimmy in underwriting good works. In 1939, Spellman appointed him to the Advisory Board of New York's Foundling Hospital, a Catholic institution and one of the cardinal's favorite charities. Donahue was later appointed Chairman of the hospital's Advisory Board and when he died, he left the bulk of his fortune of over \$5 million to the hospital.¹⁹⁶ Implying that Spellman may have had an ulterior motive for his relationship with Donahue, Wilson added that Spellman never got his hands on the Woolworth fortune because Donahue died before his mother Jessie did.¹⁹⁷

Wilson described the young Donahue as "a kind of chorus boy seducer in show business," with a penchant for booze and rough trade and rent boys.¹⁹⁸ In late 1944, Donahue was arrested on charges of assaulting and sexually mutilating a man he met at Cerutti's bar in Manhattan, but Jessie paid the victim off and the matter was quickly forgotten. One of the eye-

witnesses to the pickup scene at Cerutti's was Truman Capote who traveled in the same "gay" circles as Jimmy Donahue.¹⁹⁹

Writer Truman Capote was always spreading gossip about Spellman's latest homosexual affairs, the details of which he may have heard directly from Donahue.²⁰⁰ This is the way the "gay" gossip mill worked then—and the way it works today. The rumors about Spellman may have been exaggerated and embellished in the telling, but given the closeted milieu of the period, if an insider like Capote identified Cardinal Spellman as a fellow traveler, he was one.

Spellman's Clerical Affairs

One of the first writers to broach the question of Spellman's homosexual affairs with priests and seminarians was A. W. Richard Sipe in *A Secret World—Sexuality and the Search for Celibacy*. He wrote:

Questions about the sexuality of New York's Cardinal Spellman have been widely rumored. When I was a student in Rome in 1956, I heard repeated stories about Spellman's days as a student when he systematically courted Monsignors who were secretaries to various Vatican officials. It was alleged he would have afternoon tea in their apartments, and would gain entree into ever more powerful Vatican circles as a result of these trusting friendships.²⁰¹

Sipe said that "One priest informant gave a firsthand account of his homosexual activity with Spellman, giving credence to the investigative reporting John Cooney (1984) did for his biography of Spellman."²⁰²

According to Sipe, "The therapist who took the aforementioned interviews said he had no doubt that the priest was a reliable informant of his own sexual behavior and had no reason to implicate anyone falsely, let alone a superior of a Church to which he remained devoted."²⁰³

Sipe said he raised the matter of Spellman's homosexuality in order to point out that "sexual activity that is proscribed by Church teaching and disavowed by professors of celibacy can take place at the highest levels of power."²⁰⁴

Other Citations in Contemporary Texts

References to Spellman's homosexuality are found throughout contemporary "gay" texts and in biographical data on other well-known homosexual personalities who maintained a professional or working relationship with Cardinal Spellman such as Roy Cohn.

Two of Cohn's major biographers, Nicholas von Hoffman in *Citizen Cohn—The Life and Times of Roy Cohn*, and Sidney Zion in *The Autobiography of Roy Cohn* refers to the platonic friendship between Spellman and Cohn. At the same time, they affirm that Cohn and Spellman were active homosexuals.²⁰⁵

Hoffman described Roy Cohn as “a secret man living a public life.”²⁰⁶ The world was only to see the man he shaped and invented,” said Hoffman.²⁰⁷

Cohn made his reputation as Chief Counsel to Republican Senator Joseph McCarthy from Wisconsin, Chairman of the U.S. Senate Permanent Investigative Subcommittee that investigated Communist infiltration in the United States. Cohn later joined the New York law firm of Saxe Bacon & O'Shea (Bolan) that provided legal counsel to the Archdiocese of New York.

Cohn's clients included Cardinal Spellman and his successor Cardinal Cooke. Cohn also represented less desirable clients that were connected to organized crime, and had secret business interests in porn theaters and a “gay” health club called Big Gym in Greenwich Village.²⁰⁸ Cohn was a confidant of New York's beautiful people and the rich and famous from Donald Trump to Nelson Rockefeller. Like Spellman, Cohn had many powerful Jewish friends including Lewis S. Rosenstiel of Schenley Industries who made his early fortune as a Prohibition bootlegger, and the internationalist financier Bernard Baruch who helped the young lawyer secure his job on the McCarthy subcommittee.²⁰⁹

Born Roy Marcus Cohn in Manhattan on February 20, 1927, the “little prince” was the proverbial mama's boy of a loveless marriage. The sexually and intellectually precocious, spoiled and self-willed child grew into a narcissistic vain and ambitious child/man.

The two great loves of his life were his mother, Dora, and his cocker spaniel, Charlie Brown. When Dora Cohn died in 1967, Cardinal Spellman was seated in the front row of the synagogue.

Cohn's homosexual activities began while he was a law student at Columbia in New York and ended with his death from AIDS in 1986. According to Hoffman, Cohn saw himself as a homosexual but not as a “gay,” that is, not as an effeminate mincing swish—a common stereotype of “gays” of the period. He preferred young handsome jocks as sex partners. According to Hoffman, Cohn's 97-foot yacht *Defiance* was the hub of Cohn's sexual life and he provided partners, both male and female, for his guests on board.

Cardinal Spellman was a frequent visitor on the *Defiance* and there were a number of witnesses to attest to this fact, said Hoffman.²¹⁰ One year, Spellman reportedly took a ten-day cruise aboard Cohn's yacht to the Virgin Islands with Msgr. Gustav Schultheiss, one of his top aides at the Chancery.²¹¹ One crew member recalled that “Uncle Frank,” as the regulars called him, also traveled with a gay layman friend.²¹² Hoffman said that some members of the crew reported they overheard Roy and his friends talking about ways to take the Archdiocese of New York for large sums of money.²¹³ Interestingly, Father Gannon in his biography of Spellman makes no mention of Roy Cohn.

One of the most unusual citations identifying Spellman as a homosexual appeared in *The Age Taboo—Gay Male Sexuality* edited by avowed pederast, Daniel Tsang.

In an essay “Whose Power? Whose Consent?” directed at insiders within the Homosexual Collective, Eric Presland, who helped establish Britain’s first gay switchboard at Oxford in 1973, discussed the agenda of the North American Man/Boy Love Association (NAMBLA). On the issue of the Roman Catholic Church’s opposition to homosex and pederasty, Presland repeated NAMBLA’s charge that the Church is being hypocritical, that is, “tolerating and even rewarding personal sexual hypocrisy at the highest levels *as long as outward fealty* is displayed to central control: Cardinal Spellman and (Pope) Paul the Sixth (sic) are recent examples.”²¹⁴

In an online historical article on County Carlow, Ireland, genealogy titled, “Carlow’s Sons and Daughters,” that originally appeared in the *Carlow Nationalist* in June 1998, the author, Willie White, highlights Spellman’s Irish ancestry and talks of Spellman’s financial generosity in helping to build the Spellman Ball Park in Kilbride, Donegal. White ends with this strange comment:

Sadly, Francis Cardinal Spellman, known as “Franny” to assorted Broadway chorus boys and others, who was New York’s cardinal from 1939 passed away to his eternal reward in New York on 2nd December 1967, before the Spellman Park was officially opened in 1970, but for those who have worked and developed the Park into the beautiful pitch it is today, his name will never be forgotten.²¹⁵

In *Outing: Shattering the Conspiracy of Silence*, “gay” academicians Warren Johansson and William A. Percy noted that although some clergy have been outed in connection with child molestation, “not one cleric has been outed on ideological grounds.”²¹⁶ They continued:

Earlier in this century, in Massachusetts Cardinals O’Connell and Wright were known by insiders to be attracted to their own sex. Even the arch-hypocrite Francis Cardinal Spellman managed to escape outing while he was alive. The outing of a living American cardinal might be as beneficial to the queer nation as the outing of a Supreme Court Justice, and it can scarcely be believed that there are none.²¹⁷

Not all references to Spellman’s homosexuality are so genteel. In his memoir, *A Monk Swimming*, the fabled Irishman Malachy McCourt, the actor/bar owner celebrity wrote: “...The Church was ruled by a pudgy little grocer’s son, Frankie Cardinal Spellman, a dubious celibate, with a penchant for fresh-faced seminarians... Spellman was the target of an assassination attempt in Saigon ... they sent him a poisoned altar boy,” quipped McCourt.²¹⁸

Private vs Public Lives

On October 28, 1984, the same month *The American Pope* was released by Times Books, the *New York Times Book Review* ran a critical review of Cooney's book.²¹⁹

The review was written by William Vincent Shannon, a journalist and well-known Eastern Establishment figure with connections to the Archdioceses of Boston and New York. In 1964 he joined the editorial board of the *New York Times* and served in that capacity until his appointment as U.S. Ambassador to Ireland in 1977. He has contributed articles on various political and environmental themes to the *Times*.

In his opening remarks, Shannon attacked Mr. Cooney for raising the issue of homosexuality:

In the final version of his book, Mr. Cooney has wisely abandoned his attempt to argue that Spellman was a homosexual, reducing his mention of the matter to a paragraph. His original discussion of the allegation, based on anonymous sources, occupied a few pages of the galley proofs that were circulated to reviewers before the book was published, and it naturally attracted press attention ... But prurient interests in the sex lives of public figures serves no useful purpose. What matters about them is what they did in the public sphere, and rarely can it be demonstrated that their sex lives, heterosexual or homosexual, promiscuous or inhibited, affected their politics and action.²²⁰

Shannon's proposition that the private lives of public figures, be they virtuous or unvirtuous, have no relevance to their public policies or public actions is, of course, absurd. A man cannot be so thoroughly compartmentalized and cut off from himself especially in the area of sexuality that touches the inner most core of his being.

That Spellman was an active homosexual prelate, who habitually violated his solemn vows of celibacy by engaging in acts of utter perversion; solicited sexual favors from priests and seminarians entrusted to his spiritual, moral and material care; created serious scandal in and out of clerical circles; opened up himself and the Church to possible blackmail and influence peddling by enemies of the Faith; and used his office to promote other homosexual clergy thus creating the nucleus for a clerical homosexual/pederast network that has haunted the Catholic Church in America for more than 70 years, does matter. It matters very much!

The Kingmaker and his Court

During his 28 years as Archbishop of New York, Spellman became the "Kingmaker."

The prelate wielded enormous power in the selection of American bishops and in their appointment to powerful Sees throughout the United States. In addition to ordaining hundreds of priests to the Archdiocese

of New York, Spellman was the principal and co-principle consecrator of no fewer than 32 American bishops, superior generals, and cardinals. A number of his personal secretaries and key administrators were elevated to the bishopric and cardinalate including Bishop Edwin Broderick of Albany, Bishop Fulton J. Sheen of Rochester, and James Cardinal McIntyre of Los Angeles. Spellman also played an important role in getting Boston for Richard Cushing, if only in so far as he did not actively oppose the appointment.

Two of Spellman's most important heirs were Terence Cardinal Cooke, Archbishop of New York and Bishop Christopher Weldon of the Diocese of Springfield, Mass.

Terence Cooke—The Heir Apparent

Terence James Cooke lived clerical life on the fast track. He went from being Father Cooke, personal secretary to Cardinal Spellman in 1957, to Monsignor and Papal Chamberlain, to Vice Chancellor, to Chancellor, to Auxiliary Bishop to Cardinal in a record time of 10 years without ever spending as much as one day as the pastor of a parish. He was Spellman's chosen successor—a Bronx boy who made good.

Actually, Terry Cooke was born in Morningside Heights of Manhattan, but his parents moved the family to the Bronx in 1925 when he was about five years old. He attended St. Benedict's Parish school and served as an altar boy, enjoyed sports and played the violin. In 1930 tragedy struck—Michael Cooke lost his wife and nine-year-old Terry lost his mother.²²¹ His aunt, Mary Gannon, helped raise Terry and his older brother and sister.²²² It was at the time of his mother's death that Cooke later recalled he first thought about becoming a priest.

Terry attended Cathedral College in the Bronx to prepare for the priesthood and in 1940, he entered the diocesan seminary at Dunwoodie in Yonkers. Much of his spare time away from the seminary was spent at Casita Maria, the Bronx's oldest settlement house for Puerto Rican youth.

Cardinal Spellman ordained Father Cooke on December 1, 1945. Over the next 12 years, the young priest assisted in a number of parishes in Harlem and the South Bronx and St. Agatha's Home (Orphanage) for Children in Nanuet, Rockland County operated by the Sisters of Charity. He also served three years as Vice Rector at Dunwoodie Seminary.

In the fall of 1947, he entered Catholic University's National School of Social Work in Washington, D.C. He received his Masters degree in 1949 and then went to work at Catholic Charities headed by Msgr. Patrick O'Boyle, soon to be named the first Metropolitan Archbishop of Washington. Father Cooke also served on the staff of the Catholic Youth Organization in New York.

In 1957, Cardinal Spellman asked Father Cooke to join the Powerhouse staff as the cardinal's personal secretary. Madison Avenue became Cooke's permanent address.

According to Theodore Cardinal McCarrick, who served as Cardinal Cooke's secretary early in his clerical career, Cooke was a financial wizard and Spellman wanted him on his team.

Bishop Cooke nursed the ailing Spellman in the cardinal's later years, and in 1967, when his mentor died, he inherited the Archdiocese of New York.

His appointment by Pope Paul VI was unexpected and somewhat irregular, as he was the youngest of New York's ten auxiliary bishops. The honor was to have gone to Archbishop John J. Maguire, who had been appointed Coadjutor *sedes vacante* (without right of succession) after Spellman's death, but Cardinal Spellman's wishes prevailed.²²³

Cardinal Cooke: A Private Man

According to Father Benedict Groeschel, Cooke's "spiritual" biographer and postulator for Cooke's cause of canonization, the cardinal was a "very private man ... who did not allow others into the inner sanctum of his heart."²²⁴ "He did not like to be kissed especially in public and by strangers or persons he scarcely knew," said Groeschel. Kind and gentle were the two words most often used by his contemporaries to describe the cardinal's temperament. According to Groeschel, Cardinal Cooke's most serious flaw was that, unlike Spellman who always enjoyed a good fight, Cooke had no stomach for controversy. "He believed that you could win people over with kindness," said Groeschel.²²⁵

Of Cooke's spiritual life we know very little, and of his private life even less. Despite the fact that Cardinal Spellman was not a deeply spiritual man, Groeschel tells us that he was the most critical influence on the life and spiritual development of young Cooke. Like Spellman, Cooke left almost no spiritual writings or meditations of his own.²²⁶

As for information on Cardinal Cooke's private life and the role that he played in Spellman's homosexual affairs, we are going to have to look outside of Groeschel's uncritical biography. Any author who claims that Cardinal Spellman was the victim of "vicious calumnies" and that his personal life was "above reproach" is unlikely to be of any assistance in untangling the moral morass both men left behind them.²²⁷

Since actions always speak louder than words, let us try to shed some light on the matter by first examining Cardinal Cooke's appointment of Emerson Moore as Auxiliary Bishop of New York.

Bishop Emerson Moore

On September 14, 1995, Bishop Emerson Moore died of AIDS-related complications in a Minneapolis hospice far from his native New York. He

was reportedly found unconscious in an alley following a drug overdose. As noted earlier in the *Kansas City Star* series on AIDS and the Catholic priesthood, Moore's death certificate was falsified—his occupation was listed as a "laborer" and the cause of death "unknown natural causes."

Bishop Moore's rapid rise up the clerical ladder was as precipitous as his fall from grace and premature death.

Emerson John Moore was born in Harlem on May 16, 1938. A convert to Catholicism, he was received into the Church at the age of 15. He attended Cardinal Hayes High School, the Minor Seminary at Cathedral College in Manhattan, where Cardinal Cooke also received his early training, and St. Joseph Seminary at Dunwoodie.²²⁸ Moore went on to earn an MA in Public Administration at New York University and a degree in Social Work at Columbia University.²²⁹

The Rector of St. Joseph's was Father Thomas A. Donnellan, a Spellman protégé and the future Archbishop of Atlanta. Proper vetting by Rector Donnellan should have revealed that the overtly effete Moore was a homosexual (his drug use may or may not have been known at the time), and therefore an unsuitable candidate for the priesthood. Instead, Moore was ordained to the priesthood at St. Patrick's Cathedral in May 1964 with Cardinal Spellman presiding.

Moore assisted in two New York parishes before Cardinal Cooke asked him to found the Office for Black Ministry in 1976. When Pope John Paul II visited Harlem in 1979, Monsignor Moore acted as his host.²³⁰ Only three years later, on September 8, 1982, Emerson Moore was ordained an Auxiliary Bishop by Cardinal Cooke. He was the 8th African American to be so honored.

After his ordination, Moore served as Vicar for Social Development for the New York Archdiocese and a Board member of Catholic Relief Services and the Africa Development Council. Bishop Moore was also active in the civil rights movement. After his death, Bishop Moore received the prestigious Columbia University Medals for Excellence from the Columbia School of Social Work.

In the fall of 1995, within days after the bishop's death, the *New York Times* outed the bishop as a closeted "gay" and a drug-addict. A fellow addict who had been in a drug treatment program with Moore described him as "...a beautiful, tortured man who didn't seem to have any real idea how great he was." "I often thought that he was the loneliest man I had ever met," the man recalled.²³¹

The circumstances surrounding Moore's active homosexual life played out under the nose of Cardinal Cooke, Moore's death from AIDS in Minnesota, and the falsification of Moore's death certificate under Cooke's successor, John Cardinal O'Connor, has never been explained. There is also the question as to whether or not there was a sexual relationship between Cooke and Emerson that would explain Moore's rapid rise in New York

ecclesiastical politics. These loose ends need to be cleared up especially in light of Cardinal Cooke's cause of canonization.

Another matter that needs to be explained is the incredible case of the St. Matthew Community that came into existence under Cardinal Cooke's watch.

A Religious Community of Homosexuals

Were it not for the pioneer research of Father Enrique Rueda, Catholics would never have heard of the St. Matthew Community that operated out of the Diocese of Brooklyn during the late 1970s and early 1980s.²³²

The St. Matthew Community was established as a Roman Catholic religious community *of* homosexuals *for* homosexuals. Let me repeat this. The St. Matthew Community was established as a Roman Catholic religious community *of* homosexuals *for* homosexuals.

In its 1978 promotional brochure, "St. Matthew Community Associate Membership," the organization revealed how it served the Catholic Church in a variety of ministries:

We visit the sick, shut-ins, and those in need, both in hospitals and at home. We bring the Blessed Sacrament to them, and ensure that a priest is available if they need one. We share our time and prayers with them, giving of ourselves. ... We work closely with our Roman Catholic parish, offering our various talents and abilities. We have public Mass celebrated weekly in our Community House, and more often as a priest is available. We have a lecture series conducted in conjunction with these Masses.²³³

The by-laws and articles of the organization dated February 20, 1978 state that: the principal office for the St. Matthew Community shall be located in Brooklyn, New York, Kings County and the tax-deductible entity is organized exclusively for "charitable and religious purposes."²³⁴ The four initial trustees are listed as James Jarman, Daniel J. Ventrelli, Donald M. Thienpont, and Kevin C. Burke. All reside at 146 Bonding Street, Brooklyn.

In addition to full membership in the Community, the by-laws also provides for Associate Membership for those persons who wish to support the programs and ministries of the Community.

The officers of the Community include a coordinator, a secretary and a treasurer who shall be elected at the October quarterly meeting by full members only. The Spiritual Director of the Community serves at the pleasure of the Community.²³⁵

The Rule of the St. Matthew Community, ratified on June 11, 1978, provides that the professed members of the Community shall live "the Holy Gospel of Jesus Christ" by a life of service to all people in an "undiscriminating" manner. Each professed shall have "a personal prayer life," and be directed by a "qualified spiritual counselor of the Roman Catholic

Faith.” Each shall be required to receive the “Sacrament of Reconciliation” at least during Advent and Lent; shall attend daily Mass; when possible, attend devotions toward the Blessed Virgin and to Saint Francis of Assisi; practice the virtue of humility, and show respect for the Church and the Pope.²³⁶

The general ministry of the Community shall be directed primarily “at bringing God’s presence to the gay community ...and to making the official Roman Catholic Church more aware of and responsive to the needs of the gay community as the Spirit directs.”²³⁷

Article X of the Rule as it relates to traditional vows and commitments, provides for optional celibacy of professed members that includes those who choose to live in “a permanent gay union ...a sign of total, permanent, and faithful union to others.”²³⁸ Members may also “appeal to the Bishop of the Diocese to take private vows of celibacy, obedience, or poverty.”²³⁹

Membership in the Community is open to all “practicing Roman Catholics,” at least 21 years of age, who have “demonstrated an aptitude for life in a Religious Community.”²⁴⁰ A period of training and instruction, and service is required of not less than six months.²⁴¹

Article XIII of the Rule states that “The Spiritual Director of the Community should be a priest of the Diocese, and should provide a channel for communications between the Community and the Bishop of the Diocese in which the Community resides.”²⁴²

A Community announcement noted that the group had “requested and received constructive criticism, advice, and workable guidelines to consider from Diocesan officials, priests, religious, and friends,” and that the Community has been “given the opportunity to make our parish focus solid and meaningful by participating in worship at Sacred Heart Chapel.”²⁴³

The fact that the St. Matthew Community was a member of the Catholic Coalition for Gay Civil Rights clearly indicates that it also had a political agenda.²⁴⁴

The St. Matthew Community later changed its name to Emmaus House.

Bishop Mugavero and the St. Matthew Community

The Rule and Bylaws of the St. Matthew Community indicate that the organizers of the St. Matthew Community, who initially included at least one-matched pair of active sodomites, had an ongoing working relationship with the bishop and other officials of the Diocese of Brooklyn.

The Ordinary for Brooklyn from 1968 to 1990 was Francis John Mugavero.

Like Cardinal Cooke and Bishop Moore, Mugavero was a Cathedral College graduate. He attended Immaculate Conception Seminary in Huntington, L.I., and was ordained on May 18, 1940. In 1944, after serving as assistant pastor in two Brooklyn parishes, he joined the staff of Catholic

Charities and later became Executive Director of the agency, a post he held for 20 years.

On September 12, 1968, Bishop Mugavero was ordained the fifth Bishop of Brooklyn by Archbishop Luigi Raimondi, Apostolic Delegate to the United States, assisted by Archbishop Terence Cooke and Auxiliary Bishop John Joseph Boardman of Brooklyn.

Bishop Mugavero was instrumental in the establishment of the NCCB/USCC Campaign for Human Development and was a powerful mover and shaker in the NCCB's politics of ecumenicalism. In 1973, Pope Paul VI named him a consultor of the Vatican Secretariat for Promoting Christian Unity and a member of the International Catholic Jewish Liaison Committee.

Bishop Mugavero was also intimately involved with the Homosexual Collective during his term of office. The founding documents of the St. Matthew Community indicate as much. His permission would have been necessary for any priest of the diocese to be released to serve as a Spiritual Director for the St. Matthew Community, to say Mass for its members, and to assign specific "ministries" to the professed members of the Community.

On February 11, 1976, just weeks after the Congregation for the Doctrine of the Faith issued the mischievous "Declaration on Certain Questions Concerning Sexual Ethics," Mugavero issued a Pastoral Letter, *Sexuality—God's Gift*, a pro-homosexual apologia in which he pledged the Christian community to finding "new ways" to communicate the truth of Christ "to gay and lesbian people."²⁴⁵ Sister Jeanne Gramick and Father Robert Nugent named their homosexual ministry "New Ways" in keeping with Bishop Mugavero's directive.²⁴⁶

On October 15, 2002, Manhattan attorney Michael G. Dowd filed a 60-page, \$300 million lawsuit against the Brooklyn Diocese for "aiding and abetting priests who allegedly molested forty-two children over four decades."

At a press conference the following day, Dowd stated that Mugavero was "gay."²⁴⁷ The attorney charged that Mugavero, who died in 1991, was "living in a glass house," and feared that his own sexual relationships with adult men might become public if he cracked down on abusive priests.²⁴⁸

It appears that the diocese was more concerned about the charge of homosexuality against Mugavero than the \$300 million lawsuit, because on October 22, 2002, Bishop Thomas Daily, Mugavero's successor, issued a statement that focused on whether or not Bishop Mugavero had a right to his reputation, rather than the lawsuit against the Diocese of Brooklyn.

Daily also denied that Mugavero, who routinely shuffled homosexual predators from parish to parish, handled sex abuse charges "inappropriately."²⁴⁹ But then Bishop Daily also excused Cardinal Bernard Law when he (Law) routinely moved serial molester Father John Geoghan around the clerical chessboard in and out of the Archdiocese of Boston.

Cardinal Cooke and the St. Matthew Community

Unfortunately, Cardinal Cooke was also implicated in the Mugavero-St. Matthew Community scandal. It is inconceivable that Cooke was ignorant of the establishment of a Roman Catholic religious community of homosexuals in his own backyard. Further, he was a co-consecrator of Mugavero and very likely knew that the new bishop was an active homosexual.

Cardinal Cooke refused to take any action against Dignity Masses that were being said at St. Francis Xavier Church in Manhattan by Catholic priests for the pro-homosexual group.²⁵⁰

Cardinal Cooke also refused to revoke the faculties of pro-homosexual religious acting out in the archdiocese including the notorious Fr. John McNeill, ordained by Cardinal Spellman, who gave “gay friendly” retreats at the Manhattan House of Prayer.²⁵¹

To his credit, Cardinal Cooke did ask Father John Harvey to start up an alternative organization to Dignity called Courage to help homosexuals lead chaste and spiritually re-ordered lives, but this does not wipe out his pro-homosexual record as Archbishop of New York.

Cardinal Cooke Elevates Hubbard to Bishopric

On March 27, 1977, Cardinal Cooke ordained Howard James Hubbard, 38, Bishop of Albany.

Hubbard's predecessor was Bishop Edwin Broderick, one of Spellman's former secretaries. Cardinal Spellman appointed Broderick Auxiliary Bishop of New York in 1967. Two years later, Cardinal Cooke assisted by Bishop George Henry Guilfoyle of Camden ordained Broderick, Bishop of Albany.

Like Emerson Moore, Hubbard experienced a meteoric rise from street priest to bishop in a mere 14 years.

Hubbard was born on October 31, 1938, in Troy (Albany), N.Y. He attended Mater Christi Seminary in Albany and St. Joseph's at Dunwoodie and the North American College in Rome and was ordained a priest of the Albany Diocese on December 18, 1963.

Prior to his appointment by Pope Paul VI to the Diocese of Albany he served in various capacities as an assistant pastor, chaplain and Vicar General for the diocese, but he was never a pastor.²⁵²

Bishop Hubbard served on a number of NCCB/USCC Committees including the Campaign for Human Development. He chaired the NCCB Committee on Human Values, Marriage and the Family and became the episcopal liaison to the pro-homosexual National Catholic AIDS Network located in the scandal-ridden Santa Rosa Diocese. Pope John Paul II appointed Bishop Hubbard to the Secretariat for Non-Believers—a suitable position for Hubbard who for more than two decades has shorn the Diocese of Albany of any vestige of Roman Catholicism.²⁵³

An extensive clerical homosexual network has developed in the Albany Diocese under Bishop Hubbard, although to be fair, it should be noted that under his predecessor, Bishop Broderick, the diocese had already gained a reputation for accepting and promoting homosexual priests and seminarians.²⁵⁴

According to *Wanderer* reporter Paul Likoudis, throughout the 1980s and 1990s, the Diocese of Albany was plagued with clerical and religious sex scandals including homosexual priests with live-in lovers; priests dying of AIDS from homosexual affairs; a lesbian nun who underwent artificial insemination; a priest who underwent a sex-change operation; and numerous official cover-ups of clerical sexual abuse cases that involved under-the-table payoffs to victims in the form of untraceable bank checks.²⁵⁵

Hubbard is also on record as favoring the ordination of homosexuals to the priesthood based on his belief that no one should be excluded from the ministry.²⁵⁶

On September 5, 2002, Bishop Wilton D. Gregory, President of the United States Conference of Catholic Bishops announced the restructuring of the bureau's Ad Hoc Committee on Sexual Abuse so as to include episcopal representation from all 14 episcopal regions. Despite his abysmal record of covering up clerical sex abuse activity in his own diocese, Bishop Hubbard was selected to represent Region 2 on the Ad Hoc Committee.

The Father Dozia Wilson sexual abuse case, is one of many examples of Bishop Hubbard's (and Bishop Broderick's) history of ecclesiastical malfeasance.

Father Wilson, an Afro-American priest, served as a "foster parent" to young black boys in his parish until 1976 when he was accused of sexually abusing his charges. Bishop Broderick got permission from Cardinal Humberto Medeiros to stash Wilson away in the Archdiocese of Boston to keep the priest out of the reach of the law.

When Father Wilson arrived at Sacred Heart Church in Boston, he was accompanied by a teenage boy. The youth resided at the rectory for two years, during which time he was sexually abused by Wilson. At this point, the District Attorney's office intervened and a deal was cut with the Church officials. The priest returned to his home diocese.

When Bishop Hubbard took over the reins of the Albany Diocese in 1977 he inherited the Wilson problem.

In 1979, with the assistance of Auxiliary Bishop Thomas Daily of Boston, Hubbard arranged to get Wilson into treatment at the House of Affirmation in Worcester, Mass. Hubbard picked up the hefty tab. After his release, Wilson returned to the Albany Diocese where Hubbard assigned him to two different parishes in Hudson.

In 1990, Hubbard learned Wilson was acting out again. Hubbard removed the criminal cleric from his parish and sent him away for more treatment.

Wilson finally left the priesthood in 1993, at which time he secured a job at a residential drug treatment center for boys. In the summer of 2003, Wilson, who was living in Dobbs Ferry, N.Y., was beaten by an 18-year-old young man he picked up for sex in Manhattan. Wilson refused to press charges.²⁵⁷

Bishop Hubbard Faces Charges of Homosexuality

The year 2004 found Bishop Hubbard himself facing charges that he was a homosexual with lovers inside and outside the clergy.

The first of the charges linked Hubbard to Thomas Zalay, a young Catholic who committed suicide on April 19, 1978, following an alleged affair with the bishop said to have begun soon after Hubbard arrived in Albany.

In early February 2004, Andrew Zalay, Thomas's brother, discovered letters that his recently deceased mother had kept from him concerning the nature and circumstances of his younger brother's death. A typed note dated August 1978 revealed the young man's confusion about his sexual relationship with Bishop Hubbard.

Thomas said Bishop Hubbard excused his homosexual activity by claiming the Bible described celibacy as being free of women and that homosexuality was not sinful. Thomas believed differently. He saw homosexual acts as decadent and sinful. Thomas said that he did not think of himself as a homosexual and he wanted out of the relationship. He said that the only way of "out" was suicide. He set himself on fire in his family's home in Albany.

Andrew Zalay has enlisted the aid of attorney John Aretakis who is handling a number of clerical abuse lawsuits against the Diocese of Albany. Andrew Zalay, who resides in California, said he was making the information about his brother's affair with Hubbard public in order to demonstrate that the bishop is not capable of dealing with sex abuse cases involving other predatory priests.²⁵⁸

One day after Bishop Hubbard held a press conference to deny Andrew Zalay's charges, Anthony Bonneau, 40, of Schenectady, N.Y., came forward to say that as a runaway teenager he had had sex on at least two occasions during the 1970s with Hubbard in Washington Park, a local pick-up spot for homosexual tricks. Bonneau said he still vividly remembers Hubbard's face.²⁵⁹ Most people do.

Bishop Hubbard denied Bonneau's charges.

The next charge of homosexuality against Bishop Hubbard came from Judy Berben, the wife of a deceased police officer who served on the Albany Police Department for 24 years.

Berben gave a sworn statement that her husband, Sgt. Joseph W. Berben, told her that one night in 1977 or 1978, he found Hubbard in a car

in Washington Park with a teenage boy dressed like a girl. Bishop Hubbard produced his identification, but was not arrested because of his position, Sgt. Berben told his wife.²⁶⁰

Then, on Sunday afternoon, February 15, 2004, the roof fell in on the Albany bishop.

Father John Minkler, a priest of the Albany Diocese and diehard Hubbard critic was found dead under mysterious circumstances at his Watervliet home.

The Minkler File

For more than 18 years, Father Minkler, a faithful traditional priest had documented the disintegration of the Albany Diocese under Bishop Hubbard. He supplied information to Paul Likoudis for his memorable 11-part series "Agony in Albany," that appeared in *The Wanderer* beginning in March 1991, and to Steve Brady, President of Roman Catholic Faithful.

On June 10, 1995, Minkler sent John Cardinal O'Connor of New York, Cardinal Cooke's successor, a seven-page report and six pages of notations on the horrendous situation in Albany. Minkler charged that Bishop Hubbard was the ringleader of a homosexual network operating in the Albany Diocese.²⁶¹ Bishop Matthew Harvey Clark of Rochester, Hubbard's sidekick, was also mentioned in the Minkler memo.

Father Minkler stated that young homosexuals who had been kicked out of other seminaries because of their homosexual activities were readily accepted by Hubbard and ordained to the priesthood. He said that some homosexual priests were "partnered" to other priests, and that diocesan priests were routinely seen in "gay" areas of the city.

Minkler noted that Hubbard was reported to have had same-sex relations, and as of 1995, was involved with two young priests to whom he (Hubbard) had given choice assignments. These same young priests were known to have vacationed at Cape Cod with Hubbard and Clark. Minkler's notations included the names of priests who have contracted AIDS, and of a priest who was arrested for homosexual activity who bragged that Hubbard won't touch him because he has the goods on the bishop.

Minkler knew Cardinal O'Connor well as he had served as the bishop's private secretary when O'Connor was with the Military Vicariate of the United States.

After receiving the confidential report, O'Connor is reported to have made a personal appeal to Pope John Paul II to remove Hubbard from Albany, but to no avail.

News of Minkler's report to Cardinal O'Connor did not become public until early February 2004 at which time Hubbard made an attempt to silence the priest. Hubbard had his subordinate, Father Kenneth Doyle, order Father Minkler to come to the Chancery where the priest was forced

to sign an affidavit that he was not the author of the 1995 report. Bishop Hubbard was not present at the meeting. Minkler said he signed under duress and with mental reservations.

During the peak of the controversy when Father Minkler was asked to come forward with his charges against Hubbard and other diocesan officials and priests, he said that if he did, he would be a dead man. Two days after his meeting with Hubbard's representative—he was.²⁶²

Homosexual Charges Against Bishop Guilfoyle

Bishop George Henry Guilfoyle who assisted Cardinal Cooke in the ordination of Albany's Bishop Broderick, Hubbard's predecessor, was another of Cardinal Spellman's auxiliary bishops.

George Guilfoyle was born in Manhattan on November 13, 1913, the second eldest son of five children. He entered St. Joseph's Seminary in Dunwoodie in the fall of 1939 at the age of 26 and was ordained to the priesthood on March 25, 1944, in St. Patrick's Cathedral. His official biography makes no mention that he ever served as a pastor of a parish.

His administrative skills, however, attracted the attention of Cardinal Spellman who, in 1956, made Guilfoyle the Executive Director of Catholic Charities that included more than 200 separate social welfare institutions and agencies operated by the Archdiocese of New York. He also served as Episcopal Vicar of Richmond County, Staten Island. On October 17, 1964, Cardinal Spellman ordained him Auxiliary Bishop.

On March 4, 1968, Bishop Guilfoyle was installed as the fourth Ordinary of the Diocese of Camden, N.J. by Archbishop Luigi Raimondi, Apostolic Delegate to the United States.²⁶³

Almost immediately, Bishop Guilfoyle began to incorporate church "reforms" set in motion by the Second Vatican Council.²⁶⁴ He became a mover and shaker at the NCCB serving on the Administrative Board and on the Committees on Priestly Life and Ministry, Conciliation and Arbitration (Chairman), and Budget and Finance. He was also Chairman of Health Affairs for the NCCB from 1969 to 1971. In 1969, Pope Paul VI appointed Guilfoyle to the Vatican's Sacred Congregation for the Causes of Saints.²⁶⁵

At his installation speech given at St. Joseph's Pro-Cathedral in Camden, Bishop Guilfoyle declared:

In accepting this honored office, I do so not with full awareness of the great responsibility involved, but with confidence in the faithful collaboration and strong support of the splendid clergy, religious and laity of the Diocese of Camden. United in faith and charity, and strengthened by God's grace, we shall serve God and neighbor. In the days ahead—in the vital pastoral care of the people—I shall expend all strength and energy—I shall pray day and night for the spiritual and material welfare of all the People of God in this area of the Lord's Vineyard.²⁶⁶

Bishop Guilfoyle did not keep his promise to the Catholic faithful of the Diocese of Camden.

The Adamo Affidavit

On March 10, 1998, a well-known priest from the Camden Diocese walked into the Law Office of Stephen C. Rubino in Westmont, N.J., and swore out a six-page affidavit. Attached to the affidavit were eight pages of letters and correspondence from his superior, Bishop James T. McHugh, who succeeded Bishop Guilfoyle on May 13, 1989.

The priest was Msgr. Salvatore J. Adamo, the former Executive Editor of the diocesan newspaper the *Catholic Star Herald* until 1977, when Bishop Guilfoyle relieved him of his duties following a controversial series Adamo wrote on censorship in the Catholic press.

Msgr. Adamo was a kind of a liberal gadfly whose anti-Magisterial opinions frequently found a voice in the *Philadelphia Daily News* and the *Courier Post*.

On this particular day, Adamo was a man with a mission—a mission to tell the truth about “the germination of tragic incidents of pedophilia and sexual abuse that is known to have been incessantly rampant within the Diocese of Camden throughout the decades—incidents which remain disclaimed as part of a concerted cover-up to avoid moral responsibility and financial culpability.”²⁶⁷

Msgr. Adamo said that he was breaking the silence formally imposed upon him by Bishop McHugh under the threat of losing his pension and his post as pastor of St. Vincent Pallotti Church in Haddon Township. He explained that he didn't intend to disgrace anyone or anyone's memory, but that he was disclosing the truth in the interests of vindicating the victims of clerical sex abuse some of whom were represented by attorney Rubino.²⁶⁸

In his affidavit, Msgr. Adamo stated:

11) A discernible change occurred within the Diocese of Camden in regard to the issue of sexual expression with the ascension of the most Reverend Bishop George H. Guilfoyle ... (his) sexual preference was apparent. ... (He) came to be referred to as the “Queen of the Fairies.” He was a loyalist to the Most Reverend Cardinal Spellman and was prone to promote his alleged male “lovers.” Reverend Patrick Weaver, a twice-convicted pedophile who remained protected for years within the silent sanctum of the Diocese of Camden so as to avoid scandal and to cover up the record in Rome was Guilfoyle's spiritual advisor.²⁶⁹

(12, 13) The Most Reverend Bishop George H. Guilfoyle's “pimp” was observed to be Reverend Monsignor Philip T. Rigney, who had previously served as secretary to the Most Reverend Bishop Bartholomew J. Eustace ... Therefore it was ... Monsignor Philip Rigney who actually came to run the Diocese of Camden, as he became positioned as Director

of Vocations to fill pastoral vacancies and make hierarchical recommendations for priests having a homosexual propensity.²⁷⁰

Msgr. Adamo claimed that the presence of homosexual bishops and their homosexual appointments insured the safety of those pedophiles who preyed upon youth—and resulted in “a code of silence” that had prevailed in the Camden Diocese for decades.²⁷¹

In light of these crimes which have been perpetrated upon the faithful by their priests, said Adamo, “atonement” must be sought by Church officials and repentance expressed for “the desecration of a sacred trust that has been invested in those who have represented the Catholic Church to its laity. He also insisted that “medical intervention and emotional support for victims be offered by the Diocese of Camden” and fair and adequate compensation for the ruinous offenses perpetrated upon the victims must be considered as appropriate and right so that the Christian message can be proclaimed without the taint of unredressed sin.”²⁷²

The case of twice-convicted sexual predator Father Patrick Weaver went back to 1966 when Bishop Celestine J. Damiano was the Ordinary of the Camden Diocese.

Stephen Gandy was only 14 when he was sexually assaulted by Father Weaver during a visit to a Catholic parish in Collingswood, N.J. to inquire about studying for the priesthood.

Mrs. Gandy reported the incident to Bishop Damiano who told her not to go to the police and promised counseling for the wayward priest. The counseling never materialized. Later, when Mrs. Gandy continued to pursue the matter with the Chancery, she was told she’d be “condemned to hell for doubting a Prince of the Church.”²⁷³ Bishop Damiano permitted Weaver to continue his criminal activity.

When Bishop Guilfoyle took over the Camden Diocese in January 1968, he made Father Weaver his “spiritual director.”²⁷⁴

Father Weaver went on to molest other teenage boys until his arrest and conviction in 1985 for sexually abusing his own nephew and another boy.

Looking back, the 49 year-old Stephen Gandy recalled that there was “a notorious band of priests who just blanketed the Camden Diocese in the ’60s and ’70s ...the monsters I lived with weren’t hiding under my bed. They were giving me communion.”²⁷⁵

Adamo accused Monsignor Philip T. Rigney, another serial rapist who worked at the Camden Chancery, of pimping for Bishop Guilfoyle.

Msgr. Rigney was also accused of molesting Robert Young and his brother Philip hundreds of times between 1978 and 1983, but Rigney denies the charges. Another teenage boy, a runaway that Rigney invited to live at the rectory of St. Joseph’s Pro-Cathedral in Camden also charged that Rigney raped him.

Even though Guilfoyle knew that Rigney was a sexual predator of young boys, he continued to move the priest from parish to parish until the priest's retirement in 1987.

In 1989, Msgr. Rigney retired to the "gay-friendly" Diocese of Palm Beach then under Bishop Thomas Daily. Rigney arrived in Palm Beach with a letter of recommendation from Camden's new Bishop James T. McHugh.

Bishop McHugh Continues Cover-Up in Camden

Bishop James Thomas McHugh, who owed his bishopric to Archbishop (later Cardinal) Theodore McCarrick, Cardinal Cooke's former secretary, continued the pattern of sexual abuse cover-ups laid down by his predecessors, Bishop Damiano and Bishop Guilfoyle.²⁷⁶

In 1989, the year that McHugh was installed in Camden, the diocese made an out-of-court settlement with a victim of Rev. J. McElroy, who admitted molesting the 12-year-old boy in a shower stall at St. Francis de Sales rectory in Barrington. McElroy received a five-year jail sentence. Another victim of McElroy who received a settlement of \$700,000 from the diocese, claimed that the priest had threatened him into silence with guns and knives.²⁷⁷

During the 1990s, Bishop McHugh permitted a convicted sexual predator named Father William C. O'Connell, who hailed from the Diocese of Providence, R.I, to set up shop as a "volunteer" at Our Lady Star of the Sea Church in Cape May, N.J.²⁷⁸

In response to criticism that the Camden Diocese should have barred a convicted criminal from serving in any capacity as a priest in Camden, McHugh's public relations officer, Andrew J. Walton responded that the diocese did not know of that [past] conviction.²⁷⁹ In a follow-up statement, diocesan lawyers in court papers claimed that even if the Camden Chancery knew of the priest's criminal past, "It is well-recognized that a bystander has no duty to provide affirmative aid to a person in peril."²⁸⁰

The Adamo affidavit was not made public until the spring of 2002 when Atlantic County Superior Court Judge John G. Himmelberger Jr. ruled that it was not admissible evidence in several abuse cases involving the Diocese of Camden. That's when the Newark *Star Ledger* broke the story.

By this time, Msgr. Adamo was dead.

Bishop McHugh, who had moved up to become the Bishop of Rockville Centre, L.I., was also dead.

The new Bishop of Camden was Nicholas Anthony DiMarzio.

When the Adamo story broke, Bishop DiMarzio instructed the Diocesan Office of Communications to issue a statement that characterized Msgr. Adamo as "an angry, bitter man who resented being passed up for promotion," and Adamo's affidavit as being "full of unsubstantiated claims and untruths."²⁸¹

This writer believes that Msgr. Adamo was correct in his identification of Bishop Guilfoyle as a homosexual prelate and that Guilfoyle's homosexual vice secured a circle of protection for the pederasty ring that ran full throttle in Camden for more than 30 years.²⁸²

The Battle for Springfield, Mass.

Not all of Spellman's boys went south. Some went north and some went west.

After Bishop Thomas O'Leary died in the fall of 1949, the Springfield Diocese in Massachusetts became the center of a struggle for ecclesiastical power and authority between Cardinal Spellman, who wanted the diocese for one of his favorites, Monsignor Christopher Joseph Weldon, and Cardinal Cushing, Metropolitan of New England who was being pressured for the job by his (and the late Cardinal O'Connell's) private secretary, John Wright, the very ambitious Auxiliary Bishop of Boston.

Pope Pius XII ultimately reached a compromise by carving out the Diocese of Worcester from the Springfield Diocese and giving it to Wright. The Diocese of Springfield, now reduced territorially about one-third, went to Weldon.

The stage was now set for the creation of AmChurch's epicenter of clerical sex abuse.

The Springfield-Worcester Pederast Sex Ring

Christopher Weldon was born in the Bronx, N.Y. on September 6, 1905. He was one of six children of Patrick and Mary Weldon. He attended the Grand Preparatory School and College of St. Sulpice in Montreal, and then transferred to St. Joseph's in Dunwoodie for his seminary training. He was ordained in 1929 at St. Patrick's Cathedral.

Following his ordination, he attended the Catholic University of America in Washington, D.C. and served as assistant pastor at St. Francis of Assisi Church in Mt. Kisco. His next assignment was a chaplainship at the Newman School for Boys in Lakewood, N.J. where he served for four years. He then returned to parish work in the Bronx and Manhattan. From 1942 to 1946, Father Weldon served as a Lt. Commander and chaplain in the U.S. Navy.

It was about this time that Weldon's clerical career took a direct turn upwards. Cardinal Spellman had noticed him.

Spellman brought Weldon to the Powerhouse and made him Master of Ceremonies in charge of public liturgical celebrations. One year later, in 1947, Spellman's close friend, Pope Pius XII, elevated Weldon to the rank of papal chamberlain and domestic prelate and Spellman made him Assistant Director of Catholic Charities for the Archdiocese of New York. In 1948, Msgr. Weldon became the Executive Director of Catholic Charities.

On March 24, 1950 Cardinal Spellman consecrated Weldon Bishop of Springfield in St. Patrick's Cathedral. With Weldon as the Ordinary of Springfield, the clerical pederast/homosexual clique operating out of the Dioceses of Boston and Springfield (and now Worcester) gained a powerful ally and fellow traveler.

Enter Father Raymond Page

Father Raymond J. Page was born in Worcester in 1918. He was ordained in 1946 for the Diocese of Springfield by Bishop Thomas O'Leary, but came under Bishop John Wright's jurisdiction in 1950 when the new Diocese of Worcester was created.

When Bishop O'Leary died on October 10, 1949, Cardinal Spellman, the reigning prelate at O'Leary's funeral, chose the young and handsome Page to be one of his two attendants.

Father Page's first parish assignment was Notre Dame Church in Southbridge.

When John Wright was made Bishop of Worcester, Page's clerical career took off.

Bishop Wright assigned the 33-year-old priest the plum position of Administrator of St. Anne and St. Patrick Parish in Sturbridge with its famous Shrine of St. Anne.

Page had many influential Church contacts including his childhood friend and classmate at Grand Seminary of St. Sulpice in Canada, Timothy J. Harrington. Both Page and Harrington were predatory homosexuals.

After Harrington became the third bishop of Worcester, Harrington wanted to make his partner in crime an auxiliary bishop, but Page declined as he was nearing retirement age. Instead, he settled for Protonotary Apostolic, the highest level of monsignor, and the post of Vicar General of the Diocese of Worcester.²⁸³

Reverend Page had a wonderful nephew named William "Bill" Burnett.

Bill Burnett came from good Catholic stock. His parents were active parishioners of St. Michael's Cathedral, seat of the Springfield Chancery. He attended Cathedral Grammar and High School and served as an altar boy at the Cathedral. As he got older, the Sisters of St. Joseph entrusted him with the care of the sacristy and altar when they took their short summer vacations in Holyoke.

In 1949, tragedy struck the Burnett family. Nine-year-old Bill's father died. The next year, he lost his grandfather on his mother's side. Bill's mother was forced to seek employment outside the home and the care of Bill Burnett and his older brother was given over to his maternal grandmother and her much-adored priest/son, Reverend Raymond Page.

After his father's death, St. Michael's Cathedral became like a second home to Bill.

When he was 11-years old, Bill Burnett was sexually assaulted by a priest at the Cathedral. The priest was in charge of altar boys and also directed the Scouting Program for the diocese.

Bill confided the details of his abuse to his uncle-priest.

Father Page reacted to news of the abuse by taking his nephew for two short “counseling” sessions with a monk-psychiatrist at St. Joseph’s Abbey in Spencer, Mass. St. Joseph’s is a cloistered Roman Catholic monastery of monks of the Cistercian Order of the Strict Observance, popularly known as Trappists.

Then, according to Burnett, his uncle/priest began to molest him. “It became a year round thing,” he said.

Reverend Page started grooming Bill by asking his nephew to show him the manner in which the priest at the Cathedral had abused him. Later, Page invited two other priests from the Springfield Diocese to join in the “games.”

According to Burnett, during this same time period, Page was also having sex with young men at the Shrine of St. Anne, mainly seminarians, most of whom eventually left the seminary and/or the priesthood.

On at least two occasions, Burnett later recalled, Bishop Weldon of Springfield participated in the “games” at St. Michael’s Cathedral.

During the ensuing years, Burnett lived out the double life of model student and guilt-ridden abuse victim. He kept his secret well. After all, to quote Cardinal Spellman, “Who would believe it?”

As a way of striking back, Burnett said he stole money from his uncle’s safe and gave it to charity, anonymously—an act that gave him a modicum of revenge against his abusers. He said he also liked to play priest with vestments and linens he stole from his uncle.

The sexual abuse of Bill Burnett at the hands of his uncle and other clerics continued, year after year, season after season, until 1959 when he graduated from Cathedral High School and left home for the Air Force. It was not a successful venture. Neither were his short stay at a Maryknoll seminary in Illinois, a subsequent marriage, an adulterous affair and remarriage (this time outside the Church), and numerous professional and business dealings.

One particular devastating incident took place in 1966 after Burnett secured a position with the Fraternity of Christian Doctrine (CCD) program in the Diocese of Austin. He said he was pressed into sexual service by two Chancery officials serving under Bishop Louis J. Reicher, the first Bishop of Austin.

In 1979, William Burnett found himself in a maximum-security prison cell—first, for nine years for bank robbery—then life imprisonment for homicide. The psychiatrists who treated Burnett in prison noted his self-destructive tendencies, but he never revealed his dark secret about his

history of sexual abuse at the hands of clerical predators including his own uncle, Reverend Page.

This writer's written correspondence with Mr. William Burnett started on February 28, 2002, and has continued to the present time. He has given me permission to write up his story so that the truth may be known and other youngsters spared his fate.

I should like to add an important notation to William Burnett's story.

When Bill's mother learned what had happened to her son, she went into a state of denial. She told Bill to forget the whole thing. She did, however, confide the story of the sexual abuse of her son at the hands of Msgr. Page and other diocesan clerics to her long-time friend, Msgr. "Timmy" Harrington, the future Bishop of Worcester. According to Burnett, Harrington told him personally not to reveal anything to anyone. Many years later Bill Burnett admitted that Harrington became one of his abusers.

In 1995, the incarcerated Burnett wrote to Bishop Thomas Dupré of the Springfield Diocese concerning his abuse. Dupré comprehended the situation immediately, for as we shall see, he himself was an experienced sexual predator. Not unexpectedly, neither Harrington nor Dupré made any move to dislodge the expanding Lavender Mafia in the Springfield and Worcester Dioceses.

Monsignor Raymond Page died in 1998. He left all of his estate to his close friend Fr. George Denomme of the Worcester Diocese.

Msgr. Page and the Teczar Case

As Vicar General of the Worcester Diocese under Bishop Harrington, Msgr. Raymond Page was in a position to observe and report the comings and goings of the members of the ever-expanding Worcester-Springfield Diocesan homosexual underground. In the early 1960s, Msgr. Page was forced to come to grips with the public accusation of one of his pederast contemporaries—Rev. Thomas Teczar.

Thomas Teczar was born in 1941. In 1967, his widowed mother remarried into a very wealthy Worcester Catholic family that could buy virtually anything he wanted, and he wanted ever so much to be a priest. He began his seminary training at St. Paul's Seminary in Ottawa at the age of 20. Shortly after he had entered the seminary, he was told by the seminary director that he should not be a priest, period. Bishop Bernard Flanagan, Teczar's Ordinary, was advised of the director's decision. Still Teczar persisted.²⁸⁴

In 1963, Teczar visited Bishop John Wright, then Bishop of Pittsburgh, to ask his assistance in finding another seminary that would accept him, but Wright turned the young man down. Teczar went back to Worcester.

In 1964, Bishop Flanagan got Teczar into St. Francis Seminary in Loreto, Pa., but in January 1967, just three months before completing his studies, seminary officials asked him to leave.

The ostensible reason for his dismissal was that Teczar broke a seminary rule regarding the driving of a car. The real reason can be traced to an incident that occurred in the summer of 1966 when Teczar worked as a counselor at the McAuley Nazareth Home for Boys directed by Msgr. Edmond Tinsley for Catholic Charities in Leicester, Mass. Teczar was discovered giving a 10-year-old boy “a bath.”²⁸⁵

After Teczar’s second dismissal from a seminary, Bishop Flanagan assigned him to a parish in Winchendon as a deacon, but things went sour there too. The pastor at Immaculate Heart of Mary reported his concerns about Teczar’s relationship with a young man from the parish to the bishop.

Teczar then decided to apply for admission to the Catholic University of America School of Sacred Theology in Washington, D.C., but Flanagan assigned him to the Cathedral of St. Paul instead.

In December 1967, Bishop Flanagan ordained Father Teczar a priest of the Diocese of Worcester. He then sent him to Catholic University to complete his education.

While the new priest was still a student at Catholic University, the Dean of the college warned Bishop Flanagan that Teczar had a “predilection for intimate and rather exclusive companionship with young boys.”²⁸⁶ Bishop Flanagan ignored the warning.

Father Teczar’s Sexual Exploits in Uxbridge

When Teczar returned to the diocese, Bishop Flanagan assigned him to two local parishes in Worcester where he could keep an eye on the priest before assigning him to St. Mary’s Church in Uxbridge in the fall of 1970. Here the priest immediately struck up a particular friendship with a 16-year-old boy named David Lewcon.

Lewcon was by all evidence a very vulnerable young man. He was a loner, a country boy with few friends among his classmates and a virgin. Lewcon said he experienced the pull of same-sex attraction, but that he tried to fight it off.²⁸⁷

Teczar’s predecessor at St. Mary’s was Fr. Thomas Kane, who shared Teczar’s passion for adolescent boys. While he was pastor, Kane attempted to seduce young Lewcon, but without success. Kane may have recommended the unhappy young man to Teczar as a possible target before he left St. Mary’s.

Kane would go on to gain fame and fortune as the co-founder of the House of Affirmation in Worcester for troubled clergy from the United States and abroad. The facility also doubled as a place of assignation for continuing criminal activities with young boys by Kane and his pederast friends.²⁸⁸

Father Teczar began his grooming of Lewcon by lavishing his attention on the young man. The latter recalled that the priest made him “feel

good.”²⁸⁹ Soon Lewcon was a regular fixture at the parish rectory where he listened to music in the priest’s room.

Teczar also took the boy to St. Joseph’s Abbey in Spencer, Mass. several times a week ostensibly to meet the Trappist monks.²⁹⁰ The reader will recall that William Burnett reported that his uncle, Msgr. Raymond Page, brought him to the same Trappist monastery for “counseling” before his uncle-priest began to sexually abuse him.

By early 1971, the priest’s sexual relationship with Lewcon progressed from body rubs to masturbation.

Lewcon said that although he was uncomfortable with the growing intimacy of the relationship, he continued to maintain contact with Father Teczar.

In March 1971, Lewcon accompanied the priest to Cape Cod to visit Teczar’s parent’s home where the Teczar reportedly masturbated Lewcon to orgasm.²⁹¹

Teczar then began a long sequence of transfers that took him from St. Ann’s Church in Leominster, to St. Aloysius Church in Gilbertville, to Immaculate Conception in Worcester to Sacred Heart Church in Gardner, and finally back to St. Aloysius, this time as pastor.²⁹²

In 1974, the desperate Bishop Flanagan sent Father Teczar for treatment to the House of Affirmation (HOA) which had opened its door only one year earlier. The Director of the new residential facility was none other than Fr. Thomas Kane from St. Mary’s Parish. After a year at the HOA, the priest resumed his round of Worcester area parishes where he continued to act out his sexual fantasies on young boys.

In March 1983, Bishop Flanagan retired and Bishop Harrington inherited the problem priest. Three years later, in 1986, Harrington placed Father Teczar “on leave” from the Diocese of Worcester.

That fall, Father Teczar tried to get incardinated into the Diocese of Norwich, Conn. headed by Bishop Daniel P. Reilly, who later became Worcester’s fourth bishop.

In October 1986, Bishop Reilly received a letter from Msgr. Raymond Page, Vicar General of Worcester, confirming that Father Teczar was on a leave of absence from the Diocese of Worcester. Msgr. Page also informed Bishop Reilly, that Bishop Harrington had told him that Father Teczar had left a slew of “damaged youngsters” behind him and that the police were on his trail for the molestation of young boys. Wisely, Reilly took the hint and turned Teczar down.²⁹³

Diocese of Fort Worth Accepts Teczar

In September 1988, Bishop Harrington was informed by his attorney James Reardon that Father Teczar had found a “benevolent” bishop in the person of Bishop Joseph Patrick Delaney, the Ordinary of the Diocese of Fort Worth.

Bishop Delaney was ordained a priest of Fall River, Mass. and no doubt took Teczar into his diocese as a favor to Bishop Harrington, although he, like Bishop Reilly, had been informed of the priest's criminal career by Harrington in a face-to-face encounter before Teczar came to Fort Worth.

Bishop Delaney assigned Father Teczar to St. Rita's Parish in Ranger, Texas.

All appeared to go well until 1993, when the bishop was informed that the priest was accused of molesting two young men from his parish. Bishop Delaney immediately ordered Teczar into treatment at the St. Luke Institute in Maryland, after which Teczar returned to his family home just outside Worcester.

In 1996, Bishop Daniel Reilly, now the Ordinary of the Diocese of Worcester, received the news that David Lewcon had filed a sex abuse civil suit against both Father Teczar and the Worcester Diocese. In a separate out-of-court settlement, Lewcon was paid an undisclosed amount of money in exchange for dropping the diocese from the suit.

The case against Father Teczar went to trial in Worcester Superior Court in September 2002, and was covered in depth by the *Telegram & Gazette*. Mr. Lewcon, 48, was represented by the Boston firm of Brody, Hardoon, Perkins & Kesten. Rev. Teczar was represented by high-powered Worcester lawyers Louis P. Aloise and Michael C. Wilcox. Judge Peter A. Velis presided over the trial.²⁹⁴

Dr. John Daignault, a member of the staff of McLean Hospital at Harvard Medical School, testified for the plaintiff. He stated that Mr. Lewcon had "lost his soul" and had incurred permanent long-term emotional damage as a result of the sex abuse inflicted by Father Teczar.²⁹⁵

When Lewcon took the stand he stated that he was not aware of the terrible impact that Teczar's actions had upon his life until he began to correspond with other victims of sex abuse in the Boston area.

The defense argued that Lewcon was of the age of consent when Teczar administered him back rubs, and nothing more.²⁹⁶ Teczar's lawyers stated that Lewcon went on to engage in homosexual relations with other men, and that for a number of years after the initial incident in 1971, he maintained a cordial relationship with the defendant.²⁹⁷ In October 2002, the jury found for the plaintiff David Lewcon, that is, it found Rev. Teczar guilty of the sexual molestation of the youth. However the jury declined to offer monetary damages to Mr. Lewcon.²⁹⁸

More Troubles Ahead for Teczar and Worcester Diocese

The end of the Lewcon Case, however, did not bring closure to Rev. Teczar or the Diocese of Worcester.

In 2004, two men who were sexually molested by Teczar when he was in Texas, brought a lawsuit (later amended) against the Rev. Thomas Teczar,

the Dioceses of Fort Worth and Worcester, Bishop Joseph Delaney, and Auxiliary Bishop George E. Rueger of Worcester. Bishop Rueger who is being sued individually, has himself been accused of sexual molestation.²⁹⁹

Tahira Khan Merritt, a Dallas lawyer who filed the original case in Tarrant County District Court, in Tarrant, Texas, 153rd Judicial District Court for her client John Doe I on December 30, 2003 has been joined by Houston/Worcester attorney Daniel Shea and his client, John Doe II.³⁰⁰ The claims against the defendants include conspiracy to commit sexual assault, breach of confidential relationship, assault by offensive physical contact, intentional infliction of emotional distress, fraudulent concealment and negligence.³⁰¹

In an exclusive interview with the Worcester Voice, a lay monitoring group, Attorney Shea stated that "Teczar left Texas the same way he had previously left Massachusetts, with the police on his tail and the bishops greasing his skids."³⁰²

Rev. Teczar who was freed on \$30,000 bail, has been arrested under a warrant issued by the Sheriff's Department in Texas and served under Governor Mitt Romney of Massachusetts. He is awaiting trial.

The Murder of Daniel Croteau

On April 15, 1972, the body of 13-year-old altar boy Daniel Croteau was found floating face down in the Chicopee River in Springfield, Mass. His skull had been crushed with a rock and his body dumped in the river a few miles from his home. An autopsy revealed that the victim had been highly intoxicated at the time of death.³⁰³

The primary suspect in the murder was and is Father Richard R. Lavigne. However, the priest has never been formally charged with the crime as all DNA tests of blood samples found at the scene of the murder have proved to be inconclusive.

Although we do not know if Lavigne murdered Danny Croteau physically, we do know that Father Lavigne murdered his soul, for the newly ordained priest was a habituated sexual predator of young boys and a debaucher of young clerics.

Father Lavigne was ordained a priest of the Diocese of Springfield by Bishop Christopher Weldon in 1966 and assigned to St. Catherine of Sienna Parish.

The Croteaus were parishioners of St. Catherine's when Father Lavigne befriended them.

There were seven Croteau children, two girls and five boys. Carl, Jr., Greg, Joseph, Michael and Daniel, the youngest, all served as altar boys at their parish church.

When Father Lavigne offered to help the financially strapped Croteau family with groceries and babysitting with the boys, and when he brought

the boys to the rectory and his parents' house for sleepovers, Danny's parents were grateful, not suspicious. After Father Lavigne was transferred from St. Catherine's to St. Mary's parish the family friendship continued.

Carl and Bernice "Bunny" Croteau didn't seem to notice the gradual changes that were taking place in their sons particularly Danny who started to hang out with undesirable friends and hitchhike his way around town. In the eyes of one keen observer, Danny appeared to be growing up too fast.³⁰⁴

After the murder of his son, Carl Croteau recalled that Father Thomas Griffin, pastor of St. Catherine of Sienna, had complained that Danny and other altar boys were being disrespectful to the Eucharist and that they were caught eating pieces of the Sacred Host outside the church.³⁰⁵ Anny, the housekeeper at St. Catherine also reported that Father Lavigne persuaded some of the boys from the parish school to skip classes and spend time with the priest in his private bedroom at the rectory.³⁰⁶

One week before he was killed, Danny came home with a hangover after spending the night with Father Lavigne. Carl and Bunny were concerned about the incident, but it was the early 1970s, and like most Catholic parents, they were clueless when it came to clerical sexual abuse.

Bishop Weldon, Father Lavigne's superior, however, was not clueless. He knew that Father Lavigne was a sexual predator. He also knew that if Lavigne was charged with murder and/or sex molestation, his own ped-
erastic practices could come to light. Something had to be done.

According to an affidavit filed on December 12, 2003 by Carl Croteau, after he learned of the murder of his son, he and his wife went to the police station in Chicopee and signed a complaint for murder against Lavigne. Carl's son Joseph, who finally told his parents that the priest had molested him, also signed a complaint against Father Lavigne.

A few days later, Father Leo O'Neill, a curate at St. Catherine of Sienna and friend of the family visited the Croteau home. Carl Croteau did not know it, but Father O'Neill was serving as Bishop Weldon's errand boy. Carl Croteau reported that when the priest heard that the Croteaus believed Father Lavigne murdered their son, the priest "looked as white as a sheet and appeared nervous and trembling."³⁰⁷

A week or two later, Father O'Neill was back. He handed Carl a wad of bills. The money he said was intended to fund a brief vacation for the distraught family. Carl said he saw the gesture as simply an act of kindness by the parish, not a payoff for silence.³⁰⁸

In his 2003 affidavit, Carl Croteau stated, "Based upon my conversations with Father O'Neill, I believe that he knew in the late 1960's that Father Lavigne molested boys. It is further my opinion that Bishop Weldon, and the other bishops who served in the time up through Father Lavigne's conviction, knew that Richard Lavigne molested boys and never did anything about it."³⁰⁹

What Carl Croteau did not know was that Bishop Weldon had a vested interest in keeping Father Lavigne out of the hands of the law.

After the family returned from a vacation to Disneyland, James Egan, an attorney for the Springfield Diocese who was also representing Father Lavigne, came to the Croteau house unannounced. He wanted to know, "What do you want out of this? Is there anything you want?" Carl Croteau still hadn't gotten the message. He asked Egan, "What do you mean, what do we want?" There was an awkward silence, then Egan said, "Well, if you ever decide you need something, let us know." Then he left without any further discussion. Carl said he never heard from him or the Springfield Diocese again.³¹⁰

The local district attorney, Matthew J. Ryan, known to have close ties to the Chancery and to Bishop Weldon, let the statute of limitations pass without prosecuting Father Lavigne for the murder of Danny or the sexual molestation of Joseph Croteau. After all, what jury would believe that a priest murdered an altar boy? One wonders what Ryan's reaction was when he later learned that Lavigne had molested two of his (Ryan's) nephews.

After Danny's murder, Bishop Weldon permitted Father Lavigne to continue his parish work with no restrictions. So did Bishop Joseph F. Maguire who took over the Springfield Diocese in October 1977.

In 1986, Bishop Maguire received an anonymous letter detailing an alleged molestation by Lavigne that took place in 1984 while the priest was serving at St. Joseph's Church in Shelbourne. The lawyers for the Springfield Diocese "denied access" to the investigating officer who wanted to search St. Joseph's rectory.³¹¹

In 1992, Bishop John A. Marshall, Maguire's successor, removed Lavigne from active duty following a conviction for molestation one year earlier in which a plea bargain had been reached. The priest was given a suspended sentence with 10 years probation and sent for "treatment"—where else, but St. Luke's Institute in Maryland.

However, it was not until the diocese was hit by a battery of lawsuits that any meaningful action was taken against Lavigne.³¹²

In 1994, the Springfield Diocese settled a \$1.4 million lawsuit brought by 17 alleged victims of Father Lavigne. The charges included sodomy and threats against the lives of the victims if they snitched on the priest. Two years later, in 1996, the diocese settled a lawsuit with Joseph Croteau, Danny's brother, who had also been violated by Lavigne. Lavigne had also attempted to sexually molest Carl, Jr. and Greg Croteau. There are at least 20 more lawsuits involving Lavigne pending. To date Lavigne has not spent one day in jail. Lavigne continues to live with his elderly mother not far from where Danny was murdered and draws a monthly check for \$1,030 from the Springfield Diocese.

The Holy See did not get around to defrocking Lavigne until January 2004. By this time, the Massachusetts Offenders Registry Board had already classified Lavigne as a Live 3 [high-risk] re-offender.

Since that time, there have been two important events that have helped shed additional light on the pattern of cover-up of incidents of clerical molestation in the Springfield Diocese with possible connections to the murder of Danny Croteau, thirty-three years ago.

First, Father James J. Scahill, pastor of St. Michael's Church in East Longmeadow, swore in a legal deposition that at a 2002 meeting of the Presbyteral Council, Bishop Thomas Dupré, who replaced Bishop Marshall as the Ordinary of Springfield in March 1995, happily remarked: "Fortunately for us, before his retirement, Bishop Weldon destroyed many personal and personnel records."³¹³ Scahill said the remark followed a discussion of charges of massive cover-up of incidents of clerical sexual abuse against the Archdiocese of Boston. Apparently Scahill, who was ordained by Bishop Weldon, was unaware that Weldon was a pederast, as he made no critical remark against the bishop other than that he was obsessed with record keeping of all kinds.³¹⁴

The second important event occurred on February 10, 2004, when Pope John Paul II accepted the resignation of Bishop Thomas Dupré, Springfield's seventh Ordinary, following accusations that Dupré has sexually molested and raped two youths in the mid-1970s.

Bishop Thomas Dupré—Another Murderer of Souls

Bishop Thomas Ludger Dupré's clerical career spanned almost 45 years.

He was born on November 10, 1933, in South Hadley Falls and spent much of his youth in Hadley, Holyoke and Chicopee. His father and older brother worked in the paper mill. His mother suffered from schizophrenia. Later in life, Dupré recalled the nightmarish world in which she lived and how she managed to cling to her Catholic faith through her long ordeal. Thomas Dupré attended Assumption College in Worcester and then began his studies for the priesthood at the Grand Seminary of St. Sulpice in Montreal. He completed his graduate work at Catholic University and was ordained by Bishop Weldon on May 23, 1959, at St. Michael's Cathedral.

Dupré's early clerical career was divided between his duties as assistant pastor at churches in Chicopee and Ludlow and his work at the Chancery where he worked himself up the ecclesiastic ladder to Vicar General and Chancellor.

In 1978, one year after Bishop Weldon retired, the new Ordinary for Springfield, Bishop Joseph Maguire, made Dupré pastor of St. Louis de France Church in West Springfield. The parish included a large population of newly arrived refugees from Vietnam and Southeast Asia.

In 1990, Bishop McGuire made Dupré an auxiliary bishop.

When Bishop Marshall was installed on February 18, 1991, he kept Bishop Dupré on staff at the Chancery. Three years later, when Bishop Marshall died, Pope John Paul II appointed Dupré to head the Diocese of Springfield.

Details of Dupré's years as a sexual predator and sodomist surfaced in February 2004 in *The Republic*, following a two-year investigation by the newspaper's reporters and staff.³¹⁵

The first of Dupré's accusers was a former refugee from Southeast Asia. The man said he was 12-years-old and newly arrived in the United States when he first met Father Dupré. The young boy's father was still alive, but had been left behind in Vietnam. This factor made the youth a particularly inviting target for a sexual predator like Dupré.

Dupré promised to teach the lad to read English. Instead he stole the boy's innocence. His first sex act with his victim was to have the boy masturbate him. Gradually, the priest worked his way up to sodomy. The boy was plied with wine and cognac before each assault. Father Dupré took the boy across state lines to Connecticut to purchase "gay" porn and out of the country to Canada for a vacation trip. The abuse continued until the youth went to high school and started dating girls.

Father Dupré's superior at the time was Bishop Weldon.

The second of Dupré's accusers was the refugee boy's best friend, a fresh-faced, all-American boy. The affair began by the former showing the latter some "gay" porn that Father Dupré had purchased. Dupré sexually molested victim number two from age 13 to age 20. During this period the boy's father died, but that didn't seem to bother Dupré. The abuse continued.

As the boys got older, Dupré tried to keep them in line by reminding them to stay away from places like bathhouses where they (and he) could contract AIDS. He told them that he really loved them and was concerned about their welfare. Both boys parted from Dupré on friendly terms. Their decision to go public was attributed to comments that Dupré made in opposition to "gay marriages," and his record of playing hard ball with victims of clerical sex abuse.

Immediately after Bishop Dupré was removed as head of the Springfield Diocese he was reported to have checked into St. Luke's Institute in Maryland. The District Attorney convened a grand jury to hear the case against Dupré.

On September 24, 2004, a grand jury convicted Bishop Dupré on two counts of child rape, the first American bishop to be so charged. However, he was not prosecuted because the charges fell outside the statute of limitations. A civil suit filed in March 2004, is still pending.

Bishop Thomas Dupré, Bishop Emeritus of Springfield, is reported to still be at St. Luke's. He has taken the Fifth Amendment in response to the lawsuit against him.³¹⁶

In the meantime, cases of alleged sexual abuse continue to pile up at the door of the Springfield Diocese—the majority of abuses having occurred between 1966 and 1970 when Bishop Weldon, Spellman's choice, served as the Ordinary of the diocese.

On March 9, 2004, Pope John Paul II named New York Auxiliary Bishop Timothy A. McDonnell as the eighth Bishop of Springfield. The diocesan press release that accompanied McDonnell's appointment indicated that he had played a key role in helping to manage the scandal-ridden Covenant House following the Father Bruce Ritter sex abuse debacle. McDonnell attended St. Joseph's Seminary and was ordained by Cardinal Spellman on June 1, 1963.³¹⁷

Having traced the homosexual/pederast network that has thrived in the Springfield Diocese from January 1950 to February 2004 under at least four Ordinaries, let us turn our attention again to Springfield's sister diocese—Worcester and its first Ordinary, Bishop John J. Wright.

Young John Wright in Boston

Bishop John Wright probably came as close to the Renaissance Man as any American prelate with the exception, perhaps, of William Cardinal O'Connell. He was also, like every prelate who lives a double life, "a Man of Contradictions."

Born in the Dorchester section of Boston on July 18, 1909, young John Wright appears to always have had a flair for the dramatic, a love of scholarship and high culture. Any kind of sport was anathema to him. He attended the Boston Latin School, the oldest public school in America. In Wright's time the Boston School was an all boys day school with a six-year college preparatory program dominated by the humanities.

In 1927, Wright entered Boston College, a Jesuit institution. He pursued his two primary loves on the side—oratory as a leader of the college's debating team and journalism as a part-time copy boy for *The Boston Post*.

One of Wright's professors at Boston College, Father Leonard Feeney, SJ, known as the "poet priest," befriended Wright and later served as his confessor. Father Feeney was no doubt instrumental in young Wright's decision to study for the priesthood rather than pursue a career in journalism.

When he graduated from Boston College, Wright's professors hailed the young man as the "outstanding scholastic figure in the class."³¹⁸ His classmates voted him "the graduate who did the most for Boston College."³¹⁹

That fall, John Wright enrolled at St. John's Seminary in Brighton. One year later, he was chosen by the faculty with the approval of Cardinal William O'Connell to go to Rome to study at the North American College and "the Greg." Over the next four years, the cultural horizons of the ambitious young Wright would be broadened not only by his daily life in the

Eternal City, but also by his extensive travels in Britain and Europe, particularly France.

Father Wright was ordained in 1935 at St. Peter's Basilica by Francesco Cardinal Marchetti Selvaggiani. After he completed three years of graduate studies earning a Doctorate in Sacred Theology, Wright made plans to return to the Archdiocese of Boston. By this time, he was a full-blown cosmopolitan—a man of the world.

Once situated back in Boston, Cardinal O'Connell assigned Father Wright to the faculty of St. John's Seminary. Over the next four years, the young cleric became a well-known figure in Boston's academic and cultural life and a favorite of the aging cardinal.

In 1943, Father Wright became O'Connell's personal secretary. Apparently the prelate had forgiven Wright's vulgar literary parody of the cardinal as a Boston undergraduate some 12 years before. O'Connell enjoyed the company of cosmopolitan Wright who spoke fluent Italian. Wright, in turn, enjoyed spending time with and reading to the aging cardinal whose eyesight was rapidly fading.

Wright's presence at the Lake Street Chancery also cemented his friendship with Auxiliary Bishop Richard Cushing.

After Cardinal O'Connell's death on April 22, 1944, and Pope Pius XII's selection of Bishop Cushing to head the Archdiocese of Boston, Wright continued on as Cushing's personal secretary. He was made a monsignor that same year.

On June 30, 1947, Archbishop Cushing consecrated Msgr. John Wright, Auxiliary Bishop of Boston at the Cathedral of the Holy Cross. Among the well wishers in attendance was Father Feeney, who had accepted the chaplainship at the St. Benedict Center in Cambridge. From time to time, Bishop Wright would drop in at the Center to visit his old friend.

Bishop Wright Dominates Boston Chancery

Archbishop Cushing was not a great intellect and his pastoral skills were virtually nil. His "theology," such as it was, became more liberal with the years, and his sentimental, careless ecumenicalism drove traditionalist Catholics in Boston to distraction. On the plus side, he possessed a high degree of street smarts in practical matters and his ability to raise money was the stuff of which legends are made.³²⁰

Given Cushing's self-admitted intellectual and theological shortcomings, Monsignor Wright came to serve as the Archbishop's brain trust and troubleshooter.

Physically, Wright was a commanding figure and although he had a thin high pitched voice very much like Spellman's, once he began to speak, his projection was so amazing that one was forced to attention. He had a charming and worldly manner about him that made him a popular speaker in and out of Catholic circles. Like Spellman, Wright was also a workaholic.

He thrived on long hours and hard work.³²¹ Cardinal Cushing found his auxiliary to be more than adequate.

During the late 1940s, Wright became the hidden hand behind two major controversies that visited the See of Boston. One involved Father Feeney. The other involved the grave moral misadventures of Dr. John Rock, “Father of the Pill.” Neither did credit to Bishop John Wright.

Father Feeney and the “Boston Heresy”³²²

The following summary reflects the bare bones of the events leading up to the “excommunication” of Father Feeney and the dissolution of the St. Benedict Center in August 1949.

In March 1940, the St. Benedict Center (formerly the St. Thomas More Lending Library and Bookstore) opened in the vicinity of Harvard Square, Cambridge, Mass. The Center’s popularity as a meeting place for Catholic intellectuals and students from Harvard, Boston College, Holy Cross College and Radcliffe increased when Father Leonard Feeney, with the approval of his Jesuit superiors, became full-time chaplain at the Center in 1945. The following year, the Center began publication of *From the Houselops*, a widely distributed magazine on local Catholic and secular college campuses.

In his homilies and writings on Catholic faith and morals, Father Feeney stressed the importance of the age-old infallible doctrine *Extra Ecclesiam Nulla Salus*—there is no salvation outside the Church, as traditionally defined by popes and councils.³²³

It was not long before Feeney’s Jesuit superiors received complaints from faculty members of Boston College and the Boston Chancery about the priest’s “rigoristic” interpretation of the doctrine and the appearance of articles defending the doctrine in *From the Houselops*.

Matters came to a head in late August 1948, when Feeney was ordered to leave his post at the Center and report for duty as a teacher of English at Holy Cross College in Worcester. At a meeting with his provincial, Jesuit Father John J. McEleney, Feeney was informed that the “problem” was his promotion of the Church’s traditional teaching on salvation. Instead of moving to Holy Cross, Fr. Feeney moved out of his Jesuit residence to the St. Benedict Center.

The real fireworks started on January 26, 1949, when four faculty members of Boston College and High School who belonged to the Center and supported Fr. Feeney’s position on the doctrine *Extra Ecclesiam Nulla Salus* informed the President of Boston College that the Theology Department of the College was engaging in heresy.³²⁴ They were all fired.

On April 18, 1949, Archbishop Cushing moved against Father Feeney. He silenced the Jesuit priest and suspended his priestly faculties “for grave offenses against laws of the Church.”³²⁵ The cardinal made no accusation that Fr. Feeney was promoting false doctrine.

Four months later, on August 8, 1949, Archbishop Cushing received a letter from the Holy Office (Protocol No. 122/49) signed by Francesco Cardinal Marchetti Selvaggiani upholding the disciplinary actions of the Boston Archdiocese taken against Father Feeney. At the same time, the Holy See upheld the doctrine *Extra Ecclesiam Nulla Salus*. The doctrine, however, was later undermined by subsequent statements issuing from the Vatican.³²⁶

On October 10, 1949, Father Feeney was dismissed from the Jesuit Order for the “crime of serious and permanent disobedience.”

On October 25, 1952, Fr. Feeney received a letter from Giuseppe Cardinal Pizzardo, Secretary of the Holy Office, summoning the priest to Rome. Fr. Feeney wrote to Cardinal Pizzardo requesting an explanation of the charges against him in order to prepare his defense as per canon 1715, but none was forthcoming. Petitions to His Holiness Pope Pius XII went unanswered.

On February 13, 1953, Father Feeney was “excommunicated” by the Holy See, with the approval of Pope Pius XII, “on account of grave disobedience of Church authority.” The reader will note that the charge against Fr. Feeney remained one of discipline not doctrine.³²⁷

In 1958, Fr. Feeney and his supporters reorganized the St. Benedict Group under the name Slaves of the Immaculate Heart of Mary and moved out of the Boston Archdiocese to the Diocese of Worcester.³²⁸

On August 23, 1972, Fr. Feeney received a visit from Auxiliary Bishop Lawrence Riley of Boston who was accompanied by Fr. Richard J. Shmaruk. The amiable meeting included the recitation of the Athanasian Creed by all in attendance.

One year later, the Holy See announced that Fr. Feeney had been “reconciled” to the Church as a result of the August meeting. The penalty of “excommunication” was lifted by Pope Paul VI without Fr. Feeney issuing any recantation or retraction of his profession of the doctrine of *Extra Ecclesiam Nulla Salus*.³²⁹

Father Leonard J. Feeney was laid to rest on January 30, 1978. He was 80-years-old. The inscription on his tombstone reads *Extra Ecclesiam Nulla Salus*.

Catholic Doctrine Killed by Silence

The “excommunication” of Wright’s old friend, Father Feeney, did not occur in a historical vacuum.

The real reason that the doctrine of *Extra Ecclesiam Nulla Salus* caused such a stir in Catholic ecclesiastical and intellectual circles at Harvard Square was *not* because there was an organized group who actively opposed the doctrine, but rather because no one had preached or taught the doctrine since the turn of the century—not at Boston College or Holy Cross College or any other secularized Catholic teaching institution in America.³³⁰ When

Father William L. Keleher, SJ, President of Boston College, said that the Theology Department of the Boston College as well as theologians at St. John's Seminary and Weston College disagreed with Fr. Feeney's doctrine (sic) on the salvation of non-Catholics, what he really meant was that they opposed Fr. Feeney's dredging up and promoting a doctrine that they had long since murdered by silence.³³¹

Down through the ages the teaching of *Extra Ecclesiam Nulla Salus* has been the bane of infidels and heretics. In modern times it has been the special subject of violent attacks by enemies of the Church lead by Protestant and Jewish Freemasons—the very persons with whom prelates Cushing and Wright chose to align themselves.

Cardinal Cushing, like Spellman, was into empire building and raising money—not proselytizing Protestants, Jews, and Masons. Cushing was selected as the Judeo-Masonic Lodge's 'B'nai B'rith Man of the Year' and Wright enjoyed a long-term association with the B'nai B'rith Anti-Defamation League.³³² In 1957, the Worcester B'nai B'rith gave Bishop Wright an award for "outstanding work in the Community."³³³

One of Wright's closest friends in Worcester was Joseph L. Lichten a leader of the B'nai B'rith Anti-Defamation League. It was through Wright's influence that Lichten became a Jewish observer at the Second Vatican Council.³³⁴

An uncle of Bishop Wright was reported to be a high degree Mason in Boston, but this has never been publicly confirmed.

It is a matter of public record, however, that Bishop (later Cardinal) Wright maintained close connections with Freemasonry and that he advanced the agenda of the Lodge—an agenda condemned by a long succession of popes beginning with Pope Clement XII in his Pontifical Constitution, *In Eminenti* in 1738 and continuing through Pope Leo XIII in his Encyclical Letter *Humanum Genus* in 1884.³³⁵

After Wright became Bishop of Pittsburgh, he entered into a joint venture between the Freemasons and the Knights of Columbus by incorporating the Knights and Nobles Charities.³³⁶

Wright's Role in the Feeney Affair

It is unclear if Archbishop Cushing, given his distaste for all matter theological, ever heard of the doctrine *Extra Ecclesiam Nulla Salus*. But it is certain, even if he did, he did not understand the doctrine.

In a speech made in Milton, Mass. during the height of the Feeney controversy, the archbishop stated "I cannot understand any Catholic who has a prejudice whatsoever against a Jew or other non-Catholic. If there is any Catholic organization harboring such prejudices, I will assume the responsibility of remedying it. A Catholic cannot harbor animosity against men, women, or children of another creed, nationality or color

...some of the finest benefactors to the Boston Catholic Archdiocese are non-Catholics.”³³⁷

Sadly, it did not occur to Cushing, who boasted before his death that he had never made a convert in his life, that to try to convert Protestants, Jews (including his own brother-in-law) and Masons to the One True Faith is an act of supreme charity.³³⁸ To the archbishop, it appears to have been an intolerable exercise in prejudice and bigotry and an obvious rebuke to Cushing's famous ecumenical dalliances.

Further, from a financial and political perspective, the doctrine was a potential time bomb.

Therefore, there is little doubt that Cardinal Cushing resented the groundswell of controversy that surrounded Fr. Feeney and the St. Benedict Center.

What is questionable is if the cardinal would have issued the ultimate penalty of “excommunication” against Father Feeney without the prodding of John Wright whose interest in silencing his former friend and confidant, unlike those of Cushing, were driven by deeply held ideological beliefs.

Wright's early commitment to “ecumenical reforms” within the Church preceded the Second Vatican Council by almost a decade.

In *The Undermining of the Catholic Church*, Rome reporter Mary Ball Martínez recalled Wright's ecumenical flourishes at a 1956 Canadian symposium titled “The Great Action of the Christian Church” when he was Bishop of Worcester. The conference was sponsored by the North American Liturgical Conference with Wright heading the organizing committee. Martínez recalls:

Replacing the *Introibo*, those opening words that have come down into the Mass in the days of Charlemagne, “I go unto the altar of God, to God who gives joy to my youth,” with “We welcome our president,” chanted in unison, the ceremony proceeded to the tune of rousing Lutheran hymns, a sermon in which it was explained that the Eucharist was a community meal rather than a sacrifice and to top the morning off there was a Pontifical Blessing from Pius XII in Rome.³³⁹

In 1962, Wright, then Bishop of Pittsburgh, was one of four organizing members of the World Conference on Religion and Peace—a syncretic effort that was previously off limits to Catholics primarily because of the religious indifference and undermining of faith and morals such “ecumenical” movements engender.³⁴⁰

In 1970, the World Conference held a world gathering in Kyoto, Japan at which some 250 delegates representing 10 world religions and 39 nations assembled to discuss the role of religion in bringing about world peace and securing human rights for all planetary citizens.

The organization has provided the foundation for the construction of a one-world religion without creed and without dogma that has been pro-

moted at various United Nations and United Nations Non-Governmental Organization meetings including the 1993 Parliament for the World's Religions.³⁴¹

The doctrine of *Extra Ecclesiam Nulla Salus* not only put a crimp in Wright's syncretic aspirations, but it also conflicted with the universal tenets of Freemasonry to which he was fully committed.

Bishop Wright and the John Rock Debacle

Dr. John Rock was baptized by Cardinal William O'Connell in 1890 and lived out his life in the Boston-Worcester area. Although Rock's name is commonly associated with the clinical testing and marketing of oral steroids in the 1960s, the "Catholic" physician was engaged in other nefarious lethal medical misadventures that dated back to the early 1930s.

In 1924, after graduating from Harvard Medical School and completing a residency in surgery and internships in maternity medicine and gynecology, Rock was appointed an assistant in obstetrics at Harvard Medical School. He later taught obstetrics and gynecology at Harvard Medical School for 30 years.³⁴² Rock also worked at Boston Lying-In Hospital which had a reputation for performing large numbers of so-called "therapeutic abortions," and the Free Hospital for Women that served primarily indigent patients.³⁴³

Although Rock's initial interest was in the field of infertility, by the early 1930s he had committed himself to the Planned Un-Parenthood Sangerite cause in the war against the preponderance of people.³⁴⁴

In 1934, Rock began his human embryo experimentations at the Free Hospital for Women with the cooperation of Harvard Medical School and the assistance of pathologist, Dr. Arthur Hertig.³⁴⁵

The pregnant women who "donated" their newly conceived children for Rock to dissect and dispose of were all charity cases at Free Hospital. Almost all were Catholic and women of proven fertility.

Prior to their elective hysterectomies, the women were instructed to engage in coitus with their spouse so that Rock might retrieve a human embryo from their intact uterus at the time of their hysterectomy.³⁴⁶

The human embryos were kept up to 17 days before being flushed down the laboratory drain. Rock funded his experiments from his private practice and a few small private grants.³⁴⁷

"...The dignity of being human can demand of embryos the same responsibility to the preservation of the human race—and hence a willingness to die—that we now demand of soldiers. They go out equally unquestioning, to die on the battlefields for the same purpose," wrote Rock.³⁴⁸ This was his rationalization for the destruction of human life.

Rock carried out at least 34 ex-utero abortions that we know of.³⁴⁹

With the first abortion, he incurred an automatic (*ipso facto*) excommunication, and placed himself outside the Church. Nevertheless Rock's biographers tell us that the doctor remained a daily communicant at St. Mark's in Brookline, thus adding sacrilege to his crimes.

Meanwhile, at the Boston Chancery, all was silent.

In the late 1930s and early 1940s, Rock received a grant from the National Institutes of Health to perform human IVF experimentations.³⁵⁰

Rock collected human ova from his charity patients undergoing hysterectomies and fresh sperm from hospital interns who agreed to masturbate into a jar for a few bucks. Dr. Rock, a man with a reputation for impeccable manners and an innate sense of fashion who never forgot to wear his ascot, provided pornographic literature to incite sexual arousal in the youthful sperm donors.³⁵¹

By the time Cushing took over the Archdiocese of Boston from O'Connell, Catholic voices in opposition to Rock and his lethal human experimentation were becoming more strident.

Msgr. Francis W. Carney of Cleveland called Rock "a moral rapist" and Catholic layman, Dr. Frederick Good of Boston City Hospital demanded that Cardinal Cushing publicly excommunicate Rock.³⁵²

But Cushing continued to turn a deaf ear to all criticism leveled against Rock. Excommunication was for doctrinal pests like Father Feeney, not for mass murderers like John Rock. In any case, once the nature of Rock's work was made public, he was forced into another line of research involving the clinical testing of chemical steroids for "contraceptive" purposes.

Much of the foundational work for the "Pill" had already been carried out by researchers Drs. Gregory Pincus and Min Cheu Chang at the Worcester Foundation for Experimental Biology with whom Rock established a collaborative effort.³⁵³ The small research lab was located in Shrewsbury not far from Holy Cross College in the Diocese of Worcester headed by Bishop John Wright.

For Wright like O'Connell and Cushing—mum was the word when it came to Dr. John Rock.

In 1957, John Deedy, editor of the *Catholic Free Press* of the Diocese of Worcester, was approached by a secretary who worked for Dr. Pincus at the Worcester Foundation. The Catholic woman had moral qualms about working at the lab and about the field trials and clinical testing of contraceptive/abortifacient pills on indigent women in Puerto Rico. Deedy reported that he took the woman's dilemma to Bishop Wright who exclaimed, "For God's sake, tell her to stick to typing."³⁵⁴

Rock, the ultimate self-publicist, continued to pawn himself off on unsuspecting Catholic laity and the international media as a devout Catholic and "daily communicant."

Bishop Wright looked the other way.
So did Rome.

Rock Continues Unethical Experimentation

As it turns out, there was good reason for Pincus's secretary to be concerned for her immortal soul.

First, even though it was illegal to carry out any birth control experiments in Massachusetts, Rock began his experimentation on female mental patients in State hospital wards from who no valid consent could be obtained.³⁵⁵

Secondly, when Rock took his research program on steroids to Puerto Rico, he used largely, although not exclusively, indigent and uneducated women for human guinea pigs. He also gave experimental oral steroids to 20 Puerto Rican medical students who were not even told they were ingesting a drug intended to induce chemical castration.³⁵⁶ For the record, there is no evidence that Rock asked his wife or daughters to participate in the clinical testing of the Pill.

At the end of the well-publicized trials, during which only 132 women out of hundreds recruited for the study stayed with the Pill for a year or more, Rock pronounced the Pill to be both safe and effective.³⁵⁷ He labeled the oral steroids "natural and physiological."³⁵⁸ The mass media also pronounced the Pill to be safe and effective. Equally gullible Catholics at Notre Dame and Catholic University in Washington, D.C. joined the Malthusian chorus—the Pill was safe and effective.

Meanwhile, the Puerto Rican authorities quietly buried the bodies of three women who had died from the Pill without an autopsy, and local physicians struggled with the serious complications that many of the women had suffered while on the potent drug.

Rock Promotes Abortion

By the early 1960s, John Rock was becoming more outspoken on his views of induced abortion.

Bishop Wright had left for Pittsburgh and was replaced by Bishop Bernard Flanagan.

Rock euphemistically used the term "conceptus" for unborn child and "interruption of pregnancy" for the direct killing of an unborn child.³⁵⁹ He defended "therapeutic abortion."³⁶⁰ Rock approved of eugenic abortion, i.e., induced abortion where the medical prognosis is "less than a normal, healthy child."³⁶¹ He advised physicians to broaden the rules regulating abortion as they saw fit. He also noted that rape had recently been recognized by British law as justification for abortion.³⁶² These publicly stated beliefs were obviously not in keeping with Catholic teachings.

Still Rock continued to call himself "Catholic" and receive Holy Communion at daily Mass.

Twenty-five years before the Pill was invented, Dr. John Rock had hung out the "Do Not Disturb" sign for AmChurch to see. Neither O'Connell, nor Cushing nor Wright nor any of their successors ever took that sign down.

The Secret Life of Bishop John Wright

Relations between Cushing and Wright were not always smooth. When Cushing was told that Wright had his eye on the episcopal throne Cushing growled, "He may have his eye on it, but I've got my ass on it. ...And Wright suffered from another major liability: among insiders he was believed to be a homosexual, a trait tolerated in cosmopolitan Rome, but a severe handicap in puritanical Boston."³⁶³

Anthony Lukas
Common Ground

Earlier in this century, in Massachusetts Cardinals O'Connell and Wright were known by insiders to be attracted to their own sex.³⁶⁴

Johansson and Percy
Outing

As noted earlier, the Diocese of Worcester was created on January 14, 1950, by Pope Pius XII especially for Bishop Wright. The Diocese of Springfield went to Spellman's favorite, Bishop Christopher Weldon.

Wright like Weldon, was a homosexual predator who favored adolescent boys and young men. Both prelates were birds of a feather, and they flocked together.

To the best of my knowledge, even though Wright's pederastic predilections were an "open secret" in the Archdiocese of Boston and its satellite dioceses of Worcester and Springfield for many years, no one has come forward to accuse him of sexual abuse until now.

His accuser is Mr. William Burnett, whose uncle, Rev. Raymond Page, served under Bishop Wright in Worcester and whose exploits we have already detailed in connection with Bishop Weldon.

According to Burnett, his uncle-priest owned a rustic private lakeshore retreat that he had built from an old cabin on the Massaconnet Shores of Hamilton Reservoir in Holland, Mass. When I asked him what he recalled about the lodge, Burnett said he remembered that the living-room/den was covered with heavy area rugs.

Burnett said that Bishop Wright was a regular guest at Page's private retreat when he was there. He said like most Catholics, he was in awe of the bishop.

Burnett agreed to provide this writer with details of his sexual abuse at the hands of Wright and Page even though he said it was a difficult thing to do.

The following descriptions of acts perpetrated on young Bill Burnett are not related as an exercise in idle prurient interest. Rather they are intended to show the absolute depravity of the acts committed against Bill Burnett at the hands of his own uncle and that of Bishop Wright, and to ask the reader about how he would feel if William had been his own son.

Burnett stated that the abuse ritual began with drinks, a coke for him and coke and alcohol for Page and Wright. Wright would then undress him, fall on his knees before the standing boy and cover him with kisses—feet, penis, nipples and lips. He and Page would then undress and while the latter stimulated Wright from behind (without penetration), Bill would fellate the bishop. When Wright neared ejaculation he would turn Bill around and sodomize him. Then Page took his turn at raping his nephew.

On another occasion Burnett said, Bishop Wright and Page engaged in simultaneous oral copulation. While Bill looked on, he was told to begin masturbating. Then Wright turned to Bill and said he wanted “to drink me in.” Wright then fellated him to orgasm. Burnett said he never forgot those words.

When it was all over, Wright handed Bill a \$20 bill like he always did.

Significantly, Burnett said that Bishop Wright encouraged him to study for the priesthood for the Diocese of Worcester when he graduated from high school.

According to Burnett, his abuse at the hands of Wright and Page occurred mainly from 1952 to 1955.

Burnett added that by its very nature, the bishop’s visits to Msgr. Page’s cabin were clandestine. He indicated, however, that a Monsignor Gannon knew the bishop’s whereabouts. Records of the Worcester Diocese indicate that Msgr. John F. Gannon of the Worcester Diocese served under Bishop Wright. Msgr. Gannon died on April 27, 1991.

Wright’s Legacy—Worcester as a Pederast Paradise

From the time Pius XII made John Wright the Bishop of the new Diocese of Worcester, the diocese has remained a clerical pederast’s paradise.³⁶⁵

Anyone who has spent even a small amount of time tracking clerical sex abusers on the Internet cannot help but be impressed with the number of times the Diocese of Worcester pops up on the screen. To date there have been at least 50 cases of clerical sex abuse reported in the diocese, mostly diocesan priests who attended St. John’s Seminary in Brighton and a handful that received their formation and training for the priesthood at the North American College in Rome.

The unusual numbers of criminal pederasts coming out of St. John’s Seminary deserves at least a brief comment.

As noted earlier on this chapter, after Cardinal O'Connell replaced all the Sulpicians priests at St. John's Seminary in 1910 with diocesan priests, the scholastic reputation and moral complexion of the seminary began to suffer. With O'Connell in Boston followed by Cardinals Cushing and Medeiros, and Weldon in Springfield and Wright in Worcester, during the late 1930s through the 1970s, St. John's began to attract an inordinate number of homosexual candidates for the priesthood. A certain percentage of the homosexual seminarians ordained as priests of Boston, Worcester and Springfield, were attracted to male adolescents. The scene was thus set for the pederast and homosexual scandals that broke out in the greater Boston area in the late 1980s.

All of the following cases of clerical sex abuse involving Worcester priests Rev. Brendan O'Donoghue, Father David Holley and Father John Bagley have connections to Bishop Wright either while he was the Ordinary of Worcester or after he took over the Diocese of Pittsburgh.

Rev. O'Donoghue and Ritual Sodomy

Brendan O'Donoghue was a Worcester boy and the pride and joy of Bishop John Wright who ordained the exceptionally handsome young man to the priesthood in 1950.

Kathleen Shaw of the Worcester *Telegram & Gazette* who has monitored Father O'Donoghue's career for a number of years, records that the priest's first assignment was assistant pastor at Our Lady Immaculate in Athol. Less than a year later, Bishop Wright transferred him to St. Leo's in Leominster, then to St. Paul's Cathedral in Worcester and then to St. Bridget's in Fitchburg.

In 1960, Bishop Bernard Flanagan, Wright's replacement, moved O'Donoghue from St. Bridget to St. Christopher in Worcester. Shortly after that, Flanagan moved him to St. Peter's in Worcester where he served until 1963 when Flanagan once again moved O'Donoghue like a chess piece to St. Ann's in North Oxford, then to St. Philip's in Grafton in 1964, then to St. Mary of the Assumption in Milford in 1965. From 1969 to 1975, he served at St. Theresa's in Harvard and then was transferred to Our Lady of the Rosary in Spencer where he served from 1976 to 1979.³⁶⁶

While at Our Lady of the Rosary, Shaw reported that Fr. O'Donoghue took a leave of absence for several months. Where did O'Donoghue go?

Although the Worcester Diocese has attempted to prevent the records of its criminal clergy from becoming public by settling sex abuse claims out-of-court, portions of certain files have been leaked to the press.

This is how we know that during the late 1970s, after the diocese learned that the priest had molested at least two altar boys at Our Lady of Rosary, O'Donoghue was sent for therapy to a monk-psychiatrist at the Trappist Abbey of St. Joseph in Spencer. The reader will recall that this is the same retreat house where Rev. Raymond Page took his nephew Bill

Burnett for “counseling” after his nephew’s first sexual assault, and where Rev. Teczar took one of his victims, David Lewcon, for visits.³⁶⁷

The files indicate that the monk-psychiatrist at the abbey gave O’Donoghue a clean bill of health.

In 1979, Bishop Flanagan transferred the “rehabilitated” O’Donoghue to St. Peter’s Church in Petersham where he served until 1984. The priest’s last parish was St. Matthew’s in Southborough. In 1984, after serving 34 years in the priesthood in 13 different parishes, Fr. O’Donoghue retired to a luxurious assisted living facility in Southgate in Shrewbury.

Gagne Case Breaks the Wall of Silence

It was not until 1995, when the first of four sexual abuse lawsuits was filed against Fr. Brendan O’Donoghue, that Worcester Catholics learned of the real reason for the priest’s extraordinary number of parish transfers.

The first civil suit was filed by Boston lawyer Stephen Lyons on behalf of Mr. Edward Gagne who charged that Father O’Donoghue sodomized him in 1978 when he was a 13-year-old altar boy at Our Lady of the Rosary. Gagne received an out-of-court settlement of \$300,000, one of the largest payouts ever made by Worcester Diocese.

The Gagne case was especially horrendous because after being abused by O’Donoghue, the young man confided his story to another priest, Rev. Peter Inzerillo, Vocations Director of the seminary he intended to enroll in. Gagne said that Inzerillo also made sexual advances toward him. However, Bishop Daniel Reilly did not relieve Inzerillo from his administrative post until late March 2002. Reilly’s predecessor, Bishop Harrington, had put the priest on leave in 1994 after Gagne had complained about the priest, but Reilly and other diocesan officials backed Inzerillo and he was reassigned to St. Leo’s Parish in 2000.³⁶⁸

Another interesting aspect of the Gagne case is that in order to qualify for payment, Gagne was required to sign a confidential statement that required him and his lawyers to ask the diocese for permission before speaking about the allegations to any government authorities. The agreement also states that the settlement does not imply that O’Donoghue or Inzerillo are guilty of the charges made against them.

In 1995, Gagne’s attorney Stephen Lyons deposed the now deceased Bishop Timothy Harrington, who admitted that, during his tenure as Bishop of Worcester, he never voluntarily deposed any predatory priest.³⁶⁹ William Burnett and many of other victims of Worcester’s clerical pederasts can attest to that sorry admission.

Other Lawsuits Filed Against O’Donoghue

A second lawsuit against Fr. O’Donoghue was filed in 1999 on behalf of Robert King of Worcester who alleged that the priest abused him in 1962

when O'Donoghue was at St. Peter's Church in Worcester. Mr. King settled for an undisclosed amount.

Three years later, in March 2002, a third lawsuit was filed on behalf of Craig Lacaire of Spencer who accused O'Donoghue of raping him when he was an altar boy at Our Lady of the Rosary in Spencer from 1976 to 1978. The Lacaire case was eventually dismissed with prejudice because of the statute of limitations.

Lacaire said that O'Donoghue molested and sodomized him starting when he was 11-years-old and continued for at least two years. He said that the first incident occurred in the sacristy and involved intimate caresses. His first rape occurred in June 1976 in the priest's bedroom. The attack left him bleeding from the rectum, but Lacaire said he was so scared that he dared not tell anyone. Lacaire said he thought there was something wrong with him.³⁷⁰

Lacaire said that all the altar boys of the parish were terrified of Fr. O'Donoghue. So much so that to calm their panic, they created bizarre jokes about the priest.³⁷¹

Lacaire, also charged the late Father Norman Jalbert, who was his guidance counselor at Holy Name High School in Worcester, with sexual molestation that took place at the priest's camping facility. Since Lacaire filed his suit, Ray Plante, Jr. of Worcester, also a former student at Holy Name, has come forward with similar charges against Fr. Jalbert.

Lacaire has left the Catholic Church.

Father O'Donoghue and the Occult

The Catholic Church has always held the destruction of childhood innocence to be an especially grievous crime whether the act is directed at the psychic and spiritual level as is the case with classroom sex instruction or the body *and* soul by acts of rape and sodomy. In a strict sense, then, the attack on innocence is always diabolical.

The Cronin case, however, suggests that Brenden O'Donoghue was not just your run-of-the-mill clerical pervert, but a practitioner of the black arts as well. The only unanswered question is whether he acted alone or whether his actions were part of a larger occult cabal headquartered in the greater Worcester-Springfield-Boston Dioceses.

On May 13, 2004, Daniel W. Cronin, a native of Worcester now living in Los Angeles, filed suit in Worcester Superior Court alleging that he was sexually assaulted by Father O'Donoghue when he was eight years old at St. Peter's Church in Worcester. The suit also names as defendants, Cardinal John Wright and the estate of the late Bishop Bernard Flanagan that is currently managed by Auxiliary Bishop George Rueger.³⁷²

As a young altar boy, Cronin said he trusted Father O'Donoghue "as a priest and friend."³⁷³ The plaintiff said that his abuse at the hands of the priest had marred his life for more than 40 years.

Cronin claimed that the priest abused him at the family home in Worcester.

The plaintiff also claimed that the priest sexually assaulted him on the altar of St. Peter's Church, a charge that suggests some kind of sexual ritual abuse.

Think of it! Cronin told Bishop Robert McManus, the latest in a long line of pitiful prelates to head the Worcester Diocese, that when he was a young altar boy, a priest of the Worcester diocese violated him on the altar of St. Peter's Church. Yet, to date there has been no announcement from Bishop McManus that an exorcism has been conducted at St. Peter's. The only thing heard from the Worcester Chancery is... silence! And the silence has become deafening!

The Case of Father David Holley

David A. Holley, one of Worcester's "finest," had a number of links to Bishop John Wright.

Born in Southwestern Pennsylvania in 1928, Holley served in the U.S. Navy before presenting himself as a candidate for the novitiate to the Benedictine Fathers at St. Vincent's Archabbey in Latrobe, Pa. Although the young man manifested an overt effeminate demeanor and had acquired a taste for homosex and was addicted to "gay" pornography, he was accepted into the Benedictine Order in the Diocese of Greensburg in 1958 at the age of 30.

The monk's first assignment was at the Reading Mission Priory in Reading, Pa., but it appears Holley couldn't get along with his Benedictine brothers, so he began to look around for greener pastures. Someone, perhaps Bishop Wright, Ordinary of the Pittsburgh Diocese, the sister diocese to Greensburg, pointed Holley in the direction of the Diocese of Worcester. In 1962, Wright's successor, Bishop Bernard Flanagan officially incardinated the priest into the Worcester Diocese.

By this date, Holley had already managed to claim victims from at least three different parishes—St. Philip's in Grafton, St. Mary of the Hill in Boylston, and Our Lady of Fatima in Worcester.

According to Holley, he had discussed his "problem" with Flanagan, *before* the bishop incardinated him on at least two separate occasions, and Bishop Flanagan didn't appear to be overly concerned about either him or his victims.

In 1964, Holley was transferred to St. Denis Parish in the small town of East Douglas. Here he used the confessional to claim still another victim, an 11-year-old boy named Philip Saviano.

Bishop Flanagan sent Holley to priest-psychiatrist Father Jerome Hayden for therapy, after which the priest was assigned to St. Anne's parish in Southboro. Later, Flanagan sent Holley out of state to the

Seton Psychiatric Institute in Baltimore for more treatment. Bishop Timothy Harrington, who was an auxiliary under Bishop Flanagan at the time, wrote a letter to Dr. Louis Cleary at the Seton Institute stating that it was his belief that Holley should be defrocked and returned to the lay state, but Flanagan took no action against Holley.

In late December 1968, Holley was back in Worcester with fully restored faculties.

At this point, Bishop Flanagan tried to dump the Benedictine monk first on the Archdiocese of Boston, and then on the Diocese of Wilmington, but both rejected Holley. So, in 1971, Flanagan did the next best thing. He sent Holley to live at the Pius XII Villa on West Side, operated by the Servants of the Paraclete. While Holley was undergoing treatment at the Lovelace Medical Center in Albuquerque, the Paraclete Fathers obtained priestly faculties for Fr. Holley from Bishop James P. Davis of the Archdiocese of Santa Fe.³⁷⁴ Holley continued to collect more sexual trophies among young boys from local churches and parochial schools including St. Jude Mission Church in Alamogordo.

After Santa Fe, Holley began to hop from one diocese to another and from one state to another.³⁷⁵

His next stop was the Diocese of El Paso under Bishop Sidney Matthew Metzger. Here Holley molested boys at two different parishes. Bishop Metzger informed Holley that it was time he moved on.

Fr. Holley resettled in the Diocese of San Angelo under Bishop Steven Leven. In 1977, Bishop Leven conferred with Bishop Metzger and they decided to send Holley for more treatment at Southdown in Ontario, Canada. Metzger told Leven that he was taking a calculated risk.

In 1982, Bishop Joseph Fiorenza, then Ordinary of the Diocese of San Antonio, took Holley in. In the spring of 1984, Fiorenza was making plans with the Worcester Diocese to incardinate Holley, but the priest suffered a "relapse." On May 25, 1984, Fiorenza informed Worcester's new bishop Tim Harrington that he wanted Holley out of his diocese. Although the records are sealed, Fiorenza is believed to have settled some of the molestation suits against Holley in the Diocese of San Antonio out of court.

Holley then went to the "gay friendly" Diocese of Amarillo, Texas under Bishop Leroy Matthiesen who permitted the priest to work at St. Joseph's Church, but would not incardinate him. Holley left the diocese after he was accused of making sexual overtures to another priest's nephew. Holley returned to Albuquerque for more counseling.

The next stop was the Archdiocese of Denver, where Archbishop James F. Stafford permitted Holley to serve as assistant chaplain at St. Anthony Hospital.³⁷⁶ In 1988, the priest left Denver after it was disclosed that he was having a homosexual relationship with an adult male.

In the early 1990s, lawsuits against Holley were filed in New Mexico and Massachusetts. The Worcester and El Paso Dioceses and the Servants of the Paraclete made out-of-court settlements with at least a dozen of Holley's victims. The Alamogordo suit filed in January 1993 by eight victims brought Holley's criminal career to an end, but additional lawsuits piled up, most of which were settled out of court for undisclosed amounts of money.

The New Mexico police tracked Holley across the country to Maryland and the Sheriff's Department of Prince Georges County made the arrest at the St. Luke Institute. Initially the staffers at the Institute refused to give Holley up. They told the police he was not there. When the officers threatened the Institute with exposure for harboring a wanted felon, they finally relented. Holley was found hiding under a stairwell and was extradited to New Mexico for trial.

Fr. David Holley received a sentence of 55 to 275 years. He is currently serving that sentence at the Western New Mexico Correctional Facility in Grants, N.M. for the molestation of eight boys in Alamogordo, N.M. two decades earlier—eight out of hundreds of young men he sexually assaulted over 20 years. No action was taken against the half dozen bishops in four states who aided and abetted Holley's criminal activity for three decades. It is significant that prior to Holley's arrest and incarceration, not one of the above bishops who had given him succor *voluntarily* offered to render aid to his many victims and their families.

Robert Curtis, one of the victims who testified against Holley, said he never felt Holley took responsibility for his actions, but the greater crime was committed by the bishops. "Those people deserve jail too as far as I'm concerned," he said.³⁷⁷

There is one final footnote to the Holley case.

As noted above, Holley was given a maximum sentence of 275 years in jail. But in May 2004, the New Mexico Parole Board agreed to release the priest providing he attended six to twelve months of treatment at a state inpatient center for sexual offenders in northern New Mexico with the state picking up the tab!³⁷⁸

It was only through a lucky quirk that he remained in prison long enough for the media to pick up on the irregular and outrageous decision of the Parole Board. Governor Bill Richardson was forced into taking action to insure that Holley remains behind bars.

After the dust had settled it was clear that Robert Martinez, Executive Director of the New Mexico Parole Board had tried to pull an illegal maneuver to get Holley out of jail. Under state law, victims must be notified of parole proceedings and can make statements to the parole board. In the Holley case, victims were not notified and there was no opportunity of victims to speak out against his release. Martinez said the entire affair was a "misstep"—a misstep that got him promptly fired by Governor

Richardson.³⁷⁹ Apparently the Lavender Mafia in the Church has a long arm that reaches far into the judicial system, but for now at least, its efforts to get Holley released were thwarted by a vigilant press.

The Case of Fr. John Bagley

The case of Father John Bagley is less complex, but just as instructive as that of Fr. David Holley.³⁸⁰

Bagley, a native of Leominster, Mass. was a young seminarian at St. John's Seminary when Bishop Wright selected him to study at the North American College. Fr. Bagley was ordained a priest of the Worcester Diocese in Rome on December 18, 1960 after which he returned to the United States.

Wright's successor, Bishop Flanagan assigned Fr. Bagley to Christ the King Parish as assistant pastor from 1961–1967. Bagley was then transferred to Our Lady of Mt. Carmel and later to Blessed Sacrament where in addition to his parish duties, he also helped out at the Newman Club at Worcester State College.

In 1971, Bagley was sent back to Rome as Director of the Bishops' Office for United States Visitors to the Vatican. The following year, he was put in charge of the Papal Audience Office for American Bishops in Rome, and as the Assistant Superior of the Graduate House of Students at the North American College. When the young cleric returned to Worcester in 1973, Bishop Harrington appointed him Assistant Chancellor and Vocations Director. In 1980, he was awarded the post of Chancellor. In 2002, Fr. Bagley received his final posting at St. Mary's Church in North Grafton.

Bagley's career appeared to be on the fast track when the priest suddenly disappeared from St. Mary's.

On February 21, 2002, Bishop Daniel Reilly, Harrington's successor, announced he was putting the priest on administrative leave after Bagley was accused of sexual abuse of a minor. Riley told the press that Bagley had left St. Mary's, and that he didn't know where the priest was. Bishop Riley stated that there was only one charge against Bagley.

By the time Bishop Riley made his public statement, Bagley was safe from U.S. authorities in Canada.

The initial accusation against Bagley charged that he had sodomized a young boy in 1967 at Christ the King Church, Bagley's *first* assignment after he returned from Rome.

A second accusation of sexual abuse was made by a Worcester man who claimed that Bagley abused him during a trip to Canada in 1970. The incident may account for why Bishop Flanagan sent Bagley back to Rome in 1971. On March 20, 2003, the Toronto Police Service was asked to take over the Bagley Case as Canada does not have a statute of limitations. The Bagley case is still pending in Canada.

Bishop Wright Arrives In Pittsburgh

We now return to Bishop John Wright and the Pittsburgh years—1959 to 1969.

Bishop Wright's arrival in the Diocese of Pittsburgh, at the age of 50, was greeted with tremendous fanfare by Catholics of the diocese. He was hailed as a great spiritual leader and giant intellect by both the secular and church media.

After Pope John XXIII announced the convening of the Second Vatican Council, he appointed Bishop Wright to the Theological Commission of the Preparatory Commission of the Council. At the Council, Bishop Wright played an important role in promoting "religious freedom" and "ecumenicalism."

But not everyone was impressed with Bishop Wright's carefully constructed and managed *persona*.

In his *New York Review of Books* column titled "Scandal," the popular writer Gary Wills tells a rather sad but telling story about his visit with Wright shortly after the bishop had moved from the Worcester Diocese to Pittsburgh:

In the early Sixties, I spent a day with John Wright, then the bishop of Pittsburgh, who loved to sweep around town in his chauffeured limousine, greeting people with his ring thrust forward for the kissing. At one point he directed his limousine to a Church-run home for deserted pregnant women, an admirable institution. Before we went inside, he had the chauffeur open the car trunk, which was entirely filled with large boxes containing Barbie-like dolls. ...He told me a Catholic businessman had given him the dolls to hand out as presents, so he had the chauffeur load his arms with these toy-adult figures to bestow on the expecting mothers. His satisfaction in playing Lord Bounteous made it impossible for him to recognize the ludicrous inappropriateness of the gifts. They were infantilizing tokens, delivered by one who was himself infantilized. ...Back in his mansion, the bishop took me to a large locked room that contained his favorite treasures—books, manuscripts, relics, memorials, paintings, and statues, all of them celebrating Saint Joan of Arc. ...I left the mansion certain that I had been in the presence of a large fat baby who would never grow up. Later, as a cardinal appointed to the Curia in Rome, he would prove that he could be more pompous than any Italian prelate...³⁸¹

Wills had picked up on the "Peter Pan" complex, the *sine qua non* of the homosexual personality.

Wright Adopts Wuerl as his Protégé

Father Donald Wuerl was a graduate of St. Mary of the Mount High School in Pittsburgh and studied at the Athenaeum in Ohio, a graduate school of theology operated by the Archdiocese of Cincinnati, and at Catholic University in Washington, D.C. where he received his Masters

degree in Arts. After making a decision to enter the priesthood, he was accepted at the North American College in Rome.

The Rector of the North American College from 1964 to 1968 was none other than Bishop Francis F. Reh, one of Cardinal Spellman's long-time protégés. Bishop Reh accepted Wuerl as a candidate for the priesthood and Wuerl was ordained in Rome on December 17, 1966.³⁸²

Father Wuerl's first assignment after he returned to Pittsburgh was associate pastor at St. Rosalia Parish in Greenfield.

The time and circumstance of Bishop Wright and Father Wuerl's first meeting is not recorded, but it wasn't long after he was assigned to St. Rosalia's, that Wright made Wuerl his private secretary and the young priest moved into Bishop Wright's residence on Warwick Avenue in Oakland.

In one of his letters to the author, William Burnett remarked that when he first saw a picture of Donald Wuerl, he immediately noticed the priest's resemblance in build and appearance to that of his uncle, Msgr. Raymond Page.

Bishop Wright and The Ginder Affair

The Church does not hate gays. The Church hates sodomy. We are trying to change that opposition, to show that it is a mistaken hostility, that sodomy is licit, at least for gays ...if homosexuals are sincerely persuaded that gay sodomy is permissible, then they have no need to build their own private little chapel within the Mother Church, to form an esoteric sect within the Christian commonwealth. Separatism, segregation, is not the answer. The answer is assimilation...Gays can be just as good Catholics as the rest and still have their sex. Don't let them quit the Church ... we need their help in forming a consensus. We need them on the team.³⁸³

Rev. Richard Ginder
Binding with Briars

Father Richard Ginder was a native Pittsburgher. He was a Basselin Fellow and held a Masters degree in philosophy and a Licentiate in theology from the Catholic University of America. He was ordained a priest of the Pittsburgh Diocese in 1940, at the age of 26 by Bishop Hugh Boyle. Ginder taught for three years at St. Charles College in Catonsville Md., and Mount St. Mary's in Emmitsburg, Md. Later he became Censor of books for the Diocese of Pittsburgh.³⁸⁴

From the late 1940s to the early 1960s, Fr. Ginder was a widely read priest-columnist. His byline appeared in such prominent Catholic publications as *Our Sunday Visitor* where he wrote the controversial syndicated column "Right or Wrong." He also founded *The Priest*, a journal for Catholic clergy which he edited for 24 years and *The Catholic Choirmaster* which he edited for 13 years. He was also an accomplished organist and composer of sacred music.

According to Ginder, he discovered his “sexual identity” in 1949, nine years after his ordination.³⁸⁵ He regretted that over the next 25 years, he was never permitted to express himself on the subject of homosexuality in either *OSV* or *The Priest*.³⁸⁶ He did, however, give himself permission to act out his homosexual impulses with adolescent boys and young men.

His double life as a priest-pederast was discovered in 1969. After an intensive investigation, the local police raided his home in the Squirrel Hill section of Pittsburgh and found photographs of teenage boys performing homosexual acts with the priest and possibly other priests from the diocese. The police also found diaries written by Ginder that described his (and, again, possibly other clerics and laymen) homosexual activities with young men. The diocese interceded for Ginder and he was released from jail and put on ten years probation.

Significantly, 1969 was the same year that Rome kicked Bishop Wright “upstairs” and brought him (and Father Wuerl) to Rome.

In 1975, a little more than halfway through his probationary period, Ginder published his semi-autobiographical book *Binding With Briars—Sex and Sin in the Catholic Church*.

The book is a defense of homosexuality and autoeroticism, although Ginder touched upon other areas of morality. Interestingly, Ginder upheld the inalienable right to life of the unborn child under all circumstances, a position that is anathema to “gay liberation” which he said he also supported.³⁸⁷

In the foreword to his book, Ginder said he was a priest in good standing in the Diocese of Pittsburgh, and that he celebrated Mass every day. He said he believed in the tenets of the Nicene Creed as defined dogma, and that he loved his priesthood and his Church, but on the subject of moral theology, he took a sharp detour in terms of allegiance.³⁸⁸

Ginder attacked moral theology, “at least as it existed from Trent to Vatican II,” as a “stingy, pettifogging science,” that is “act-centered” rather than person-centered.³⁸⁹ Salvation lies in the “fundamental option” not in “individual acts,” he insisted.³⁹⁰

Not surprisingly, Ginder thought chastity and celibacy were highly overrated. “The big three” he said, are the theological virtues of faith, hope, and charity.³⁹¹

On the principal subject at hand, homosexuality, Ginder hailed “Gay Liberation” as being “the cutting edge of sexual liberation.”³⁹² He said he favored both. He labeled pedophilia, that is, sex with children as “sick,” and distinguished “the child molester” from the “normal homosexual,” presumably a man like himself, who engages in sex with adolescent boys or peers.³⁹³

Homosexuality, Ginder said, is inborn, therefore when a man engages in sodomy, he is doing what is “natural” for him.³⁹⁴ “...an act of sex is to be

judged natural or unnatural not from the quality of the act but from the nature of the agent," Ginder said.³⁹⁵

Ginder admitted that "gay" sex was characterized by promiscuity and violence. Of the former, he said that since "relatively few gays are provided with a congenial mate on a permanent basis, promiscuity is the usual thing."³⁹⁶ On the issue of violence, he explained, "every animal, including man feels let down" after sex. For homosexuals this letdown "is translated into disgust and guilt," and the result is often "mayhem and murder," he said.³⁹⁷

In 1976, one year after the publication of *Binding With Briars*, Bishop Vincent M. Leonard, Wright's successor, stripped Ginder of his priestly faculties. In 1978, Ginder was arrested and convicted of sodomizing two 16-year-old boys and sentenced up to four years in prison. He died in 1984 at the age of 70 in a car accident.³⁹⁸ Ginder's criminal record was kept under tight wraps by the Diocese of Pittsburgh until diocesan officials were forced to open church records in the wake of clerical pederast scandals that have rocked the nation.

Bishop Wright and the Pittsburgh Oratory

When Bishop Wright came to Pittsburgh, he introduced the Pittsburgh Oratory into the diocese, ostensibly out of a pastoral concern for Catholic students, staff, and professors at the University of Pittsburgh and other secular universities and colleges located in downtown Oakland, a stone's throw from St. Paul's Cathedral, the official parish of the Bishop of Pittsburgh.

The Congregation of the Oratory, founded by Saint Philip Romolo Neri (1515–1595), the Apostle of Rome, is an order of priests and brothers who come together without the vows, oaths or promises commonly associated with religious orders, that is, Oratorians take no vow of poverty, chastity and obedience, but freely elect to follow them. Each Oratory is autonomous.³⁹⁹ This loose structure has made the Oratorians a favorite object of homosexual colonization, especially in the United States.

Wright contacted the Rock Hill Oratory in South Carolina and the Birmingham Oratory in England, John Henry Cardinal Newman's own community, to help establish the Pittsburgh Oratory. By 1961, there was a core group of Oratorians headquartered in Oakland and by 1968 the Congregation of the Oratory of St. Philip Neri was canonically erected in the diocese.

In addition to the community's home in Oakland, the Pittsburgh Oratorians acquired rural property in Ligonier, Pa. where they built a retreat house for the order and their student guests. There are currently five Oratorians in the Pittsburgh community.

In December 1993, *Out* magazine, Pittsburgh's "gay" newspaper carried a "Letters to the Editor," on the homosexual crisis within the Pitts-

burgh Oratory.⁴⁰⁰ The short, poignant letter was written by Stephen A. Knowlton who acknowledged he was dying of AIDS. Knowlton said he wanted to speak out against the sexual predators at the Oratory so he could meet his Maker with a clear conscience.

Knowlton opened his letter with the question, "If homosexual relations are 'intrinsically evil,' then why are so many priests and religious men and women so actively involved in expressing their homosexuality in overt sexual ways?"⁴⁰¹

Knowlton answered his own question by pointing his finger at the Pittsburgh Oratorians. He said that while these priests and seminarians run around in cassocks and outwardly give the appearance of being orthodox, they were in fact, wolves in sheep's clothing, who used their position to seduce male students from local campuses and gradually introduce them to homosexual practices including sodomy. He cited the Provost of the Order and his Vicar as examples of predatory priests who use their position and their charm to lure young men like himself into their web. Knowlton said that the Provost has a homosexual partner who conducts the psychological evaluation for new candidates to the community. "...If he 'likes' them, then they get a good evaluation," Knowlton said. He added that the Provost also has another partner in the Order whom he seduced when the young man was an undergraduate at the University of Pittsburgh.

Since the Knowlton letter appeared more than 10 years ago, other sources have indicated to this writer that the Oratory continues to be a vehicle for homosexual solicitation and activity among college-age young men in the Pittsburgh Diocese.

Cardinal Wright and Father Wuerl in Rome

On April 23, 1969, Pope Paul VI appointed Bishop Wright, Prefect of Clergy in the Roman Curia. Five days later, Wright was made a cardinal. As for the 29-year-old Father Wuerl, he remained by the cardinal's side until Wright's death in 1979.

Although Cardinal Wright had a reputation for "conservatism" and "orthodoxy," especially in pro-life circles in the United States, his actions as Prefect of the Congregation for the Clergy under Paul VI continued to reflect his "progressive" mindset.

When the battle broke out at Catholic University of America over *Humanae Vitae* in late 1968, Cardinal Wright came down in favor of the dissenting priests over Washington's Patrick Cardinal O'Boyle. Wright sent an auxiliary bishop, Bishop Joseph Bernardin no less, to mediate the dispute, leaving O'Boyle humiliated and high and dry to fend for himself as no member of the American hierarchy, save one, had the courage to come to his aid.

Another example of Wright's "progressivism" occurred the following year when the traditionalist French village priest and author of *Letters of a Country Priest*, the Abbé Louis Coache was suspended *a divinis*.⁴⁰²

According to Rome reporter Mary Martínez, the Abbé had sensed the winds of change in the early years of the Second Vatican Council and decided to revive a Catholic custom that had long fallen into disuse in France—the open-air Corpus Christi procession in honor of the Blessed Sacrament. Soon, said Martínez, hundreds of Catholics were flocking to Monjavault in Burgundy, France “to join in the procession, singing and praying as they walked behind the Sacred Host held high in its glittering monstrance, behind the deacons swinging incense and the little girls scattering flowers.”⁴⁰³

Abbé Louis Coache’s own progressive bishop was horrified at this outward display of Catholic piety and in 1968 demanded that the processions be stopped. They were. But the Abbé’s writings especially his criticism of the Council remained in circulation.

The spring following his suspension, the Abbé, a canon lawyer, took his case to the Congregation for the Clergy headed by Cardinal Wright. “But the American prelate, apparently nonplused, turned the matter over to Cardinal Šeper and the Congregation for the Doctrine of the Faith,” said Martínez, and Abbé Coache was forced to leave his flock and take up residency at an abandoned Dominican convent in the Burgundian hamlet of Flavigny where he established a retreat house to continue God’s work.⁴⁰⁴

The Abbé Louis Coache Affair was neither the first nor the last of a long list of actions that demonstrated Wright’s liberal tendencies in matters of faith and morals.

Cardinal Wright Buried in Boston

During Wright’s final years in Rome, Father Wuerl took full-time care of the cardinal who was confined to a wheelchair with crippling arthritis and was granted the privilege of entering the conclave with Cardinal Wright that elected Karol Józef Wojtyła to the papacy.

Cardinal Wright died in Boston on August 10, 1979.

His funeral Mass took place at Holy Name Church in West Roxbury and was attended by 11 cardinals and bishops and over 300 priests from the Boston area as well as hundreds of Catholic faithful. The principal celebrant was Humberto Cardinal Medeiros of Boston assisted by Msgr. Donald Wuerl. The 150-car cortege started from the Wright’s boyhood parish and ended at Holyhood Cemetery in Brookline where the prelate was laid to rest beside the graves of his parents.⁴⁰⁵

On September 24, 1979, Fr. Wuerl wrote a glowing tribute to Cardinal Wright for the Vatican newspaper *L'Osservatore Romano* in which he lauded the deceased Prince of the Church as a man of unshakable faith, who spoke out on social justice, racial intolerance, brotherly love, community solidarity, peace, fair housing, proper education, care of the elderly, inspiration of youth, and protection of the underprivileged.⁴⁰⁶

“Anyone who knew Cardinal Wright knew his love of children,” Wuerl wrote. “He saw so much possibility in them,” he said.

And so might Catholics have continued to be fooled into believing were it not for the courageous testimony of William Burnett.

Wuerl Rides Wright’s Coattails to a Bishopric

After Cardinal Wright’s death, Msgr. Wuerl returned home to Pittsburgh to await his ecclesiastical destiny, which, given the many important connections he had made in Rome as Wright’s protégé, appeared to be very promising.

From 1980 to 1985, Fr. Wuerl served as Vice Rector and Rector of St. Paul Seminary. The seminary had a reputation for rampant homosexuality going back to the days of Bishop Wright.

On January 6, 1986, Pope John Paul II, assisted by Agostino Cardinal Casaroli and Bernardin Cardinal Gantin, ordained Msgr. Wuerl Auxiliary Bishop of Seattle. Wuerl, a “compromise” candidate of AmChurch, was assigned to monitor the “orthodoxy” of the troublesome Archbishop Raymond Hunthausen and to whip the old Modernist scoundrel into shape.

Finally, on March 25, 1988, the pope sent Bishop Wuerl back to his own town as the Ordinary of the Diocese of Pittsburgh, where Wuerl remains ever hopeful that Rome will reward him someday with a larger and more prominent diocese.⁴⁰⁷

Bishop Wuerl and Pittsburgh “Gays”

In the summer of 1996, the Baltimore-based anti-classroom-sex-instruction organization, Mother’s Watch featured a lengthy article titled, “Bishop Wuerl’s Magnificent Obsession,” a scathing critique of Wuerl’s first eight years in the Diocese of Pittsburgh.⁴⁰⁸

The segment dealing with Wuerl’s exceptional relations with the members of the Pittsburgh “gay” community who refer to the bishop as “Donna” Wuerl, is most instructive.

The reader may recall that when Wuerl was appointed an auxiliary of Seattle, one of his first tasks was to clean out Hunthausen’s diocesan homosexual stables. This included severing the close ties between the Archdiocese of Seattle and Dignity. Cardinal Ratzinger had ordered that “the Archdiocese should withdraw all support from any group that does not unequivocally accept the teaching of the Magisterium concerning the intrinsic evil of homosexual activity,” and certainly, Dignity never hid the fact that it was pro-“gay,” nevertheless Hunthausen needed considerable persuasion to make the break with Dignity.⁴⁰⁹

Yet, after Donald Wuerl was posted to the Diocese of Pittsburgh, he permitted Dignity/Pittsburgh Masses to continue for eight more years in not *one* but *two* parishes, St. Elizabeth in the Strip District and St. Pamphilus in

the Beechview section of Pittsburgh. Dignity/Pittsburgh was one of the last chapters to be evicted from Catholic facilities in the United States. According to *Pittsburgh Post-Gazette* staff writer Ann Rodgers-Melnick, "Banning Dignity was a sad moment for Wuerl."⁴¹⁰

In 1988, there was much diocesan fanfare when Bishop Wuerl openly opposed a "gay rights" ordinance in Pittsburgh. Catholic groups such as the Knights of Columbus were on hand to testify against the measure and the ordinance failed. Press clippings were sent to Rome to demonstrate how Bishop Wuerl was taking charge. About a year and a half later, the ordinance passed quietly without a peep from the Chancery. The Knights of Columbus were silent. No representative of the diocese appeared at the hearings. No news clippings went to Rome. On March 21, 1990, a "gay rights" amendment was approved to Pittsburgh's Human Relations Act making it illegal to discriminate in housing, employment and public accommodations based on "sexual orientation."

St. Elmo's is a bookstore owned by Bill Nist, a former president of Pittsburgh/Dignity. St. Elmo's has been permitted by the Pittsburgh Diocese to exhibit its pro-homosexual propaganda for years at official diocesan functions.

Sister Marguerite Kropinak, a Sister of St. Joseph and radical prolesbian feminist has worked in the Pittsburgh Diocese as Parish Social Ministry Director of Catholic Charities and a Master Catechist.

Kropinak served as chaplain to Dignity and was the National Coordinator of SIGMA (Sisters in Gay Ministry Associated). She was a contributor to New Ways Ministry publications and a "matchmaker" for Dignity. Kropinak has bragged about the Dignity hotline she placed in her convent. The St. Joseph Sisters are a teaching order in Pittsburgh and continue to serve at the good pleasure of the Ordinary of the diocese, Bishop Donald Wuerl.

The renegade diocesan-approved Association of Pittsburgh Priests (APP) is on record as promoting the homosexual agenda of Dignity and Call to Action as well as the ordination of women to the priesthood and a married clergy.

Bishop Wuerl has created his own sex instruction program, *A Catholic Vision of Love* for pre-school to 8th grade parochial school children and CCD and special education students. The course is mandated by the diocese and opting-out by parents is not permitted. The program is a pedophile's dream come true—innocence destroyed and sexual curiosity initiated even before latency begins.

Under Wuerl, the Pittsburgh Diocese has become a stomping ground for nationally known doctrinal and moral miscreants including Father (now ex-priest) Matthew Fox, Sister Fran Ferder, Father Robert Nugent, Sister Jeannine Gramick, Father Raymond Brown and howling feminists Rosemary Radford Ruether and Monica Hellwig.

Wuerl has closed many historical ethnic parishes in the Diocese of Pittsburgh including the historic Redemptorist Church of St. Philomena where Saint John Neumann, regarded as “the Father of the Parochial School System” served as pastor from 1844–1847. Bishop Wuerl claimed that the parish was \$370,000 in debt to the diocese when in fact the parish simply owed the diocesan tax.

Wuerl, the Corporation Sole of the Pittsburgh Diocese has sold off St. John the Baptist Church in Lawrenceville that was built in 1907. The historic church was turned into a “brewpub.” The church’s stained glass windows and support columns have remained in tact and the pews cut down and used for seating. On the former altar, behind a 10-foot wall of clear glass, stand stainless steel kettles used for making beer.

Like Bishop Wright, Wuerl has an excellent working relationship with Pittsburgh’s Freemasons.

In 1994, the Pittsburgh Diocese sold the Masonic Fund Society of Allegheny County approximately ten acres of prime land taken from the North Side Catholic Cemetery. The Masons wanted to relocate their Pittsburgh headquarters in order to draw new members to the society and revitalize Freemasonry in Pittsburgh. Wuerl was happy to accommodate the long-time enemies of the Church.

And while the bishop keeps raping ethnic parishes for slush funds, for an undisclosed sum, Bishop Wuerl has a complete forest in Israel named after him.

The O’Connell-Spellman Legacy Continues.

The homosexual legacy of Francis Cardinal Spellman and William Cardinal O’Connell of Boston has followed us into the 21st century. We are currently on the third generation of clerical homosexuals and pederasts that can be directly tied to Spellman and O’Connell and other homosexual prelates of the early 20th century, and if Section IV is any indication, there will be many more generations of clerical homosexuals and pederasts to follow unless Rome acts to disinherit the heirs of perversion from the Catholic priesthood and religious life.

Notes

- 1 Definition from David Ehrenstein, *Open Secret—Gay Hollywood 1928–1998* (New York: Wm. Morrow and Co. Inc., 1998), book jacket.
- 2 The second prelate was George William Cardinal Mundelein of Chicago one of the most liberal and Americanized bishops of his day. In Edward Kantowicz, *Corporation Sole—Cardinal Mundelein and Chicago Catholicism* (Notre Dame, Ind.: University of Notre Dame Press, 1983), the author raises the question of Mundelein's possible homosexuality in response to rumors that were still in circulation in clerical circles in Chicago during the early 1980s when Kantowicz was researching his book. The core of the controversy over Mundelein's alleged homosexuality appeared to have been twofold. First, there was the prelate's unquestionable penchant for having young, handsome, and generally athletic priests at the fore of small circle of his intimates and in the Chancery. Second, was his particular friendship with Father (later Bishop) Bernard James Sheil, who became the cardinal's alter ego and whose liberal radical politics earned him a place beside Mundelein in the history of the Catholic Church in Chicago. Unlike Mundelein who was a New Yorker by birth and a brilliant administrator and financier, Sheil was a Chicagoian, who had turned down a major league baseball contract to become a priest. Ordained in May 1910, the handsome Irishman served in a number of parishes before he attracted Mundelein's attention, at which point his career took off along with his radical politics. According to Kantowicz, in September 1923, Mundelein made Sheil Vice-Chancellor and six months later his Chancellor, two posts for which the young man was eminently unqualified. In May 1924, when Mundelein went to Rome to receive the red hat, he took Sheil with him and obtained for the 35-year-old Sheil the title of Very Reverend Monsignor. Four years later, Sheil became Auxiliary Bishop of Chicago. After Cardinal Mundelein died in 1939, his successor Samuel Cardinal Stritch reluctantly tolerated the radical priest's increasingly bizarre behavior. When Cardinal Cody took over the archdiocese in 1965, he dispatched Sheil to the Diocese of Tucson where Sheil died in relative obscurity on September 13, 1969 at the ripe old age of 81. In reading Sheil's biographical data especially his founding of the Catholic Youth Organization (CYO) one cannot help but be reminded of Father Bruce Ritter's founding of the ill-fated Covenant House in Manhattan for runaways and young drug addicts that Ritter turned into a source of power, money and young men for himself. But this view is solely conjecture. As to whether or not the relationship between Mundelein and Sheil had an erotic component, I would have to agree with Kantowicz's conclusion that there is "no direct firsthand evidence" to "prove or disprove" the charge of homosexuality against either man, although "some circumstantial testimony could be interpreted in a homosexual fashion." Perhaps the most convincing evidence that there was no homosexual involvement in either case is that the Homosexual Collective has never claimed either Mundelein or Sheil as one of their own.
- 3 Cardinal William O'Connell's biographical data were taken from a number of sources including James M. O'Toole, *Militant and Triumphant: William Henry O'Connell and the Catholic Church in Boston, 1859–1944* (Notre Dame, Ind.: University of Notre Dame Press, 1992). O'Toole is Assistant Professor of History at the University of Massachusetts, Boston and author of the *Guide to the Archives of the Archdiocese of Boston*. Also see Dorothy G. Wayman,

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Cardinal O'Connell of Boston 1859–1944 (New York: Farrar, Straus and Young, 1955).

- 4 O'Toole, 74.
- 5 Ibid., 11.
- 6 Ibid., 11–12.
- 7 Ibid.
- 8 See Axel Madsen, *The Sewing Circle—Hollywood's Greatest Secret: Female Stars Who Loved Other Women* (New York: Carol Publishing Group, 1995).
- 9 Ibid., 14.
- 10 O'Toole, 13.
- 11 Ibid., 15.
- 12 Ibid., 17.
- 13 Ibid., 19.
- 14 Ibid.
- 15 Wayman, 62.
- 16 O'Toole, 191. The Black Society or “Neri” were Roman aristocrats who remained loyal to the Papacy after the Italian revolutionary government's occupation of Rome in 1870. They kept the law and rendered to Caesar what was Caesar's, but did not present themselves to the Court of Savoy.
- 17 O'Toole, 32.
- 18 See Francis A. MacNutt, *A Papal Chamberlain The Personal Chronicle of Francis Augustus MacNutt*, ed. Rev. John J. Donovan (New York: 1936), 30, 62.
- 19 Ibid., 59.
- 20 Ibid., 150.
- 21 Ibid.
- 22 Ibid., 244–251.
- 23 See footnote 30.
- 24 O'Toole, 30.
- 25 Marie C. Buehrle, *Rafael Cardinal Merry del Val* (Houston: Luman Christi Press, 1980), 7. This somewhat saccharine biography lacks footnotes and a bibliography. Also see Cenci Pio, *Il Cardinale Raffaele Merry del Val* (Rome, Turin: 1933), and Vigilio Dalpiaz, *Cardinal Merry Del Val* (Vatican City: 1937).
- 26 Ibid., 21.
- 27 Ibid., 135.
- 28 Ibid., 149.
- 29 After the death of Pius X, Pope Benedict XV made del Val Secretary of the Holy Office. His residence was relocated to the Palazzina Santa Marta near St. Peter's.
- 30 “Der Homosexuelle Skandal am Papsthof,” *Nord Und Sud*, 136 (Marz, 1911): 429–430. *Nord Und Sud* was published in Berlin from 1877 to 1930 by the Lessing Society. It is listed in the standard bibliography of German literary journals. Gotthold Ephraim Lessing (1729–1781) was a German philosopher and dramatist and is known as the father of German criticism. The original article was printed in Fraktur, the old German typeface. A copy of the article and information on the publication was made available to the

author courtesy of the History Outreach Library of the University of Wisconsin at Madison. The following is a literal translation of the article as it appeared in 1911:

"My old pig!" Thus sounds the finest smelling exclamation in the muddy flood of anonymous letters with which countless officials of the Vatican were deluged over a period of two years. The first of these letters arrived as early as the end of January 1909, the last ones in the autumn of 1910. It is rumored that homosexual orgies took place in the dwellings of the Borgias which were renovated after Leo's death at a cost of 300,000 francs and became the official and personal residence of the Cardinal Secretary of State. His Eminence Raffaele Merry Del Val is identified as the hero of the unmentionable sexual aberrations, his comrades in this perverse pleasure being religious and worldly dignitaries of the papal court. Mr. Patrick Mac Swiney [MacSweeney] had waited too long to bring suit, because he confidently assumed that His Eminence the Cardinal secretary of State as the principal person in these accusations would initiate the suit. Twenty months went by but His Eminence never found time to sign the indictment. Moreover, by the end of 1910, His Eminence, through his office manager, Msgr. Canali, informed Mr. Swiney that the Irishman should contact the Italian judge on his own. Because of this 11th hour trickery the statute of limitation on 38 of the juiciest letters had run out. As a result, Canali demanded that Mac Swiney should carefully remove all letters that made reference to religious dignitaries of the papal court. Since the Irishman did not follow this deceitful advice, but instead submitted the bundle of letters unseen to the Roman judge, he was stripped through papal dictum of all his titles and honors which he had acquired at a cost of about 50,000 francs. The Cardinal's Secretary, Msgr. Forti, was so unsure and vague before the judge that he left the worst impression as a witness. The police officials Aldisi and Rostagno report about the friend Merry Del Val aka "Count" Fernando del Fierro, that he has been listed in homosexual Rome's little black book for years and preferred the company of young people whose perverse leanings were well known to the authorities. Also, Fierro is still active as "Geheimkaemmerer" (position of trust: e.g. personal secretary). In 1905, another one of these "Geheimkaemmerers," "Baron" MacNut [MacNutt] was sentenced to three months in prison because of personal lewdness with a under age seller of matches at the public plaza of the railroad station. At that time the Cardinal succeeded in removing compromising letters from Mac Nut's apartment in the Doria Palace—See B. Charbonnel "The Truth About the Vatican. The Young Cardinal of the Borgia Apartments." MacNut was the Cardinal's bosom buddy from his days at the seminary in Birmingham and came to Rome at his direct invitation where the influential Prelate procured the papal titles and honors tax free. Since the writing experts could not reach agreement, Fierro was acquitted—due to insufficient evidence and due to the deceitfully arranged lapse in the statute of limitations of 1910 of all the letters. However this did not end the scandal. In a predicament, the Cardinal's Mexican favorite denounced a fourth "Geheimkaemmerer," the "Baron" Du Mesnil in Paris, as the author of the anonymous letter writings; Du Mesnil, by telegraphic transmission, initiated suit against

Fierro. Now at a new time the Roman judge will be presented by the Holy Walpurgis Night with more newfangled horror stories from the old Borgia chambers.

The charges against del Val need to be put in the context of the anti-clerical sentiments that ravaged Italy and other European nations during the early 1900s. For example, on July 28, 1903, the newspaper *Italia* launched an attack on what it said was a group of intriguers bent on taking over the Vatican—this “camarilla” was said to include Merry del Val, Rampolla’s protégé Giacomo Della Chiesa, the future Benedict XV, and papal chamberlain, “Franz” MacNutt who is cited in the *Nord Und Sud* article. In 1910 an anti-papal wave supported by the Masonic press hit Rome and other major sees in which clerical scandals were exposed or invented to stir up anti-Church sentiment. Rome’s anti-Catholic mayor, Ernest Nathan hit away at papal authority and ministry. Unfortunately, a complete biography of del Val does not exist. According to Gary Lease, author of *Oddfellows in the Politics of Religion—Modernism, National Socialism and German Judaism* (Berlin: Mouton de Gruyter, 1995), after del Val’s death in 1930 following an emergency appendectomy, Sacred Heart Sister Francis Alice Forbes was asked to write a biography of del Val. The main source for the biography was the correspondence between the late cardinal and his English cousin, the Rev. Denis Sheil. However, Del Val’s former private secretary Father Nicolo Canali, who is also mentioned by name in the *Nord Und Sud* article, objected to the nun’s too liberal use of the correspondence and the book was severely edited before it was published in 1932. Lease said that Canali had plans for his own biography of del Val that he hoped would serve as the basis for the eventual beatification and canonization of his master. In the mid-1950s, the papers of Rev. Sheil were sent to Canali, but they mysteriously disappeared and never reached their destination which was the Congregation for the Causes of Saints in Rome. Then in 1961, shortly after the death of Canali, Lease reported that “a mysterious fire swept through his study destroying the unpublished papers of Merry del Val.” A biography of del Val was published in 1965 by Jose Javierre. It consists of speeches and official documents that Canali put together with the help of Pio Cenci, archivist of the Secret Vatican Archives. Merry del Val’s cause for beatification was officially opened in Rome in 1975 by Pope Paul VI.

- 31 Wolff, 121–122.
- 32 O’Toole, 34.
- 33 Ibid., 176–177.
- 34 Ibid. 177.
- 35 Ibid., 177–178.
- 36 Ibid., 41, 82.
- 37 Ibid., 44.
- 38 Ibid., 59, 93.
- 39 Ibid., 177.
- 40 Ibid., 74.
- 41 Ibid.
- 42 Ibid.
- 43 Ibid.

- 44 Ibid., 178.
- 45 Ibid., 87.
- 46 Ibid.
- 47 Ibid., 284.
- 48 Ibid., 100.
- 49 Ibid., 85.
- 50 Ibid., 86.
- 51 Ibid., 83.
- 52 Ibid., 102.
- 53 Ibid., 174.
- 54 Ibid.
- 55 Ibid., 106–108.
- 56 Wayman, 188–189.
- 57 O'Toole, 108.
- 58 Stephen Kurkjian, "Fate of Cardinal's crypt pondered—Archdiocese might ask to move body," *Boston Globe*, 5 December 2003.
- 59 O'Toole, 107.
- 60 Ibid., 55.
- 61 Ibid.
- 62 Ibid.
- 63 Ibid., 135.
- 64 Ibid.
- 65 Ibid., 293.
- 66 Ibid., 152.
- 67 Ibid., 293.
- 68 Ibid., 179, 181.
- 69 Ibid., 179.
- 70 Ibid., 178.
- 71 Ibid., 178–179.
- 72 Ibid., 181.
- 73 Ibid., 182.
- 74 Ibid., 183.
- 75 Ibid., 184.
- 76 Ibid.
- 77 Ibid., 174.
- 78 Ibid., 187.
- 79 Ibid. According to O'Toole, sometime during the 1950s, Archbishop Richard Cushing of Boston found the sickly Toomey living in squalid conditions. Cushing brought him to a Catholic hospital for treatment and reconciled him with the Church before Toomey died.
- 80 Ibid., 176.
- 81 Ibid., 192.
- 82 Ibid.

- 83 Ibid., 188.
- 84 Ibid., 189.
- 85 For a history of the Black Hand see Sterling, *Octopus—The Long Reach of the Sicilian Mafia*.
- 86 O'Toole, 191.
- 87 Ibid.
- 88 Ibid.
- 89 Ibid.
- 90 Ibid.,
- 91 See Lawrence R. Murphy, *Perverts by Official Order The Campaign Against Homosexuals by the United States Navy* (New York: Harrington Park Press, 1988), 3.
- 92 There were unconfirmed reports that Father Francis Spellman had provided Rome with some of the incriminating evidence used against Father James O'Connell.
- 93 O'Toole, 193. According to O'Toole, James O'Connell kept the name of Roe and continued to live in New York. He never saw his uncle again. The couple had no children. No attempt was made to recover the money he embezzled from Church funds that was reported to be about three quarters of a million dollars excluding insurance profits that he had deep-sixed. James died on November 29, 1948, four years after the death of his uncle, Cardinal O'Connell.
- 94 John Cooney, *The American Pope: The Life and Times of Francis Cardinal Spellman* (New York: Times Books, 1984), 26.
- 95 M.C. Devine, *The World's Cardinal* (Boston: Daughters of St. Paul, 1964), 173.
- 96 Paul H. Murphy with R. Rene Arlington, *La Popessa* (New York: Warner Books, 1983), 133.
- 97 O'Toole, 230.
- 98 Ibid.
- 99 The early biographies of Spellman, as was the case with biographies of virtually all Catholic prelates of his era, were highly sanitized and edifying. Officially-approved texts such as Robert I. Gannon, SJ, *The Cardinal Spellman Story* (Garden City, New York: Doubleday & Co., 1962) and Warren Steibel, *Cardinal Spellman—The Man*, (New York: Appleton-Century, 1966), based on a documentary by WABC-TV with an interview with Bob Considine, both stress Spellman's meteoric rise to power and his material successes, but contain few references to his personal life.
- 100 See <http://www.rootsweb.com/~irlcar2/spellman.htm> for a short biography of Spellman's maternal grandmother.
- 101 Steibel, 59.
- 102 William V. Shannon, "Guileless and Machiavellian," *New York Times Book Review*, 28 October 1984, sec. VII, p. 11.
- 103 Robert Gannon, 12.
- 104 Ibid., 103.
- 105 Ibid.
- 106 Steibel, 6.

- 107 Robert Gannon, 11.
- 108 Ibid., 15.
- 109 Cooney, 7.
- 110 Robert Gannon, 28.
- 111 Cooney, 14–16.
- 112 Robert Gannon, 28.
- 113 Cooney, 16.
- 114 Domenico Tardini became a bishop and cardinal of the Church and served as Secretary of State under Pius XI and Pius XII. Francesco Borgongini-Duca was made archbishop and appointed Apostolic Nuncio to Italy in 1929. In 1953, Pius XII raised him to the cardinalate and made him a member of the Roman Curia.
- 115 Robert Gannon, 31.
- 116 Ibid., 32.
- 117 Ibid., 34.
- 118 Ibid., 35.
- 119 Ibid.
- 120 See Murphy, *Perverts by Official Order*. Both Josephus Daniels, head of the Department of the Navy and Franklin Deleno Roosevelt, Assistant Secretary of the Navy, were caught up in the disastrous Newport homosexual sex scandal of 1919 that is vividly documented by Murphy, an admitted homosexual. The fact that homosexual behavior was often tied to illegal drug use and blackmail made the vice a matter of particular concern to Navy officials.
- 121 In an interview many years later with Bob Considine, Spellman sarcastically remarked that the Army found his disposition to be “lovely and sweet.”
- 122 Cooney, 37–38.
- 123 Ibid., 29.
- 124 Christopher J. Kauffman, *Faith & Fraternalism: The History of the Knights of Columbus 1882–1992* (New York: Harper & Row, 1982), 48. Kauffman stated that during his seven years in Rome, Spellman drew an annual salary from O’Connell of \$1,000. Hearn offered him an annual stipend from the Knights for \$2,400, but Spellman settled for \$900 plus board. When Hearn was forcibly retired from his office in 1932 following a bitter financial battle with Spellman, Galeazzi took Hearn’s place. Gloating over the defeat of his former friend, Spellman wrote in his diary, “Mr. Hearn left for Paris. He has high blood pressure.”
- 125 Cooney, 36.
- 126 Cooney, 37.
- 127 Ibid., 68.
- 128 Ibid., 42.
- 129 Paul Murphy, *La Popessa*, 81.
- 130 Ibid., 87.
- 131 Ibid., 86–87.
- 132 The Millenari, *Shroud of Secrecy*, 112.
- 133 See Pope Pius XI, Encyclical *Non Abbiamo Bisogno*, June 29, 1931 at www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_29061931_non-abbiamo-bisogno_en.
On March 14, 1937, Pope Pius XI followed his attack on the Fascist Party

- with an attack on Nazism in his encyclical *Mit Brennender Sorge* On The Church and the German Reich. The encyclical was drafted by Cardinal Pacelli who was pro-German but anti-Nazis. See www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_14031937_mit-brennender-sorge_e. See also Pius XI, *Divini Redemptoris* On Atheistic Communism) March 19, 1937 at www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_19031937_divini-redemptoris_en.
- 134 Robert Gannon, 77.
- 135 Paul Murphy, *La Popessa*, 135. Wall-to-wall mirrors play a significant role in the décor of homosexual bars and baths. The following description of a mirrored “gay” bar is provided by former Congressman Robert Bauman in his biography *The Gentleman from Maryland* (New York: Arbor House, 1986). “...Beyond the bar at the rear of the large room there is a much wider space with a runway-stage on which the dancing boys take turns performing. A smaller platform in the corner serves a similar purpose. Both areas have large wall mirrors which replicate and multiply the gyrating male bodies, allowing the dancers to simulate obscene rituals with their reflected selves, the ultimate public narcissism.”
- 136 See Sheldon Marcus, *Father Coughlin—The Tumultuous Life of the Priest of the Little Flower* (Boston: Little, Brown and Company, 1973).
- 137 Spellman was not in Rome when Cardinal Pacelli was elected to the Chair of Peter. Pacelli was advised by Francesco Cardinal Marchetti Selvaggiani, who had been consecrated by Pacelli’s mentor Pietro Cardinal Gasparri, to tell the controversial American bishop to stay home as his presence in Rome at this critical time would not reflect well on the cardinal. Pacelli took the advice. Spellman took his vacation in Florida and Cuba. On April 30, 1939, Pope Pius XII appointed Marchetti Selvaggiani Secretary of the Holy Office and Prefect of the Roman Curia.
- 138 In 1939, the Archdiocese of New York included New York City, all the Westchester counties, Albany Buffalo, Rochester, Syracuse and Ogdensburg. There were 2500 priests, 400 parishes, 10,000 nuns and brothers and millions of Catholic laity.
- 139 Cooney, 98.
- 140 Ibid.
- 141 The three distinct categories of membership are (1) Honor and Devotion (reserved for professed Knights with a noble blood line); Grace and Devotion; and Magistral Grace (knighthood only).
- 142 In addition to maintaining some of its ancient infirmaries and hospice centers in the Holy Land and Europe, much of the Order’s current charitable attentions are directed at the establishment of modern medical facilities and research centers in Latin and South America, Africa and Asia. The Order operates leprosariums and schools for the deaf and blind and it sponsors pilgrimages to the Shrine of Our Lady of Lourdes in France known for its miraculous healings of body and soul for patients of all ages afflicted with serious ailments. In the aftermath of two World Wars and in cases of natural disasters the Knights of Malta have delivered humanitarian aid of all kinds especially medical assistance. This account of the scandal is based primarily on the work of H. J. A. Sire, *The Knights of Malta* (New Haven: Yale University Press, 1994). See also Roger Peyrefitte, *Knights of Malta*

(London: Secker and Warburg, 1960) for a more sensationalized version of the Spellman debacle.

- 143 After the death of Prince Chigi in 1951, Fra Angelo de Mojana, a Milan attorney took over as Grand Master of the Order in Rome. The Order has since revised its Constitution and adopted new bylaws to bring the Order into the 21st century, but it has continued to uphold the aristocratic tradition of its forebears by limiting membership in its top ranks to heirs of the nobility. When Pope John XXIII ascended the throne of Saint Peter, the powerful influence of both Spellman and Canali on Curial politics rapidly declined, and officials at the Magistral Palace were granted a temporary reprieve. In 1953, the Order in Rome successfully thwarted Spellman's attempt to establish a Western American Association in San Francisco. As for the American Association, following Spellman's death in 1967, Cardinal Cooke took over as the organization's ecclesiastical advisor. Since the mid-1940s, the virtually autonomous American Association has formed controversial alliances with key U.S. government agencies including the Central Intelligence Agency and with private quasi-humanitarian/political organizations such as AmeriCares. Prominent American Knights have included J. Peter Grace, William Simon, William Casey, John Coleman and homosexual predator, Father Bruce Ritter, founder and of Covenant House in New York City.
- 144 Robert Gannon, 332–335.
- 145 The revelation that MGM provided abortions for its female stars had been verified in recent years by a number of Hollywood writers including David Ehrenstein, *Open Secret*, Axel Madsen, *The Sewing Circle*, and Neal Gabler, *An Empire of Their Own—How the Jews Invented Hollywood* (New York: Crown Publishers, 1988). The abortions were pawned off as appendectomies. According to Madsen, Mayer was an adulterer in private life and he maintained “a brothel of whores who were film lookalikes for visiting dignitaries.”
- 146 Madsen, *The Sewing Circle*, 18.
- 147 Engel, *McHugh Chronicles*, 92. The debate over the 1941 Roosevelt Administration's military condom program was carried on in a number of Catholic publications including a scathing series of editorials and articles against the proposal in *America* magazine on 2 August 1941, editorial, “Protected Camp Immorality;” Paul L. Blakely “Morals Versus Health Of The Men In The Camps,” 9 August 1941; and J. Gerard Mears, “Chaplains Labor to Uphold Army Morals and Morale,” 23 August 1941.
- 148 Engel, 92.
- 149 Ibid., 93. The story of the Puerto Rico's struggle against federal Malthusian policies was taken from Annette B. Ramirez de Arellano and Conrad Seipp, *Colonialism, Catholicism and Contraception; A History of Birth Control in Puerto Rico* (Chapel Hill, N.C.: The University of North Carolina Press, 1983).
- 150 Ibid.
- 151 Ibid.
- 152 Ibid., 94.
- 153 Ibid.
- 154 Ibid., 94. John Cooney quoted Rev. Albert Nevins on the subject of Spellman's control of New York City politics. According to Nevins, the cardinal managed politics behind the scene and he controlled Tammany Hall. He said Spellman made judges and other appointments, but you could never

prove it. "Nothing on paper. Politics were done through the back door." However, said, Cooney, Spellman continued to put forth the public image that he was "above politics."

- 155 Ibid.
- 156 Ibid.
- 157 Ibid., 95.
- 158 Ibid.
- 159 Ibid., 95–97.
- 160 Cooney, 32.
- 161 Gannon quote from Shannon, "Guileless and Machiavellian."
- 162 The immediate cause of the ugly public confrontation between Eleanor Roosevelt and Cardinal Spellman was a series of "My Day" columns that ran in the *World Telegram* during July 1949 in which the former First Lady hailed the doctrine of the separation of Church and State and expressed her opposition to any form of public tax relief to parochial and church-related schools. Eleanor Roosevelt had always harbored the suspicion that Franklin had married her as a stepping stone to political power and his extramarital love affairs reinforced this bitter reality. After Franklin's death, Eleanor became progressively more radicalized in her professional, political and private life. Eleanor supported a number of Communist front activities and became a spokes-woman for various Sangerite/feminist causes. Unfortunately, Spellman took Eleanor's opposition to parochial schools as a personal attack on him, and he retaliated with a series of "bitchy" letters to the former First Lady that caused an international media sensation. Top Democratic Party officials in New York as well as the American hierarchy were drawn into the bitter conflict. At some point late in their quarrel, Spellman is reported to have made a reference to Eleanor playing the man's part that some insiders interpreted as a moral condemnation of her alleged long-standing lesbian affairs. If true, this would appear a case of the pot calling the kettle black. The matter was ultimately resolved when Pope Pius XII ordered Spellman to apologize to Mrs. Roosevelt. References include: Goeffrey C. Ward, *Closest Companion—The Unknown Story of the Intimate Friendship Between Franklin Roosevelt and Margaret Suckle* (Boston: Houghton Mifflin Co., 1995); Axel Madsen, *The Sewing Circle*; Blanche Wiesen Cook, *Eleanor Roosevelt: Volume One 1884–1933* (New York: Viking Penguin group, 1992) and *Eleanor Roosevelt: Volume 2, The Defining Years, 1933–1938* (New York: Viking Penguin Group, 1999); Rodger Streitmatter, editor, *Eleanor Roosevelt, Lorena A. Hickok, Empty Without You: The Intimate Letters of Eleanor Roosevelt and Lorena Hickok* (New York: Free Press, 1998).
- 163 See Aristotle, "On Friendship," *Nicomachean Ethics*, Book VIII-IX, translation by W.D. Rose at <http://guweb2.gonzaga.edu/faculty/calhoun/etexts/ArisNE8-9.html>.
- 164 "Cookie," Terence Cardinal Cooke and Dr. Vincent J. Fontana were known to be close to Spellman. Both men were very ambitious and both received rich rewards as a result of their friendship with the Cardinal. Cooke succeeded Spellman as the Archbishop of New York and Spellman made the handsome young doctor Director of St. Vincent's and Foundling hospitals.
- 165 In her idealized biography of Cardinal William O'Connell, Dorothy Wayman claimed that O'Connell was a very prayerful man and that he spent much time on his knees at the Shrine of Our Lady of Perpetual Help in Roxbury,

particularly after his troubles with his nephew, James. The record, however, does not appear to support her claim that O'Connell was deeply religious or pious, although it is likely that the tragic episode with his nephew James probably did bring the cardinal to his knees on more than one occasion.

- 166 Cooney, 22–23.
- 167 O'Toole, 75 and Wayman, 239.
- 168 Robert O'Neill, *Cardinal Herbert Vaughan* (Kent, England: Burns & Oates, 1995), 377.
- 169 Ibid.
- 170 Ibid.
- 171 Ibid., 378.
- 172 Ibid.
- 173 Ibid., 487.
- 174 C. A. Tripp, Ph.D. *The Homosexual Matrix*, 2nd Edition (New York: McGraw-Hill Co., 1987), 279–280. Tripp contributed the story to John Cooney's original manuscript for *The American Pope* that contained three or four pages on the subject of Spellman's homosexuality. The story also appears in John Loughery's history of gay life in the 20th century, *The Other Side of Silence* (New York: Henry Holt & Company, 1998). Clarence Arthur Tripp was born in 1920 in Denton, Texas and studied at the Rochester Institute of Technology. He served in the Navy and later joined Alfred Kinsey at the Institute for Sex Research in Bloomington, Indiana until Kinsey's death in 1956. Tripp attended the New School for Social Research and earned a doctorate in clinical psychology from New York University. He eventually set up private practice on Nyack, L.I. Tripp was an avowed homosexual. He died of AIDS in 2003. The details of his story appear to be accurate. Theater records indicate that the principle production of *One Touch of Venus* took place at the Imperial Theater during the time period indicated by Tripp.
- 175 John M. Clum, *Something for the Boys: Musical Theater and Gay Culture* (New York: St. Martin Press, 1999), 69.
- 176 Cooney, 205. Dr. Ivy Lee, founder of modern public relations, died in 1934, five years before Spellman took over the Archdiocese of New York. His Manhattan firm, Ivy Lee & Associates, that represented Rockefeller interests for decades, was only one of a number of prominent public relations firms Spellman used over his 28 years in New York.
- 177 For a historical review of homosexual life in the Big Apple from the 1940s to 1990s see Charles Kaiser, *The Gay Metropolis: 1940–1996* (Boston: Houghton Mifflin Company, 1997). See Ina Russell, ed., *Jeb and Dash—A Diary of Gay Life* (Boston: Faber and Faber, 1993) for a more detailed and personal look at closeted homosexual life in the U.S. at the turn of the 20th century.
- 178 Clum, 57.
- 179 Ibid.
- 180 Ibid.
- 181 Ibid., 69.
- 182 Ibid.
- 183 Ibid., 58.
- 184 It does not lie outside the realm of possibility that gossip of this nature reached the ears of organized crime that has always played a pivotal role in

- the urban homosexual underworld. Also there were at least three of Spellman's close friends who maintained contact with the Mafia. Knowledge of the cardinal's homosexual life would have opened Spellman up to financial blackmail or extortion by the Mafia, possibly in the awarding of lucrative construction contracts.
- 185 See Michael Signorile, "Cardinal Spellman's Dark Legacy," *The Gist*, New York Press, 15, no. 18 at <http://www.nypress.com/15/18/news&columns/signorile.cfm>.
 - 186 See Moore statement to Eric Nadler, in "Sex and the *New York Times*," *Forum*, 15, no. 1 (1985) 10–17, 49–50. See also Philip Nobile and Eric Nadler, "The Pentagon Papers of Sex," *Forum*, 1, (1983) 2–3, 26–46.
 - 187 Tripp, 278.
 - 188 Ibid., 279.
 - 189 Ibid. See also Sharon Churcher, "Daily News: Spellman Book Too Hot to Handle," *The Intelligencer*, October 1, 1984. The article quotes Monsignor Eugene V. Clark, Cardinal Spellman's former private secretary and pastor of St. Agnes Church in Manhattan, who said that any talk about the cardinal's homosexuality was "preposterous." "If you had any idea of [Spellman's] New England background and his Catholicism you would know it was a foolish charge," said Clark. One must take Clark's denial, however, with a grain of salt, as St. Agnes has been home to more than one homosexual priest under Clark's watch.
 - 190 Cooney, 109.
 - 191 Ibid., 332.
 - 192 Christopher Wilson, *Dancing with the Devil—The Windsors and Jimmy Donahue* (New York: St. Martin's Press, 2001). Also Peter Kurth, "Duchess dearest," *Salon* Book Review, 31 January 2001 at <http://archive.salon.com/books/feature/2001/01/31/duchess/print.html>.
 - 193 Ibid., 88–89.
 - 194 Ibid., 225.
 - 195 Signorile, "Cardinal Spellman's Dark Legacy."
 - 196 Christopher Wilson, 238.
 - 197 Ibid., 256.
 - 198 Ibid., 99.
 - 199 Ibid., 133.
 - 200 See John Malcolm Brinnin, *Truman Capote, Dear Heart, Old Buddy* (New York: Delacorte Press/Seymour Lawrence, 1981), 231. Also George Plimpton, *Truman Capote, In Which Various Friends, Enemies, Acquaintances and Detractors Recall his Turbulent Career* (New York: Nan A. Talese, Doubleday, 1997).
 - 201 Sipe, *Secret World*, 128.
 - 202 Ibid., 228.
 - 203 Ibid., 128.
 - 204 Ibid.
 - 205 Nicholas von Hoffman, *Citizen Cohen—The Life and Times of Roy Cohn* (New York: Doubleday, 1988). Also Sidney Zion, *The Autobiography of Roy Cohn* (New Jersey: Lyle Stuart, Inc., 1988).

- 206 Hoffman, 16.
- 207 Ibid.
- 208 For a look at Cohn's business misadventures see Dennis King, "To Roy Cohn With Love," *Lyndon LaRouche and the New American Fascism* (New York: Doubleday, New York, 1990).
- 209 Fr. Leonard Feeney, "More News About Jews and Others," *The Point*, March 1955: 4. Roy Cohn belonged to an ad hoc group that called itself the American Jewish League Against Communism and it was at the recommendation of this group that Cohn received his appointment as Chief Counsel, wining over his opponent Robert Kennedy. The AJLAC was one of Bernard Baruch's numerous political fronts.
- 210 Hoffman said that Broadway "gay" insider Stephen Cole, actress Tallulah Bankhead's agent, said he knew a local ferry captain who worked on Cohn's yacht and who told him (Cole) that "Franny" Spellman was a frequent visitor on the boat. Also see Esther Newton. *Cherry Grove Fire Island* (Boston: Beacon Press, 1989), 320.
- 211 Hoffman, 279.
- 212 Ibid., 281.
- 213 Ibid.
- 214 Tsang, 95.
- 215 Willie White, "Carlow's Sons and Daughters," *The Carlow Nationalist*, June 1998 at <http://www.rootsweb.com/~irlcar2/spellman.htm>.
- 216 Johansson and Percy, 298.
- 217 Ibid.
- 218 Malachy McCourt, *A Monk Swimming* (New York: Hyperion, 1998), 34.
- 219 Shannon, 11.
- 220 Ibid.
- 221 Michael Cooke, a devout Catholic and a Third Order Franciscan, died in 1961.
- 222 Information on the early life of Terence Cooke is taken from Benedict J. Groeschel, CFR and Terrence L. Weber, *Thy Will Be Done—A Spiritual Portrait of Terence Cardinal Cooke*, Preface by John Cardinal O'Connor (New York: Alba House, 1990). Father Groeschel is the diocesan postulator of the cause of canonization for Cardinal Cooke begun by Cardinal O'Connor about one year after the cardinal's death.
- 223 Bishop McGuire remained an auxiliary bishop until his death in New York in July 6, 1989.
- 224 Groeschel, 228.
- 225 Ibid., 72.
- 226 The exception was Terence Cardinal Cooke, *Meditations on Mary* (Alba House, NY, 1994). This short writing was written by the young Monsignor Cooke after Cardinal Spellman sent him as a guide for pilgrims traveling to Our Lady of Lourdes Shrine in France in 1958.
- 227 Groeschel, 75.
- 228 Moore biographical data taken from the Secretariat for African-American Bishops of the NCCB/USCC at <http://www.usccb.org/saac/deceased.htm> Deceased African American Bishops.
- 229 Groeschel, 63.

- 230 Michael Motes, "Archbishop Donnellan Recalls Papal Journey," *The Georgia Bulletin* 11 October 1979 at <http://www.georgiabulletin.org/local/1979/10/11/c/>. Also Rita McInerney, "1987 in Review," *The Georgia Bulletin*, 7 January 1988 at <http://www.georgiabulletin.org/local/1988/01/07/b/>.
- 231 Andy Humm, "Brothers' Keeper," at <http://www.poz.com/archive/june2000/inside/brotherskeeper.html>.
- 232 Rueda, 351.
- 233 Ibid.
- 234 Ibid., 583.
- 235 Ibid., 585.
- 236 Ibid., 579–581.
- 237 Ibid., 581.
- 238 Ibid.
- 239 Ibid.
- 240 Ibid., 583.
- 241 Ibid., 582.
- 242 Ibid.
- 243 Ibid., 351.
- 244 Ibid., 337.
- 245 *Sexuality—God's Gift:—*Pastoral Letter of the Most Reverend Francis J. Mugavero, 11 February 1976 appeared in *The Tablet*, the diocesan paper of the Diocese of Brooklyn on February, 12, 1976.
- 246 Frank DeBernardo, Executive Director, New Ways Ministry, "Ministering in New Ways to Gay and Lesbian Catholics and the Church, January 2, 1999.
- 247 Barbara Ross and Dave Goldiner, "Priest-sex suit seeks \$300M," *New York Daily News*, 16 October 2002 at <http://www.nydailynews.com/news/v-pfriendly/story/27485p-26107c.html>. The cases cited in the lawsuit go back to 1960, when Bishop Bryan McEntegart was head of the Brooklyn Diocese. Dowd also charged that the diocese maintained a huge slush fund called the Good Shepherd Fund from which it paid out the costs of out-of-court settlements to victims of clerical abuse. On April 18, 2003, a judge in Queen Superior Court dismissed the lawsuit against the Diocese of Brooklyn because of the statue of limitations. Dowd said he would appeal. Daniel J. Wakin, "Lawsuit against Diocese of Brooklyn is Dismissed," *New York Times*, 18 April 2003.
- 248 Ibid.
- 249 Ibid.
- 250 Rueda, 321.
- 251 Ibid.
- 252 Biographical details on Hubbard found at <http://www.catholicbook.org/comm/archives/2002/02-170.htm>.
- 253 See Paul Likoudis' remarkable *Wanderer* series "Agony in Albany." The series ran for 11 weeks beginning in March 1991 and documented the deliberate process of ecclesiastical deconstruction that went on at every level of diocesan and parish life in the Albany Diocese.

- 254 Likoudis, *Amchurch Comes Out*, 9.
- 255 Ibid., 8–10.
- 256 Ibid., 9.
- 257 Details of the Wilson Case were taken from Andrew Tilghman, “Worries about priest revealed,” *Times Union*, Troy, N.Y. at <http://www.timesunion.com/AspStories/story.asp>. Also, Robert Cristo, “Downstate DA investigating ex-Albany priest,” *Record*, 17 September 2004 at <http://www.troyrecord.com>.
- 258 Brian Nearing, “Bishop accused of having a homosexual relationship in the 1970s,” *Times Union*, 4 February 2004.
- 259 Erin Guggan, “New sex claim surfaces against bishop,” *Times Union*, 7 February 2004.
- 260 Paul Likoudis, “Says Police, D. A. Protecting Hubbard,” *Wanderer*, 1 April 2004, p. 1, 6.
- 261 Paul Likoudis, “Mystery Surrounds Death of priest,” *Wanderer*, 26 February 2004.
- 262 In mid-April 2004, Albany County Coroner Herman Thomas declared that the cause of Fr. Minkler’s death was suicide, but thus far, he has refused to make the details of the autopsy public. See Paul Likoudis, “Albany Coroner Rules Priest’s Death a Suicide,” *Wanderer*, 15 April 2004, p. 8.
- 263 Guilfoyle’s predecessor, Bishop Celestine J. Damiano, a Roman-trained priest of the Diocese of Buffalo and former Apostolic Delegate to South Africa died on October 2, 1967. During the interim five months between the death of Bishop Damiano and the installation of Bishop Guilfoyle, Auxiliary Bishop James L. Schad served as a temporary administrator for the diocese.
- 264 Installation Commemorative for Bishop James T. McHugh, *Catholic Star Herald*, 16 June 1989, p. 52.
- 265 Ibid.
- 266 Ibid.
- 267 Affidavit of Monsignor Salvatore J. Adamo of March 10, 1998 with two attached letters dated March 3, 1994 from his superior Bishop James T. McHugh of Camden, 1.
- 268 Ibid., 3.
- 269 Ibid., 4.
- 270 Ibid.
- 271 Ibid., 5.
- 272 Ibid., 6.
- 273 Nancy Philips, “Bishop Guilfoyle Cover-up in Camden—A Diocese Fights Through Abuse Claims,” *Philadelphia Inquirer*, 21 July 2002.
- 274 Adamo Affidavit, 4.
- 275 Nancy Philips.
- 276 Bishop James T. McHugh was ordained a priest of the Archdiocese of Newark on May 25, 1957 by Archbishop Peter Leo Gerety.
- 277 Nancy Philips.
- 278 O’Connell’s sexual preference for young boys was known to Providence Bishop Louis Gelineau as early as November 1978. Local high school

students and altar boys were alerted via the local grapevine to stay away from O'Connell. Still, Gelineau took no action. In 1985, O'Connell was arrested at his parish rectory. He pleaded no contest to 26 counts of sexual contact with three boys, and received a one-year jail sentence. When the Providence police checked O'Connell's private room at the rectory, they found a chain whip, sex education books and a sexual diary listing each male victim by name.

279 Nancy Philips.

280 Ibid.

281 Ron Goldwyn, "Deceased columnist still agitating—Adamo filed affidavit in 1998 on sex scandal," *Philadelphia Daily News*, 1 May 2002 at <http://www.philly.com/mld/philly/news/3172205.htm>.

282 "Gay" organizations in the Camden Diocese thrived under Bishop Guilfoyle and his successors. A support group for "gays" and lesbians called Caritas, and a support group for parents of "gays" and lesbians met regularly as part of the diocese's Family Life Program at the St. Pius X Retreat House in Blackwood.

283 Instead of Rev. Raymond J. Page, Bishop Harrington made Father George E. Rueger, a Worcester native, his auxiliary bishop.

284 Kathleen Shaw, "Teczar's career path rocky," *Telegram & Gazette*, 28 September 2002. I am indebted to the research of reporter Kathleen Shaw for this section on Teczar's early background.

285 Ibid.

286 Kathleen Shaw, "Man sues diocese for hiring Rev. Teczar," *Telegram & Gazette*, (undated) at http://www.worcestervoice.com/Published%20cases/texas_suit.htm.

287 Ibid.

288 See Chapter 11, endnote 239 for details on Rev. Thomas Kane and the House of Affirmation.

289 Kathleen Shaw, "Testimony begins in priest's trial," *Telegram & Gazette*, 19 September 2002 at http://www.worcestervoice.com/Published%20cases/testimony_begins.htm.

290 Ibid.

291 Kathleen Shaw, "Lewcon recounts wild Cape party," *Telegram & Gazette*, Sept 21, 2002 at http://www.worcestervoice.com/Published%20cases/wild_cape_party.htm.

292 Shaw, "Teczar's career path rocky."

293 Gary V. Murray, "Worcester Diocese, Rueger added to suit—Texas litigation linked to Rev. Teczar," *Telegram & Gazette*, 12 March 2004.

294 Gary V. Murray, "Trial to start in sex abuse lawsuit," *Telegram & Gazette*, 14 September 2002 at http://www.worcestervoice.com/Published%20cases/lewcon_trial.htm.

295 Kathleen Shaw, "Teczar's career path rocky."

296 Ibid.

297 Kathleen Shaw, "Lewcon recounts wild Cape party," *Telegram & Gazette*, 21 September 2002 at http://www.worcestervoice.com/Published%20cases/wild_cape_party.htm.

- 298 Kathleen Shaw, "Jury rules Teczar committed abuse," *Telegram & Gazette*, 4 October 2002.
- 299 See Chapter 14 for details on the Rueger case.
- 300 Gary V. Murray, "Worcester Diocese, Rueger added to suit—Texas litigation linked to Rev. Teczar," *Telegram & Gazette*, 12 March 2004.
- 301 Ibid.
- 302 Ibid.
- 303 This report is based on a number of newspaper articles on Father Richard Lavigne and the murder of Danny Croteau including: Kevin Cullen, "Anny's Story—Death of an Altar Boy—A priest, a boy, a mystery," *Boston Globe*, 14 December 2003.
- 304 Ibid.
- 305 Affidavits of Carl Croteau on Dec. 12, 2003 and 1990s at http://www.wggb.com/archive/murders/croteau_aff.htm.
- 306 Ibid.
- 307 Ibid.
- 308 Ibid.
- 309 Ibid.
- 310 Ibid.
- 311 Kathleen A. Shaw, "Opened file gives abuse details," *Telegram & Gazette*, 2 November 2002. Online at <http://www.telegram.com/static/crisisinthechurch/110202a.html>.
- 312 Bishop Joseph Maguire, a native of Boston, was ordained a bishop by Humberto Cardinal Medeiros. He was ultra-liberal in his theology and diocesan policies and it is doubtful that the realization that Weldon left him with a growing homosexual/pederast network would have bothered him much. Clerical sex abuser and sodomite Rev. Francis P. Lavelle was ordained by Weldon and served under Maguire, Marshall and Dupré. Bishop Maguire is named as a defendant in a number of Lavigne lawsuits. Maguire's successor, Bishop John Marshall was a more traditional prelate, but was a solid member of the NCCB/USCC Boys' Club. The Worcester-born Marshall attended the College of the Holy Cross and the Seminary of Philosophy in Montreal. He was ordained in 1953, and from 1957 to 1961 served as assistant Vice-Rector at the American College in Rome. In 1972, he became Bishop of Burlington, Vt. In 1981, the Holy Father appointed Bishop Marshall to conduct a study of American seminaries. The Committee of Americans served the general interests of AmChurch and in the end it was much ado about nothing. The issue of rampant homosexuality in U.S. seminaries was glossed over and it was soon business as usual. To his credit when allegations of sex abuse surfaced at the monastery of the Brothers in Brimfield, Bishop Marshall ordered the monks to disband. They refused and left the Church. Bishop Marshall died before completing his third year in office.
- 313 Deposition of Fr. James J. Scahill, *Susan F. Morris vs. Richard Lavigne, Joseph Maguire, Robert Thrasher and Roman Catholic Diocese of Springfield*, Commonwealth of Massachusetts, Hampden Superior Court C.A. No. 03-241, Part 1: Direct Examination by John Stobierski at <http://www.masslive.com/news/church/index.ssf?/news/church/scahill.html>.
- 314 Ibid.

- 315 The Dupré Case is based on numerous articles from Springfield and Boston newspapers including: Eric Convey, "Mass. Bishop named in sex case: Rape allegations vs. Springfield prelate," *Boston Herald*, 20 February 2004, at <http://news.bostonherald.com/localRegional>; Bea O'Quinn Dewberry, "Dupré accusers tell lurid tale," *Republic*, 20 February 2004.
- 316 Marla A. Goldberg, "Bishop Dupré indicted on sexual abuse charges," *Republic*, Springfield, Mass., 24 September 2004. Kevin Cullen, "Bishop is indicted but won't be tried," *Boston Globe*, 28 September 2004.
- 317 Fr. Bill Pomerleau, "Bishop Timothy McDonnell names Eighth Bishop of Springfield," *Observer*, 2004.
- 318 Msgr. Francis A. Glenn, R. Stephen Almagno, OFM, Marylynne Pitz, *Shepherds of the Faith 1843–1993* (Pittsburgh: Diocese of Pittsburgh, 1993), 167. This short history of the Bishops of the Catholic Diocese of Pittsburgh was printed and distributed by the Catholic Diocese of Pittsburgh during the mid-1990s.
- 319 See Dr. Ralph A. Klinefelter, "Celebrating his tenth year," a special tribute to Bishop John Wright appeared in the *Pittsburgh Catholic* in 1969.
- 320 Limited biographical data on Richard Cardinal Cushing—all of it eminently "edifying" can be found in John H. Fenton, *Salt of the Earth—An Informal Portrait of Richard Cardinal Cushing* (New York: Coward-McCann, 1965) and M. C. Devine, *The World's Cardinal* (Boston: Daughters of St. Paul, 1964). Young Dick Cushing was a product of Irish South Boston, a high school drop out at 14. Less than a year after his first two parish assignments, Cushing showed up at Cardinal O'Connell's door in search of a non-pastoral job. Parish life was not for him. The only things that he was good for, he said, was giving speeches and raising money. O'Connell welcomed the priest into the Chancery and set him to work in the foreign mission office of the Society of the Propagation of the Faith. Cushing did not disappoint. O'Connell consecrated Cushing Auxiliary Bishop of Boston in 1939. In 1944, following the death of Cardinal O'Connell, Pope Pius XII with the approval of Cardinal Spellman of New York, appointed Cushing Archbishop of Boston, but Cushing would have to wait until Pope John XXIII to receive the red hat. Due to his poor understanding of Latin and general disinterest in matters theological, with perhaps the exception of the issue of religious freedom, Cardinal Cushing played only a marginal part in the proceedings of the Second Vatican Council. Cushing resigned from office in September 1970 and died in Boston only three months later on November 2, 1970.
- 321 Klinefelter, 25.
- 322 There are countless books and articles and many web sites, both pro and con, devoted to the so-called "Boston Heresy Case." See Michael J. Mazza, "Extra Ecclesiam Nulla Salus: Father Feeney Makes a Comeback," *Fidelity*, December 1994, available online at <http://www.petersnet.net/browse/963.htm>. Articles in defense of the doctrine *Extra Ecclesiam Nulla Salus* are found at the St. Benedict Center (Richmond, New Hampshire) site at <http://www.catholicism.org/pages/outside.htm>. The Timeline is based on Brother Robert Mary, MICM Teriary, *Father Feeney and the Truth About Salvation*, St. Benedict Center, at <http://www.catholicism.org>.
- 323 The issues of baptism by desire and baptism of blood were not a principle part of the original Feeney controversy. These matters were raised in 1952 with the publication of *The Bread of Life* by Father Feeney.

- 324 Brother Robert Mary, MICM Teriary, *Father Feeney and the Truth About Salvation*, St. Benedict Center web site at <http://www.catholicism.org/TTAS/contents.htm#contents>. See Part I, Chapter Two—The Compromisers, http://www.catholicism.org/TTAS/chapter_2.htm.
- 325 Ibid.
- 326 Ibid. The famous Francesco Cardinal Marchetti Selvaggiani letter of August 8, 1949, is available on line at www.petersnet.net/browse/1467.htm. The cardinal was a close friend of Bishop John Wright and ordained Wright to the priesthood in Rome. The letter is written in the style of Wright and this writer concurs with the opinion that it was in fact drafted by Wright himself and sent to the Congregation for its signature.
- 327 See Brother Robert Mary, Part I Chapter Three—The Excommunication http://www.catholicism.org/TTAS/chapter_3.htm.
- 328 In October 1989 the community moved to its present site in the Diocese of Manchester, New Hampshire.
- 329 See Brother Mary, Part I Chapter Four—The Reconciliation http://www.catholicism.org/TTAS/chapter_4.htm.
- 330 After all, what were Pope Pius IX's encyclical *Syllabus Errorum* and Pope Leo XIII's Apostolic letter *Testem Benevolentiae Nostrae*, if not blanket condemnations and anathematizations of teachings habitually propagated by AmChurch—teachings that by 1945 had become a staple of so-called higher education in Catholic colleges and universities in the United States.
- 331 Brother Robert Mary, Part I, Chapter Two—The Compromisers, http://www.catholicism.org/TTAS/chapter_2.htm.
- 332 Cushing at Chapter 2: http://www.catholicism.org/TTAS/chapter_2.htm.
- 333 Klinefelter, 25.
- 334 See Glenn, Almagno, and Pitz. For an excellent review of Judeo-Masonry and the B'nai B'rith's Anti-Defamation League see Fr. Francesco Ricossa, "John XXIII and the Jews: Jules Isaac," *Sodalitium*, French edition, no. 40, January 1996, "The Pope of the Council" (Trans Et Alia, II, no. 3); Fr. Curzio Nitoglia, "The Cabala," *Sodalitium*, May 1993 (TransDoc I, no. 1, 4 September, 2000); and "Counter-Revolutionaries and Judaeo-Masonry," *Sadalitium*, French edition, June–July, 2000, (Trans Et Alia, I, no. 5, December, 2000). All the documents were translated by American journalist Suzanne Rini. The doctrine of *Extra Ecclesiam Nulla Salus* was and remains untenable to the Jew as it repudiates Judaism as a legitimate path of salvation.
- 335 See Mary Ball Martínez, *The Undermining of the Catholic Church*, First Edition (Mexico: 1991), 33. The last clear condemnation of Freemasonry was issued by Pope Leo XIII. After Leo XIII took on Mariano Cardinal Rampolla del Tindaro as his Secretary of State, there were no further condemnations of Freemasonry.
- 336 Klinefelter, "1964–1966."
- 337 See Brother Robert Mary, Chapter I at http://www.catholicism.org/TTAS/chapter_1.htm.
- 338 The statement is found in a letter of Fr. Feeney dated August 25, 1972 written after the visit by Aux. Bishop Lawrence Riley and Fr. Shmaruk on August 23, 1972. Available at http://www.catholicism.org/TTAS/chapter_5.htm.

- 339 Martínez, 98.
- 340 World Conference on Religion and Peace Records 1967–1984 at <http://www.swarthmore.edu/Library/peace/DG051-099/DG078WCRP.html>.
- 341 Cornelia R. Ferreira, “One-World Church Expected This Year,” Christian Order Limited, March 1997, online at <http://www.petersnet.net/browse/166.htm>.
- 342 Cardinal William O’Connell officiated at the marriage of John Rock to Anna Thorndike in 1925.
- 343 Letter dated Feb 2, 1965, to Dr. Herbert Ratner from a priest at Boston College High School who served as a chaplain from 1933–1934 at Boston City Hospital, which unlike Boston Lying-In, was a true Catholic hospital at the time.
- 344 By 1947, Rock had aligned himself with Planned Parenthood and their Masonic allies who were at the helm of the campaign against the Comstock Laws. Rock co-authored *Voluntary Parenthood* published by Planned Parenthood. The anti-natalist organization was well into the surgical abortion business by this time. In addition to promoting “family planning,” Rock did not shy always from endorsing compulsory population control by the State.
- 345 Arthur T. Hertig, M.D., “A Fifteen-Year Search for First State Human Ova,” *JAMA*, 261, no. 3, (Jan. 20, 1989).
- 346 Ibid.
- 347 Ibid.
- 348 Herbert Ratner, M.D., “A Catholic Viewpoint,” *Commonweal*, 5 July 1963, 393.
- 349 Hertig.
- 350 See Menkin, Marian F. & Rock, John, MD, “In vitro fertilization and cleavage of human ovarian eggs. *Am. J. of Ob. & Gyn.*, 55, (March, 1948), 440–452.
- 351 Ibid.
- 352 Malcolm Gladwell, “John Rock’s Error,” *New Yorker*, 13 March 2000, 52.
- 353 Barbara Ehrenreich, “Bitter Pill,” *New York Times*, 6 March 1983, a review of Loretta McLaughlin, *The Pill, John Rock and the Church—The Biography of a Revolution* (Little, Brown & Co. 1982).
- 354 John Deedy, “The Pill & the Pew,” *Commonweal*, 17 June 1983, 375.
- 355 Ehrenreich.
- 356 Ehrenreich.
- 357 Ibid.
- 358 Ibid.
- 359 See Carl Henry Davis, M.D., F.A.C.S., W.F. CD, ed. *Gynecology and Obstetrics* (Hagerstown, Maryland: Prior Co., 1941).
- 360 Ibid.
- 361 Ibid.
- 362 Ibid.
- 363 J. Anthony Lukas, *Common Ground—A Turbulent Decade in the Lives of Three American Families* (New York: Alfred A. Knopf, 1985), 391. Compare Lukas’s statement with that of Wright enthusiast A. E. P. Wall. “When John J.

- Wright was auxiliary bishop of Boston in the late 1940s there were no public scandals to hint of things to come at the beginning of the next century," says Wall. See "The Cardinal Wright Page" at <http://www.aepwall.com/Bernardinpage.htm>.
- 364 Johansson and Percy, 298.
- 365 During its 54-year history, the Diocese of Worcester has had over 540 incardinated priests. Incardinated priests are those who have been formally accepted by a diocese. Non-incardinated priests might work within a diocese, but they will ultimately answer to an authority other than the local bishop. Clerical pederast cases in the Diocese of Worcester are closely monitored by the lay-operated Worcester Voice. See http://www.worcestervoice.com/DA%20Conte/report_February%202004_2004.htm.
- 366 Kathleen Shaw, "Man charging sex abuse sues oft-transferred priest," *Telegram & Gazette*, 29 June 2004.
- 367 The priest treating Rev. O'Donoghue at St. Joseph's Abbey is reported to be a former Jewish psychiatrist from New York. A history of the monastery is found at <http://www.spencerabbey.org/history.html>.
- 368 Kathleen Shaw, "Retired priest facing lawsuit," *Telegram & Gazette*, 21 March 2002.
- 369 Dianne Williamson, "Apology 'too little, too late,'" *Telegram & Gazette*, 13 January 2002.
- 370 Kathleen Shaw, "Records on priests targeted," *Telegram & Gazette*, February 15, 2003.
- 371 Kathleen Shaw, "Retired priest facing lawsuit," *Telegram & Gazette*, 21 March 2002.
- 372 Kathleen Shaw, "Man charging sex abuse sues oft-transferred priest," *Telegram & Gazette*, 29 June 2004.
- 373 Ibid.
- 374 For details on the Servants of the Paraclete see Chapter 11, endnote 239.
- 375 See Brooks Egerton with Michael D. Goldhaber, "Documents Show Bishops Transferred Known Abuser Church Officials Say Policies Have Since Changed," *Dallas Morning News*, 31 August 1997 at <http://www.bishop-accountability.org/tx-dallas/Dallas-1997-08.htm>.
- 376 See SNAP's review of the Holley case at <http://www.snap-newmexico.org/Holley%20Parole%20Board%20Decision.htm>.
- 377 See Bishop Accountability Archives—David Holley <http://www.bishop-accountability.org/specialtopics/transfers/>.
- 378 Kathleen Shaw, "Holley's parole a mistake N.M. failed to tell molested victims," *Telegram & Gazette*, 13 August 2004.
- 379 Ibid. For an update on Worcester Abuse Cases see <http://www.worcestervoice.com/>.
- 380 See Kathleen Shaw, "Conte closes priest sex abuse cases," *Worcester Telegram and Gazette*, May 20, 2003 at <http://www.telegram.com/static/crisisinthechurch/052003.html>.
- 381 Gary Wills, "Scandal," *New York Review of Books*, 49, no. 9, 23 May 2002 at <http://www.nybooks.com/articles/15380>.

- 382 A Bronx native, Frank Reh attended Cathedral College Prep in Manhattan, St. Joseph's Seminary in Yonkers and the North American College and Gregorian University in Rome. His first assignment when he returned to the United States was assistant pastor at St. Patrick Cathedral under Archbishop Spellman. Reh was never a pastor. For a time, while teaching at St. Joseph's, he was a volunteer chaplain at a school for troubled boys in Dobbs Ferry, N.Y. In 1951, Reh became Spellman's Vice-Chancellor and in 1962 Cardinal Spellman got Reh appointed Bishop of Charleston. Two years later, Reh was called to Rome by Pope Paul VI to serve on the Roman Curia and at the North American College as rector. In 1968, Bishop Reh was appointed Ordinary of the Diocese of Saginaw, Mich. where he served until his death in 1994. Bishop Reh played a significant role in the evolution of AmChurch's pro-homosexualist policies for it was under his watch that Father Kenneth Untener, rector of St. John's Provincial Seminary in Plymouth, instituted the Sexual Attitudinal Restructuring (SAR) seminars at the seminary. Reh never publicly rebuked Untener for exposing seminarians to the SAR program. Rather, Untener became Bishop Reh's successor.
- 383 Ginder, 147.
- 384 Ibid., viii.
- 385 Ibid., vii.
- 386 Ibid.
- 387 Ibid., 211–212.
- 388 Ibid., vii., 226.
- 389 Ibid., 30–31.
- 390 Ibid., 33, 49.
- 391 Ibid., 47.
- 392 Ibid., viii.
- 393 Ibid., 133.
- 394 Ibid., 25.
- 395 Ibid., 138.
- 396 Ibid., 143.
- 397 Ibid., 19.
- 398 *Pittsburgh Post-Gazette*, “5 Pittsburgh priests went to prison,” 28 February 2004.
- 399 For additional information on the Oratorians see <http://quenta-narwen.blogspot.com/2002/11/pittsburgh-oratory-well-i-blogged-on.html>.
- 400 “Letters to the Editor—Catholic Church should get own house in order,” *Out Magazine*, Pittsburgh, (December 1993), 3.
- 401 Ibid.
- 402 See Mary Ball Martínez, “Pioneers in the Struggle: Acts of Wright,” *Angelus*, I, no. 12 (December 1978) at http://sspx.ca/Angelus/1978_December/Pioneer_Struggle.htm.
- 403 Ibid.
- 404 Ibid.

- 405 For a detailed description of the Wright funeral see A.E.P. Wall, "Popes' counselor buried in boyhood parish," *The Chicago Catholic*, August 24, 1979. Wall was a copy editor for *The Worcester Telegram* when Wright became the first Bishop of Worcester. Later Wall was appointed by Bernardin to work at National Catholic News Service. In his essay, "Gay issues in religion underscore the value of theology over hyperbole," Wall wrote, "This is a time for gay scholarship in theology and scripture, and for working to influence religious thinking. This may not be as formidable as it seems. Countless Catholic priests, bishops, archbishops and cardinals live inside closets, not confessionals. Other priests who are not gay are sympathetic with gays, lay and clerical, and with their parents and siblings and even second cousins once removed."
<http://www.aepwall.com/wallpapergayclergy.htm>.
- 406 Chris Crytzer, "Cardinal John Wright recalled 25 years later," *Pittsburgh Catholic*, 6 August, 2004, p. 6. The article ends with Bishop Wuerl commenting, "Even as his health gave up, his legs weakened and his eyes failed, he never lost the vision of the light." A strange epitaph that more closely resembles a Masonic testimonial than anything remotely Catholic.
- 407 Since Bishop Wuerl was installed as the 11th bishop of Pittsburgh he had enjoyed the uncritical homage of *The Pittsburgh Press/Pittsburgh Post Gazette* with his own public relations girl Friday, PPG religion editor Ann Rodgers Melnick, an Episcopalian. Each time an important See has opened up in the United States, Bishop Wuerl, who takes no trouble to hide his driving ambition, has publicly announced that he is "ready to serve" where ever Rome chooses to send him. Some of Melnick's columns in the *PP* and *PPG* include: "Spirituality Is His Specialty," 12 March 1989; "Papal Selection May Prophesy Higher Calling For Wuerl," 31 August 1990; "Bishop A Whirlwind At National Conference," in which Melnick described Wuerl as a "rising star," 21 November 1993; and "The Bishop Moves Ahead—Insight—Cardinal Virtues" 24 March 1996. In the latter article Melnick describes Bishop Wuerl in a rather ethereal light. "At 55, Wuerl is 5 feet, 11 inches tall and aesthetically thin from exercise and abstemious living," she said. "Beneath meticulously trimmed silver hair, his huge hazel eyes are the centerpiece of an expressive face. When he is not pleased, his jaw tightens and his lips become a thin grim line. But when Wuerl is happy—and he usually is—his broad smile can light a room" fawned Melnick. Seven months later, Melnick featured another promotional spread for Wuerl in the October 6, 1996 issue of the *Pittsburgh Post Gazette* "Wuerl a cardinal? It's logical but only the pope knows." The subtitle read, "Many view Donald W. Wuerl as an able, respected, young Roman Catholic bishop who won't be in his hometown forever. But of the four archdioceses needing a leader soon, Washington is the most logical for Wuerl, over Chicago, Denver and New York."
- 408 The article is written by an anonymous author whom this writer knows to be one of the most dedicated and loyal Catholic souls in Pittsburgh. The full text is available at <http://www.motherswatch.org/WuerlsObsess.htm>.
- 409 Dr. Gary Bullert, *The Hunthausen File*, 2nd edition (Washington: St. Thomas League, 1992), 69.
- 410 Ann Rodgers-Melnick, "The Bishop Moves Ahead—Insight—Cardinal Virtues," *Pittsburgh Press*, 24 March 1996, p. A-14.

† The Leonine Prayers

Instituted by Pope Leo XIII in 1884

Hail Mary (3 times)

Hail Mary, full of grace, the Lord is with thee.
Blessed art thou amongst women and
blessed is the Fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

The Hail, Holy Queen (Salve Regina)

Hail, Holy Queen, Mother of mercy,
our sweetness, and our hope!
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs, mourning and
weeping in this valley of tears.
Turn then, most gracious advocate, thine eyes of
mercy toward us.
And after this exile, show us the blessed
Fruit of thy womb, Jesus.
O clement! O loving! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God

R. That we may be worthy of the promises of Christ.

Let us pray. O God, our refuge and our strength, look down in
mercy upon Thy people who cry to Thee, and by the intercession
of the glorious and immaculate Virgin Mary, Mother of God, of
Saint Joseph her spouse, of Thy blessed Apostles Peter and Paul,
and of all the Saints, in mercy and goodness hear our prayers we
pour forth for the conversion of sinners, and for the liberty and
exultation of our holy Mother the Church.
Through the same Christ our Lord. Amen.

Saint Michael the Archangel, defend us in battle;
be our protection against the wickedness and snares of the devil.
May God rebuke him, we humbly pray: and do thou,
Prince of the heavenly host, by the power of God,
thrust down to hell Satan and all wicked spirits,
who wander through the world seeking the ruin of souls.

R. Amen

V. Most Sacred Heart of Jesus,

R. Have mercy upon us. (3 times)

PRAYERS

† The Prayers of Fatima

O my Jesus, forgive us. Deliver us from the fire of hell.
Lead all souls to Heaven, especially those in most
need of Your Mercy.

O Jesus, it is for Your Love, for the conversion of
sinners, and in reparation for the sins committed
against the Immaculate Heart of Mary.

My God, I believe, I adore, I hope and I love Thee!
I ask forgiveness for those who do not believe,
do not adore, do not hope and do not love Thee!

Most Holy Trinity, Father, Son, Holy Ghost
I adore Thee profoundly and offer Thee the most
Precious Body, Blood, Soul and Divinity of Jesus
Christ, present in all the tabernacles of the world,
in reparation for the outrages, sacrileges, and
indifferences by which He is offended.
And through the infinite merits of His Most
Sacred Heart and of the Immaculate Heart of Mary,
I beg of Thee the conversion of poor sinners.

† Prayer for Priestly Vocations

O God, we earnestly beseech Thee to bless Thy Church with
many vocations to the Holy priesthood: **men** who will serve
Thee with their whole strength and gladly spend their lives for
Thy Church, and to make Thee known and loved. Amen.

Mary, Mother of priests, obtain for us many holy priests.



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About the Author

Randy Engel, one of the nation's top investigative reporters, began her journalistic career shortly after her graduation from the University of New York at Cortland in 1961. A specialist in Vietnamese history and folklore, she became the editor of *The Vietnam Journal*, the official publication of the Vietnam Refugee and Information Services (VRIS), a national relief program for South Vietnamese war refugees and orphans based in Dayton, Ohio. She recorded for the Voice of America and Radio Saigon. In 1970, she received the Distinguished Service Medal for "exceptional and meritorious service to Vietnam."

In the mid-1960s, in addition to her writings and relief work on behalf of the VRIS, Randy Engel developed an intense interest in pro-life issues including population control, abortion and eugenics, putting her on the ground floor of the emerging Pro-Life Movement. In 1972, she founded the U.S. Coalition for Life in Pittsburgh, Pennsylvania, an international pro-life research and investigative agency. The USCL *Pro-Life Reporter's* four-year study on the eugenic policies and programs of the March of Dimes titled "Who Will Defend Michael?" quickly put the USCL on the map as the finest pro-life research agency in the U.S., and led to the establishment of a pro-life alternative to the March of Dimes, the International Foundation for Genetic Research, popularly known as the Michael Fund in 1978.

Her investigative findings documenting the rise of the federal government's anti-life programs at home and abroad served as the basis for her testimony before Congressional hearings in the U.S. House of Representatives and the U.S. Senate. Randy Engel's groundbreaking investigative findings related to the United States Agency for International Development's abortion and sterilization programs in Latin and South America, Asia and Africa were instrumental in bringing about major pro-life changes in USAID's foreign assistance programs.

Many of her original research publications for the USCL including "A March of Dimes Primer—the A-Z of Eugenic Abortion," and "The Pathfinder Fund—A Study of US/AID Anti-Life Funding" have become pro-life classics and continue to enjoy wide circulation.

In 1995, the veteran pro-life researcher exposed the long-standing eugenic abortion record of Dr. Henry Foster, President Bill Clinton's nominee for U.S. Surgeon General, resulting in the Senate's failure to approve the nomination.

Sex Education—The Final Plague, Randy Engel's first full-length book on the sexual conditioning of Catholic school children, was pub-

lished by Human Life International (Baltimore, MD) in 1989 and later by Tan Publishers (Charlotte, NC). Her second book, *The McHugh Chronicles* was published in 1997, while she continued to conduct research and interviews for *The Rite of Sodomy*.

Over the last forty-five years, Randy Engel's articles have appeared in numerous Catholic publications including *Liguorian Magazine*, *Our Sunday Visitor*, *The Wanderer*, *Catholic Family News* and *Homiletic and Pastoral Review*. She has received numerous awards for excellence in investigative journalism including the prestigious Linacre Quarterly Award for Distinguished Writing by the Catholic Medical Association.

Meticulous documentation and references and easy readability are the hallmarks of Randy Engel's investigative writings, and *The Rite of Sodomy—Homosexuality and the Roman Catholic Church* is no exception to the rule. This work, now available in serial format, reads like a top-flight mystery thriller—except that it is not fiction—it is true.

A native New Yorker, Randy Engel resides in Pittsburgh, Pennsylvania, where she continues to write and lecture on traditional Catholic themes. For a listing of her current articles and books including "Sisters in Rebellion," and "Pope John Paul II's Theology of the Body—A study in Modernism" go to

www.newengelpublishing.com.

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THE RITE OF SODOMY

VOLUME IV

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THE RITE OF SODOMY

**HOMOSEXUALITY
AND THE
ROMAN
CATHOLIC CHURCH**

**VOLUME IV
THE HOMOSEXUAL
NETWORK IN THE
AMERICAN HIERARCHY
AND RELIGIOUS ORDERS**

RANDY ENGEL



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Dedication

To Our Lady of Fatima

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VOLUME IV

The Homosexual Network in the American Hierarchy and Religious Orders

Volume IV on the homosexualization of the American hierarchy and the diocesan priesthood and religious life opens with a relatively short Chapter 13 on the nature and function of the clerical homosexual network in AmChurch. The chapter includes an examination of the American and international homosexual communications network known as St. Sebastian's Angels, and the 1961 Instruction, *Religiosorum institutio* On the Careful Selection and Training of Candidates for the States of Perfection and Sacred Orders, which, if enforced by Rome and implemented by bishops and religious superiors, would have rendered the question of a St. Sebastian's Angels clerical network moot.

Obviously, homosexual networks flourish where the bishop himself is a homosexual as was the case with the Archdiocese of Boston under Cardinal O'Connell and the Archdiocese of New York under Cardinal Spellman. This holds true for smaller dioceses also such as Brooklyn under Bishop Francis Mugavero, Springfield under Bishop Christopher Weldon, and Worcester under Bishop John Wright.

Chapter 14 begins where the O'Connell-Spellman legacy leaves off. It provides a detailed study of additional profiles of homosexual bishops within the American hierarchy, some of whom are deceased, and how their vice influenced their own diocese as well as the overall clerical homosexual network within AmChurch. The list of homosexual American bishops presented in this book is not by any means complete, but it is sufficient to demonstrate how deeply ingrained the homosexual network is in the American hierarchy.

Chapter 15 examines the career of homosexual Joseph Cardinal Bernardin and the unique role he played in the homosexualization of AmChurch.

Chapter 16 on homosexuality in Religious Orders in the United States singles out six institutes for study—the Franciscans, the Jesuits, the

Dominicans, the Society of St. John, the Legionaries of Christ and the Salvatorians.

The segment on the Society of St. John enables us to explore how homosexual clergy can exploit seemingly “traditional” religious orders. In contrast, the investigation of the Society of the Divine Savior (Salvatorians) permits us to view the homosexual colonization process of a “liberal” and highly secularized religious order.

The study of the Salvatorians is of particular importance because it shows how one or two homosexual leaders with the cooperation of a small group of sympathizers can take over and ultimately control an entire order, especially when they are backed by the Society’s superiors in Rome.

Chapter 17 on New Ways Ministry highlights the extraordinary careers of homosexual political activists Sister Jeannine Gramick and Father Robert Nugent, and brings together all aspects of the Homosexual Collective in AmChurch including the role of the American bishops and the National Conference of Catholic Bishops in supporting and promoting New Ways and its founders.

In this final segment on the operations of New Ways, we can see how homosexual diocesan and order priests and bishops and fellow travelers work together to undermine the Catholic priesthood and religious life and the doctrines and moral teachings of the Roman Catholic Church. It also confirms the total ineptitude of the Holy See in dealing with the Homosexual Collective that exists within the Church today.

Chapter 13

The Growth of the Homosexual Network in AmChurch

The Logic of Networking

Networks do not come about by spontaneous combustion. They are not woven out of thin air. They are living entities that once created must be directed and managed in order to survive or else they die. Networking is especially crucial where one of the objects is subversion as is the case with the homosexual colonization of the Roman Catholic Church. Once a priest or religious, whatever his rank, enters and attaches himself to a homosexual network it is often difficult, if not impossible, for him to free himself from it completely. As in the secular world, defection is frowned upon.

Although there are many different types of homosexual networks in AmChurch, they all have as their primary function, the provision of sexual partners for homosexual/pederast clergy in an atmosphere of relative safety from the law—both secular and ecclesiastical.

These clerical networks perform other tasks as well. They can be used as a tool for the recruitment of new members. Homosexual networks can assist in damage control when one of their members has been uncovered.

Homosexual networks can provide access to power and open the doors to advancement within AmChurch and the Vatican. Network connections can be used to get a promising homosexual seminarian into the North American College in Rome, an important stepping stone for ecclesiastical advancement. They can also place an ambitious, upward-bound homosexual cleric in a strategic position in one of the many bureaucracies of the U.S. Conference of Catholic Bishops in Washington, D.C. It is no coincidence that many homosexual bishops have strong connections to the NCCB/USCC and its successor, the USCCB.

Timetable

In terms of establishing a timetable for the emergence of the Homosexual Network in AmChurch, we know from the previous chapter on the Spellman and O'Connell legacies that an informal homosexual network existed in AmChurch shortly after the turn of the 20th century.

By 1982, when Father Enrique Rueda published his groundbreaking work, *The Homosexual Network*, the network was fully operative and functioning at the highest ecclesiastical levels in AmChurch.

Interestingly, in December 1980, two years before the Rueda book appeared, Oblate priest Richard Wagner outed the clerical homosexual network in AmChurch in his doctoral dissertation, *Gay Catholic Priests: A*

Study of Cognitive and Affective Dissonance, for the Institute for Advanced Study of Human Sexuality in San Francisco.¹ In his highly publicized report Fr. Wagner stated:

The gathering of the sample of fifty gay Catholic priests was the most difficult part of the process. The circumstances which mitigate against the participation of gay lay people in studies of their sexual attitudes and behaviors were considerably compounded in this study of gay priests. The fear of disclosure, possible reprisals, ambivalent attitudes, and feelings of guilt were some of the concerns that stood in the way. In fact only one thing made the process possible. The gay priest, like any marginal personality, needs a support system. There is an informal network of gay priests operative in just about every section of the country. It is this network that was utilized in the recruitment of respondents.²

In the late 1980s, Chicago priest-sociologist-writer Fr. Andrew Greeley openly discussed the existence of a nation-wide network of homosexual Catholic clergy and the existence of “lavender houses” in some diocesan rectories that operated with a minimum of official intervention by the Ordinaries.³

In *Furthermore! Memories of a Parish Priest*, Greeley referred back to the paperback edition of another of his books, *Confessions of a Parish Priest*, in which he reported the existence of a Chicago-based “ring of predators.”⁴ He said that there was no evidence against them because no one has complained against them and none of their fellow priests have denounced them.⁵ In the accompanying footnote Greeley warned:

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 that would implicate them. I am more of a threat to them dead than alive.”⁶

Greeley was referring to the murder of an acquaintance of his, Francis E. Pellegrini, a Southside choirmaster.

Pellegrini was part of the Chicago pederast network and had thoughts of defecting when he was murdered, and then his alleged murderer was murdered.⁷

Greeley made a critical observation when he pointed out that those clerics who have been removed for crimes of pederasty were generally loners who operated outside of the protection of the network and who lacked the skills 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,” Greeley said. “Others like them still flourish around the country,” he concluded.⁸

Greeley’s perspective on homosexual networks within AmChurch is that of an outsider.

With the discovery of St. Sebastian's Angels, however, Catholics gained a rare opportunity to view a clerical homosexual network from the inside.

St. Sebastian's Angels Network

Non-homosexual laymen normally have no vehicle by which they can gain access to the inner sanctum of a clerical homosexual network.

It was a stroke of good luck, therefore, when in the fall of 1999, Steve Brady, President of Roman Catholic Faithful (RCF) was alerted to the existence of an email list/chat room for homosexual priests and brothers, and a separate but complimentary site called St. Sebastian's Angels.⁹

Brady drew this writer's attention to the sites that proved to be easily accessible—no password needed.

The entry page to St. Sebastian's Angels featured an ejaculating penis. There was a ton of lewd emails and photos of priests and their friends in various stages of clerical dress and undress.

St. Sebastian's Angels was ostensibly organized to foster the following objective:

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 "sensus fidelium" in an ongoing and open discussion and a prayerful consideration of all Roman Catholics in this necessary and important topic.¹⁰

After confirming the details of the website, Mr. Brady contacted the Papal Nuncio in Washington, D.C. and five U.S. prelates—Cardinals Francis George of Chicago, Anthony Bevilacqua of Philadelphia, James Hickey of Washington, D.C., John O'Connor of New York and Bernard Law of Boston. None of these prelates expressed an interest in closing down the site.

Brady then went public with his discovery in January 2000, and sample materials from St. Sebastian's Angels were posted on the RCF website and sent to the superiors of those priests and brothers who could be identified.¹¹

As of December 21, 1999, there were 53 registered members in the group. The entry page included a warning that the materials were suitable for "adults only," an indication of the nature and direction of the website. There was also a picture of Saint Sebastian, soldier and martyr, pierced by arrows. St. Sebastian has become a popular icon for Catholic homosexual clergy.

Angels Without Halos

When Steve Brady made his initial contact with St. Sebastian's Angels in the fall of 1999, the webmaster was Fr. John Harris, pastor of Our Lady of the Rosary in Sabattus, Maine in the Diocese of Portland under Bishop Joseph Gerry. Harris had placed photos of some of the members on the email list making the identification of some members possible.

A former parishioner described Harris as a "fun guy."¹² The priest wore an earring in one ear and drove a sports car. He was also an active homosexual. From 1984, the year of his ordination, until 2003, Harris served in five different parishes in the Portland area.

In one of Harris' many emails that graced the St. Sebastian's Angels site, the priest said, "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."¹³

In early 2000, after Bishop Gerry was informed of Harris' role on the website, he pulled the pastor from his parish and sent him to an undisclosed retreat facility, believed to be the St. Luke Institute in Maryland where Harris was asked to discern his future as a Catholic priest. Gerry also ordered Harris to shut down the St. Sebastian's Angels operation. Harris ignored the order.

When Harris returned from his leave of absence with a recommendation from St. Luke's that he be reinstated, Bishop Gerry awarded him a plum assignment at Our Lady of the Lakes in Oquossoc, a village in the town of Rangley. Gerry said Harris deserved another chance.

In early August of 2003, just when the controversy appeared to be fading away, Harris told his parishioners at Mass that he was taking a "voluntary leave" from the priesthood to return to school to study science. In reality, a sexual misconduct charge had surfaced against Harris. The diocese had not yet completed its investigation when Harris debarked for parts unknown.

The allegation was made by a former parishioner of Sacred Heart Parish where Harris had served in the early 1980s. The whistle-blower reported that the priest was seen swimming, boating, and sitting in a hot tub nude with teenage boys at a private (non-Catholic) youth camp in Waterford, Maine. Harris was also photographed with a nude male minor during the same time period. The allegations did not include any report of actual sexual contact between the boys and Harris. Although the information was provided to the Attorney General, the District Attorney, the Department of Human Services and the Diocesan Review Board, the statute of limitations made any prosecution of Fr. Harris highly unlikely.

As of September 2003, the Diocese of Portland has kept Father Harris' whereabouts secret. He remains on a leave of absence. The priest's final disposition is yet to be determined.¹⁴

In addition to Harris, Bishop Gerry also had to deal with two other St. Sebastian's Angels from the Portland Diocese—Father Normand Richard and Father Antonin Caron.

In late September 1999, Father Richard posted an interesting mailing on the subject of the use and misuse of the Sacrament of Confession:

As I begin reading the emails on Confessions 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.¹⁵

Father Richard, pastor of Holy Family Catholic Church in Old Town, had a previous blot against his record stemming from a homosexual affair with a transitional deacon who was studying for the priesthood under Richard's guidance.¹⁶ Richard was sent away for treatment. Although he was reported to have been disciplined by Bishop Gerry in early 2000 when his connection to the website was revealed, Richard was not suspended. When Richard apologized to his parishioners they gave him a standing ovation.

Fr. Antonin Caron was the third known member of St. Sebastian's Angels from the Portland Diocese. Bishop Gerry stripped him of his faculties to administer the sacraments, but the diocese has released no further details about his case.¹⁷

Father James Mott from San Diego

Father James Mott, another St. Sebastian's Angel, was pastor of St. Patrick's Church in San Diego.

Prior to his posting at St. Patrick's, Mott, was a religious superior in the Augustinian Order where he served as Vocations Director for 12 years and Provincial for eight of those years. During this time he said he encouraged homosexual priests to join his order.

Father Mott was active in the San Diego Diocese's AIDS ministry and served as a facilitator for a homosexual support group that met at Santa Sophia Church in Spring Valley.¹⁸ The pastor of Santa Sophia, Rev. Michael Ratajczak, is well known for his "gay" sympathies.¹⁹

Father Mott also served on the Board of Directors of Communication Ministry, Inc., publishers of *Communication*, an underground newsletter for homosexual clergy and religious.

He was politically active in San Diego's "gay" community and was a signatory to a 1999 letter of support for Fr. Robert Nugent and Sr. Jeannine Gramick when the Vatican finally came down on New Ways Ministry.

When Mott "came out" in the early 1990s, he publicly praised his gift-ness of being gay.²⁰ He led an active homosexual sex life and on his days

off was known to patronize the “gay” section of Black’s Beach, San Diego’s renowned nude beach and cruising area. On Sunday evenings he usually attended a Dignity service in San Diego.

Bishop Robert Brom removed Father Mott as pastor of St. Patrick’s after the Saint Sebastian’s Angels website was publicly exposed. There are currently at least four recognized “gay” parishes in San Diego operating under Bishop Brom.²¹

Father Cliff Garner “I’m no chicken hawk ...but”

Homosexual priest Father Cliff Garner was serving as assistant pastor at St. Pius X Parish in the Diocese of Dallas when his name broke into print as a member of St. Sebastian’s Angels.

A Texas native, Garner converted to Catholicism at the age of 18 and served as a chaplain in the U.S. Marine Corps before being ordained by Bishop Charles Grahmann in 1999.

Bishop Grahmann, the reader may recall, was the Ordinary of Dallas who protected the notorious serial predator Father Rudy Kos for years from prosecution by Texas authorities.

Garner had been ordained a priest only a few months before he began posting messages about his life as a gay priest on St. Sebastian’s Angels website.

In one of his messages to the group, Garner described his sexual preference for young Hispanic men:

I must say that although I am no chicken hawk, there are some really cute guys around the country. I did, however, share a room with one of our youth ministers here in Dallas—and is he cute! He’s no Ricky Martin—but he is Hispanic and we got along—wonderfully! It was almost like we were meant to be together. I do have a very special place in my heart for those Latin blooded ones!²²

In April 2000, Bishop Joseph Galante, Coadjutor Bishop of Dallas and later Bishop of Camden, N.J., ordered Garner to extricate himself from the Saint Sebastian’s Angels, but never bothered to follow up to see if the priest had obeyed his command. In fact, Garner had not. He simply changed his email address and continued to post messages as before.

On December 2002, three years after Garner’s public exposure as a Saint Sebastian’s Angels devotee, the priest was sent to an undisclosed location for “intense counseling” and treatment.²³ During this interim period, Bishop Galante concelebrated Mass with Garner, an action that was viewed by many observers as a sign of support for the “gay” priest. Galante, a canon lawyer, was a member of the USCCB Ad Hoc Committee on Sexual Abuse.

Msgr. Lawrence Prichard, pastor of Pope Pius X Church, lamented what he termed the “hate” and “vengeance” that was expressed by his parish-

ioners after Garner's statement concerning his hankering for young Hispanics was made public.²⁴ Pastor Prichard seemed unimpressed by the fact that Garner used the parish pulpit to try and convince parishioners that the Bible does not condemn sodomy as a sin.

In the end, Garner returned to the diocese and the whole matter was forgotten. Bishop Galante capitulated to the Homosexual Collective and confessed that he was embarrassed to have acted upon the information on St. Sebastian's Angels, which he received from Roman Catholic Faithful.

Bishop Galante made no effort to remove Rev. Art Mallinson, another Saint Sebastian intriguer, who was pastor of St. Francis of Assisi Parish in Lancaster, Texas. Galante claimed that neither Garner nor Mallinson were abusing minors. He said the pope had told him it was all right to return the unchaste perverts to their former parishes.

Father William Auth—An American Religious in Mexico

Many of the email postings on the St. Sebastian's Angels website provided important insights into the lives of active homosexual priests.

Father William Auth, a priest of the Oblates of St. Francis de Sales working in the Yucatan in Mexico wrote: "...the Yucatan is so catholic they just go into severe guilt when they even think of doing it with a priest—so I watch myself here and look forward to two or three relationships I have in the states—some sexual some not—where I can be myself and share my life fully..."²⁵ Auth said he lived for his summers in Michigan. At the age of 57, the priest said he had not given up on finding "that special person."²⁶

One of the pictures Father Auth posted on the website was a photo of him and a 12-year-old boy who he said was not his "current lover." The boy was his guide to a new "dig" in Ek Balan.²⁷ The cavalier attitude of Auth and other St. Sebastian's Angels toward man-boy sex is indicative of the pro-pederast sentiments that dominate the Homosexual Collective.

Father Auth is the founder and President of Maya Indian Missions, Inc., a tax-deductible "charity."²⁸ According to RCF, the charity has a \$1 million financial portfolio of cash, stocks and bonds.²⁹ Auth traveled widely and maintained a lakeside vacation home in Michigan.

After RCF exposed Auth's participation in St. Sebastian's Angels, Bishop Stephen E. Blair, the Ordinary of the Diocese of Stockton, California forbade the priest from exercising any priestly function in his diocese and prohibited him from conducting any fund-raising programs for Maya Indian Missions, Inc.

However, Auth's superiors at the Toledo-Detroit Province of the Oblates of St. Francis de Sales have, as yet, taken no disciplinary action against the priest.³⁰

Bishop Reginald Cawcutt— The Star of St. Sebastian's Angels

The highest ranking known member of St. Sebastian's Angels and one of its most prolific correspondents was Reginald Cawcutt, Auxiliary Bishop of Cape Town, South Africa.

Born in Rugby, Cape Town on October 25, 1938, young Cawcutt was educated at the Christian Brother's College in Green Point and received his seminary training at St. John Vianney Seminary in Pretoria. He was ordained by Owen Cardinal McCann in St. Mary's Cathedral in Cape Town at the unusually young age of 23 on July 9, 1962. After ordination he served as chaplain to deaf children for six years and a Navy chaplain for sixteen years.³¹

Cawcutt admitted that, as a priest, he was not intellectually or theologically gifted. Nevertheless, he managed to get himself noticed by Archbishop Stephen Naidoo of Cape Town who gave him a job at the Chancery in addition to regular parish work.³²

On August 26, 1992, Cawcutt was ordained an Auxiliary Bishop of the Metropolitan Province of Cape Town by Archbishop Lawrence Patrick Henry.

The symbols on the Bishop Cawcutt's Coat-of-Arms include a horse that represents his roots in a horse racing family and a sailing ship that commemorates his Naval chaplaincy. Coincidentally, the Greek letters *chi* and *rho*, the first two letters in Christos, which are emblazoned on the ship's mainsail, are also used in the logo of the Universal Fellowship of Metropolitan Community Churches, a loose confederation of homosexual churches that Cawcutt promotes.

According to Cawcutt, up until his consecration as bishop in 1992, he remained a closeted homosexual.

About a year later, he said, he "came out" to his close friends and associates and began to act out his homosexual fantasies. By his own admission, he patronized gay bars, hosted holiday fetes and nude swimming parties in his pool for gay clergy; ordained other homosexuals into the Catholic priesthood; encouraged homosexual clergy outside South Africa to join the "gay friendly" Archdiocese of Cape Town; openly endorsed Dignity; and maintained contact with the local Metropolitan Community Church.

Rather than leave the priesthood, Cawcutt said he made the decision to work from within the ecclesiastical system to encourage the acceptance of "gays" in the Church including a "gay" clergy. His key leadership position within the Southern African Catholic Bishops' Conference (SABC) and his position as head liaison for the SABC's National Catholic AIDS Office facilitated these objectives.

In March 1998, Bishop Cawcutt called upon the SABC not to oppose legislation legalizing "gay marriages." His recommendation to his fellow

South African bishops was carried on the front page of the diocesan paper *The Southern Cross*. "Gay people endure outrageous discrimination from both the church and state. They are despised and indeed regarded as some lower form of humanity," Cawcutt said. By depriving homosexuals of the right to marry, Cawcutt added, they are deprived of many legal benefits enjoyed by "marriage partners," such as "pension funds, insurance, ownership of property, commercial concessions, visiting rights in hospitals..."³³

Following the publication of Cawcutt's public statement, Father Emil Blaser, the spin-doctor for the SABC stated that the bishops "ultimately ... will take an orthodox line," but apparently they were in no hurry to refute Bishop Cawcutt's arguments. Indeed, Blaser told *The Cape Times* that Cawcutt's call was in line with the church's "New Catechism," which stresses compassion and sensitivity above censure. "The New Catechism teaches that gay people be treated as full members of the church, deserving of dignity and respect, and that nothing should be done to exclude them," Blaser said.³⁴

When the controversy over bishop's participation in St. Sebastian's Angels became public in South Africa, Cawcutt defended his participation in the group as part of his AIDS ministry. He later changed his story and said he was invited to join the group by an Australian priest, an indication that by 1999 Cawcutt had linked up with fellow Roman Catholic homosexual priests from different parts of the world. This is not unusual as Cawcutt was a seasoned traveler and had visited the United States, Rome, Paris and England.

Despite the silver background that appears on Bishop Cawcutt's Coat of Arms that symbolizes "the purity brought into the lives of the faithful by Christ, his apostles and their successors the bishops, acting as vessels of divine grace," Cawcutt's emails were among the most salacious and blasphemous to appear on the Sebastian's Angels' website.³⁵

Hi guys... 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 yers 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?³⁶

On the subject of Joseph Cardinal Ratzinger, Prefect of Congregation for the Doctrine of the Faith, Cawcutt suggested:

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.³⁷

The reader will note that Cawcutt repeats an earlier threat that if Ratzinger gives him any flack he will remind the cardinal (and presumably the world) of all the priests, bishops, cardinals and popes who are or were “gay.”

A couple of weeks later Cawcutt wrote:

Hi guys—Sorry to have been so silent lately—was on retreat for a week—done by Keith Clarke OFMcap—a really super down to earth humble human guy—from USA of course!—he has written a few books on celibacy and sexuality. Then this week we have a three day regional bishops meeting—holy hell—these things never end—like John said—fuck the bishops! Yeah I seem to be allergic to them or summing!³⁸

The bishop's “retreat” apparently did not have the desired effect.

Bishop Cawcutt has publicly and repeatedly insisted that he supports celibacy, but the following email makes him a liar:

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!!!³⁹

...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 maybe I was a tougher nut to crack...⁴⁰

When Bishop Cawcutt began to post nude photos of fellow homosexual clergy, Father Jurgens, a young homosexual priest that Cawcutt ordained in 1998, warned him not to do it.

“Jurgs” studied for the priesthood with the Benedictines at St. Joseph’s Theological Institute in Cedara, near Pietermaritzburg, but decided he would do better as a diocesan priest in the “gay friendly” Archdiocese of Cape Town.

In one of the messages he posted on the St. Sebastian website, Jurgs confessed that when he goes into gay bars he usually does not wear his collar.⁴¹ He did not mention that in recent years “gay” bars in South Africa have become scenes of incredible violence including gangland slayings.⁴²

Jurgs said he tried to support gay issues. He also commented on the “dying papacy” and “Uncle Rat,” (Joseph Cardinal Ratzinger).⁴³ According to Bishop Cawcutt, when Jurgs cooked Christmas dinner for Cawcutt’s gay clerical guests, the young priest lamented that “all I got to stuff was a turkey.”⁴⁴ Poor boy—no sodomy on Christ’s birthday.

Catholic Media—Kill the Messenger

Catholic News Service (CNS) the official voice of the U.S. Conference of Catholic Bishops and the primary source of Catholic news for all diocesan papers throughout the United States did not report on the St. Sebastian’s Angels website until April 5, 2000.

In a relatively short article on St. Sebastian’s Angels, CNS veteran reporter Jerry Filteau quoted Bishop Cawcutt’s charge that Steve Brady of RCF had “illegally” tapped into the “confidential” and “private” newsgroup, but he made no attempt to contact Brady to give him an opportunity to set the record straight.

Filteau also quoted Sydney Duval, the official spokesman for the Archdiocese of Cape Town who repeated Cawcutt’s condemnation of Brady’s actions. Duval identified St. Sebastian’s Angels as “an interactive counseling service” and said that Brady was guilty of “despicable snooping” and “eavesdropping on confidential material, betraying, judging and damaging the victim and then rehashing their dark discoveries for public consumption.”⁴⁵

The CNS report did state that the St. Sebastian website contained “sexually explicit material,” but a casual reader would never have suspected that depravity of the content of the newsgroup messages written by “gay” Roman Catholic priests, religious and brothers.

The Southern Cross, Cape Town’s diocesan paper quickly came to the defense of its auxiliary bishop.

In a March 19, 2000, article titled, "Bigotry is an affront to our faith," managing editor Gunther Simmermacher claimed that Cawcutt was simply exercising his pastoral "ministry" by participating in the "internet forum on homosexuality," and he lashed out at Steve Brady of RCF for attempting to destroy "this fundamentally good man."⁴⁶

Simmermacher excused himself from rendering a judgment about the content of the St. Sebastian's Angels website including the lurid emails and pornographic photographs of nude males posted by Cawcutt, on the basis that he did not have a degree in canon law and therefore was not competent to evaluate Bishop Cawcutt's pronouncements. Since Rome had not sent the bishop into exile nor publicly censured him, Simmermacher concluded that there was no real case against Cawcutt.⁴⁷

Bishop Cawcutt Resigns From Office

In the summer of 2000, the Papal Nuncio in Pretoria notified Bishop Cawcutt that he was to report to Cardinal Ratzinger in Rome.

Upon his arrival at the Vatican, Bishop Cawcutt met with Cardinal Ratzinger's second-in-command and was reportedly "disciplined."⁴⁸

However, when the Cape Town auxiliary returned home, he merely picked up where he left off. The South African hierarchy, as a demonstration of its support, made Cawcutt the official spokesman for the Bishops' Conference and Cawcutt continued to use the SABC-sponsored AIDS ministry to push for condom efficiency by all Africans, "gay or straight, or whatever..."⁴⁹

On July 17, 2002, under pressure from Rome, Cawcutt "voluntarily" resigned his office. Pope John Paul II immediately accepted his resignation. Cawcutt, however, was not defrocked and he retains the title Auxiliary Bishop Emeritus of Cape Town.

As part of his farewell message, Cawcutt said, "I will continue serving the Good Lord with a lower profile."⁵⁰ As of January 2004, "Bishop Cawcutt" is serving as a parish priest at St. Patrick's Church in Mowbray.⁵¹

The St. Sebastian's Angels website has been moved off the public Internet to a private site that requires a password.

American Hierarchy Denies Existence of A Clerical Homosexual Network

On April 23–24, 2002, Pope John Paul II called an Extraordinary Meeting of American Cardinals in Rome to discuss the clerical sexual abuse problem in the United States. Bishop Wilton Gregory, President of the USCCB, was also in attendance.

A press conference at the Vatican Press Office was held on the evening of the close of the two-day session with the Holy Father. In attendance

were Cardinals Theodore McCarrick and James Francis Stafford, Bishop Gregory representing the USCCB, and Vatican Opus Dei lay press officer, Dr. Joaquin Navarro-Valls.

During the news conference, Cardinal McCarrick, Archbishop of Washington, D.C., was asked by Christopher Ferrara, who along with John Vennari was covering the story for *Catholic Family News*, the following question pertaining to the problem of pederasty and homosexuality in the Catholic priesthood:

Nearly every single case has involved an adolescent and does not constitute a true case of pedophilia. So we're dealing with the acts of homosexual males who could not control their predilection. To avoid what would be a perpetual bumper crop of this type of scandal, is the hierarchy in North America going to enforce the Vatican's [1961] Instruction that homosexual males simply should not be ordained?

Cardinal McCarrick responded:

I think certainly every seminary in the country has a program that says "anyone who is an active homosexual should never be admitted." I don't know of any bishop in the country who would allow someone who had been actively involved in homosexuality to enter a seminary. I don't think any bishop would allow anyone who was actively engaged in *heterosexual* activity right before they went in to enter the seminary. We believe in celibacy. It's not the easiest road in today's crazy world, but we believe in celibacy. We believe that if you practice celibacy with all your heart, with all your love, you can be free to serve God's people, to serve God in a beautiful way. If someone gets into a seminary, and that question is not asked, that's a terrible thing. But any seminary that I know, you say, 'have you been acting celibately up until now?'

Before commenting on Cardinal McCarrick's response to Mr. Ferrara's question on the willingness of American bishops and religious superiors to acknowledge and enforce the 1961 Instruction, we need to examine the document, the contents of which have only recently been made available via the Internet to Catholic laymen in the United States.⁵²

The 1961 Instruction on Vetting Seminarians

The 1961 Instruction, *Religiosorum institutio* on the "Careful Selection And Training Of Candidates For The States Of Perfection And Sacred Orders" was the work of the Sacred Congregation for Religious in the Holy Office.⁵³

On February 2, 1961, after the document received the approbation of Pope John XXIII, the contents of the Instruction were privately communicated to the superiors of Religious Communities, Societies without vows and Secular Institutes. The 1961 Instruction was not printed in the *Acta Apostolicae Sedis*, an official compilation of the decrees of the Holy See, but

was privately circulated. The Sacred Congregation for Religious, however, did indicate that its contents were “a matter of public law.”⁵⁴

As the title of the 1961 Instruction suggests, the principle subject of the discourse is the proper vetting and training of candidates for Sacred Orders.

The reader should be advised that while the Instruction is addressed to the superiors of religious communities, societies living the common life, and secular institutes... “the norms and criteria set forth in the Instruction are also applicable to the members of the other states of perfection.”⁵⁵ Presumably this would include the diocesan priesthood.

The 1961 Instruction was an update of the Instruction *Quantum Religionis* issued by the same Vatican Dicastery under Pope Pius XI in 1931. The designated purpose of this earlier document was to, “...in so far as human frailty may permit, to forestall serious cases of defection not only from the religious state but likewise from the sacred ranks in which religious had been enrolled through the reception of Orders.”⁵⁶

Likewise, the 1961 Instruction attempts to forestall defections from Holy Orders as well as requests for secularization or even for “laicization,” i.e., reduction to the lay state, by requiring superiors to exercise greater care and vigilance in examining the divine vocation of candidates or in strengthening and preserving it by their devoted efforts.⁵⁷

The Instruction begins by examining the ostensible and subjective reasons given by those who seek to set aside their sacred vows. These claims fall into one of two categories—either the ordained cleric claims he entered religious life without a genuine divine vocation or that he lost the genuine divine vocation during the period of his formation or in the early years of his ministerial life.⁵⁸

Mention is made by the drafters of the Instruction of the supposed “difficulty of chastity,” whereby priests indicate that, contrary to their vows, “it is now impossible for them to observe chastity, first because of bad habits contracted in youth, which were sometimes corrected but still never completely eradicated, and secondly because of sexual tendencies of a pathological nature, which they feel cannot be brought under control either by ordinary or extraordinary means, even those of a spiritual order, in such a way that they frequently fall into the solitary sin.”⁵⁹

In order to “safeguard the honor of the Church, the welfare of religious communities and the edification of the faithful,” the Instruction states that superiors must exercise “accurate diligence and untiring zeal in order not to provide even a vestige of foundation for priests advancing such claims.”⁶⁰

Section II warns of the temptation of superiors to choose quantity over quality in the selection of candidates for Holy Orders.⁶¹ Rather, the superior should say:

Let us seek out quality first of all, because then, if we may use such an expression, quantity will automatically be present by itself. This will be the

concern of Divine Providence. It is not our task to look for numbers, since it is not given to us to inspire vocations in souls. In this truth there is contained the whole of the theology of a vocation: it comes from God and only God can give it. It is our task to nurture this vocation, to enrich it, and to adorn it. ... This is the guarantee and promise of your future prosperity. As a matter of fact, experience teaches us that God favors with an abundance of vocations those religious communities which flourish with the rigor of discipline and carry out their own proper role in the Mystical Body of Christ, and that, on the contrary, those communities suffer a lack of candidates, whose members do not comply faithfully with His divine counsels.⁶²

When in Doubt—Don't

On the matter of the careful vetting of seminary candidates, the essence of which is the discernment of character, the tone of the Instruction becomes ever more strident and exacting. Moral certitude as to the fitness of the candidate for ordination is demanded of the superior. Canon law provides that “Doubtful fitness is not enough but ‘as often as there still remains some prudent doubt as to the fitness of a candidate, it is wrong to permit him to contract obligations (can. 571, § 2), especially if they be definitive.’” (can. 575, § 1; 637).^{13.63}

For the selection and training of a religious candidate is a step toward sacred ordination and in the ordination of religious, as Pius XI wisely warns, the Bishop “always places full confidence in the judgment of their superiors.” Consequently, in case of doubt as to fitness, it is certainly unlawful to proceed further for there is involved something on which the welfare of the Church and the salvation of souls depend in a special manner, and in which consequently, the safer opinion must always be followed. “This safer opinion in the question now before us, does more to protect the best interests of ecclesiastical candidates since it turns them aside from a road on which they might be led on to eternal ruin.”

This statement is of tremendous import. It is a reminder that major superiors (and bishops) in cooperation with a candidate's spiritual director and confessor, bear the chief responsibility for insuring that the norms set down by the Apostolic See on the criteria for worthy candidates for Holy Orders be faithfully carried out. To fail in this sacred duty is not only to endanger one's own immortal soul but possibly to place the unfortunate candidate himself on the road to perdition.

The role of confessor is a unique one given that he is bound by “the inviolable sacramental seal,” the seal of confession. Likewise, the spiritual director is bound to secrecy “by virtue of the religious office” he has accepted.⁶⁴

The Instruction makes it clear that:

Confessors have the grave duty of warning, urging, and ordering unfit subjects, privately and in conscience, with no regard for human respect,

to withdraw from the religious and clerical life. Although they may appear to have all the dispositions required for sacramental absolution, they are, nevertheless, not for that reason to be regarded as worthy of profession or ordination. The principles governing the sacramental forum, especially those pertinent to the absolution of sins, are different from the criteria whereby, according to the mind of the Church, judgment is formed on fitness for the priesthood and the religious life. Consequently, penitents who are certainly unworthy of profession and ordination can be absolved if they show proof of true sorrow for their sins and seriously promise to drop the idea of going on to the religious or clerical state, but they must be effectively barred from profession and ordination. Similarly, spiritual directors are under obligation in the non-sacramental internal forum, to judge of the divine vocation of those entrusted to them and are also under the obligation to warn and privately urge those who are unfit, to withdraw voluntarily from the life they have embraced.⁶⁵

Because of his extraordinary powers over the candidate, the presence of a predatory homosexual confessor or spiritual director in a seminary or house of religious formation is a catastrophe of the first magnitude and represents a clear and present danger to the candidate, the religious order and the Church.

The “Absolute Necessity” of Chastity⁶⁶

The 1961 Instruction firmly acknowledges that chastity is the heart of religious life and the priesthood. Any candidate unable to observe ecclesiastical celibacy and practice priestly chastity, no matter what other “outstanding qualities” he possesses, is to be barred from the religious life and the priesthood.⁶⁷

A candidate who shows himself certainly unable to observe religious and priestly chastity, either because of frequent sins against chastity or because of a sexual bent of mind or excessive weakness of will, is not to be admitted to the minor seminary and, much less, to the novitiate or to profession. If he has already been accepted but is not yet perpetually professed, then he should be sent away immediately or advised to withdraw, according to individual cases, no matter what point in his formation he has already reached. Should he be perpetually professed, he is to be barred absolutely and permanently from tonsure and the reception of any Order, especially Sacred Orders. If circumstances should so demand, he shall be dismissed from the community, with due observance of the prescriptions of canon law. Consequently, any candidate who has a habit of solitary sins and who has not given well-founded hope that he can break this habit within a period of time to be determined prudently, is not to be admitted to the novitiate.⁶⁸

Homosexuals and Pederasts Banned from Ordination

The above directive is followed by the prohibition of homosexuals and pederasts as candidates to the priesthood and religious life:

Advancement to religious vows and ordination should be barred to those who are afflicted with evil tendencies to homosexuality or pederasty, since

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for them the common life and priestly ministry would constitute serious dangers.⁶⁹

This was the paragraph of the 1961 Instruction that Mr. Ferrara was referring to in his questioning of Cardinal McCarrick at the April 2002 Rome press conference.

The remainder of the document is taken up with matters related to the training of students for the Apostolate, but especially for a spiritual and deeply religious priestly life.

In keeping with the constant teachings of the Church, a special warning is given concerning the “heresy of action” over the spiritual life:

Lastly, it is an all too clear fact that many young men at the present time are more interested in the external activity of the apostolate, which falls in well with their particular bent of mind, than in the religious perfection of their own souls, of which they have only vague ideas and little esteem. Because of this, after some years in the active life, they are bored by religious practices whose real value they do not understand, or which they regard as hindrances to the apostolate.⁷⁰

Implementing *Religiosorum institutio*

The 1961 Instruction concludes with the order that the criteria and directives set down in *Religiosorum institutio* should, first of all, be known and that they should be kept in mind and constantly put into practice:

It is no less important that there should be a uniform policy in all the states of perfection and, especially, that within the same institute there should be concerted action on the part of all those dedicated to the training of youth. Wherefore, let superiors see to it that at the beginning of each school year, in place of the Instruction *Quantum Religiones*, this Instruction be read or at least summarized before the superiors, masters, spiritual prefects and their assistants, confessors, and professors, as well as in monastic, general, and provincial councils. At the same time there should be read or made known to the young candidates the prescriptions which touch them directly, such as those referring to freedom and the conditions to be complied with in embracing the religious and clerical life ... By the faithful observance of all these directives, the task of investigating the canonical fitness of candidates for the state of perfection and Sacred Orders will meet with success; those who are not fit will be barred in time and at the very outset, and only those worthy and fit will be admitted to Sacred Orders. These, in turn, properly instructed and trained, will effectively promote the glory of God and the salvation of souls to the honor of the Church and the state of evangelical perfection.⁷¹

The 1961 Instruction and St. Sebastian's Angels

Having been exposed to some of the filthy and aberrant messages posted on St. Sebastian's Angels by Catholic priests and religious in good

standing in the United States and abroad, and comparing the spiritual and moral tenor of these priests with even the most minimal criteria for candidates for the priesthood and religious life laid down by the 1961 Instruction, can there be any doubt how far the homosexual network has advanced in the Church?

Who, in God's Name, vetted the moral and spiritual miscreants that graced the pages of St. Sebastian's Angels website?

When Bishop Cawcutt confesses that he has been in therapy for years on end; when he discusses KY jelly and Crisco that are used to facilitate sodomy; when he talks about how he acts out the role of bishop "in drag," that is, dressed in his priestly vestments and miter and crosier; and when he announces he hopes to confirm "yet another bunch of little bastards—cute ones this time I hope," you know that this is one spiritually and morally corrupted cleric who never should have been ordained a priest, much less ordained a bishop.⁷² Yet, Archbishop Lawrence Henry, with Rome's approval, made Cawcutt a bishop and the South African Bishops chose him as a spokesman for the South African Bishops' Conference.

Clearly, the homosexual network in the Catholic Church extends far beyond AmChurch and the American hierarchy is not the only national hierarchy in trouble.

A Reality Check for Homosexual Cardinal McCarrick

Finally, let us return to Cardinal McCarrick and his performance at the April 2002 Vatican press conference.

Young Ted, an only child, lost his father at the age of three. He was raised by his doting mother, who worked as an artist model and later in an auto-parts factory.

In his junior year, he was expelled from Xavier High School in Manhattan, ostensibly for truancy, but, thanks to family connections, he was accepted at Fordham Prep, another Jesuit high school in the Bronx.⁷³

Cardinal Spellman ordained Father McCarrick on May 31, 1951. He served as secretary to Cardinal Cooke from 1971 to 1977, when Cooke made him an Auxiliary Bishop of New York.

New York insiders glibly refer to McCarrick by his feminine name "Blanche" and Vatican officials have long been aware of his penchant for young handsome seminarians.⁷⁴ McCarrick has ordained at least three homosexual bishops.

Yet, here is a man who the Holy See permitted to play the fool before an international audience of reporters on the question of the ordination of homosexual candidates to the priesthood and the existence of a homosexual network within the Church.

How far has the rot gone? All the way to the top.

Notes

- 1 Richard Wagner, OMI, M. Div., "Gay Catholic Priests: A Study of Cognitive and Affective Dissonance, (San Francisco: Specific Press, 1980). Wagner, a homosexual, left the Oblates of Mary Immaculate in the early 1980s. "Dr. Dick," as Wagner is currently known, directs and produces pornographic movies including gay films for his Seattle company called Daddy Oohhh. Wagner said that the publication of his doctoral thesis in 1981 that coincided with his self-outing as a gay priest caused an international furor. He said he was silenced, deprived of all financial support and finally removed from active ministry in 1995, but he was never defrocked. Mockingly he added, "Yes, I still have my frock, and it's quite a lovely frock, too. Would you like to see it?" See online interview at <http://www.aguysite.com/guyqa-dadoh.html>.
- 2 Ibid., 14.
- 3 Guimarães, 383.
- 4 Andrew M. Greeley, *Furthermore! Memories of a Parish Priest* (New York: Tom Doherty Associates, 1999), 80.
See also *Confessions of a Parish Priest* (New York: Pocket Books, 1987).
- 5 Ibid.
- 6 Ibid.
- 7 California attorney Sheila Parkhill also claims that Pellegrini wrote a letter to the Vicar of Priests, Msgr. Thomas Ventura of the Chicago Archdiocese, in which he said he planned to go public with his charges about the clerical pederast ring, but he was murdered in ritual Satanic fashion before he could carry out his plan. Ventura left the priesthood in 2002. Parkhill challenged Greeley to go to the police with his information about the Chicago ring and the Pellegrini murder, but, thus far, Greeley has refused. See also p. 904.
- 8 Greeley, *Furthermore*, 80.
- 9 St. Sebastian's Angels was only one of a number of websites operated by "gay" Roman Catholic priests. Some members of San Sebastian's Angels also had their own homepages.
- 10 Link: <http://www.onelist.com/community/saintsebastian>. No longer available.
- 11 The Papal Nuncio did not return Mr. Brady's call. Of the five cardinals contacted by RCF only Cardinal George replied and he did not want to access the website as it might be an occasion of sin for him. The RCF website showed emails for September 9 and December 22, 1999. Many of the emails are still available in their original form at <http://www.rcf.org>. Bishop Edwin O'Donnell of the Lafayette Diocese did inform RCF that he wanted to see materials that appeared on the St. Sebastian's Angels website.
- 12 John Richardson, "Priest faces misconduct allegations," *Portland Press*, 4 September 2003.
- 13 "St. Sebastian's Angels," *Ad Majorem Dei Glorian* (Petersburg, Ill.: Roman Catholic Faithful, Spring/Summer 2000), 21–25.
- 14 "Priest requests leave of absence pending investigation," WMTV-Channel 8, 5 September 2003 at <http://www.wmtv.com/Global/story.asp?S=1427365>.
- 15 Email of 27 September 1999.

- 16 "Priest's apology prompts ovation from parishioners," Associated Press, 16 September 2003.
- 17 Jay McNally, "St. Sebastian's Angels—When a group of American laymen discovered an internet site catering to homosexual priests, they expected a vigorous response from the hierarchy," *Catholic World Report*, June 2000, 9.
- 18 According to *San Diego Notes*, Father Mott advised sexually active homosexuals to receive communion without going to confession and amending their lives. See <http://www.sdnewsnotes.com/ed/notes/0502note.htm>.
- 19 Allyson Smith, "Wonderfully Complex—Catholics at Santa Sophia Take on Gay Apologist," *San Diego News Notes*, March 2002 at <http://www.sdnewsnotes.com/ed/articles/2002/0302as.htm>.
- 20 Allyson Smith, "Poor Saint Sebastian," *San Diego News Notes*, March, 2000.
- 21 "St. Sebastian Angels," *San Diego Little Notes*, May 2002.
- 22 Peter W. Miller, "The Fallen Angels of 'St. Sebastian,'" *Seattle Catholic*, 2002. Also "Spokesman shielded gay priests," *Washington Times*, 13 June 2002. For an excellent review of Bishop Charles Grahmann's role in the Rudy Kos debacle in the Diocese of Dallas see Bishop Accountability at <http://www.bishop-accountability.org/tx-dallas/>.
- 23 "Foxes Guarding the Chicken Coop?" *Called to Conversion* (Catholic Media Coalition, November/December 2002).
- 24 "Spokesman shielded gay priests," *Washington Times*, 13 June 2002.
- 25 Father Auth's emails are available at <http://www.rcf.org>.
- 26 Ibid.
- 27 Ibid.
- 28 "Maya Indian Missions, Inc.," *Ad Majorem Dei Gloriam* (Petersburg, Ill.: Roman Catholic Faithful, Spring/Summer 2000), 12–13.
- 29 Ibid.
- 30 Another Oblate, Fr. Roland Calvert served as the chaplain of Dignity/Toledo. Calvert was the recipient of Dignity/Toledo's Man of the Year award. These facts suggest that the Oblates of St. Francis de Sales have no difficulty with homosexual members or those who use the order to promote homosexuality.
- 31 The biography of Bishop Reginald Cawcutt was provided by the Archdiocese of Cape Town. See www.catholic-ct.co.za/about/bpcawcutt.htm. Although his Coat-of-Arms contains no symbolic reference to the Blessed Virgin Mary, whatsoever, Cawcutt is known to be a supporter of the "Gospa" of Medjugorje who attended his church in January 1997. A false bishop and a false apparition. That makes sense.
- 32 See Bishop Cawcutt's resignation statement issued on July 17, 2002 from Cape Town, South Africa.
- 33 "Catholics in Gay Rights Row," *Cape Town News*, March 9, 1998 online at www.anc.org.za/anc/newsbrief/1998/news0310.
- 34 Ibid.
- 35 Bishop Cawcutt's emails in their original format are found at <http://rcf.org/cawcutt/rcemailcomments.htm>.

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- 36 Email dated 9 October 1999.
- 37 Email dated 6 November 1999.
- 38 Email dated 29 November 1999.
- 39 Email dated 13 November 1999.
- 40 Email 5 December 1999.
- 41 Email 8 November 1999. Father Jurgens comments are found at <http://rcf.org/cawcutt/rcemailcomments.htm>.
- 42 Cape Town gay bars and massage parlors have been the scene of increased in-house violence in recent years much of it connected with drug trafficking. On January 20, 2003, ten homosexuals were attacked at Sizzlers, a home used for a gay massage parlor located in Seapoint, Cape Town. Nine victims died of gun shot wounds and some had their throats cut. There was one survivor. Originally, the gang-style massacre was thought to be connected to organized crime and drugs. On February 13, 2003, two men arrested by the Western Cape police for the crime. The established motive for the crime was robbery. See http://www.mask.org.za/SECTIONS/AfricaPerCountry/ABC/south%20africa/south%20africa_17.htm.
- 43 Ibid.
- 44 Email 30 November 1999.
- 45 McNally, "St. Sebastian's Angels," 9.
- 46 Ibid.
- 47 Ibid.
- 48 Peter W. Miller, "St. Sebastian Angels Summary and Follow-up," *The Seattle Catholic*, 19 July 2002.
- 49 Ibid.
- 50 Statement of resignation by Auxiliary Bishop Reginald Cawcutt issued on July 17, 2002 from Cape Town at <http://www.freerepublic.com/focus/f-news/722473/posts>.
- 51 See Cape Town parish assignments at catholic-ct.org.za/parishes/parishstuff/clergychanges.htm.
- 52 The move to make the contents of the 1961 directive available to lay Catholics was opposed by Archbishop Gabriel Montalvo, the Papal Nuncio to the United States.
- 53 The 1961 Instruction *Religiosorum institutio* is available at http://www.supportourdioecese.com/religiosorum_institutio.htm.
- 54 Ibid., I, 1.
- 55 Ibid., I, 4.
- 56 Ibid., I, 1.
- 57 Ibid., I, 5.
- 58 Ibid. Among the reasons given by priests seeking secularization or laicization are undue influences at the time of ordination by family or superiors and spiritual directors; ignorance of obligations and lack of liberty in accepting them; fear of an uncertain future; difficulty of chastity; and loss of the religious spirit.

- 59 Ibid., I, 10.
- 60 Ibid., I, 13.
- 61 Ibid., II, 14.
- 62 Ibid.
- 63 Ibid., II, 16.
- 64 Ibid., II, 17.
- 65 Ibid., II, 18.
- 66 Ibid., II, 28.d.
- 67 Ibid., II, 29.d.
- 68 Ibid., II, 30.1 and II, 30.2.
- 69 Ibid., II, 39.4.
- 70 Ibid., II, 37.
- 71 Ibid., V, 52.
- 72 See email references to therapy 5 December 1999; KY lubricant and Crisco 14 October 1999; "drag" 11 October 1999 and 16 November 1999; and "bastards" 13 October 1999.
- 73 "The Man in the Red Hat," Chuck Conconi, *Washingtonian*, October 2004, available at <https://www.washingtonian.com/people/maccarrick.html>.
- 74 The charge that Cardinal McCarrick is a homosexual prelate who preys on seminarians was made public by whistleblower Father James Haley in December 2005, shortly after *The Rite of Sodomy* went to press. See Matt C. Abbott, "Priest accuses U.S. cardinal of abuse of power," 2 December 2005 at http://www.michnews.com/artman/publish/article_10585.shtml. Several years later, author Richard Sipe confirmed McCarrick's homosexual proclivities on his web site at <http://www.richardsipe.com>. "The Archdiocese of Newark September 2009—Questions About the Status of Clergy Abuse Schulte/Gillen; Sita; & McCarrick," and "The Cardinal McCarrick Syndrome" are two articles by Sipe which further substantiate the charge of homosexual exploitation of clergy and seminarians by the cardinal. According to Sipe, McCarrick's homosexuality was known at the time of his installation as the first bishop of Metuchen. This was on January 31, 1982. The New Jersey diocese was erected especially for him by Pope John Paul II on November 19, 1981. Readers will recall that McCarrick was ordained a priest for the Archdiocese of New York by homosexual Francis Cardinal Spellman, and later served as secretary to Spellman's successor Terence James Cardinal Cooke, also a homosexual. The McCarrick case is a classic example of intergenerational homosexuality in the Roman Catholic hierarchy today.

Chapter 14

Homosexual Bishops and the Diocesan Homosexual Network

Wolves Not Shepherds

“What happens to a diocese when a bishop, the shepherd of his flock and father to his priests, turns wolf?” and “How has Rome reacted to a bishop turned wolf?” These are two important questions that are explored in this continuing chapter on homosexual bishops in the American hierarchy. The special case of Joseph Cardinal Bernardin of Chicago is handled as a separate chapter.

For the record, each and every homosexual bishop, identified as such in this chapter, is in good standing, either as an active bishop or as a Bishop or Archbishop Emeritus, or has died in good standing.

None of the ecclesiastic predators who have committed criminal acts against minor boys has spent a single day in jail.

Nor has the Holy Father officially ordered a canonical trial for any bishop accused of sexual crimes or homosexual misconduct as a first step toward defrocking the offending bishop or relegating him to a strict and isolated monastic life.

Incredibly, some of the disgraced bishops have voiced hope that the Holy Father will give them a new diocese sometime in the future.

For a bishop to prey on a young seminarian or a priest placed in his care is an unconceivable breach of faith and trust. Yet Rome continues to tolerate these gross violations of trust with a minimum of fuss and bother.

There is no question of the harm done by the individual priest or religious who acts on his perverted desire, especially where the victim is a minor, but how much greater is the harm when the perpetrator is a bishop who possesses the power to ordain and who enjoys virtually unlimited financial resources with which to cover-up his own and other pederastic crimes and sexual misconduct carried out by his associates?

Morally corrupt bishops should be at the head of the line, not last in line, when it comes to defrocking and other forms of ecclesiastical punishment.

As Saint Peter Damian wrote more than one thousand years ago:

Who can expect the flock to prosper when its shepherd has sunk so deep into the bowels of the devil... who will make a mistress of a cleric, or a woman of a man?... Who, by his lust, will consign a son whom he has spiritually begotten for God to slavery under the iron law of Satanic tyranny? ... a religious superior guilty of sodomy has not only committed a sacrilege with his spiritual son, but has also violated the law of nature. Such a superior damns not only his own soul but takes another with him.¹

† BISHOP JOSEPH FERRARIO
Diocese of Honolulu

To support his claim that Ferrario defrauded and deceived him, O'Connor asserted, *inter alia* that: Defendant Ferrario falsely represented...he was a Priest after the order of King Melchizedek, when, in fact, [he] was, and is, a Sodomite after the type of the King of Sodom...In sum, O'Connor's fraud and deceit claim was that Ferrario misrepresented himself as a priest with beliefs conforming to church doctrine and that Ferrario did not actually hold such beliefs or otherwise conform to church doctrine.²

John H. O'Connor, Plaintiff-Appellant, v.
the Diocese of Honolulu, November 23, 1994

Bishop Joseph A. Ferrario, the Ordinary of the Diocese of Honolulu, was the first American bishop to be publicly accused of sexual molestation of a male minor, David Figueroa of Kailua (Oahu), Hawaii.

The Ferrario-Figueroa case is important because it reveals a pattern of premeditated and organized deception and criminal behavior in dealing with clerical sex offenders—a pattern with deep-seeded historical roots that became more deeply embedded into the fabric of the Church after the Second Vatican Council.

The case involved the top echelons of the Catholic hierarchy in the United States including the National Conference of Catholic Bishops/United States Catholic Conference, the Papal Nunciature in Washington, D.C. and the Vatican. The victims and their families were all intimidated and/or sworn to secrecy. Whistle-blowers were exiled and/or overtly persecuted and excommunicated. Seminaries were polluted. An entire diocese was colonized by the Lavender Mafia that included recruits from the mainland. Clerical pederasts found safe-haven from prosecution and fresh prey. And so it went. All to protect an unfaithful bishop and sexual pervert, Bishop "Joe" Ferrario.

Joseph Anthony Ferrario was born in Scranton, Pa. on March 3, 1926. He studied at St. Mary's Seminary in Baltimore operated by the Sulpicians. He was ordained for the Diocese of Honolulu under the ecclesiastical province of the Archdiocese of San Francisco on May 19, 1951 at St. Peter's Cathedral in Scranton. His first assignment was a teaching position at St. Patrick's Seminary in Menlo Park, outside San Francisco, staffed by priests from the Society of St. Sulpice and operated by the Archdiocese of San Francisco.

At one time the 100-year-old seminary was considered to be the pre-eminent seminary on the West Coast, but since the 1970s it has gained the reputation of being a "lavender house" where homosexual seminarians patronize area gay bars and life is lived on the wild side.³

In 1959, Ferrario moved to Honolulu to teach at St. Stephen's Seminary on the island of Oahu in Kaneohe. The seminary at that time was a thriving

institution. Built in 1946 on the Castle family property, it was expanded to accommodate nearly 70 students at its peak. The seminary and the College Building where the seminarians lived were closed in 1970 and have been converted into a diocesan center for conventions, meetings, and retreats. Ferrario also served in a number of local parishes including Holy Trinity Church in Kuliouou, Oahu.

Enter David Figueroa

In 1975, Father Ferrario was made pastor of St. Anthony of Padua Church and School in Kailua where he served for three years. Father Joseph Henry, the pastor of St. Anthony's for 25 years, had died.

Shortly after he settled in at the parish, Ferrario met David Figueroa, a dark-haired, dark eyed very handsome 15-year-old Portuguese youth who did odd jobs around the rectory and school. David's mother, who had 15 children, worked as a housekeeper at the rectory.

When Father "Joe" arrived on the scene the Figueroa household was in a turmoil as Mrs. Figueroa was in the middle of divorce proceedings from her abusive husband. One day, David confided to the new pastor that he had been sexually abused by Father Henry for ten years, since he started kindergarten.

Father Ferrario's predecessor, Father Henry, a Maryknoll priest, came to Honolulu in 1950 from China after being released from a Communist internment camp. In 1952, St. Anthony's opened its school staffed by the Sisters of St. Joseph of Carondelet.⁴

In 1966, the old mission church was rebuilt to accommodate the area's growing Catholic population. The new church was a work of art. Father Henry had the Stations of the Cross in the gardens hand-carved and imported from Oberammergau, Germany, and all the marble was imported from Italy. According to Edward Greaney, the church's historian, "The new church was recognized immediately for its beauty, the culmination of Father Henry's career as a builder of parish facilities and molders of men for the priesthood."⁵ Unfortunately for the children of the parish, Fr. Henry was also a pedophile who preyed on little boys, or at least one boy that we know of—David Figueroa.

Father Ferrario asked David if he had told anyone about the matter. David said he had told no one—not his mother or father or brothers or sisters or his friends. According to David, at that point, Ferrario took over where Father Henry had left off. The fact that Father Henry had already "broken in" the young man meant that Ferrario was spared the trouble of grooming him. Later, David said, that until he went to high school, he thought that all priests were like that, i.e., pederasts.⁶

In 1975, when Ferrario began his sexual assault on David, the young man was only 15, one year under the age of legal consent in Hawaii.⁷ Ferrario was guilty of statutory rape. According to Figueroa, sex took place

several times a week until he graduated high school. Money was always forthcoming after the sexual service was rendered. Ferrario also aided the Figueroa family financially. This financial assistance continued even after he had left the parish.⁸

In one of his “counseling sessions,” Ferrario advised David to drop out of school and go to San Francisco to live, but David wanted to at least get his high school diploma.

After graduation, Figueroa, convinced he was “gay” and “born that way,” left Hawaii to live in the “gay capital” of the world. David said the bishop provided money for his airfare to the mainland and for getting settled in San Francisco, but the young man had difficulties making ends meet. In the end he worked at odd jobs and sold his body as a male prostitute.

Ferrario, on at least two occasions, provided cash for David to visit home. When Ferrario came to San Francisco on business or for pleasure, the two men engaged in sex at St. Patrick’s Seminary. When David visited Honolulu, the two had sex at St. Stephen’s Seminary.

David was 21-years-old when the affair ended.

Soliciting Sex at St. Stephen’s Seminary

On January 13, 1978, Father Ferrario was ordained an Auxiliary Bishop of Honolulu by Bishop John J. Scanlan assisted by Archbishop John Raphael Quinn of San Francisco and Bishop James Timlin, Auxiliary Bishop of Scranton, Pa., at the Neal Blaisdell Center.

The Irish-born Scanlan made Ferrario his Vocational Director. Ferrario also continued to teach at St. Stephen’s Seminary.

In 1980, Ferrario made an unsuccessful attempt at sexual seduction at St. Stephen’s. The young man in question left the seminary telling his father that the atmosphere there was “too promiscuous.” He said that some seminarians had entered into homosexual “unions.”⁹ The following year he told his father the whole truth, that Bishop Ferrario had sexually propositioned him. His father contacted Archbishop Pio Laghi, the newly arrived Papal Nuncio in Washington, D.C. who sent a representative to interview the ex-seminarian and his father and to extract an oath of silence from them.¹⁰ Bishop Ferrario also paid the family a visit and suggested to the father that his son had misinterpreted his sign of genuine affection. The father didn’t buy the story.¹¹

Bishop Scanlan Ignores Whistle-blowers

From all reports, Bishop Scanlan was a decent but hardheaded Irishman.¹² He remained obstinately blind to what was going on around him even after he had been warned that Ferrario was an active homosexual and had engaged in a sexual liaison with another island priest.

In 1979, two prominent Catholic business executives Ted Waybright and Sue Mueller informed Bishop Scanlan that a major scandal was in the

works. They had in their possession a signed statement from a female secretary at a local parish who was told by her parish priest that Ferrario was one of his lovers.

When Ferrario learned what had happened, he ordered the tattle-tale-pastor out of the diocese. As an act of revenge, before his departure from Honolulu, the pastor gave his secretary a list of 16 sexually active homosexual priests in the diocese.¹³ Scanlan would not believe the charges against Ferrario.

In 1981, the dynamic duo of Waybright and Mueller took their case to Archbishop Laghi. They informed the Apostolic Delegate about Bishop Ferrario's homosexual activities. This was the second warning that Laghi had received concerning Honolulu's wayward auxiliary bishop. Laghi responded with a letter of his own stating that the communication was subject to the Pontifical Seal and they must remain silent about their findings.¹⁴

On May 13, 1982, when news of Ferrario's appointment as the new Bishop of Honolulu was made public, Waybright and Mueller wrote to Archbishop Quinn in San Francisco asking him to inform Laghi of his opposition to the appointment. They apparently did not know that it was Quinn who secured the bishopric for Ferrario. Quinn wrote back to Waybright and Mueller and told them that Pope John Paul II had chosen Ferrario, not him, and that they might as well get used to the idea.

On June 19, 1982, one week before Ferrario's installment as Bishop of Honolulu, Waybright and Mueller made a second appeal to Laghi who, like Quinn, ordered them to support their new bishop and cease correspondence on the matter.¹⁵

In the ensuing years, Waybright and Mueller would take their case against Ferrario directly to Rome.

In early October 1985, they met with Cardinal Silvio Oddi, Prefect of the Sacred Congregation for the Clergy concerning a homosexual drifter priest from Los Angeles who Ferrario had appointed a pastor.¹⁶ Even after the predatory priest in question attempted to sexually molest a high school boy, Ferrario protected him from prosecution by promising that he would get the abuser psychiatric help. Instead he gave the priest a new parish.¹⁷ A second meeting by Waybright and Mueller with Cardinal Oddi on the Ferrario problem proved as useless as the first. The cardinal appeared sympathetic, but did nothing.

Msgr. Francis Marzen was another whistle-blower who tried to warn Scanlan and Laghi that Bishop Ferrario was destroying the diocese with his hatred for all things Catholic and his personal vices.

Msgr. Marzen was a well-known priest in the Honolulu Diocese and had edited the diocesan paper, the *Hawaii Catholic Herald* for 25 years.¹⁸ He was the fourth person to warn Archbishop Laghi in 1981 that Ferrario should not be made Bishop of Honolulu.

In a visit to Washington, D.C., Marzen told the Apostolic Delegate that it was common knowledge that Ferrario was a homosexual. In addition, he said, there were many other pressing problems at the Honolulu Chancery such as widespread liturgical abuses and financial irregularities. He also told Laghi that promising candidates for the priesthood were being refused admittance to St. Stephen's Seminary or being driven out. Before the meeting ended, Marzen said that Laghi assured him that Ferrario would not be made bishop of Honolulu. Of course, he was. Laghi also informed Ferrario of Marzen's visit and the charges the priest had made against him.

On June 25, 1982, shortly after Bishop Scanlan's mandatory retirement, Ferrario was installed as the third Bishop of Honolulu.

As soon as Bishop Ferrario took over the diocese, he got his revenge against Msgr. Marzen.

The elderly priest was fired as editor of the *Hawaii Catholic Herald*, although this probably would have happened even if he had not actively opposed the appointment of Ferrario. Bishop Ferrario also removed Marzen from his parish, refused to reassign him even to some outpost mission, and cut his pension from \$900 to \$600 a month. Msgr. Marzen was forced to find a job with the City of Honolulu to support himself.¹⁹

Morley and O'Connor Top Ferrario's Hit List

Compared to Patricia Morley and John H. O'Connor, whistle-blowers like Marzen, Waybright and Mueller were mere petty annoyances to Bishop Ferrario. Morley and O'Connor were a more permanent and threatening fixture on the Honolulu scene.

This writer knew Pat Morley quite well, and through her, David Figueroa, and loved them both.

Pat Morley was a born fighter. She was like an angry pit bull when it came to defending the Catholic faith. Once she grabbed on to Ferrario's exposed ankle she never let go.

Morley hosted a weekly show on KWAI-FM Radio on Tuesday evenings, "Catholicism in Crisis." It was the bane of Ferrario's existence, a media outlet he could not control. Morley also established Our Lady of Fatima Chapel with other like-minded traditionalist Catholics and brought in traditionalist priests from the mainland to say Mass at the chapel. She was *uno* on the bishop's hit list.

John H. O'Connor was also a lay defender of the Faith. He was the founder and editor of *Catholic Lay Press*, an independent publication that was probably more-widely read than the official diocesan paper. In addition to exposing Ferrario's clerical homosexual network in the Honolulu Diocese and the bishop's overt attacks on the Catholic faith especially the Mass, O'Connor ran at least one story on drug dealing on the island by the Catholic clergy. Since illegal drugs are a standard part of homosexual life,

no one should be shocked by this revelation. O'Connor was number two on Ferrario's hit list.

In the early 1990s, Bishop Ferrario with help from Father Joseph Bukoski III, his Judicial Vicar, Archbishop Daniel Pilarczyk of Cincinnati, one of Archbishop Bernardin's auxiliary bishops and President of the NCCB, and Archbishop Agostino Cacciavillan, Pio Laghi's replacement as Apostolic Delegate, hatched a plot to get Morley and O'Connor and a few other faithful Catholics excommunicated for the crime of schism.²⁰ The plan backfired.²¹

On June 28, 1993, three years after their alleged "excommunication," the Vatican declared Ferrario's edict "null and void."²² In a bit of creative intimidation, Archbishop Cacciavillan, the Papal Nuncio, wrote Morley and friends that they could still be punished with an interdict for creating a "grave nuisance."²³

No doubt Father Bukoski, Ferrario's canon lawyer and a fellow pederast who sports a ponytail and earring, had advised the bishop that he was skating on thin ice, but then again, the bishop's objectives were political not theological.²⁴ Ferrario wanted Morley to shut down her radio show and the Fatima Chapel, and O'Connor to shut down his newspaper. In fact, he had predicated his lifting the excommunication on these two demands.

Clerical Gay Life on the Islands

Although the homosexual colonization of the Diocese of Honolulu and St. Stephen's Seminary by Ferrario was already well underway by late 1970s, the full impact of the take-over was not felt until Ferrario came to total power. Word spread quickly that the Diocese of Honolulu was now overtly "gay friendly." How friendly? Rob Perez, columnist for the *Honolulu Star-Bulletin* tells us:

Hawaii in the 1980s and early 90s was known among gay networks on the mainland as being a haven for homosexual priests, even to the point of the church turning a blind eye to active ones.... Hawaii was considered a place where gay clergy could go to social events with their partners and not have to worry about reprisals... You could see priests at gay-supported functions, either as a couple or by themselves. ...In the 1980s priests even celebrated Masses at Dignity functions.²⁵

Perez said that there were a number of priests on the islands who had died of AIDS contracted through homosexual activity. He noted that in 1986, Ferrario told the *National Catholic Reporter* that when one of his priests died of AIDS "We had one of the biggest funerals we've ever had for him."²⁶ Ferrario was tolerant of gay priests, said Perez "as long as they were relatively discreet about their homosexuality."²⁷

Actually, even if they were not "discreet," they were still acceptable. This writer knew of one high-ranking homosexual official at the Honolulu

Chancery who took a “gay” cruise with his lover without Ferrario voicing any objections.

Ferrario welcomed a number of seasoned perverts to the islands.

Among them was Msgr. William Spain, an independently wealthy active homosexual from the San Diego Diocese and close friend of Bishop Leo Maher. Spain was removed from his pastorate following a six-year affair with a fellow cocaine addict he met at a drug rehabilitation center. He found a warm reception in the Honolulu Diocese.²⁸

Then there was Fr. Arthur O’Brien, one of Cardinal James Hickey’s hideaways.

Father “Art” O’Brien was convicted of molesting a 14-year-old boy in a parish in Bowie, Md. Hickey shuffled O’Brien off to Mobile, Ala. Two years after that, Hickey sent O’Brien to Ferrario in Honolulu. Bishop Ferrario made O’Brien head of the Diocesan Liturgical Committee and an assistant pastor at St. Rita’s Parish in Maui.²⁹

But, Ferrario’s most infamous Hawaiian import was Father Robert N. Burkholder, one of Michigan’s most notorious clerical pederasts who confessed to molesting at least 23 young boys.³⁰

Father Burkholder arrived in the Honolulu Diocese sometime in 1981.

A priest of the Archdiocese of Detroit, Burkholder started his criminal career of molesting young boys almost immediately after his ordination in 1947. He engaged in fondling and oral sex with his victims as well as group sex. He told them that “Their bodies were gifts from God and, therefore, were to be shared with priests.”³¹

Complaints to the Detroit Chancery from parishioners whose sons were assaulted by Burkholder were ignored. For at least two decades Cardinal Dearden simply shuffled the priest from parish to parish. Finally, in the 1970s, the cardinal pulled him as a pastor and assigned him to a hospital chaplaincy.

In 1981, Burkholder claimed “sick leave” and moved to Hawaii where he took up a residency in Makaha on the western shore of the island of Oahu. The move took place during the transition period in the Archdiocese of Detroit from John Cardinal Dearden to Archbishop Edmund Szoka, former Bishop of Gaylord. Burkholder officially retired in 1985, and continued to receive his retirement checks and medical insurance from the Archdiocese of Detroit. He was never incardinated in the Diocese of Honolulu.

Once he settled down in Honolulu, Burkholder worked as a contract military chaplain at the Army’s Schofield Barracks. He said Mass at St. Elizabeth’s Parish in Aiea, just a hop, skip and jump from the Honolulu Chancery where Ferrario now resided. St. Elizabeth’s had a k-8 grade school operated by the Dominican Sisters of the Most Holy Rosary.

The Archdiocese of Detroit claimed that Burkholder has been prohibited from any ministry since 1993, when it received complaints about him. Come again? The archdiocese knew of the priest's criminal activities at least from the late 1960s. If Burkholder was in Hawaii, how could the Archdiocese of Detroit possibly monitor the priest's activities? Did the archdiocese alert the Honolulu Diocese that the priest was a sexual predator with a fondness for boys between the ages of 13 and 15? Were the sisters at St. Elizabeth School warned by Bishop Ferrario that Burkholder had a criminal past?

In October 2002, Fr. Burkholder was extradited from Hawaii to Redford Township, Mich. to stand trial for an alleged 1986 assault on a 13-year-old boy from St. Robert's Parish.³²

The boy had spent six-weeks in Hawaii with the priest to celebrate his 8th grade graduation. Burkholder knew the boy's parents well and persuaded them to let their son visit him in Oahu where the priest sexually abused the boy on two occasions. Burkholder was charged with two counts of criminal sexual conduct in the second degree punishable by a maximum of 15 years in prison. At the preliminary hearing, the priest's defense attorney argued that the 82-year-old priest suffered from dementia and was not fit to stand trial. Although Burkholder said he was innocent of the charges, he pleaded no contest. He was released on \$10,000 personal bond. On November 29, 2002, Burkholder was released from jail after serving a 30-day sentence, which breaks down to about one and a third day for every known victim. The Archdiocese of Detroit took no action against Fr. Burkholder.

Politically speaking, the Homosexual Collective in Hawaii was delighted with Ferrario. In February 1991, the bishop backed a pro-gay measure that prohibited discrimination in employment on the basis of sexual orientation on the grounds that the Vatican was against any discrimination against homosexuals.

Mrs. Figueroa Takes Action against Ferrario

In late 1979, David returned to his home in Hawaii from San Francisco and for the first time he told his mother, from whom he had long been estranged, about his sexual molestation at the hands of Father Henry and Bishop Ferrario. Mrs. Figueroa arranged for her son to go to another priest for counseling. The priest, Father Tony Bolger, promptly initiated a sexual relationship with David. In January 1982, David flew back to San Francisco and did not return home again until 1985.

With each passing year, David grew increasingly unhappy with the life he was leading. His "gay" friends said he was "born that way," but David was not convinced. He believed that his life might have been quite different if he had had a normal childhood and not been sexually abused and exploited from kindergarten age to young manhood.

One year before David returned to Hawaii, Mrs. Figueroa met Pat Morley. The two women had attended the same public meeting to protest Ferrario's modernist architectural configuration for St. Anthony's Church that had been gutted by a fire. Ferrario's plans for the historic church were based on his vision for new post-Vatican II modes of worship. The magnificent church was stripped of all statuary, the tabernacle was moved to a side room, and a full immersion font for baptism was constructed.

The providential meeting led to a friendship between Pat Morley and Mrs. Figueroa. One day in the fall of 1985, David's mother confided to Morley the story of her son's abuse at the hands of three island priests including Bishop Ferrario.

Morley advised Mrs. Figueroa to write a letter to Archbishop Laghi the Apostolic Delegate in Washington, D.C. detailing the horrific tale of decades of clerical sex abuse suffered by David. In retrospect, this advice proved to be a disaster. What David needed was a good attorney to represent his legitimate interests. But in these early days of dealing with clerical sexual predators, Catholic minds simply did not think this way.

When Archbishop Laghi, who had now been elevated in rank to Apostolic Pro-Nuncio, received Mrs. Figueroa's letter, he immediately sent a copy to Bishop Ferrario. The bishop, in turn, contacted David who had returned from San Francisco and told him that the letter could hurt his (Ferrario's) career. In the twisted and warped world of the sexual predator, the perpetrator is more than capable of making his victim bear the brunt of the guilt. Ferrario had David come to his office, and the bishop oversaw the writing of another letter in which Figueroa retracted his mother's statement.³³ Ferrario wrote out a check for David for \$400 drawn from the Bishop's Charity Fund.³⁴ The date was November 25, 1985.

Feeling even more guilt now at having betrayed his mother, David told her and Pat Morley what he had done. David then wrote a second letter to the Pio Laghi on February 1986 confirming the contents of his mother's original letter. Laghi sent Ferrario a copy of the latest communication from David Figueroa.

Two months later, on April 7, 1986 the Figueras received a letter from Archbishop Laghi stating he was sending an investigator to Hawaii to interview David and his mother. The single proviso was that all communication with the Vatican's representative be kept confidential.³⁵

The accusation that Laghi did not take the charge of homosexual rape of David Figueroa by Ferrario beginning at age 15 as anything but a minor inconvenience can be substantiated by the fact that he sent Daniel Francis Walsh, an Auxiliary Bishop of San Francisco as his emissary and confidant. Archbishop Pio Laghi was too wrapped up in major scandals brewing in the Archdiocese of Chicago to waste time and energy with what his superiors at the Vatican apparently viewed as a localized nuisance.

Auxiliary Bishop Daniel Walsh and Ferrario as it turns out were bosom buddies.

The two men had enjoyed a long-standing friendship that went back to Walsh's seminary years at St. Joseph's Seminary in Mountain View, Calif.³⁶ When Walsh was ordained an auxiliary at the Cathedral of Saint Mary in San Francisco on September 24, 1981, Bishop Ferrario assisted Archbishop Quinn at the ceremony. At the time of the interview with the Figueroas, Walsh was staying at the Bishop's residence at 1184 Bishop Street in Honolulu (Oahu) to help celebrate Ferrario's 60th birthday. The Figueroas were kept in the dark concerning the close connection between the two men.

At the time that Walsh interviewed David and his mother and took all their evidence against Ferrario, the Figueroas had no legal counsel present. There is no question that Mrs. Figueroa and David acted in good faith in providing the Apostolic Pro-Nuncio's representative with the dates, times and places that David had had sexual relations with Ferrario. Before he left, Walsh bound them to secrecy. But the secrecy was a one-way street. Immediately after the meeting he returned to Ferrario's residence and turned over copies of all the evidence that had been entrusted to him to Bishop Ferrario.

Sometime in 1986 or 1987, Ferrario couldn't remember exactly when, he was summoned to Rome to discuss the charges of sexual molestation against him. He later reported that the Congregation for the Clergy cleared him of those charges and in 1985 had closed his file. Ferrario said he was told he had "the Holy Father's confidence."³⁷

On August 6, 1987, Walsh's service to the Holy See was rewarded when he was installed as Bishop of Reno-Las Vegas. On May 22, 2000, Walsh was made Bishop of Santa Rosa replacing the disgraced predatory homosexual Bishop George Patrick Ziemann who had resigned on July 22, 1999.

Walsh's 1985 visit was the first and last time that either David or his mother had any contact with him or the Papal Nuncio.

1989 Press Conference Reopens Figueroa Case

In early November 1989, when the American bishops assembled for their annual Washington, D.C. meeting at the Omni Hotel in Baltimore, the topic of clerical sex abuse of minors was on their agenda.

Across the street at the Lord Baltimore Hotel, a group called Catholics for an Open Church, Inc. had organized a national press conference to highlight the extent and ramifications of clerical pederasty from the perspective of the victims and their families.

The main organizer of the November 5th press conference was Michael Schwartz from the Free Congress Foundation, the group that helped fund the research for Father Enrique Rueda's *Homosexual Network*.

Also on hand was Jeanne Miller, aka, Hilary Stiles, author of *Assault on Innocence*, a portrait of the clerical sex abuse network in the Chicago Archdiocese, and Thomas Phillips head of Catholics Serving the Lord that monitored the homosexual network in the Archdiocese of Milwaukee under Rembert Weakland. Pat Morley had also flown in from Hawaii with David Figueroa who was scheduled to make an anonymous presentation describing his sexual abuse at the hands of Bishop Ferrario.

When he made his presentation to reporters, David used a pseudonym, his voice was electronically disguised and he was hidden behind a screen. Anonymity is always a gamble and in this case it worked against the accuser. The media was not prepared to publish anonymous charges of sexual molestation against any Catholic bishop—not yet. Additionally, although David had a prepared text to work from, he was soon overwhelmed by pent up emotions that erupted to the surface and he broke down mid-way in his presentation. Schwartz brought the press conference to an end with the announcement that he was petitioning the Holy Father to relieve Bishop Ferrario from his duties pending an investigation of the charges made against him.

In the meantime, Bishop Ferrario was preparing for *his* press conference with the national media that had been scheduled at the Omni immediately after David Figueroa finished his presentation. Flanked by Mark Chopko, General Counsel for the NCCB/USCC, the Honolulu bishop declared himself to be innocent of the charges made against him by the anonymous young man. It didn't hurt of course, that, thanks to Pio Laghi, Ferrario had in his possession all the evidence that Figueroa had against him.

In his response to Figueroa's charges, Ferrario confirmed that he had assisted the young man and his family financially, but only as an act of charity—no sex was involved. He also admitted that he had met his accuser at the seminary in Menlo Park and at St. Stephen's seminary but only to "counsel" him—no sex was involved. Although it was obvious that Bishop Ferrario had a special long-term relationship with the young man and his family that he did not share with anyone else, the media did not press the matter to its logical conclusion. When asked what the young man's motive was in making false charges against the bishop, Ferrario said that the young man's enemies pushed David into it. As for any future investigation by the Holy See, Ferrario pointed out that the Vatican had already cleared him of the charges against him in 1985.

At this point it was Bishop Ferrario's word against a homosexual youth with AIDS. There was no contest.

The following day, David dropped his disguise and granted interviews with reporters using his real name. He also revealed he had tested positive for AIDS. In the end, the few reporters who had returned for a

follow-up interview with David found that their stories were tossed out by their editors.

There were, however, two important in-depth interviews with lasting significance—one took place on November 4, 1989, with writer Jason Berry and the second took place three days later with veteran Catholic reporter Gary Potter.

The Berry story ran the following week in *The Plain Dealer* using David's pseudonym "Damian."

The Potter story was reported in *The Wanderer* on November 23, 1989. Potter received permission to use David's real name.

The young man told Potter that Father Henry and Father Ferrario stole his childhood. He revealed one moving incident to which every victim of child abuse can probably relate. David said that during the time he spent at the home of Michael Schwartz and his family, he saw Michael tenderly holding his son and reading to him. David said that he had wanted that type of love from his own father, but he had to face the fact that he never would have it.

The *New York Times* and the *Washington Post* ran short pieces on both press conferences, but the stories never made the wire services.

On November 14, 1989, Pat Morley ran a two-hour taped interview on her radio show with David Figueroa in which he revealed information on the former seminarian from St. Stephen's Seminary who Ferrario had attempted to seduce in 1980 before he became a bishop.

Two days later, Bishop Ferrario sent out a confidential memo from the Chancery that was to be read at all Masses should the story break in Hawaii. The memo noted that since the late 1970s, certain groups of people in Hawaii have spread false rumors accusing the bishop of sexual offenses. The memo stated that Archbishop Giovanni Re, Secretary of the Sacred Congregation for Bishops had investigated the charges and dismissed them in 1987. But Ferrario did not have to worry. Hawaii's two top papers *The Honolulu Advertiser* and the *Honolulu Star-Bulletin* blacked out the story completely.

David Figueroa on the *Geraldo* Show

On September 12, 1990, one year after the disappointing Baltimore press conference, David Figueroa got a second chance to tell his story on *Geraldo Rivera*, the nationally syndicated television talk show. The segment was titled "Church Scandals."³⁸ Reporter Jason Berry, to his credit, was in the audience to give David moral support.

Berry pointed out that David passed a lie detector test administered by a veteran polygraph expert on February 28, 1990. When asked why he had waited so long before making the charges against Ferrario public, David replied that he had always thought it was his fault. Public opinion still weighed in on Ferrario's side, but the tide was beginning to turn as

the details of clerical sex abuse and official ecclesiastical cover-ups began to surface.

After the airing of the *Geraldo Show*, Bishop Ferrario had a formal statement of denial drawn up and distributed to all the clergy in the Honolulu Diocese. All questions were to be referred to the Chancery. The bishop stated that a "very thorough investigation" had been made by the National Conference of Catholic Bishops and the Vatican, and the accusations against him were found to be "baseless and false."³⁹

In late September and early October 1990, the *Hawaii Catholic Herald* ran a series of letters-to-the-editor in support of the Honolulu bishop. One of those letters was written by Robert Morris, head of Dignity/Honolulu. It was one of the few times a member of Dignity has ever publicly championed an American bishop—albeit, a fellow homosexual and pederast. The letter, filled with suggestive double-entendres, probably gave Morris and the island's gays a real charge. It stated:

All gay Christians must applaud the restraint that accompanied the recent media coverage of the accusation that Bishop Ferrario sexually abused him. Both the *Star-Bulletin* and the *Advertiser* rightly noted that the accusation was late and unsupported by evidence. We must likewise deplore Geraldo Rivera's nationwide (broadcast) of such a story for the tacky tabloid journalism that it is. The pleas of "free speech" and "freedom of the press" do not whitewash it. Finally, we must appreciate Bishop Ferrario's example in turning the other cheek... Before we give credence to such stories, we must at least demand evidence, and even then, we must remember that the scripture calls Satan the "accuser of the brethren" (Rev. 12:10). We cannot participate in that and be consistent with our weekly prayer for "our Brother Joseph" during Mass.⁴⁰

On August 8, 1991, David Figueroa filed a federal civil lawsuit in Federal Court of Hawaii. The suit charged three island priests with abusing him—Bishop Ferrario, Father Henry and Father Bolger.⁴¹

Figueroa's attorneys were James Kreuger of Maui and Jeffrey Anderson of St. Paul, the veteran clerical abuse case lawyer. Anderson told *Wanderer* reporter Paul Likoudis that he was prepared to tell the court that Ferrario had other victims.⁴² Immediately after the court ruled that the statute of limitations had run out, David's lawyers appealed the case to the Ninth Circuit Court of Appeals in San Francisco that rejected the case on the same grounds.

The efforts of David Figueroa, however, did produce at least one salutary repercussion. The appearance of David Figueroa on the *Geraldo Show* and the lawsuit that followed finally persuaded the Holy See to take a more serious look at the Honolulu Diocese.

In the spring of 1994, Honolulu's *Gay Community News* carried a promotional story "Father X goes public—Super outing in Hawaii," that

claimed the Vatican had placed a mole in the diocese to ferret out homosexual priests and their lovers.⁴³ The mole had been in place for at least three years. The article said that Father X had discovered that “the first priest to die of AIDS in Hawaii had been hospitalized secretly in Kuakini Hospital by Bishop Ferrario to avoid detection by Sister Maureen, head of St. Francis Hospital where Catholic priests are usually hospitalized.”⁴⁴

In the meantime, Bishop Ferrario had undergone a quintuple heart bypass in 1992. On October 12, 1993 he resigned for health reasons. On November 29, 1994 Francis Xavier DiLorenzo was installed as the fourth Bishop of Honolulu.

According to Paul Likoudis, as Bishop Emeritus of the Diocese of Honolulu, Ferrario enjoyed his retirement years on the golf courses of Maui, while the body of David Figueroa, who had died of AIDS, lay cold in the grave. Pat Morley was also dead.

On December 12, 2004, Bishop Ferrario went to his Maker. He was 77-years-old. Bishop DiLorenzo administered the last rites for Ferrario and presided over his funeral Mass. “I have lost a dear friend,” DiLorenzo told reporters.

The *Honolulu Star-Bulletin* which was loath to mention the word “gay” in connection with Ferrario when he was alive, ran an obituary notice, titled “Retired bishop helped poor, gays.”⁴⁵ The article noted that Ferrario was named to a gubernatorial committee aimed at fighting AIDS and that he had ordained 19 priests during his 11 years as Bishop of Hawaii. The obituary stated that Bishop Ferrario preached “tolerance and community outreach,” and that he “openly welcomed gays into the church.”⁴⁶

† BISHOP JOSEPH KEITH SYMONS Diocese of Palm Beach

In 1990, when Bishop Thomas Daily, the first Bishop of the Diocese of Palm Beach, Fla. went to the Diocese of Brooklyn, the Vatican chose Joseph Keith Symons as his successor.

Born on October 14, 1932 in Champion, Mich., Symons was a graduate of St. Mary’s Seminary in Baltimore. He was ordained a priest of St. Augustine, Fla. on May 18, 1958. Later records would show that he began preying on young boys shortly after his ordination.

In 1968, Symons was named Vicar General of the newly created Diocese of St. Petersburg headed by Bishop Charles B. McLaughlin. In 1971, Symons was elevated to Chancellor, a post he held for ten years under Bishop McLaughlin and his successor, Bishop William T. Larkin.

While Symons was Chancellor, the notorious clerical pederast, Fr. Rocco D’Angelo, came to the Diocese of St. Petersburg from the Archdiocese of Miami.

Father D'Angelo's criminal career spanned more than two decades beginning in 1962 during which time he molested and sodomized at least a dozen altar boys from parishes in South Florida.

In 1967, Archbishop Coleman Carroll of Miami sent D'Angelo to the Seton Psychiatric Institute in Baltimore for evaluation and correction of "alleged homosexual activities involving young boys."⁴⁷ After eight months of therapy D'Angelo was declared fit for reassignment, but where could Archbishop Carroll put the priest to avoid stirring up the ire of the parents of D'Angelo's former victims?

Archbishop Carroll arranged for D'Angelo to be transferred to the new Diocese of St. Petersburg. It is unclear if the archbishop informed Bishop McLaughlin or Chancellor Symons of the priest's criminal record at the time of transfer or not.

However, it appears that it would have made little difference since even after officials of the St. Petersburg Diocese were apprised in writing of D'Angelo's criminal past, they continued to assign him to three new parishes and a Catholic youth program! During this time, the priest managed to claim at least six new victims. In the 1990s, lawsuits against Father D'Angelo and the Dioceses of Miami and St. Petersburg forced the priest into retirement, but he never spent a day in jail nor was he defrocked.

The D'Angelo affair was an important milestone for Symons as it identified him as a team player who could keep his mouth shut. Bishop Larkin made him an auxiliary bishop.

On November 1983, Symons was installed as Bishop of Pensacola-Tallahassee, a new diocese that had been created out of the Dioceses of Mobile and St. Augustine. His final ecclesiastical promotion came in July 31, 1990, when he was made Bishop of Palm Beach at the age of 58.

During Symons' eight years as Ordinary of Palm Beach, the diocese gained a reputation as being both "gay friendly" and a dumping ground for criminal pederast priests from other dioceses on the East coast.

According to John Holland, staff writer for the *Sun Sentinel*, bishops from the Dioceses of New York, Brooklyn, Camden, Orlando, Charlotte and Rockville Centre, N.Y. transferred errant priests guilty of sexual misconduct to the Diocese of Palm Beach.⁴⁸

Bishop John R. McGann of Rockville Centre sent four accused clerical sex molesters to Palm Beach including Father Peter Duvelsdorf who arrived in 1991 after being accused of molesting two brothers on Long Island. Duvelsdorf continued to serve as a priest in Palm Beach until he was arrested for public masturbation in a St. Lucie County park.⁴⁹ Duvelsdorf has since retired.

McGann also shuffled Rev. Thomas DeVita off to Palm Beach after the priest was accused of having a sexual affair with a boy at St. Joseph's

in Kings Park in 1978. DeVita said the relationship was “consensual.”⁵⁰ In October 1995, one year after DeVita got to Florida he was accused of “sexual misconduct” by an adult parishioner and he left for a parish in New Buffalo, Mich.

In the mid-1980s, McGann sent Rev. Matthew Fitzgerald who had been accused of sexually molesting a teenager at St. Brigid’s Church in Westbury, south to Palm Beach because of the priest’s alleged “allergies.” Upon his arrival in the Diocese of Palm Beach, Fitzgerald molested two brothers. Between 1992 and 1997, he racked up four separate charges of sexual misconduct in two different parishes. Bishop Symons finally was forced to remove the priest from active duty.⁵¹

Cardinal John O’Connor, Archbishop of New York sent accused pederaest Msgr. William White to Bishop Symons in the 1990s. The priest was dismissed from his post at St. Vincent De Paul Regional Seminary near Boynton Beach five years after he first admitted to church officials that he fondled and made sexual advances to one of his former high school students.⁵²

Even Symons’ predecessor, Bishop Daily of the Brooklyn Diocese, made his small contribution to the ill-fated Diocese of Palm Beach.

In 1996, three Dominican nuns working in the Brooklyn Diocese informed Daily that in 1974, Father Anthony J. Failla had abused a young boy named Carlos Cruz. The orphaned Cruz resided at St. Michael-St. Edward’s Parish in Fort Green with the parish priests. The Ordinary at the time the molestation took place was homosexual Bishop Francis Mugavero. Cruz eventually told another priest of the abuse and in 1975 Failla was sent to St. Boniface’s, a neighboring parish, and then to St. Finbar.

After their meeting with Bishop Daily, the sisters were assured that the bishop would take aggressive action against Failla. When Bishop Daily did not keep his word, the sisters went public with their story. Neither Mugavero nor Daily ever notified the police of the alleged crime against the orphaned Cruz who lived at the parish house. Daily eventually called Symons and received permission to send Father Failla to Palm Beach.⁵³

Then there was the case of Msgr. Philip Rigney, whose record of molestation has already been cited in Chapter 12 in connection with the Adamo affidavit.⁵⁴

In a civil lawsuit filed in April 2002 against the Diocese of Camden, N.J., Rigney, who had served as Vicar and Vice Chancellor of Camden, was accused of sexual molestation and sodomy of two teenage boys between 1978 and 1982. The assaults took place in church rectories in New Jersey and in Florida and Canada when the priest accompanied the boys and their parents on vacation.

Bishop George H. Guilfoyle of Camden, one of Cardinal Spellman’s homosexual auxiliaries, learned of Rigney’s criminal conduct in 1984, but he refused the priest’s offer to resign. The bishop told the victim’s parents

that Rigney would be sent out for counseling. Instead, the bishop sent him to another parish until Rigney's retirement in 1987.

In 1991, Rigney arrived in the Diocese of Palm Beach with a letter of recommendation to Bishop Symons from Guilfoyle's successor, Bishop James T. McHugh.

Officials of the Diocese of Palm Beach eventually forced Father Rigney's resignation when they learned of the lawsuit against him and the Diocese of Camden.

The Rigney Case is of particular significance because it demonstrates in a very concrete way the logistical pipelines of clerical molestation in AmChurch and how homosexual bishops assist one another in sheltering clerical sex offenders in their respective dioceses.

Symons Cossets Pro-Homosexual Groups

Pro-homosexual groups like New Ways Ministry have a built-in Geiger counter when it comes to ferreting out homosexual bishops and cardinals in AmChurch and they use this knowledge to their advantage in moving the Homosexual Collective's agenda forward.

On May 30–June 1, 1997, Catholic Parents Network, a pro-homosexual front for New Ways Ministry, sponsored a weekend retreat for parents of homosexual children at the Cenacle Center in Lantana in the Palm Beach Diocese.⁵⁵ Roman Catholic Faithful attorney James Bendell from Washington State was arrested at the Cenacle for saying the rosary and protesting the pro-homosexual affair.

The following October, when the Bridgeport Diocese cancelled the workshop, Fr. Robert Nugent, the co-founder of New Ways retaliated by claiming: "The bishop of the Diocese of Palm Beach, Florida was also pressured to cancel a similar retreat in Lantana this past spring. Unlike the Bishop of Bridgeport, Bishop J. Keith Symons issued a public statement in which he said that he had 'consulted fellow bishops of dioceses where they have spoken' and was assured 'that Father Nugent and Sister Gramick present the authentic teaching of the Catholic Church with compassionate ministry outreach.'"⁵⁶ Nugent said he wanted readers to get "the complete picture."⁵⁷

Catholics got "the complete picture" when Bishop Symons resigned his office following accusations that he had molested five teenage boys.

Bishop Symons Resigns

On June 2, 1998, Bishop Robert Lynch of the Diocese of St. Petersburg took the podium at a press conference staged at the Cathedral of St. Ignatius Loyola in Palm Beach to announce the resignation of his colleague, Bishop Joseph Symons. The resignation followed the revelation that Symons had molested at least five teenage boys during the early years of his priesthood. Pope John Paul II accepted Symons' resignation

and assigned Lynch the role of Apostolic Administrator of Palm Beach until a successor to Symons was selected.

In his introductory remarks at the press conference, Lynch announced that Symons had entered into a program of “evaluation and treatment” at an undisclosed location. Church officials could not squirrel Symons away at St. Luke’s Institute because the bishop’s old friend Fr. Rocco D’Angeleo had taken up residency there. So they sent Symons back to his native Michigan where he took up temporary residence at a convent somewhere in the DeWitt area near Lansing.⁵⁸

Within a year, the disgraced Symons was back in circulation in the DeWitt area. At the request of Bishop Carl F. Mengeling of Lansing, Symons presented a daylong program of prayer and meditation on the Virgin Mary at the St. Francis Retreat Center in DeWitt. Apparently, Mengeling failed to see the grotesque irony of his actions.

Let us return to the Lynch press conference.

Bishop Lynch read a prepared text from Symons in which he (Symons) admitted to “inappropriate sexual behavior with minors.”⁵⁹ He offered his apologies to those he had hurt and asked for the prayers of the faithful for the unfaithful. Typical of the ego-centered mentality of homosexuals, Symons wrote, “At some other time, I hope the People of God in the Church in Palm Beach will be able to appreciate what I have attempted to accomplish while serving as your bishop.”⁶⁰

Lynch told reporters that Symons told him that he had not molested anyone in the last 25 years, that is from 1973 onwards, but Lynch added: “I want to believe him, but sometimes people with this disease are in such deep denial that they don’t remember what they did.”⁶¹ Lynch admitted “we don’t know how many victims there were,” but he said both he and Bishop John Ricard of the Diocese of Pensacola-Tallahassee where the reported molestations had taken place, invited anyone else who had been molested by Symons to come forward.⁶²

Following the press conference, the *Palm Beach Post* reported for eight consecutive days on the Symons scandal. Articles on Symons’ resignation were also covered by the Fort Lauderdale *Sun-Sentinel*, *St. Petersburg Times*, and *Miami Herald*.⁶³ A brief mention of Symons’ resignation also appeared in the *New York Times*, *Atlantic Journal and Constitution*, *Chicago Tribune* and *Seattle Times*.⁶⁴

However, according to writer Mark Silk, the Symons resignation attracted little national media attention outside of Florida because neither the original accuser, a 53-year-old man who told his priest that he had been molested by Symons when he was a 13-year-old altar boy, nor the other alleged victims had ever filed a lawsuit or taken legal action against Symons or the Diocese of Pensacola-Tallahassee. Thus the issue was dead in the water with Bishop Lynch’s announcement that Symons had stepped down from his office.⁶⁵

Bishop Lynch got the credit for the quick defusing of the Symons scandal. The local media praised his candor and honesty. The *Tampa Tribune* called his handling of the case “impressive” and the *Miami Herald* hailed the Church’s new openness as “refreshing.”⁶⁶ According to Silk, Lynch told reporters that it had taken five weeks from his receiving the complaint to securing Pope John Paul II’s acceptance of Symons’ resignation. Far from minimizing the malfeasance as long past and limited in scope, he expressed only conditional support for his departed colleague’s version of events.⁶⁷

What’s Wrong With This Picture?

The only thing wrong with this picture perfect conclusion is that it is largely untrue.

According to Silk, Twila Decker of the *St. Petersburg Times* reported on July 30, 1998 that Symons’ initial accuser had actually brought the molestation to the attention of Church authorities *three years earlier* than previously supposed. Decker based her charge on the records released by the Pinellas-Pasco State Attorney’s office. Rather than immediately seeking Symons’ ouster, the former bishop of Pensacola-Tallahassee, John M. Smith, arranged a meeting between the initial accuser and Symons. At the meeting, Bishop Symons admitted the molestation, but lied about not engaging in any other incidents of sex abuse with minors. He promised to get counseling. The initial victim was paid off as were the later victims that came forward and the court records were sealed.⁶⁸

Lynch was appointed to Bishop of the Diocese of St. Petersburg on December 5, 1995. Apparently Symons did not tell Lynch about the sex abuse settlement when he took over the diocese. Bishop John Ricard did not take over the Diocese of Pensacola-Tallahassee from Bishop John Smith (who had in the meantime been appointed Coadjutor Bishop of Trenton) until January 1997. Smith, a protégé of Cardinal Theodore McCarrick, apparently forgot to tell Ricard about the Symons settlement.

When the Decker story broke, Bishop Lynch immediately announced that he was appointing a retired judge to look into how the 1995 complaint was handled in order to “restore some credibility to the diocese” (and presumably himself). Lynch said that he himself had learned of the meeting between Symons and his victim just days before Symons resigned. This meant that he knew about the settlement with Symons’ victims prior to the June 2 press conference. Why hadn’t he revealed the truth then? As John Grogan, columnist for the *Sun-Sentinel* quipped, “What other little details have church leaders failed to mention?”⁶⁹

Lynch—A Modernist Bishop

That the pope selected Bishop Lynch as the temporary administrator and spokesman for the beleaguered Diocese of Palm Beach is not surprising. Lynch is an Establishment figure in AmChurch who made his

reputation at the National Conference of Catholic Bishops/U.S. Catholic Conference as a man who gets a job done. He served as Associate General Secretary of the NCCB/USCC from 1984 to 1989 and as General Secretary from 1989 to 1995. His signature document is "Communities of Salt and Light: Reflections on the Social Mission of the Parish" that was approved by the Catholic bishops at their November 1993 annual meeting.

A West Virginia boy, born and bred, Lynch received his Bachelor of Arts degree from the Pontifical College Josephinum in Worthington, Ohio in May 1963 and his Master of Divinity degree from Pope John XXIII National Seminary in Weston, Mass. in May 1978. He was ordained a priest of the Archdiocese of Miami on May 13, 1978, at the age of 37, and served at St. James in North Miami and as pastor at St. Mark's in Fort Lauderdale. He was named the fourth Bishop of St. Petersburg on December 5, 1995. The appointment was no surprise, the post of General Secretary of the NCCB/USCC has long been recognized as a springboard for ecclesiastical advancement in AmChurch.

Bishop Lynch accelerated the rate of "modernization" of the Diocese of St. Petersburg. Traditional Catholics report that he radically reduced the practice of exposition of the Blessed Sacrament in local parishes and he enthusiastically promoted sex instruction in Catholic schools. He permitted the continuance of Dignity-like Masses for homosexuals and welcomed New Ways Ministry into the diocese.⁷⁰ In the horrific case of hospitalized Terri Schindler Schiavo, whose adulterous husband starved her to death, Lynch neither defended the young woman's right to food and water or her right to Holy Communion as a baptized Catholic, one of the young woman's few consolations in this world.⁷¹

Bishop Robert Lynch Manages His Own Crisis

On March 22, 2002, the Diocese of St. Petersburg was hit by more bad news. Bishop Lynch had called an impromptu press conference to deny charges that he had sexually harassed a former head of communications for the diocese. Lynch decided to call the news conference *after* he heard that the *Tampa Tribune* was just about to break the story. The 60-year-old bishop said the allegations against him were "unsubstantiated," which is not to say they were not true.

"I have faithfully and fully lived the celibate vow since the day of ordination," Lynch said. He told reporters gathered at the press conference that he had asked his superiors (actually they were his subordinates) to review the charges against him because of the intense media scrutiny of sexual misconduct by Catholic clergy.

The sexual misconduct charge against Lynch involved former diocesan employee Bill Urbanski, 42, who reported to Church officials that Lynch had sexually harassed him on numerous occasions.

Church officials said they offered Urbanski another job within the diocese but away from Bishop Lynch in September 2002, but Urbanski turned down the offer. Instead, he was given a \$100,000 severance package after he agreed not to file a lawsuit. Actually, the figure is closer to \$150,000 if the extended salary payment that qualified Urbanski for vested pension benefits is included.⁷²

The entire operation was carried out in almost total secrecy. Lynch's three loyal subordinates—diocesan attorney, Joseph DiVito, Vicar General Msgr. Brendan Muldoon, and Chancellor Msgr. Robert Gibbons—"reviewed" the complaint against their boss. Only Archbishop John Favalora in Miami was notified of the complaint. Nothing was put in writing. Nevertheless, church officials denied that the payment was "hush money." "The diocese does not buy silence in St. Petersburg," said attorney DiVito.⁷³ He explained that the money came from parishioners, bequeaths, investments and unrestricted accounts. "No funds earmarked for the ministry were used," DiVito said.⁷⁴

When contacted by the press for a statement, Urbanski said the public revelation had caught him by surprise and he was not prepared to discuss it at this time.⁷⁵

Later, Bishop Lynch admitted that he may have crossed the line between friendship and work.⁷⁶ He made a vague reference to getting some "counseling."⁷⁷

In addition to reporting on the Lynch-Urbanski story, the *St. Petersburg Times* and the *Tampa Tribune* were looking into rumors of Bishop Lynch's intimate relationship with bachelor David Herman, a contractor who had moved from Fort Lauderdale to St. Petersburg with Lynch when he was installed as bishop. The two men had vacationed together in Hawaii, San Francisco, Key West, Bermuda, Israel and Rome, sometimes accompanied by Urbanski.⁷⁸

Herman had several things in common with Urbanski, one of them being that both men were triathletes. In March 2000, all three men, that is Herman, Urbanski and Lynch went to West Palm Beach for a weekend. Urbanski said the bishop pressured him to go. When they got to their hotel, Urbanski said that Lynch made him take a steam bath together. Herman, who joined the two men said that Urbanski clearly did not want to be there.⁷⁹

Urbanski said that when Lynch began to make sexual overtures towards him, he tried to avoid the bishop as much as possible. "I tried to avoid him as the years progressed, without him getting mad at me. I couldn't have him mad at me. It was a tough day at work if he was mad at me, yet I couldn't leave. He went as far as to tell me how to wear my hair. If I got my hair cut, he would say, 'Oh, Bill. You need to grow your hair back. It's not a flattering haircut for you.'"⁸⁰ He said that when he and

Bishop Lynch traveled together the bishop always insisted on sharing rooms, and sometimes appeared naked from the shower.⁸¹

In April 2002, Urbanski gave a lengthy interview to Brad Smith of the *Tampa Tribune* in which he elaborated on his four and a half-year relationship with Bishop Lynch. He said that Lynch was a lavish spender who always traveled first class and that he (Urbanski) was frequently the recipient of the bishop's *largesse*—watches, designer clothing and other expensive items. Urbanski said at first he was grateful, until he realized that the gifts came at a price—more time, attention, and ultimately sexual favors for the bishop.

It is interesting to note that reporters following the case appeared to be unfazed by the homosexual overtones of the Lynch-Herman relationship or Lynch taking sexual familiarities with Urbanski, a married man with two small children baptized by the bishop. They were upset, however, by the accusation that Lynch, as Corporation Sole of the Diocese of St. Petersburg, had awarded Herman highly inflated new construction contracts totaling \$30.3 million on a non-competitive bid basis even though diocesan regulations mandate open bidding for church construction work.⁸²

It appears that Bishop Lynch has successfully managed his own sexual misconduct crisis, thanks in no small part to a major distraction provided by the resignation in March 2002 of Bishop Anthony O'Connell of the Diocese of Palm Beach for—you guessed it—sexual molestation.

† BISHOP ANTHONY O'CONNELL Diocese of Palm Beach

Anthony Joseph O'Connell was born in Lisheen, County Clare, Ireland on May 10, 1938. He received his early and secondary education at Mount St. Joseph College in Cork and Mungret College in Limerick. At the age of 20, he emigrated to the United States and entered Kenrick Seminary in St. Louis. He was a young man of substantial build and commanding appearance, large and burly, almost six feet tall. His ordination to the priesthood for the Diocese of Jefferson City, Mo. took place on March 30, 1963.

The following fall, he received his first assignment as the Director of Students at the now defunct St. Thomas Aquinas Minor Seminary in Hannibal, Mo., operated by the Diocese of Jefferson City.

Founded in 1957, St. Thomas was a boarding school for high school-aged boys interested in pursuing a vocation to the priesthood. Attendance at the junior seminary peaked in 1967 with just under 100 students. For many years it was the major source of candidates to Conception Seminary College and it supplied more than half of the priests for the Diocese of Jefferson City.

Father Dan Merz, an alumnus from St. Thomas and Conception College recalled, "St. Thomas was not so much a place to learn how to be a priest, but a place to learn how to be a young Christian man."⁸³

By early 2000 the enrollment at St. Thomas had dropped significantly. The graduating class of May 2000 numbered only seven. By 2002, the total number of students at the junior seminary had fallen to 27 and it was being almost totally subsidized by parish assessment fees. On May 20, 2002, St. Thomas closed.⁸⁴

The final *coup de grace* came in the form of a sex abuse scandal that had its genesis years before when a charismatic new priest by the name of Father Anthony O'Connell joined the staff of St. Thomas Seminary.

From Spiritual Director to Bishop

In 1968, after serving as Dean of Students for five years, Father O'Connell was named Spiritual Director of St. Thomas. In 1970, he was appointed Rector of St. Thomas, a position he held until June 1988.

Such was the confidence that Bishop Michael Francis McAuliffe had in Father O'Connell, that he also made the 31-year-old priest Director of Vocations for the Diocese of Jefferson City (1969–1988). O'Connell also served on the Diocesan Commission for Personnel and President of the Presbyteral Council. Thus, O'Connell played a vital role in all stages of vocational development for priests of the Jefferson City Diocese.

On May 27, 1988, Pope John Paul II appointed O'Connell the first Bishop of the Diocese of Knoxville, Tenn. that was created from the Diocese of Nashville.

O'Connell's installation took place three months later at the Holiday Inn Convention Center. Archbishop Pio Laghi, the Apostolic Pro-Nuncio, was the principal consecrator assisted by Bishops James Niedergeses of Nashville and Michael McAuliffe of Jefferson City. One has to wonder what thoughts were going through McAuliffe's mind as he watched a man who he knew to be a sexual predator of young boys studying for the priesthood being elevated to the rank of bishop.

Ten years later, in November 1998, Bishop Anthony O'Connell was informed by Archbishop Agostino Cacciavillan, the Apostolic Pro-Nuncio in Washington, D.C., that he was to relieve Bishop Robert Lynch, the Apostolic Administrator of Palm Beach who had taken over the diocese when Bishop Symons resigned in June.

O'Connell's installation as Bishop of Palm Beach took place on January 14, 1999. Catholics of Palm Beach breathed a little easier having been assured by the new bishop that he would bring a higher moral order to the scandal ridden diocese. The illusion lasted three years, two months, and seven days.

A “Misguided” Bishop Confesses—Almost

The month of March 2002 started off in relative quiet. In the first week of March, Michael McCarron, Executive Director of the Florida Catholic Conference distributed a *pro forma* four-paragraph statement signed by all ten Florida bishops including O’Connell on clerical sexual abuse. The bishops called such acts, especially those involving minors “both criminal and sinful,” and assured their 2.2 million followers that procedures are in place to deal with allegations of clerical sexual misconduct.”⁸⁵

That very same week, the O’Connell scandal began to unfold.

Christopher Dixon, a former priest and victim of Bishop Anthony O’Connell decided to break a confidential agreement he made in 1996 as part of a secret settlement with the Dioceses of Palm Beach and Jefferson City. Dixon, initially gave his story to the *St. Louis Post-Dispatch* that ran the story on March 8, 2002. He was also interviewed later by reporters for the Associated Press and the *New York Times*.

Dixon expressed puzzlement as to why O’Connell, with skeletons in his own closet, accepted the Palm Beach position in the first place.⁸⁶ Bishop O’Connell had gambled on money keeping everyone quiet and had sadly underestimated the newfound courage of victims of clerical sex abuse.

On March 8, 2002, the popular bishop with the Irish lilting voice appeared at a news conference flanked by two dozen priests and staff. He announced his resignation and confessed that he had molested a teenager (Dixon) at St. Thomas Aquinas Seminary 25 years ago, but he only “touched” him.⁸⁷ With cameras rolling, the dour-faced O’Connell explained that he engaged in some “misguided” and “experimental” forms of sexual therapy to help the young man cope with problems of adolescent sexuality.⁸⁸ It was “so stupid and foolish ... the counseling had gone too far,” he said.⁸⁹

“I am mortified,” the 63-year-old O’Connell told reporters, “and I am saddened and embarrassed and ashamed.”⁹⁰ In a form of self-praise, O’Connell said that God had given him “a lot of abilities and great gifts,” and he had used those gifts “very fully.”⁹¹ He apologized to the Papal Nuncio, fellow priests, and his Jewish, Muslim and Protestant friends.⁹²

When asked if there might be similar accusations from other persons, O’Connell said one might surface “of a somewhat similar situation in a somewhat similar time frame.”⁹³

Meanwhile, behind the scenes O’Connell was engaged in a frantic game of damage control. He emailed other victims and tried to buy their silence with money. He asked them not to file a lawsuit against him.

Damage Control from the Pulpit

Immediately after the press conference, pastors of Catholic churches throughout the Dioceses of Palm Beach and Knoxville announced that they

were holding special Masses for O'Connell.⁹⁴ Diocesan spin-doctors Deacon Sam Barbaro in Palm Beach and Mark Saucier in Jefferson City informed the press and Catholic laity via the diocesan newspaper that the bishop was resting in an undisclosed location.

A memorandum from the diocese read that Sunday from all pulpits in the Diocese of Palm Beach stated, "...no allegations of sexual misconduct were made against Bishop O'Connell during his time as your Bishop." All priests were instructed to stress the need for prayers and forgiveness in their homilies.

One priest, Rev. Marty Devereaux of St. Joan of Arc confessed, "We are all broken and imperfect. Bishop O'Connell faced his imperfection and didn't do it anymore..."⁹⁵

Msgr. John McMahon, pastor of St. Joan of Arc said, "Rome didn't know about it ... Jefferson, Missouri didn't tell anyone. They tried for rehabilitation. That was a bad move."⁹⁶

What rehabilitation?

O'Connell never spent a day in a rehabilitation-medical treatment center in Missouri or anywhere else. More to the point, with at least eight bodies and souls strewn along his path, he never spent a day in jail.

Bishop O'Connell had been popular among liberal priests in the diocese. Some 100 of his loyal followers put together a full-page ad supporting their bishop intended for publication in the *Palm Beach Post*, but it was pulled by diocesan officials at the last moment. The ad was in the form of a petition asking O'Connell to remain as their leader, although the decision to accept or reject a bishop's resignation rested in the hands of the Holy Father.⁹⁷

Similar sentiments and acts of support came out of O'Connell's former Diocese of Knoxville.

"It's a tragedy that such a highly respected bishop known for championing many social causes and reaching out to so many people would be beset by such a deep personal human failing," said Rick Musacchio, communications director for the Diocese of Nashville. "We pray for the healing of all involved," he said.⁹⁸

People who knew Bishop O'Connell as the Ordinary of Knoxville said that they were taken by surprise by the revelations of sex abuse.

"It is totally contrary to what I know of Bishop O'Connell," said Father J. Vann Johnston, a canon lawyer and Chancellor of the Diocese of Knoxville.⁹⁹

"He is a fine, laudable, charismatic, high-spirited man. I am saddened by these events," said Rev. Bill Couch, a Lutheran pastor who worked with O'Connell in the Association of Christian Denominational Leaders in Knoxville. "I support him but each of us are responsible for our actions before God," said Couch. "I'm sure that his repentance is genuine."¹⁰⁰

A Review of the Dixon Case

In his interview with the *St. Louis Post-Dispatch*, Christopher Dixon, the former seminarian and priest said that Father O'Connell, then Rector of St. Thomas, was one of three priests who abused him.¹⁰¹

Dixon said that in 1977 he went to O'Connell for counseling after being molested by two other priests—Father John Fischer, his parish priest, and Reverend Manus Daly, the Dean of Students at St. Thomas.

O'Connell told the boy to disrobe and join him naked in bed where the priest touched him sexually. Fr. O'Connell seemed to experience sexual satisfaction from his actions, said Dixon.¹⁰² The sexual abuse began when Dixon was a freshman and continued through the 12th grade.

Dixon went on to be ordained, but he continued to suffer from severe bouts of depression. He finally left the priesthood in 1995 after he was assigned to teach at the seminary under the supervision of Reverend Manus Daly, his former abuser at St. Thomas.

In 1996, Dixon reached a secret settlement with the Diocese of Jefferson City. He was given \$125,000 in exchange for a promise not to pursue further claims against the diocese, Bishop O'Connell (then Bishop of Knoxville) and Fathers Daly and Fischer. The diocese did not admit its guilt at the time of the Dixon settlement.¹⁰³ It has been reported that the agreement between Dixon and Jefferson City officials was so secret that even the Vatican did not know about the abuse. Subsequent events would cast doubt on this statement.

The same week that O'Connell resigned from his post and Dixon went public with his charges, Jefferson City diocesan officials hurried to remove Daly from his Marceline, Mo. parish. Fischer had already been forced to resign from the priesthood in 1993 after allegations of sexual abuse arose in connection with other young boys.¹⁰⁴

The *Modus Operandi* of Father O'Connell

On March 23, 2002, Minnesota lawyers Jeffrey R. Anderson and Patrick W. Noaker of Reinhardt & Anderson of St. Paul filed civil lawsuits on behalf of three former victims of Bishop O'Connell. The suits charged the Dioceses and Bishops of Jefferson City, Palm Beach and Knoxville with covering-up O'Connell's criminal actions over a 30-year period by transferring him to new posts and advancing his career despite his history as a sexual predator.

To date, eight victims have come forward with multiple charges of sexual abuse dating from 1964 to 1988. In all cases, O'Connell has pleaded the Fifth Amendment during the deposition process. The statute of limitations has thus far protected him from criminal prosecution.

The testimony of O'Connell's victims provides an in-depth look at the grooming procedures used by predatory priests to gain the confidence and

at least tacit cooperation of the young boys and men they molested. At least one of O'Connell's victims attempted suicide.

O'Connell posed as a benevolent friend trying to help his victims, when in fact, he was a sexual predator who got his jollies at the expense of corrupting young boys destined for the priesthood. All his victims were deliberately selected for their vulnerability, i.e., they all shared concerns about same-sex inclinations or temptations, sexual gender confusion, or troubles at home. O'Connell told each of his victims that they were "special."¹⁰⁵

Once O'Connell targeted his victim, he would subject the boy to questioning about sex and his sexual fantasies. Sometimes he had the boys keep a sex journal that the boy brought to the "counseling" sessions. Sex play began with wrestling and horseplay and then progressed to masturbation and oral copulation.

All O'Connell's victims said that they felt helpless, both physically and morally, when they realized what the priest was doing to them. O'Connell's status as a priest and later as a spiritual advisor and rector of the seminary gave him virtually absolute power over the young boys placed in his charge. O'Connell attempted to conceal the objective sinfulness of homosexual acts by saying they were okay.

The background of eight of Father O'Connell's victims, based on a timetable drawn up by Anderson and Noaker, are presented below in chronological order. There is some overlap because O'Connell usually had more than one potential victim waiting in the wings to replace a boy who graduated or simply quit the seminary. O'Connell arrived at St. Thomas in the fall of 1963. The molestation of his three earliest victims began in 1967.

- **Victims One and Two** informed Attorney Anderson of their abuse, but have not filed any lawsuit thus far. They were both freshmen, about 14 years old, and therefore minors under the law, when O'Connell went after them. Anderson claims that there is evidence that the Jefferson City Diocese knew about sexual abuse of boys at the junior seminary almost from the beginning. Anderson said that canon law requires that such information be registered in secret archival files of diocese.¹⁰⁶

- **Victim Three** identified as John WM Doe in a lawsuit filed by Anderson was sexually exploited by O'Connell during his entire four-year stay at the seminary from 1967 to 1971.

- **Victim Four**, identified as John T. Doe in the lawsuit, charged that his sex abuse at the hands of O'Connell began in 1968 when he was a minor under the law. The civil suit was filed on April 18, 2002 in the Circuit Court of St. Louis County, Mo. Defendants include the Holy See, Bishops O'Connell, McAuliffe and his successor John R. Gaydos, Raymond J. Boland of Kansas City-St. Joseph, the Dioceses of Jefferson City, Knoxville and Palm Beach.

The lawsuit incorporates the Federal Racketeering Influence and Corrupt Organizations Act (RICO) that covers plaintiffs who have been harmed by a “pattern of illegal activity.” Anderson has charged officials of the Catholic Church with systematically conspiring to withhold information of the sexual abuse of minors by priests under their jurisdiction.

The plaintiff is a homosexual male, age 47, from Minnesota. He came forward after Bishop O’Connell stated at his March 2002 press conference that there might be a second man after Christopher Dixon.

He was 14 when he came to St. Thomas in the fall of 1967. The young man came from a troubled family background and had an abusive father. In his sophomore year, Father O’Connell became his spiritual director, confessor, guidance counselor and mentor. The plaintiff said he believed O’Connell actually liked him—that he was a favorite—and he became more and more dependent on the priest as time went on. The plaintiff said that O’Connell had “wit and charm and his kind of mental-type challenge.”¹⁰⁷

During his counseling sessions with O’Connell, the young man confessed he was troubled by homoerotic feelings for his classmates. O’Connell questioned him about his sexual fantasies including his masturbation practices and the penis size of his classmates. At one point, the priest pressured the plaintiff to reveal his secret, that is, his homoerotic feelings, to his classmates.¹⁰⁸

O’Connell’s counseling sessions with the boy took place late at night. The young boy would light a candle in the chapel next to the priest’s rooms and then enter O’Connell’s bedroom next door. In the beginning O’Connell asked the boy to masturbate while he looked on.¹⁰⁹ Later the priest began to fondle the boy’s genitals.

The plaintiff said that O’Connell encouraged his homosexual tendencies. He said his parents were against him “being gay,” and O’Connell was “really the only one that was at least not condemning me about it.”¹¹⁰ O’Connell told the young man that it was okay to be a homosexual.¹¹¹

At the end of his second year at St. Thomas, the young boy left the seminary but continued to meet secretly with O’Connell at local hotels in Jefferson City about every two or three months. The plaintiff was still a minor under state law when these liaisons started.¹¹²

The liaisons continued until 1972 when the plaintiff, now a self-described “gay,” went away to college in Massachusetts. The reader will recall that this was the approximate time that O’Connell stated in his 2002 press release that he had had his last sexual engagement with minors.

O’Connell, now Rector of St. Thomas, kept in contact with the plaintiff through phone calls and emails. Once, when the priest was in the area, he sought out the plaintiff for sex at a local hotel. In 1986, when the young man went to St. Meinrad’s Seminary in Indiana for an interview, O’Connell visited him there. He offered the plaintiff a ride home and the two men

stopped at a Louisville, Ky. hotel for a “counseling session” and sex. John T. Doe said that in the early 1990s, O’Connell, now Bishop of Knoxville, visited him again in Massachusetts and the two men met at a hotel where they had sex.¹¹³

During his tenure in Knoxville, the plaintiff stated that O’Connell told him he got along with the youth of the diocese very well. O’Connell told him that on occasion he would have boys sleep over at the bishop’s residence. The kids called the sleepovers “bunkn’ with the Bish.”¹¹⁴

In late 1993 or early 1994 after he had moved to Kansas City, Mo., John T. Doe said that a priest with whom he had entered into counseling was accused of pederasty. At this point, the plaintiff said he was motivated to tell someone about his abuse as a teenager at St. Thomas. He sought out Bishop Thomas Boland of the Diocese of Kansas City-St. Joseph and met with him after Mass. He said he told Bishop Boland about O’Connell and Boland told him to keep quiet about the abuse. Shortly after their conversation, Boland arranged for a phone call between the plaintiff and O’Connell in Knoxville. O’Connell lied and told the plaintiff that he was getting help for his pederastic inclinations.

Unfortunately, John T. Doe confided in the wrong person.¹¹⁵

Like O’Connell, Boland was born in Ireland, He had just recently been installed as bishop when the plaintiff contacted him. On April 23, 2002 when he was named in the John T. Doe lawsuit, Boland denied ever having the conversation with the plaintiff; although he remembered meeting a man outside Mass who said he wanted to get in touch with O’Connell. The bishop told him O’Connell was in Knoxville, which the plaintiff must have already known since O’Connell had told him about having sleepovers with young boys at the bishop’s residence several years earlier.¹¹⁶

Despite the discrepancies between John T. Doe’s and Bishop Boland’s statements, we do know that in 1994, after the phone call between the plaintiff and O’Connell, the latter started to send the young man cash gifts and personal checks in the \$400 range. Communication continued by mail, phone calls and emails.

The plaintiff said that after O’Connell was posted to the Diocese of Palm Beach, the payments became more regular and continued right up until March 2002 when Bishop O’Connell resigned.

The plaintiff said he saw the payments as a form of restitution rather than blackmail. The fact that he never made copies of the checks, which any blackmailer would have done, tends to support this statement.¹¹⁷ The plaintiff said that O’Connell did invite him on one occasion to his Palm Beach residence where the two men had sex.

On March 10, 2002, after the Dixon exposé, the plaintiff said that O’Connell contacted him, asked him for prayers, and said that he would continue to help him financially. On May 15th, O’Connell called again, this time promising the plaintiff payments for life if he would not file a lawsuit

against him. Alas, O'Connell's charm did not work. It had finally penetrated John T. Doe's consciousness that O'Connell used him as he used all his other victims. On March 20, 2002 all communication between the two men ceased and a lawsuit was initiated.¹¹⁸

• **Victim Five** was Christopher Dixon whose story was covered earlier in this chapter. One of the most significant points about the Dixon Case is that in 1992, a youth worker for the Diocese of Jefferson City told McAuliffe that O'Connell had abused boys at St. Thomas. The whistleblower was sworn to secrecy, but when he became upset at the inaction of the diocese, he was fired. Dixon went to McAuliffe in 1995, but the bishop told him there was nothing that could be done since the statute of limitations was in place. Luckily Dixon was persistent and finally reached a financial settlement in 1993 with the Jefferson City Diocese.

• **Victim Six**, John CC Doe attended St. Thomas junior seminary from 1982 to 1986 while he was still a minor. A civil lawsuit was filed on his behalf by attorneys Anderson and Noaker on March 22, 2002, one month before the John T. Doe complaint. The lawsuit also contains the RICO provision. The defendants named in the suit are Bishops O'Connell, Gaydos, and Joseph E. Kurtz of the Diocese of Knoxville.

The anonymous plaintiff, age 34, currently works as a medical technician in St. Louis.

The plaintiff said he came to O'Connell for counseling briefly in his sophomore year following a sexual experience with another boy at St. Thomas Seminary. O'Connell became his spiritual director and confidant.

The young man followed the same routine as John T. Doe. He would go to the chapel late at night, ostensibly to pray or light a candle, then slip into O'Connell's bedroom. The first sexual encounter occurred in November 1993 when O'Connell gave the boy a bear hug and seized his crotch. The plaintiff said he was terrified but what could he do—he weighed about 100 pounds and stood at five feet while O'Connell was a 250 pounder.¹¹⁹

O'Connell had the plaintiff keep a sex journal. He told the boy he was taking him to bed in order to demonstrate that being naked with another man in bed doesn't mean you're a homosexual. Gradually, O'Connell moved on to fondling the plaintiff's genitals and masturbation.

In 1984, during summer vacation, O'Connell offered to take the boy home. They made stops in St. Louis and Jefferson City during which O'Connell engaged the plaintiff in masturbation. That fall, during one of their counseling sessions, John CC Doe said that O'Connell tried to get him to perform oral sex on the priest, but he refused.¹²⁰

The plaintiff said that the sessions occurred two to three times a month and sometimes would last for up to five hours with the plaintiff returning to his room at three or four in the morning.

When John CC Doe graduated in May 1986, O'Connell took the young man out for dinner, a show and a sex session at a local hotel where he forced the graduate to perform sexual acts upon his person. When the plaintiff enrolled at Conception Seminary in Jefferson City, O'Connell made occasional visits to the seminary and continued to force himself on the young seminarian. After O'Connell was appointed Bishop of Knoxville, the plaintiff thought the priest would become "holier," and leave him alone, but that turned out to be wishful thinking.¹²¹ Between 1988 and 1990, O'Connell continued to pressure the plaintiff for sexual favors. Their last physical contact occurred in 1991 when O'Connell met the plaintiff in Marian, Ill. for a sex session in a hotel room.¹²²

In 1994, the year that John T. Doe said he met with Bishop Boland, O'Connell started to make similar payoffs to John CC Doe totaling some \$10,000 to help him buy a car and furniture.

On March 9, 2002, John CC Doe called O'Connell and wanted to know if there were more than two victims—he and Dixon, but O'Connell did not respond. It is interesting that each victim thought he was O'Connell's "other victim." O'Connell told him he wanted to salvage their relationship.

In one email O'Connell suggested that his sex abuse might have a redemptive quality to it. "In the meantime, for whatever it may be worth, I am offering part of this pain so that it can be redemptive in some way for yourself," wrote O'Connell.¹²³ At this point, John CC Doe told O'Connell he wanted an apology from the bishop. When the bishop did not respond, he cut off all communication with O'Connell and decided to go to take legal action. On March 18, 2002, the frantic O'Connell sent him a plea not to go public or sue, but it was too late.

• **Victims Seven and Eight**—Little information is available on the last two victims other than their claim that they were abused by O'Connell while students at St. Thomas Seminary. One is a 38-year-old father of three who said that he "would rather die" than tell his teenage children about the abuse.¹²⁴

According to Rev. Joseph Starmann, a retired priest from Winfield, Mo. who knew the boy from seminary school days, the young man had told him that he had gotten "very intimate" with O'Connell, but he did not volunteer any further details. The abuse victim said that he did not report the abuse because he thought no one would have believed him. He blotted the abuse from his mind, entered the military service after graduation, got married, learned a technical trade and raised a family. When he learned of O'Connell's forced resignation on charges of sex abuse, he said all the pain and despair of his adolescent years came flooding over him. He said he could not go through a lawsuit that would burden him with more stress than he already had.

“Some kids never get over the trauma and pay the price for this kind of outrageous abuse their entire lives,” Father Starmann told an Associated Press reporter.¹²⁵

O’Connell Living at Trappist Monastery

Three days after his resignation, with the approval of the Vatican, Bishop O’Connell received permission from Rev. Francis Kline, the Abbot of Mepkin Abbey about 30 miles north of Charleston, S.C. to stay at the monastery. The facility has played host to other sex offenders, but O’Connell has been their longest resident.

In April 2004, Mary Jeffcoat, a professional public relations spokesman for the abbey gave a brief interview to *Palm Beach Post* reporter John Lantigua on the status and disposition of O’Connell.¹²⁶

Jeffcoat said that O’Connell participates in the life of the community and performs manual labor and menial tasks. She made it clear that the facility is not a treatment center, but refused to state if he was receiving any kind of counseling or reparative therapy outside the compound. She did volunteer that civil authorities, that is, police investigators and lawyers involved in litigation connected with O’Connell’s crimes have access to him at the monastery. She said that O’Connell has had no contact with his victims since he came to the facility, although the records show that as late as March 20, 2002, O’Connell was still trying to buy the silence of some of his victims.

Spiritually speaking, Jeffcoat said that O’Connell “is healing himself and turning to God.”¹²⁷ No mention was made of restitution for the crimes O’Connell committed and the lives he had destroyed.

Before Lantigua left the monastery, Abbot Kline told him that O’Connell had “suffered quite a bit emotionally,” after resigning and during his early days at the monastery.” “He’s getting better,” Kline said.¹²⁸

Bishop O’Connell died at Mepkin Abbey on May 4, 2012.

Whither the Diocese of Palm Beach?

Immediately after Bishop Anthony O’Connell’s resignation, Father James Murtagh was appointed Apostolic Administrator for the diocese. That October, Pope John Paul II sent troubleshooter Sean Patrick O’Malley, former Bishop of the Fall River Diocese, to Palm Beach to stabilize the diocese. He was installed on October 19, 2002.

Ten months later, Bishop O’Malley was sent to replace Cardinal Law in Boston.

Bishop Gerald Michael Barbarito succeeded Bishop O’Malley as Bishop of Palm Beach on July 1, 2003 and was installed on August 28, 2003, at the Cathedral of St. Ignatius Loyola as the fifth Bishop of Palm Beach.

Bishop Barbarito hails from the Diocese of Brooklyn. He was ordained to the priesthood by Bishop Francis J. Mugavero at St. Francis of Assisi Church, Astoria, on January 31, 1976. In 1981, the homosexual prelate pulled Barbarito from St. Helen's Church in Queens and made him Assistant Chancellor. One year later, Mugavero sent him to the Catholic University of America in Washington, D.C. for two years, where Barbarito earned a Licentiate in Canon Law. Upon his return to the Diocese of Brooklyn in 1984, Mugavero named him Vice Chancellor of the Diocese of Brooklyn. In 1994, Bishop Thomas V. Daily made Barbarito an Auxiliary Bishop and appointed him his personal secretary.

On October 26, 1999, Pope John Paul II appointed Bishop Barbarito to the Diocese of Ogdensburg, N.Y.

As Bishop of Ogdensburg, Barbarito permitted Fr. Richard Sparks, the notorious co-writer of the pro-homosexual sex instruction series *Growing in Love*, to make a presentation at Wadhams Hall Seminary in August 2001.

After Bishops Thomas "Mr. Fix-It" Daily, Joseph Symons, and Anthony O'Connell, it seems the people of the Diocese of Palm Beach deserve better.

† BISHOP PATRICK ZIEMANN Diocese of Santa Rosa

Bishop Patrick Ziemann is one of Cardinal Roger Mahony's golden boys. He is a member of the West Coast portfolio of bishops and cardinals which, together with the East Coast New York-Boston axis created by Spellman and O'Connell and the Chicago-Washington, D.C. axis of the late Cardinal Bernardin, form a national hierarchical network of homosexual and pro-homosexual prelates.

The original members of the West Coast grouping, whom I shall call "the Gang O'Four," all of whom attended St. John's Seminary in Camarillo, Calif., are Roger Michael Mahony, William Joseph Levada, Tod David Brown and Justin Francis Rigali.

Ziemann was not one of the original members of the Gang O'Four, but joined the Mahony-dominated clique at a later date.

Born in Pasadena, California, on September 13, 1941, George Patrick Ziemann was one of eight children of the old-moneyed families of Ziemann and Scott. His father, J. Howard Ziemann, was a prominent Catholic lawyer. His well-known maternal grandfather was Joseph Scott, who played an important role in the creation of the Legion of Decency in the 1930s. Papal knights and prelates at the dinner table were part of Patrick's youthful memories.¹²⁹ Aside from his valuable family connections, young Ziemann was also bright and ambitious. He said he was drawn to the priesthood at an early age.¹³⁰

Ziemann began his training for the priesthood at the now defunct Our Lady Queen of Angels High School Seminary operated by the Archdiocese of Los Angeles. The facility, located in San Fernando, was built in the 1950s under Cardinal James McIntyre. We'll return to Our Lady Queen of Angels Seminary, an epicenter of clerical pederasty, later in this chapter.

After graduation, Ziemann went on to the now defunct St. John's College where he obtained a BA in Philosophy. From 1963 to 1967 he attended St. John's Seminary in Camarillo, also operated by the Archdiocese of Los Angeles.¹³¹ For decades, the seminary provided parish priests and Chancery administrators, not only for Southern California, but also for many dioceses in the mid-West and abroad.¹³² Here, Ziemann earned a Masters in Religion. He was ordained a priest of the Archdiocese of Los Angeles on April 29, 1967.

Father Ziemann went on to graduate school at Mount St. Mary's College in affluent Brentwood. The 26-year-old priest, who spoke fluent Spanish, was also assigned to parish work at St. Matthias Church in Huntington Park, east of downtown Los Angeles. It was here at St. Matthias that Ziemann claimed his first young male victim that we know of.

After serving as associate pastor at St. Matthias from 1967 to 1971, Ziemann taught religion at Mater Dei High School in Santa Ana for four years. In 1974, he returned to Queen of Angels Seminary as Vice Rector and Dean of Students, teacher, and later spiritual director. He remained at the seminary until 1987, when his old friend Roger Mahony, formerly Bishop of Stockton became Archbishop of Los Angeles and a "Kingmaker" in AmChurch. Mahony ordained Ziemann an Auxiliary Bishop on February 23, 1987 and put him to work overseeing parishes and parish schools in Ventura and Santa Barbara counties.

Ziemann Appointed Bishop of Santa Rosa

On July 14, 1992, Pope John Paul II confirmed Cardinal Mahony's selection of Ziemann as Bishop of Santa Rosa, Calif. The ordination took place at St. Eugene's Cathedral with Cardinal Mahony officiating.

Erected in January 1962, the wealthy, sprawling Diocese of Santa Rosa was already steeped in clerical sexual corruption and intrigue when Ziemann set up shop as the fourth bishop of the diocese, but Ziemann compounded these problems with his own predatory homosexual behavior.

Court records and depositions by Ziemann's two immediate predecessors, the late Bishop Mark J. Hurley (1969–1986) and Bishop John T. Steinbock (1987–1991) who became Bishop of Fresno, demonstrate that neither bishop was capable of dealing with the diocese's predatory clerics.¹³³

During his first sermon from the pulpit of St. Eugene's Cathedral, Bishop Ziemann assured his flock that he would not tolerate sexual misconduct by his clergy, even though when he was Dean of Students at

Queen of Angels, he ignored a complaint that priests were abusing students at the junior seminary.¹³⁴

Ziemann's Role at the NCCB/USCC

While Ziemann's charming, relaxed and almost irreverent style of shepherding his flock made him "wildly popular" among younger parishioners in the Santa Rosa Diocese, his liberal theology and politics endeared him even more to the bureaucrats at the NCCB/USCC. Ziemann served on a number of important administrative and educational committees of the NCCB/USCC.¹³⁵

From 1994 to 1999, Bishop Ziemann was a member of the USCC's Committee on Education. He served on the Committee on Catechesis from 1993 to 1996 at which point he assumed the chairmanship of the committee that determines the content of religious education for Catholic school children. What a source of comfort it must be for Catholic parents to know that a homosexual pederast bishop helped design their child's religious education including its sexual catechetical content.

In 1997, after serving on the NCCB Administrative Committee and the USCC Administrative Board, Bishop Ziemann became a member of the Catholic Bishops' National Advisory Council, a 63-member body which semi-annually reviews and offers recommendations concerning matters before the NCCB/USCC.

Bishop Ziemann was a member of the Ad Hoc Committee on the Catholic Charismatic Renewal, and Episcopal Advisor to a number of USCC ministries including the National Association of Diocesan Directors of Campus Ministry and the National Conference of Catechetical Leadership. Ziemann, fluent in Spanish, also represented the American bishops at meetings of the Latin American Bishops' Council (CELAM) to discuss catechesis in the Americas.

Ziemann was the principle architect of the 1996 document "Renewing the Vision: A Framework for Catholic Youth Ministry," an update of the earlier USCC Department of Education's 1976 document "A Vision of Youth Ministry." The new version of the blueprint for the continued development of effective ministry with young and older adolescents repeats and expands on "the philosophy, goals, principles, and components of a new direction in the Church's ministry with adolescents" established by the USCC in the mid-1970s.¹³⁶ The document is signed by Bishop Ziemann for the Committee on the Laity and Bishop Roger L. Schwietz, OMI, Subcommittee on Youth of the NCCB Secretariat for Family, Laity, Women & Youth.

Bishop Ziemann Submits his Resignation

On July 22, 1999, Bishop Joseph A. Fiorenza of Galveston-Houston, President of the NCCB, issued a press release on the abrupt resignation

of Bishop G. Patrick Ziemann from the Diocese of Santa Rosa. In a masterful statement of subterfuge and obfuscation, the representative of the American hierarchy stated:

My prayers are with all the faithful of Santa Rosa at this difficult time, as they are with Archbishop William J. Levada of San Francisco, who has been asked by the Holy See to take on the additional responsibility of Apostolic Administrator of the Diocese of Santa Rosa until a new bishop is appointed. Bishop Ziemann has been a member of the National Conference of Catholic Bishops for more than 12 years and has provided leadership in many areas. Our prayers are with him as he confronts a most difficult moment in his life as a priest and bishop. I understand he has undergone a medical evaluation and will follow up on the recommendations of his medical advisors in the immediate future. I am sure that God's grace will be with him during this time as will the concern and prayers of his fellow Bishops.¹³⁷

The NCCB news release on Ziemann's resignation made it appear that the Santa Rosa bishop had resigned for health reasons, but this was a lie. The release was part of the pre-arranged packaged public relations deal that Bishop Ziemann had put together with the cooperation of Archbishop Levada, Cardinal Mahony's faithful toady and Archbishop Gabriel Montalvo, the Apostolic Delegate in Washington, D.C. when legal negotiations with attorneys for a fellow priest who accused Ziemann of blackmail, sexual battery and forced oral copulation broke down.¹³⁸

The same day that the NCCB release was issued, Bishop Ziemann announced from the St. Eugene's Cathedral Chancery that he was stepping down for the good of the church in order to fight a sex abuse lawsuit filed against him without further sullyng the church's image.¹³⁹ Ziemann's "fight" consisted of an out-of-court settlement reached by the Diocese of Santa Rosa for over a half-million dollars to the plaintiff, Father Jorge Hume Salas.

Bishop Ziemann and the Hume Affair

That Bishop Ziemann came to rue the day he met Jorge Hume Salas is beyond question. What remains unanswered are the timeline and circumstances leading up to their first meeting.

One report states that Ziemann recruited Hume from Latin America while he (Ziemann) was an Auxiliary Bishop in Los Angeles, which, given his interest in Latino populations, is certainly credible.¹⁴⁰

Another version of their initial meeting is provided by Brian O'Neel, a free-lance writer from California who says that Hume came to the North Coast on the recommendation of Father Jesse Galaz, the Director of Vocations for the Archdiocese of Los Angeles. Hume was sent up to Santa Rosa where the Director of Hispanic Vocations, Father Xavier Ochoa, arranged for a meeting within days of Bishop Ziemann's installation.¹⁴¹

Bishop Ziemann assigned Hume to St. Mary of the Angels Church in Ukiah as a lay youth minister and seminarian in training. The bishop asked Sister Jane Kelly, assistant to Father Hans Ruygt, the elderly pastor, to supervise and monitor the young man's progress. Sister Kelly knew almost nothing about Hume's background, and the little she was told by Bishop Ziemann turned out to be untrue.

Hume was born on September 26, 1957, in Costa Rica to working class parents. He was one of six children, and attended elementary and secondary schools in his homeland. According to his lawyer Irma Cordova, Hume developed an obsession with the priesthood in his late teens and took to impersonating a priest.

During the 1980s, Hume was evicted from seminaries in Honduras, Bolivia, Mexico, and New Jersey for passing himself off as a priest and for moral turpitude including the possession of pornographic materials.¹⁴²

The resumé that Hume submitted to Fr. Ochoa at the time of his interview which contained his educational background and academic credits from college courses he supposedly had taken in Mexico was largely falsified.¹⁴³

Despite all these red flags, Ziemann pawned the 35-year-old Hume off on Sister Kelly and Father Ruygt.

In November 1992, during a parish fair at St. Mary's, Ziemann raised the barely literate Hume to the diaconate. Two years later, he ordained him to the priesthood without Hume ever having completed any of the eight years formal seminary training and instruction normally required for ordination.

Hume returned to St. Mary's, this time, as assistant pastor. According to Kelly, he stumbled his way through Mass and started to pressure parishioners for extra money for the performance of normal sacramental duties such as weddings and baptisms.¹⁴⁴ But these were the least of her and Fr. Ruygt's worries.

Over the next two to three years, a large amount of money from the Sunday collection basket disappeared. With the help of Ukiah Police Chief Fred Keplinger, a parishioner of St. Mary's, the theft, amounting to some \$10,000, was traced to Father Hume.¹⁴⁵

There was also the problem of Hume's inordinate attraction to young Latino men.

In January 1996, after hearing complaints that Hume was soliciting sexual favors from young Latino parishioners, Ziemann sent him to a local psychologist for a five-day psychosexual evaluation. The bishop said he was advised that Hume was neither a homosexual nor a pedophile and that the charges against him were probably not true since he was "not of that propensity."¹⁴⁶ Nevertheless, the bishop gave strict orders to Kelly and Ruygt that Hume was not to have young male visitors stay in his room at the rectory overnight.¹⁴⁷

On May 26, 1996, the matter of stolen church funds came to a head. Sr. Kelly and Father Ruygt went to confront Hume, and found him with a young man in his rectory bedroom.¹⁴⁸ Later, other Latino men would come forward to say that they had been sexually groped and molested by Hume while the priest was stationed at St. Mary's.

The day after the confrontation at the rectory with Hume, Bishop Ziemann came to the rectory to bail the priest out. He silenced Kelly and Ruygt, and then got Police Chief Keplinger to drop the felony charges against the priest.

After Hume was pulled from St. Mary's, he served briefly at St. Anthony's Parish in Mendocino and St. John the Baptist Church in Healdsburg, just outside Santa Rosa. Rumors of his homosexual liaisons continued.

This time round, Ziemann shipped Hume to St. Michael's, a residential evaluation and treatment center for emotionally and sexually disturbed clergy operated by the Paraclete Fathers in St. Louis.

According to Hume, prior to his departure in June 1996, Ziemann invited him to his residence where he said he was pressured into engaging in acts of mutual fellatio, the first of many homosexual encounters between the bishop and his priest over the next two years. Hume also reported that near the end of his two-month stay at St. Michael's, Ziemann flew out to the treatment center and had sex with Hume in the bishop's hotel room and in a private room at the treatment center.

When Hume returned to Santa Rosa, Ziemann did not immediately reassign him to a new parish. He did, however, set the priest up with an electronic pager that Ziemann used to summon the priest to his residence for sex a couple of times a week.

In February 1998, approximately a year and a half after his alleged clean bill of health from St. Michael's, Hume was sent to St. John's Parish in Napa. Ziemann said that he deserved a second chance.

Hume said he continued to have sex with the bishop even after he had told Ziemann that he wanted out of the relationship.

In the meantime, Sr. Kelly was still on the warpath. She was deeply distressed by the toll that Hume's criminal escapades had taken on the elderly Father Ruygt whose whole life had been wrapped up in his beloved parish. To any one willing to listen, she described Hume as "a pathological liar ordained under false pretences," who had "deliberately and systematically" stolen from church collections.¹⁴⁹ When she heard that Hume was back in circulation, she brought Bishop Ziemann a tape of statements made by young men who alleged that the priest sexually assaulted them. Later Ziemann denied he ever heard the tapes.

Ziemann was informed that Hume had been spotted at a Napa pizza parlor bouncing a young man on his knee. He had also learned that Hume had

told at least three priests in the confessional that he was having sexual relations with Bishop Ziemann. Good sex or not, Hume had become a liability.

According to Hume, the last time Ziemann had sex with him was on August 22, 1998. Ziemann was scheduled to conduct a Mass with Hume out of town on August 23, 1998 and arrived a day early at his hotel. Hume said that he was summoned to Ziemann's room and was informed that he had two choices—either to resign the priesthood or be sent back to his native Costa Rica as a missionary. Hume was opposed to both actions and said so.

In reality, Hume seemed to be one step ahead of the jittery Ziemann. He had already contacted an attorney and was ready, willing and able to file suit against Bishop Ziemann for sexual battery including forced oral copulation and sodomy.

On September 8, 1998, Hume was summoned to the bishop's Santa Rosa residence for another go around. This time he was wired for sound and his conversation with Ziemann was secretly taped. Ziemann offered Hume the third option of going out of state for an all expense paid college education so that Hume could return to Costa Rica to teach. Hume said he wanted to remain at St. John's, but the bishop said that was impossible given the allegations of sexual misconduct that had been made against him. The bishop told Hume that the police would be coming after him if the complaints continued.

With the tape recorder running, Hume engaged Ziemann in a conversation about their sexual relationship and how the bishop had repeatedly promised to stop harassing the priest for sex. Ziemann confessed it was his fault. Hume also told the bishop he had contracted a venereal disease and public lice from their sexual encounters. Hume left the meeting without committing himself.

Shortly thereafter, Ziemann and attorneys for the Diocese of Santa Rosa began negotiations for the terms of a settlement with Hume and his attorney, Irma Cordova. The priest was demanding \$8 million as the price for his silence. Ziemann balked and Hume walked—right into the Santa Rosa police station.

On June 21, 1999, the 42-year-old Hume filed a formal complaint charging that his superior Bishop Ziemann had forced him to perform sexual acts against his will. The next day, detectives from the Sex Crime and Family Violence Unit conducted an in-depth interview with Hume at Cordova's office. Hume told the detectives that he had been forced to have sex with Ziemann in cars, hotels and even at the Chancery office.¹⁵⁰

On June 23rd, Cordova handed over the taped conversation between her client and Bishop Ziemann as well as articles stained with Ziemann's semen that the priest had confiscated for DNA evidence if the matter ever came up for trial.

The Santa Rosa police then obtained a warrant to search Ziemann's residence, office and the Chancery.

Despite the reluctance of police officials to bring sexual charges against a standing bishop, a full investigation was soon underway.

Interviews were conducted with key witnesses including the young Latino men who accused Hume of sexual harassment, and with Sister Kelly. Reports were obtained from the Ukiah police containing Salas' confession to the theft of money from St. Mary's Parish. Medical records from St. Michael's were subpoenaed as were hotel records of places where Hume said the two men had engaged in sex.

Two investigators from the District Attorney's office went to Costa Rica to obtain additional information on Hume including his educational background.

When officials attempted to interview Bishop Ziemann, the bishop pleaded the Fifth Amendment.

In the end, no criminal filings were made by the Santa Rosa police or District Attorney's office on the basis that there was insufficient evidence to support allegations beyond a reasonable doubt. The findings of the investigation revealed that there were serious concerns regarding the credibility of both Hume and Ziemann. And while there was no question that Bishop Ziemann had a homosexual relationship with the Hume, it was uncertain as to whether it was consensual or forced.

Civil Suit Filed Against Bishop Ziemann

On July 14, 1999, attorney Cordova filed a Review of the Verified Complaint for Damages. Two days later, she filed a civil suit against Ziemann in the Superior Court of California, County of Sonoma.¹⁵¹ Ziemann and his attorneys at the Chancery may have been taken off guard by the filing. They were banking on Father Hume giving up his threat to publicly sue Bishop Ziemann. Archbishop William Levada had done his part by summoning Hume to San Francisco and warning him that he was in danger of being removed from the priesthood if he persisted in his vendetta against Ziemann.

Speaking through his attorneys, Bishop Ziemann's initial reaction to the lawsuit was to categorically deny the charges. The following day, Bishop Ziemann admitted he had sexual relations with a priest in his charge, but that it was consensual.

On July 22, 1999, Ziemann resigned as Bishop of Santa Rosa and Archbishop Levada was appointed Diocesan Administrator until a successor could be appointed, but sending Levada into Santa Rosa was like sending the fox to guard the hen house.

Levada Helps Hide Ziemann

Bishop William J. Levada, like Roger Cardinal Mahony and Bishop G. Patrick Ziemann, was an alumnus of Our Lady Queen of Angels Junior

Seminary. After graduation from St. John's Seminary, Levada was put on the ecclesiastical fast track. He was sent to Rome for advanced theological studies at the "Greg" and was ordained a priest of the Los Angeles Archdiocese in St. Peter's Basilica in December 1961.

After a brief return to Los Angeles during which time he served as assistant pastor, Levada went back to Rome, completed his Doctorate in Sacred Theology, and then came back to St. John's Seminary where he taught for six years.

In 1976, Levada was called back to the Vatican and assigned to the Congregation for the Doctrine of the Faith. In 1982, Cardinal Timothy Manning asked that Levada be released to fill the post of Executive Director of the California Catholic Conference in Sacramento. One year later, Manning ordained Levada an Auxiliary Bishop.¹⁵²

In the fall of 1986, only 14 months after Archbishop Mahony took possession of the Archdiocese of Los Angeles, Levada was appointed Archbishop of Portland, Ore. When the Archdiocese of San Francisco opened up in December 1995 with the resignation of Archbishop John R. Quinn, Cardinal Mahony obtained the coveted post for his former classmate. Not surprisingly, Archbishop Levada's motto is *Fratres in Unum*, or *Brothers at one*, taken from the first verse of the 133rd Psalm.

Archbishop Levada was a natural when it came to managing the Hume Affair.

Once Ziemann resigned his post, the next question was where to hide him until the heat died down. Writer Richard Sipe compared the scene to a "witness protection program."¹⁵³

Archbishop Levada, with the approval of Cardinal Mahony, first shipped Ziemann off to a "treatment center," reportedly in the Philadelphia area for "sexual counseling." It is unclear who was counseling whom. Later, the "rehabilitated" Ziemann was sent to the Diocese of Tucson under Bishop Manuel Duran Moreno.

Moreno Offers Ziemann Safe Haven

Bishop Moreno was well suited for the task of providing Ziemann with a safe haven.

Moreno, as it happens, was also an alumnus of Our Lady Queen of Angels and St. John's Seminaries. He was ordained a priest of the Los Angeles Archdiocese in April 1961 and an auxiliary bishop in 1977. He was installed as Bishop of Tucson in 1982 and resigned on March 7, 2003 amid reports of major cover-ups of clerical pederasty and clerical homosexual activities in his diocese and in Phoenix, Tucson's sister diocese.

One of Moreno's most famous priest-molesters was Msgr. Robert Trupia whose long and colorful criminal career as a clerical pederast who used St. John's Seminary as his private bordello, has already been provided

in connection with the life and times of homosexual Bishop James Rausch, Bishop of Phoenix.¹⁵⁴

Moreno set up Ziemann at the Benedictine Holy Trinity Monastery near Tombstone, a popular local tourist attraction and retreat house.¹⁵⁵

With Ziemann out of the way and happily provided for, Archbishop Levada quickly moved to reach an out-of-court settlement with Hume. The Santa Rosa Diocese paid Hume off to the tune of \$535,000 in exchange for an oath of secrecy and Hume, still a priest in good standing, returned to Costa Rica—a much richer, if not wiser, man.

Father Jorge Hume Salas was finally out of the picture.

On April 22, 2000, Archbishop Levada was relieved of his duties in Santa Rosa with the installation of Bishop Daniel Francis Walsh, formerly of the Diocese of Las Vegas. Bishop Walsh promised the distressed Catholics of Santa Rosa a new beginning at his installation on May 22. Bishop Walsh, the reader will recall, was the priest who betrayed the Figueroa family into the hands of Bishop Joseph Ferrario.

In the meantime, Walsh was kept busy paying off sex abuse lawsuits against the Santa Rosa and Los Angeles Dioceses. To date he has forked over more than \$6 million in over-the-table settlements and millions more in out-of-court settlements.

As for Ziemann, he thought his worries were all behind him when, in fact, they had just begun.

New Accusations Against Ziemann

In July 2002, attorney John Manly of Costa Mesa filed a lawsuit in the Superior Court of Los Angeles against Bishop Ziemann on behalf of an anonymous plaintiff who charged Ziemann with sexual abuse 19 years earlier when the plaintiff was a 6th grade altar boy at St. Matthias Church in Huntington Park—Ziemann's first parish appointment. Chris Andrian, Ziemann's attorney was out of town when the suit was filed and unavailable for immediate comment.

The plaintiff alleged that the molestation began when Ziemann had him take a shower in the priest's room after a game of basketball.¹⁵⁶ The plaintiff said the sexual abuse began with the fondling of his genitals and later progressed to masturbation and oral sex. When he was 17, he said, Ziemann began to pay him for a wider repertoire of sexual acts. When Ziemann was made spiritual director at Queen of Angels Seminary, the plaintiff thought the relationship would come to an end, but it didn't.¹⁵⁷

The lawsuit also claimed that Ziemann got promoted to bishop "in part as a reward for his agreement to engage with [church officials] in a conspiracy to conceal sexual abuse" within the church, a charge Cardinal Mahony's spokesman Tod Tamberg said was nonsense. "A bishop's appointment is 'a secret process' that not even Cardinal Mahony would know the specifics on," said Tamberg.¹⁵⁸

In an exclusive interview with the *San Francisco Weekly*, the plaintiff, now living in Oregon, who used the pseudonym “Richard,” said he was 11 when he met Father Ziemann. The new priest was very popular among the young boys and he took a special interest in him, said Richard. He said he was delighted when Ziemann chose him to be an altar boy. He didn’t know he was being groomed for homosex.

Richard said that his sexual encounters with Ziemann continued even after he graduated from St. John Bosco High School in nearby Bellflower. Even after Richard moved to Oregon, where he married in 1997 and divorced one year later, the two men occasionally met when Richard visited California. Richard said that once Archbishop Mahony got Los Angeles, he was certain Ziemann would move up the ladder.

Ziemann sent Richard an invitation to attend his formal installation as an auxiliary of Los Angeles, but the young man said he could not bring himself to attend the ceremony. Richard said when he fell upon hard financial times, Bishop Ziemann helped him out with payments totaling about \$2000. Some of the checks were drawn from the St. George Fund, George being Ziemann’s given name. It was one of a number of private and diocesan slush funds to which Ziemann had access.¹⁵⁹

When asked by the *Weekly* reporter what he hoped to gain from the lawsuit 19 years after the fact, Richard said he wanted the bishop “to face up to what he did, be honest about it, and say he’s sorry.”¹⁶⁰

Bishop Ziemann died on October 22, 2009, without any public apologies.

Clerical Pederasty at Queen of Angels Seminary

On December 17, 2003, another civil lawsuit (Case No. BC307934) was filed by attorneys Raymond Boucher of Beverly Hills and Laurence Drivon of Stockton in Los Angeles Superior Court on behalf of 17 victims of clerical abuse, 15 of who are men.¹⁶¹ The suit against the Archdiocese of Los Angeles names 28 high-ranking priests, including two predatory homosexual auxiliary bishops from the archdiocese—Bishop Patrick Ziemann and retired Bishop Juan Arzube, who headed the San Gabriel Pastoral Region for the Archdiocese of Los Angeles under Cardinal Mahony

The pro-pederast record of Auxiliary Juan Arzube is recorded in the lawsuit. Lawyers for the plaintiffs charged that since the 1970s, the Archdiocese of Los Angeles and the Vatican have been aware of Arzube’s sexual improprieties with boys. Arzube has attracted the favor of pro-homosexual groups like New Ways Ministry and has been a popular figure at pro-homosexual functions and liturgies staged by Carmelite Fr. Peter Liuzzi, Director of the Lesbian and Gay Catholics Ministry for the Archdiocese of Los Angeles. Bishop Arzube actively opposed Proposition 6 on the California ballot that provided for the firing of teachers and other school personnel who openly advocated and promoted homosexual activity.

The December 2003 lawsuit exposes a portion of the clerical homosexual underworld operating out of Southern California with tentacles that reach into the American heartland. The lawsuit supports one of the major claims of this book—that clerical pederasts and homosexuals tend to gravitate toward and colonize certain administrative areas in a diocese, specifically the Chancery, diocesan major and minor seminaries, and departments connected to liturgy, religious education, canon law and finances.

According to attorneys Boucher and Drivon, unlike Cardinal Law of Boston, who was forced to resign in disgrace for his role in covering-up multiple clerical abuse cases, Cardinal Mahony has managed to survive the legal earthquakes that continue to shake the Archdiocese of Los Angeles because he enjoys the favor and protection of the ruling media and political elite.

The 46-page lawsuit describes how Bishop Ziemann and Bishop Arzube, together with 26 area priests, formed a diocesan pederast ring that specialized in corrupting young men studying for the priesthood. The lawsuit lists nine causes of action: child sex abuse; negligence; negligent supervision with failure to warn; negligent hiring/retention; breach of fiduciary duty; negligent failure to educate, warn or train plaintiff; negligence per se for statutory violations, premises liability; and sexual battery.¹⁶²

What captured this writer's attention were the references to alleged clerical predatory pederasts who served at Our Lady Queen of Angels Seminary, especially Fr. John Farris.

Father John Farris taught at the preparatory seminary for the diocesan priesthood during the years that Ziemann, Mahony, Levada, and Moreno were making their way through the system on their way to Ground Zero at St. John's Seminary in Camarillo.

The lawsuit alleges:

In terms of shaping the make-up and philosophy ...of the archdiocese toward child molestation in the 1950s and into the 1960s, perhaps the most significant child molester faculty member of Our Lady Queen of Angels Junior Seminary was Fr. John Farris. Fr. Farris was among the most popular teachers and spiritual advisors at Our Lady Queen of Angels ...while rendering spiritual advisement, Farris sexually molested the young students at the junior seminary. During this time period, not uncoincidentally, the attrition rate of students dropping out from the junior seminary was extremely high. During this time many of the present archbishops and bishops of the Roman Catholic Church in California were students at Our Lady Queen of Angels Junior Seminary, including Roger Cardinal Mahony, Archbishop William Levada, Bishop John Steinbock, as well as former Bishop of Tucson Manuel Moreno.¹⁶³

Rev. John "Jack" V. Farris was born in Kansas City, Mo. in 1921. He originally began his seminary training for the diocesan priesthood under

the Diocese of Kansas City, but in 1942, he entered the Vincentian Order instead. He was ordained by Bishop Charles Helmsing, the newly consecrated Auxiliary Bishop of St. Louis in 1949 and then sent to the Archdiocese of Los Angeles.

The Vincentian Fathers, who were brought to the Diocese of Monterey-Los Angeles by Bishop Thaddeus Brusi in the mid-1800s, specialized in the care and education of young boys. They established orphan asylums, educational academies throughout the twin diocese and erected St. Vincent's College, Southern California's first institution of higher learning.

Fr. Farris' first assignment was Our Lady Queen of Angels Seminary in San Fernando, the preparatory seminary for adolescent boys studying for the diocesan priesthood. He taught science and served as a spiritual advisor to students, some of whom he allegedly sexually molested. The lawsuit notes that after Farris left Our Lady Queen of Angels, a number of other predatory priests took his place.¹⁶⁴

In the Vincentian obituary written shortly after Farris' death on June 7, 2003, the editor noted that "He (Farris) would later take great pride in the fact that he taught a young man named Justin Rigali..."¹⁶⁵ Rigali was one of the original Gang O'Four.

Justin Rigali and his Vatican Connections

Justin Rigali was born in Los Angeles on April 19, 1935, the youngest of seven children, three of whom entered the religious life. A product of Catholic grammar schools in the Los Angeles area, Justin attended two preparatory seminaries, Los Angeles College and Our Lady Queen of Angels before enrolling at St. John's College and St. John's Seminary in Camarillo.¹⁶⁶

While at St. John's or shortly after his ordination on April 25, 1961, Farris' star pupil was singled out for immediate advancement up the ecclesiastical ladder. Rigali passed the summer of 1961 as a temporary assistant pastor at Ascension and St. Raymond's Parishes before leaving for Rome in the fall to study canon law at the "Greg" and to prepare for his entrance into the Vatican Diplomatic Corps.

During the Second Vatican Council, Justin Rigali served as a priest assistant at St. Peter's Basilica. In the summer of 1964, after completing his Doctorate in Canon Law, the up-and-coming Rigali returned to the States for the summer and assisted at St. Madeleine's Parish in the Archdiocese of Los Angeles under James Cardinal McIntyre. Except for an occasional side trip, this would be Rigali's last major visit to the United States for 30 years.

Once back in Rome, Rigali completed his course work at the Pontifical Ecclesiastical Academy. Two years later he received his first foreign posting to the Apostolic Nunciature in Madagascar.

In July 1967, Pope Paul VI named Rigali a Papal Chamberlain, the first of many papal honors to be awarded to the young American diplomat.

When Rigali returned to Rome, he was assigned to the Secretariat of State as the Director of the English-language section and acted as Pope Paul VI's personal English translator. For a time he also taught at the Pontifical Ecclesiastical Academy.

Rigali lived at the American bishop's residence in Rome, the Villa Stritch, where he was able to keep up on AmChurch politics and mingle with visiting American prelates in Rome, very much as young Msgr. Francis Spellman had done decades before.

On September 14, 1985, Pope John Paul II assisted by Achille Cardinal Silvestrini and Eduardo Cardinal Martinez Samalo, Camerlengo of Apostolic Chamber, ordained Rigali a bishop in the Cathedral of Albano. More honors followed. Already a Knight of Malta, on October 13, 1986, Bishop Rigali was made a Knight of the Holy Sepulchre.

One of Rigali's most important patrons was Archbishop (later Cardinal) Giovanni Battista Re of Brescia, a powerful member of the Roman Curia under Pope John Paul II. Since his rise as Secretary, then Prefect of the Sacred Congregation for Bishops, the Roman dicastery that selects candidates for high ecclesiastical office, Cardinal Re has ordained more than 130 bishops for Sees throughout the world.

Rigali hitched his star to Cardinal Re. In December 1989, he was appointed Secretary for the Congregation of Bishops and shortly thereafter Secretary of the College of Cardinals.

Strategically speaking, Rigali was in an excellent position to further the careers of his old classmates from St. John's Seminary like Roger Mahony and Patrick Ziemann.

On January 25, 1994, Pope John Paul II appointed Rigali the seventh Archbishop of St. Louis. His return to the United States was reported to have been motivated, at least in part, by the desire of his Roman sponsors like Cardinals Re and Silvestrini, to start lining up their American ducks for the next papal conclave that would elect the successor to John Paul II.

When the See of Philadelphia opened up in 2003 with the retirement of Rigali's long-time friend Cardinal Bevilacqua, Cardinal Re made sure his former Secretary was installed as the new Archbishop. On October 21, 2003, Justin Rigali was created a cardinal, the only American in a group of 30.

In addition to playing a leading role in AmChurch politics at the United States Conference of Catholic Bishops, Cardinal Rigali is a member of the Board of Trustees of the Papal Foundation, the multi-million dollar financial reservoir for special projects of the Holy See administered by the American Cardinals in conjunction with elected lay Trustees.¹⁶⁷ Membership on the Papal Foundation also includes Cardinal Mahony and Archbishop Levada. The Papal Foundation has become a powerful instrument in con-

temporary Vatican politics and in the selection of AmChurch's bishops and cardinals.

Bishop Tod Brown

Tod D. Brown, a classmate of Roger Mahony, William Levada and Justin Francis Rigali at St. John's Seminary in Camarillo, was part of the original Gang O'Four.

After St. John's Seminary, he attended Ryan Seminary in Fresno and later went to Rome to study at the North American College and the "Greg" in Rome. He was ordained to the priesthood on May 1, 1963 for the Diocese of Monterey and immediately began his career at the Chancery where he served on a number of key posts including Chancellor and Vicar General.

Three years after Archbishop Mahony was installed in Los Angeles, Brown was ordained Bishop of Boise, Idaho by Archbishop William Levada. When the Diocese of Orange, Calif. opened up in the fall of 1998 with the retirement of Bishop Norman McFarland, Mahony secured the diocese for his longtime friend.

Since Brown was installed as the third Bishop of Orange, the diocese has become, more or less, an extension of Cardinal Mahony's clerical empire. The Diocese of Orange exhibits the same pro-homosexual/pederast pathologies that dominate the Dioceses of Los Angeles, San Francisco, Santa Rosa and most, if not all Roman Catholic Dioceses, in California.

While he was Bishop of Boise, in the fall state election of 1994, Brown opposed ballot measure Proposition 1, which prohibited the inclusion of specifically homosexual protection acts into Idaho law. Brown said he was against Proposition 1 because it would contribute to "attitudes of intolerance and hostility in Idaho directed at homosexual citizens" and was "potentially discriminatory."¹⁶⁸

In February 2000, during California's heated debate on Proposition 22 that banned homosexual "marriage," Brown publicized two articles on the measure by Fr. Gerald D. Coleman, Rector of St. Patrick's Seminary in Menlo Park (San Francisco). Although Coleman said he supported Proposition 22, he nevertheless argued, "Some homosexual persons have shown that it is possible to enter into long-term, committed and loving relationships," sometimes referred to as "domestic partnerships."¹⁶⁹ On the subject of criminal pederasty, Coleman said, "psychosexual education and open dialogue are among the best ways to prevent inappropriate sexual behavior."¹⁷⁰ This is an interesting comment as St. Patrick's Seminary has the reputation of being another "Pink Palace."

Although Bishop Brown has not been moved by diocesan priests living openly as homosexual clerics and flouting their vows of chastity, he

has been moved by the high cost of homosexual pederasty in the Diocese of Orange.

In August 2001, Cardinal Mahony and Bishop Brown agreed to pay \$5.2 million to settle a sex abuse lawsuit against Monsignor Michael Harris, the former principal of Santa Margarita Catholic High School from 1987 to 1994. Harris, dubbed “Mr. Hollywood” because of his good looks, is alleged to have molested at least five teenage boys who came to him for spiritual counseling. Harris was removed from the active priesthood in 1994 and was laicized in 2001.¹⁷¹

On December 3, 2004, Bishop Brown announced that the Diocese of Orange had reached an undisclosed settlement with 87 plaintiffs who had been sexually abused by 30 diocesan priests and about a dozen church employees. The amount is believed to exceed the \$85 million record payment by an American diocese.¹⁷²

† BISHOP DANIEL RYAN **Diocese of Springfield, Ill.**

The case against Bishop Daniel Leo Ryan is one of the best-documented homosexual scandals involving a bishop of the American hierarchy. Roman Catholic Faithful has produced volumes of testimony including eyewitness accounts that expose Ryan as a predatory homosexual prelate and a corrupter of priests in his care.¹⁷³ Nevertheless, Bishop Ryan, is still officially listed as Bishop Emeritus of the Springfield Diocese.

On March 19, 2002, at the Cathedral of St. Raymond in Joliet, Ill. on the occasion of the ordination of James E. Fitzgerald as an Auxiliary of Joliet and in the presence of Francis Cardinal George of Chicago and dozens of fellow bishops, the disgraced Ryan acted as a co-consecrator, with his protector Joseph Imesch, Bishop of Joliet as principal consecrator. The event was witnessed by 80 deacons, 160 priests and nearly 30 bishops with a Knights of Columbus honor guard and hundreds of parishioners. Ironically, Bishop Imesch’s homily included an impromptu prayer for the victims of clerical sex abuse.

No incident recounted in this chapter better illustrates the need for a top to bottom housecleaning of AmChurch than Ryan’s official role at the Fitzgerald ordination. Bishop Ryan’s climb up the ecclesiastical ladder is a tribute to the power of homosex in opening doors to the corridors of power within AmChurch.¹⁷⁴

Ryan’s Early Years in Joliet Diocese

Daniel Ryan was born on September 28, 1930 in Mankato (Winona), Minn., the only son of Leonard and Irene Ryan. His family lived in Springfield, Illinois from 1943–1945. He attended Blessed Sacrament School,

Cathedral Boys High School for one year, then transferred to the Passionist Preparatory Seminary, in Normany (St. Louis), Mo. where he completed high school and junior college.¹⁷⁵

Ryan, a very bright lad, continued his education and training for the priesthood at St. Procopius College in Lisle, Ill. operated by the Benedictine Fathers of St. Procopius Abbey. In 1952, after obtaining a BA in classical languages, he went to St. Procopius Seminary to complete his preliminary theological studies. Although Ryan studied under two religious orders, the Benedictines and the Passionist Fathers, in the end, he became a diocesan priest. He was ordained for the Joliet Diocese by Bishop Martin McNamara on May 3, 1956. During the early years of his priesthood, he served as associate pastor in four Joliet parishes and then as pastor of St. Thaddeus Parish in Joliet, and St. Michael's in Wheaton, Ill.

In the late 1950s, Ryan attended the Pontifical Lateran University in Rome to complete his postgraduate studies. After earning his JCL in canon law in 1960, Ryan returned to his home diocese of Joliet.

He served at the Joliet Chancery under three bishops—Martin McNamara, Romeo Roy Blanchette and Joseph L. Imesch. After his initial posting in the Diocesan Chancery, Ryan served as Assistant Chancellor, Chancellor, and Vicar General and Personal Advisor for Diocesan Clergy.

Following the resignation of Bishop Blanchette, Imesch, the former faithful lieutenant of Detroit's John Cardinal Dearden, became Bishop of Joliet on August 28, 1979. He kept Ryan on as Chancellor.

As Chancellor, part of Ryan's responsibility was to investigate cases of sexual abuse by diocesan priests. Ryan didn't have to look far. Since the early 1970s and continuing through the 1980s, St. Raymond's, the Bishop's Cathedral, had been turned into a popular hunting ground by homosexual clergy.

There was Father Richard Ruffalo, who taught religion at the Cathedral school and parish. He was a popular preacher especially with traditionalist parishioners and said the Tridentine Mass at Holy Cross Church in Joliet. Unfortunately, Ruffalo also had a secret life as a sophisticated groomer and abuser of teenage boys some of whom he took on out of state trips to Las Vegas.¹⁷⁶ He was also a thief, stealing large amounts of money from the collection plate to pay for his various recreational outings.

While teaching at St. Raymond's, Ruffalo had the habit of pulling boys out of class and bringing them to the rectory, where they had access to cigars, beer and unconsecrated wine.¹⁷⁷ According to Ted Slowik, a staff writer for *The Herald News*, other priests at St. Raymond's also contributed to the delinquency of minors by providing the schoolboys with alcohol and letting them drive their cars, in order to manipulate the young men into sexual relationships.¹⁷⁸

When Ruffalo died, he left a debt of \$95,150 mostly credit card debt and at least two lawsuits for sexual molestation behind him.

There was also the equally popular Father Lawrence Mullins, who was a favorite of the Rev. Thomas O'Keefe, the rector and pastor of St. Raymond's from 1969 to 1985. When the morally upright O'Keefe was stricken with cancer and took to living a fairly secluded life on the second floor of the rectory, Mullins and his friends took advantage of his absence to molest boys on the first floor.¹⁷⁹

Mullins, ordained in 1977, kept a stash of homosexual porn at the rectory that he used to stimulate the young boys' sexual curiosity. He used the confessional to cull potential victims by questioning male students about masturbation. Among his victims and their classmates, he had a reputation of being "that way," and some boys went out of their way to avoid him at all cost.

At least five men have come forward to attest that Mullins molested them while they were students at St. Raymond's. They said he would force his hand down their pants and fondled their genitals.

In 1983, Bishop Imesch transferred Mullins to another parish. Mullins eventually left the priesthood for health reasons and resettled in Washington, D.C. and later in Alexandria, Va.¹⁸⁰

In a 2002 press interview, Bishop Imesch said he had no idea why Mullins left the priesthood in 1993. However, according to reporter Slowik, a letter written by Auxiliary Bishop Roger Kaffer on August 19, 1997, regarding Mullin's current status indicated that the priest had been removed from active ministry by the diocese several years before. Obviously, this action could not have taken place without the knowledge and approval of Bishop Imesch.¹⁸¹

Finally, there was Father Anthony J. "A.J." Ross who competed for boys with Mullins. Ross who served at the Cathedral parish from 1977 to 1980, came from a fairly wealthy family and usually outdid Mullins when it came to buying gifts to seduce young boys.

Like many sexual predators, Ross had a hide-away, a family-owned cabin near Lake Geneva where he entertained boys and plied them with liquor.

In 1981, Mullins managed to get Ross transferred to St. Peter the Apostle in Itasca. Fellow molester Ruffalo had also served at St. Peter's under Pastor Donald Rock, another clerical molester who was later removed for alleged sexual misconduct.¹⁸²

One evening, Ross had two boy visitors from St. Raymond's stay overnight with him at the rectory. During the night he assaulted one of the young men, a 15 year old, and performed a sexual act upon the boy. The next morning the priest acted as if nothing had happened.¹⁸³

In January 1983, Bishop Imesch ordered Ross into “counseling” at a House of Affirmation affiliate in Montera, Calif. where the priest was free to visit the beach and work out at Gold’s Gym in San Francisco. After Ross returned to the Joliet Diocese, despite Imesch’s and Kaffer’s promises to the 15-year-old boy’s family that the priest would not be permitted to continue parish work, Ross went on to staff three other churches in DuPage County.¹⁸⁴

In 1993, Ross’s victim courageously confronted Bishop Imesch and demanded that Ross be removed from the priesthood. Instead, Imesch sent Ross to the Diocese of Santa Rosa where the newly installed Patrick Ziemann gave the predatory priest sanctuary. Ziemann, however, was forced to remove Ross from his post as prison chaplain when the priest began to act out again.

All three of the above cases involved a liberal cash flow, priests spending an inordinate amount of time with teenage boys and tipsy young boys staggering out of the rectory. Yet no one in authority at St. Raymond’s gave the matter a second thought, including Chancellor Ryan who was soon rewarded for his blinders and loyalty to Bishop Imesch.

Ryan Installed as Bishop of Springfield

On September 30, 1981, at the Cathedral of Saint Raymond Nonnatus, Bishop Imesch ordained Ryan Auxiliary Bishop of Joliet. Auxiliary Bishop Raymond Vonesh and Bishop Daniel Kucera, OSB, Bishop of Salina, Kans., assisted Imesch.

Bishop Kucera, a Benedictine priest, was a former Auxiliary Bishop of Joliet and had served as the Apostolic Administrative for the diocese under Bishops Blanchette and Imesch. In 1983, Kucera moved up to become the Archbishop of Dubuque, where he was instrumental in spawning one of the most heinous of the sex instruction programs ever to hit Catholic schools—the *New Creation Series*.¹⁸⁵

According to Sister Judith Davies, the current Chancellor of the Diocese of Joliet, before Ryan’s ordination to the bishopric, letters were sent to every priest in the diocese and Ryan was their overwhelming choice for bishop. Davies added that Archbishop Pio Laghi, the Papal Nuncio, sent letters to 30 people in the diocese inquiring about Ryan and he received only positive feedback.¹⁸⁶ “There was not even a hint of any inappropriate behavior on his part while he was here,” she said.¹⁸⁷

Actually, Sister Davies was wrong when she said that Ryan had a clean record in Joliet, but she did not know it at the time. There were, however, at least two diocesan officials who *did* know and they kept silent—Bishop Imesch and Auxiliary Bishop Vonesh, who died in August 1991.

On August 11, 2002, a priest from the Joliet Diocese spoke to a *Herald News* reporter, on condition of anonymity, of his abuse at the hands of Auxiliary Bishop Ryan.

The priest said he and Ryan were staying overnight at a hotel following a Friday evening Confirmation at a parish a distance away from St. Raymond's. That evening, Ryan invited some priests to his hotel room for drinks. As the young priest was leaving to return to his room, he said Ryan tried to kiss and grope him. The priest told the bishop to sleep it off, went to his room and bolted the door. When the priest returned, he reported the incident to Auxiliary Bishop Vonesh who did not appear to be surprised. Vonesh told him to tell Bishop Imesch, which he did. The priest said he would not soon forget his conversation with Bishop Imesch who made him feel ashamed for relating the incident. After that, the priest said he didn't know where to go or what to do, so he remained silent for more than 20 years.

The accusation that Ryan took advantage of one of his own priests in an attempt to slake his own unnatural sexual desires apparently left no impression on Imesch. When the Diocese of Springfield, Ill. opened up with the death of Bishop Joseph McNicholas on April 17, 1983, Imesch secured the diocese for Ryan. Ryan was installed as the seventh Bishop of the See of Springfield in the Cathedral of the Immaculate Conception on January 18, 1984.

Roman Catholic Faithful Breaks Story

Within one month of his arrival in Springfield, Ryan went cruising for sex. His favorite haunt was downtown by the Amtrak station where he could pick up young male prostitutes for \$50 to \$100 a trick. Sometimes Ryan brought the young men to a local Holiday Inn. Sometimes he took them to his private residence at the rectory of the Cathedral of the Immaculate Conception. When some of the prostitutes were later questioned about their sexual relationship with Ryan, they were able to provide the interviewers with a detailed description of the bishop's apartment at the rectory.

For the record, all of the prostitutes and witnesses who testified against Ryan passed polygraph tests administered by an FBI-trained examiner. Ryan, who has denied that he engaged in homosexual solicitation, has yet to take a lie detector test.

The following is a brief account of Roman Catholic Faithful's role in the exposure of Bishop Ryan as a homosexual predator of young men and a debaucher of priests—a shepherd turned wolf.

In the fall of 1996, two priests who claimed Ryan had propositioned them contacted President Steve Brady of RCF. One of the priests said that Ryan had threatened to send him to a psychiatric center if he revealed the incident to anyone.

Based on the written statements of the two priests, Brady wrote a letter to Bishop Ryan on November 8, 1996, asking for his resignation. Brady also solicited the assistance of Father John Hardon who had long-estab-

lished contacts with the Holy See. After interviewing the two priests, Father Hardon arranged for a private meeting with Archbishop Agostino Cacciavillan, the Papal Nuncio in Washington, D.C., at which time Hardon extracted a promise of confidentiality regarding the names and statements of Ryan's accusers. As in the Ferrario Case, Cacciavillan not only failed to undertake his own investigation of the charges against the bishop, but he also turned over all the documents provided by Hardon, including the names of the two priest accusers, to Bishop Ryan.¹⁸⁸

In mid-February, 1997, Hardon traveled to Rome with one of Ryan's priest accusers and met with Archbishop (later Cardinal) Darío Castrillón Hoyos, Prefect of Clergy. It was at this time that Hardon learned that the Vatican had made at least three attempts to get Ryan to resign. Such is the sad state of affairs in Rome that bishops guilty of moral turpitude and the abuse of power of their office are *asked* not *ordered* to resign by the Holy See.

In the end, all that Father Hardon got for his trouble was a promise of protection against retaliation by Ryan for the priest that had accompanied him to Rome.

Meanwhile, RCF continued its investigation.

By December 1997, Brady had successfully located several former male prostitutes who had engaged in sexual relations with Ryan when they were young men. One of these men was Frank R. Bergen, who was incarcerated in the Illinois Correctional Institute. He was able to provide Brady with certain intimate details of the bishop's anatomy which left no question he had had sex with the man.

Initially, Brady scheduled a press conference for December 30, 1997, but it was postponed until January 15, 1998. That evening Brady released the statement given to RCF by Frank Bergen.

Bergen, a Catholic, said that in 1983 he ran away from his home in Central Illinois. He ended up in downtown Springfield where he sold his body to survive and to purchase drugs. He heard street talk that there was a john called "the bish" who paid well for sexual services, and if you hit him on a good day he would also pick up the tab for rent, new clothes, or food. Bergen said he made contact with Ryan and became one of his regulars. He said he also serviced three other priests from the Springfield Diocese.

Bergen gave sworn testimony that Ryan took him to his residence at Immaculate Conception and to various Holiday Inns. When he visited Ryan at the parish rectory, Bergen said he used the garbage entrance. He described in detail Ryan's bedroom and bathroom. He said that Ryan had a foot fetish and was obsessed with body massages, and that his sexual preference was for masturbation and fellatio.

Ryan often complained to Bergen that some of the other male prostitutes who serviced him at the rectory "ripped him off" by stealing expensive jewelry and other items.

One of Bergen's most startling statements was that Ryan heard his confession and absolved him of his sins each and every time they had sex. Bergen said that Bishop Ryan "...made me believe it was OK to be gay and Catholic, as long as it wasn't talked about." Bergen recalled that sometimes Ryan would make him "kiss his ring finger as bishops do to the pope."¹⁸⁹

Bergen admitted he was no angel. He had worked as a male hustler for more than 14 years, was a convicted felon and had used illicit drugs, although he had been drug free for the last year. He also said he had AIDS. All he wanted now was to clear his conscience. Brady made arrangements for a faithful priest to hear Bergen's confession.¹⁹⁰

Ryan Resigns Prior to Lawsuit Filing

On October 19, 1999, Bishop Daniel Ryan resigned his office and stepped down as the Bishop of Springfield. His resignation was immediately accepted by Pope John Paul II.

Ryan admitted no wrongdoing, saying that he was simply taking an early retirement—a full six years before the mandatory age of 75 and only one week before a lawsuit was filed against the Diocese of Springfield that named Bishop Ryan as a defendant. Katie Sass, public relations spokesman for the diocese said there was no connection between Ryan's decision to retire and the pending lawsuits. Right!

On October 28, 1999, attorneys Frederic W. Nessler of Springfield and Stephen Rubino of New Jersey filed multiple charges of sexual assault and battery against Rev. Alvin J. Campbell, the former pastor of St. Maurice Church in the Springfield Diocese on behalf of Mr. Matthew McCormick. Also named in the civil suit was the Diocese of Springfield and two former Ordinaries, Bishops Joseph A. McNicholas (deceased) and Daniel L. Ryan who were charged with covering-up Campbell's pederastic crimes.

What makes the McCormick case so extraordinary was the allegation contained herein that "Bishop Ryan ignored his oath and obligation of celibacy by virtue of multiple homosexual relationships with then, now former, male prostitutes and other priests or deacons to wit: John Doe X, John Doe Y, and Reverend Father John Doe Z (the identities of whom are known to the Defendants) among others, during his tenure as Bishop to such an extent that an atmosphere of tolerance to the sexual abuse of minors was thereby created, facilitated, and perpetuated by Defendant Ryan."¹⁹¹

McCormick, a former altar boy, now 32 and living in Texas, said the defendant, Father Campbell, abused him for a three-year period beginning in 1982 and ending in 1985. McCormick said he did not know he was harmed until he entered therapy in 1998.

By the time the suit was filed, Father Campbell had already been released from prison after serving seven years of a fourteen-year sentence for the homosexual molestation of minor males.

Stymied in the courts by the statute of limitations, the McCormick case, like many others, went nowhere until 2002. In July of that year, Governor Rod R. Blagojevich signed legislation that increased the statute of limitations for sexual molestation cases. The new law extended the time for filing a civil lawsuit from two to ten years after a victim of sex abuse reaches adulthood.

By September 2002, prospects for the McCormick case appeared more promising. It became the first test case of the revised law on the statute of limitations. At a December 2, 2002 hearing on the constitutionality of the new law, lawyers on both sides asked the Sangamon County judge to postpone making a ruling on the matter as they were working on an out-of-court settlement that would cover McCormick and 27 other victims of clerical sex abuse in the Springfield Diocese.¹⁹²

In the meantime, a fourth man had come forth to accuse Bishop Ryan of molesting him in 1984 when he was only 15 and a minor under the law. Ryan denied the charges.

Charges Against Bishop Ryan Multiply

In a two-page affidavit signed on July 12, 2002, Frank T. A. Sigretto, 33, said he first met Ryan in August of 1984. This would have been only seven months after Ryan's installation as Bishop of Springfield. Sigretto said he was not a prostitute, just a 15 year old street-wise kid. He said he was walking near South Grand Avenue in Springfield when Ryan offered him a ride.¹⁹³ The bishop took him to the rectory at Immaculate Conception where he offered the boy \$50 to take off his clothes and let Ryan massage him with baby oil. He said the bishop wanted to penetrate him, but he managed to fend him off. Sigretto added that Bishop Ryan tried to pick him up a second time, but when the boy saw who it was, he refused to get into the car. Sigretto passed a polygraph test.¹⁹⁴

In addition to Sigretto, three other men have filed affidavits swearing that Bishop Ryan engaged them in sexual acts.

Danny Evans, now 36, was working as a male hustler back in 1985 when he first met Ryan. In a 14-page transcript filed with the court in 1999, Evans swore that from the mid-1980s until the late 1990s he had at least 50 sexual encounters with Bishop Ryan, who paid him \$50 or more a trick. Evans said that Ryan took him along on trips to Indiana, Ohio, Chicago and Wisconsin. The last trip was in 1998, just months before Ryan's resignation. Like Frank Bergen, Evans also has a police record that includes possession of drug paraphernalia, domestic battery, and contributing to the delinquency of a minor.¹⁹⁵ Evans passed a polygraph test.

Accuser John Reeves is a young man cut from a much different cloth than Evans and Bergen.

Reeves was serving as an acolyte at St. Paul's Church in Highland in Madison County in the fall of 1984 when Bishop Ryan asked Reeves to

accompany him to a meeting in Chicago. Reeves agreed. At the motel where the two men shared a room, Ryan came out of the shower and told Reeves that he loved him. Reeves said that he mumbled something back like “I love you too,” at which point Ryan grabbed and kissed him and started to rub his back. Reeves said he was in a state of shock as Ryan was his bishop. The encounter went unreported.

Reeves began to travel with Bishop Ryan on a regular basis with the pair ending up sharing sexual intimacies at a motel room or at the bishop’s residence on at least 15 occasions.

In his seven-page affidavit, Reeves stated that he felt pressured into the relationship because he was afraid that Ryan might refuse to ordain him. In fact, Ryan raised him to the diaconate that December and ordained him a priest of the Springfield Diocese in May 1985. After his ordination, Reeves continued to travel with the bishop, sharing motel rooms, visiting bath-houses, and vacationing in the Cayman Islands and Puerto Rico.

Reeves said that the Springfield Chancery staff was aware of the priest’s special relationship with Ryan and that he (Reeves) became the butt of nasty remarks. At one point, he went to Father Thomas Holinga, the Vicar General and Director of Clergy Personnel for the diocese to complain that Ryan was constantly pressuring him for sexual favors. Reeves said Holinga just laughed. Fr. John Renken, who also worked at the Chancery, also knew about Ryan’s harassment of Reeves, but offered no help to the young priest.

The relationship came to an end in 1988.

Bishop Ryan entered a treatment center for alcoholism and Reeves, by now a confirmed homosexual, found a “lover” of his own choosing at St. Brigid Parish in Liberty where he had been reassigned.

After St. Brigid, the priest served in churches in Decatur and Alton. Unhappy with his situation, Reeves requested and was granted a leave of absence by Bishop Ryan in late 1992.¹⁹⁶

In January 1995, Reeves left the Catholic Church and joined the Ecumenical Catholic Church (later renamed the Catholic Church of the Americas) headed by his homosexual partner.¹⁹⁷ He is now a self-proclaimed “bishop” of the pro-abortion, pro-homosexual Church of the Americas.

Springfield—A Predator’s Paradise

One of the most salient charges made against Ryan in the McCormick suit was that while he was busily engaged in his own homosexual affairs with prostitutes and priests entrusted to his care, the Diocese of Springfield had become a magnet for other clerical sexual predators.

Although, as the suit charges, some pederast priests were active in the Springfield Diocese under former Bishop William McNicholas and probably even earlier under William A. O’Connor who retired in 1975, there is no

question that Ryan's systematic cover-up of the criminal activity of clerical predators in his diocese was motivated by a desire to cover up his own immoral and criminal behavior.

Take the case of serial pederast, Father G. Neal Dee. "Transfer" was Dee's middle name. Starting in 1964, the year of his ordination, Dee was transferred to at least 11 Springfield parishes by Bishop William O'Connor and his successor, Joseph McNicholas. In 1981, McNicholas finally pulled Dee from parish work and brought him into the Chancery to become Director of Radio and Television Communications.¹⁹⁸

In 1987, Father Dee took a "sick leave" and Bishop Ryan sent him off for "treatment" to curb his pederastic behavior. When Dee got out of therapy, Bishop Ryan arranged for Father Dee to relocate in the "gay friendly" Diocese of Amarillo, Texas under Bishop Leroy Theodore Matthiesen. Matthiesen assigned Dee to parishes in Nazareth and Amarillo and then made him pastor of Immaculate Heart Parish.

Bishop Matthiesen recently made the national headlines when it was discovered that he had established a Priests Emergency Relief Fund to raise money for clerics removed from office on sexual molestation charges.¹⁹⁹

In 1991, a Springfield man came forward and accused Dee of molesting him shortly after the priest was ordained. Attorney Frederic Nessler is representing the abuse victim in a civil suit against the Springfield Diocese.

Then there is the case of Father Lawrence M. Gibbs. A sex abuse lawsuit against Father Gibbs was filed January 3, 1993. The molestation was alleged to have taken place in the Diocese of Joliet when Ryan was an Auxiliary Bishop.

In the 1970s, the Diocesan Seminary Review Board voted 9 to 0 to block seminarian Gibb's advancement to ordination, but Ryan went to bat for him. Gibbs, described as an emotional time bomb, was ordained for the Joliet Diocese on May 12 1973 in spite of the unanimous objections of the Review Board.

When complaints of sexual abuse against Gibbs began to reach the Chancery, Ryan, joined by Bishop Imesch, defended the priest. In 1993, a lawsuit was filed by three men who identified Father Gibbs as the priest who molested them when they were minors.

One of the victims, Joseph Dittrich, swore under oath that he was abused by Gibbs more than 50 times over a seven-year period. Dittrich said that the priest would bring altar boys to his Wonder Lake cottage cabin in McHenry County. Gibbs reportedly plied them with liquor, watched them masturbate naked in front of him, inserted tampons into their rectums and paddled them in various stages of undress.²⁰⁰

The case was settled out of court for an undisclosed amount. Father Gibbs was defrocked in 1993.²⁰¹

In 1995, attorneys representing the families of sexual abuse victims of Rev. Joseph Havey of St. Agnes filed suit against the Springfield priest. Havey was charged with plying his victims, who ranged in age from 11 to 14, with alcohol and marijuana, subjecting them to gay porn, and then forcing them to perform ritualistic sexual acts upon him.²⁰²

In 1986, Rev. Walter Weerts of St. Brigid's Church in Liberty pleaded guilty to abusing three teenage boys the previous year and received a six-year sentence. The records show that Bishop Ryan and the Diocese of Springfield paid the victims not to file suit and to keep details of their case secret in an out-of-court settlement for an undisclosed amount.²⁰³

Diocese Purchases Home for Bishop Ryan

On October 19, 1999, the same day that Bishop Ryan resigned, the Holy See announced the appointment of Monsignor George Joseph Lucas, the former Rector of Kenrick-Glennon Seminary in St. Louis, to the Diocese of Springfield.²⁰⁴

Msgr. Lucas was ordained on December 13, 1999, by Cardinal George of Chicago, with co-consecrator Papal Nuncio Archbishop Gabriel Montalvo on his left and the disgraced Bishop Daniel Ryan on his right. The ceremony took place at the Ansar Shrine, a Masonic temple in downtown Springfield. Archbishop Justin Rigali delivered the sermon.²⁰⁵

Once in office, Lucas not only retained Fathers Eugene E. Costa and John A. Renken who had offhandedly dismissed Father John Reeves' complaints against Ryan, he made them both Monsignors. Renken, a former president of the Canon Law Society, went on to serve on the NCCB's Ad Hoc Committee on Sexual Abuse.

Bishop Lucas also purchased a private home for the retired Bishop Ryan with funds from the diocesan treasury. He has also permitted Ryan to carry out Confirmations and days of retreat in the Springfield Diocese.

In February 2004, Lucas reached a \$3 million out-of-court settlement with 28 victims of clerical sex abuse in the Springfield Diocese including Matthew McCormick whose lawsuit was dismissed.

Money for the settlement was taken from investment accounts, the sale of property and possible loans.

Following the announcement of the settlement, Bishop Lucas met with the victims and their families. The bishop apologized and promised to change the manner in which victims of clerical sex abuse are treated.²⁰⁶

In the meantime, the charges against Bishop Ryan including the report by the anonymous diocese who reviewed the case, have been forwarded to the Vatican by Archbishop Montalvo. Details of the investigation are confidential.²⁰⁷

Bishop Ryan underwent open-heart surgery in 2003. It remains to be seen if the pope will take any action against the unremorseful Bishop Ryan or if he will leave the bishop to his Maker.

† ARCHBISHOP REMBERT WEAKLAND
Archdiocese of Milwaukee

George Weakland was born on April 2, 1927 and grew up in the coal-mining town of Patton in the Allegheny Mountains near Altoona, Pa. He was one of six children born to Basil and Mary Kane Weakland.²⁰⁸ His father owned a hotel, but it burned down when George was a little tyke, leaving the family in difficult straits.

Like many adult homosexual men, George suffered the loss of his father at a very early age. He was only four when his father died. His courageous mother raised all her children, ages six months to nine years, by herself. George became the proverbial “good little boy” in the family.

George Weakland’s parish priest, Father McFadyen recognized that the young boy had a remarkable aptitude for music and instructed a nun at the parish school to give him piano lessons.

George was thinking about a career as a concert pianist and church organist, but decided to become a monk instead.

Following a visit to the Benedictine Archabbey of St. Vincent’s in Latrobe, Pa., and with the encouragement of Fr. McFadyen, George enrolled at St. Vincent’s Preparatory School at the age of 13. In 1945, he pronounced his first vows as a Benedictine brother and took the name Rembert.

His early years at St. Vincent’s Seminary were relatively uneventful. He continued his piano and organ playing along with his academic studies. Except for his fellow songbirds in the Music Department, he had few friends and was described by one of his classmates as basically a loner—certainly never one of the boys. His health was said to be delicate and his demeanor effete.

In 1948, at the age of 21, he went to Rome for theological studies at the International Benedictine College of Sant’Anselmo. He was ordained a priest of the Order of St. Benedict on June 24, 1951, at Subiaco, Italy by Bishop Lorenzo S. Salvi, OSB, Abbot Nullius of Subiaco Abbey. At this time he was given permission to continue his musical studies in Europe and the famous Julliard School of Music in New York. Weakland hoped to complete his doctoral thesis on Ambrosian chant at Columbia University before returning to St. Vincent, but that dream was 50 years away.

One of the turning points in Weakland’s clerical career came in 1956 when he met Giovanni Battista Montini, the Archbishop of Milan. Cut from the same temperamental cloth, Montini, the future Pope Paul VI, took a shine to the young Benedictine monk who spoke fluent Italian. Montini mentally earmarked Weakland for advancement when and if, he (Montini), became pope.

In June 1963, after serving in the Department of Music at St. Vincent's College for six years, Weakland was elected Coadjutor Archabbot of St. Vincent Archabbey.

The timetable is such that Weakland would have crossed paths with the infamous pederast, David Holley, who was accepted as a seminarian at St. Vincent's Archabbey in the mid-1950s and ordained a Benedictine priest in 1958. Holley is currently serving a 275-year prison sentence for the molestation of adolescent boys.²⁰⁹

On May 8, 1964, Montini, now Pope Paul VI, appointed Weakland as Consultant to the Commission for Implementing the Constitution on the Sacred Liturgy of the Second Vatican Council. Weakland was a major architect of the final Council document on the Sacred liturgy, *Sacrosanctum Concilium* (1963).

Following the close of the Council, Weakland became a major player in international ecclesiastic politics in Rome at the Synods of Bishops in 1969, 1971, 1973, 1987 and 1997 and an important figure in the Liturgical Revolution in the United States and the Vatican.

Pope Paul VI played an important role in the election of Weakland as Abbot Primate of the Benedictine Order, worldwide, on September 29, 1967. Weakland was reelected to a second term as Abbot Primate in September 1973.

On September 20, 1977, Pope Paul VI appointed Weakland to head the Archdiocese of Milwaukee. The ordination took place side by side with Weakland's installation as Milwaukee's ninth Archbishop by Archbishop Jean Jadot, Apostolic Delegate to the United States on November 8, 1977, at the Cathedral of St. John the Evangelist in Milwaukee. Without any particularly notable spiritual qualities to recommend him and despite the fact that he never served a day as pastor or assistant pastor in a parish, Weakland had made it almost to the top of the ecclesiastical ladder.

Liberal Politics and Liberal Sexuality

Rembergt Weakland quickly became one of the darlings of the liberal hierarchy of the United States.

His most important contributions to AmChurch during his tenure as Archbishop of Milwaukee were in the area of liturgical "reform" as a member of the NCCB Committee on the Liturgy, and ecumenical affairs as Chairman of the NCCB Committee for Ecumenical and Interreligious Affairs. He also served at the Executive Level as a member of the NCCB and USCC Administrative Committees. Weakland was also a member of the controversial Ad Hoc Committee of the Catholic Common Ground Initiative intended to reach a middle ground position on the question—"To Kill or Not to Kill."

Weakland had an acid tongue, especially when it came to condemning Catholic prolife activists for their lack of "compassion" for mothers with

problem pregnancies ignoring the fact that it was pro-lifers, not pro-abortionists, who built a world-wide network of supportive pregnancy centers to help mothers bring their babies to term.

Archbishop Weakland was one of the first supporters of the forays of the Homosexual Collective into the Catholic Church in America. In Rueda's *The Homosexual Network*, published in 1982, Weakland's role in assisting the Collective to advance its agenda in AmChurch is well documented.

As reported by Rueda, Weakland's pro-homosexual position including active support for pro-homosexual legislation is a matter of public record and his contribution to the Homosexual Movement has been acknowledged by all major national homosexual groups including the National Gay Task Force, Dignity and New Ways Ministry.²¹⁰

Weakland's notorious homosexual apologia, "Herald of Hope. The Archbishop Shares: Who is Our Neighbor?" which appeared in the *Catholic Herald Citizen*, the diocesan weekly for the Archdiocese of Milwaukee on July 19, 1980 is filled with vintage pro-homosexual Newspeak.²¹¹ Weakland employs pro-homosexualist linguistics throughout the text and defends every tenet of the Homosexual Collective from "homosexuality is inborn and irreversible" to "gay is good." The Archbishop consistently uses the term "gay people" when referring to homosexuals.²¹² His essay undermines the Bible's condemnation of sodomy and debunks the idea that homosexuals prey on young boys.²¹³ The pro-homosexual article appeared the same year that Archbishop Weakland himself engaged in a homosexual affair with a layman.

Archbishop Weakland helped to found and fund the Milwaukee AIDS Project, a 1986 initiative that included condom distribution for "safe" homosex and "alternatives" to sodomy including mutual masturbation, consensual sadomasochist sex play and the use of "sex toys."²¹⁴

Weakland permitted Dignity Masses at St. Pius X Catholic Church with the rainbow flag draped on the floor for an altar, for more than ten years. He also permitted pro-homosexual religious orders such as the Salvatorians to reside in the diocese.²¹⁵

Cradle to grave sex instruction has been implemented in the Archdiocese with Weakland's enthusiastic backing. Young children have been sexualized and desacralized by systematic sex indoctrination through such programs as Wm. Brown's *New Creation Series* and so-called AIDS Education that introduces children to the most perverse of all vices seductively packaged and wrapped in a blanket of compassion and tolerance.²¹⁶ The pornographic films Father Untener used to desensitize seminarians at St. John's Seminary in Saginaw were used in the Milwaukee Archdiocese from 1978 to 1988 as part of the Sexual Attitudinal Restructuring Program for Catholic adults.

Weakland is known in AmChurch and in Rome as a prelate who speaks his mind.

Unfortunately it is not a Catholic mind.

He has beat the drums for finding a “common ground” for baby killing and for a homosexual priesthood. He has defended the use of condoms as a prophylactic against AIDS. At the same time he has opposed legitimate means of national defense, a primary function of government.

However, it is in his handling of clerical sex abuse cases in the Archdiocese of Milwaukee that Archbishop Weakland reveals his true character.

Playing Hardball in Milwaukee

It can be said of Archbishop Weakland that he never met a clerical sex abuser he didn't like.

In April, 2002, when the *Milwaukee Journal Sentinel* began an extended series on clerical sex abuse in the Archdiocese of Milwaukee, District Attorney E. Michael McCann said his office was flooded with calls from victims, many of whom were molested by priests who were still being recycled from parish to parish.

According to writer-researcher Robert A. Sungenis, “Out of 36 priests who were named as child molesters in the archdiocese, 21 of them are still in the Milwaukee area and 6 of those have active assignments. Not one of the 36 has ever been so much as questioned, and no parishioners, except the victims, knew the names of these priests.”²¹⁷

While the Archdiocesan public relations department touted Weakland's model program for handling clerical sex offenders, the Archbishop was shuffling offenders from parish to parish.

A well-documented case in point was that of Fr. William Effinger whose victims number over 150, mainly boys, but also some young girls. In 1993, a judge ordered the opening of hereto sealed court records of the case and Weakland was deposed in connection with a lawsuit brought by nine of Effinger's victims.²¹⁸

In April 1979, Effinger told Archbishop Weakland that he abused a 13-year-old altar boy named Joseph Cerniglia during the past Easter Week. The priest had asked Joseph to stay overnight at the parish rectory because of early Mass the next day. That evening, Effinger gave the boy a beer, got him into the only available bed and molested him. Cerniglia told his parents about the molestation. The following morning after the Easter Sunday Mass, they confronted the criminal priest and shortly thereafter informed Weakland of the abuse. Weakland said the matter should be kept quiet for the child's sake and promised that the priest would never be put in a position where he could harm another boy. At about the same time, Weakland was privy to a second allegation concerning Father Effinger.

Weakland sent the wayward priest away for evaluation and treatment.

That same fall, Weakland reassigned Effinger to Holy Name Parish in Sheboygan where the priest had daily access to parochial school children.

For the next 13 years, Weakland moved Effinger around the archdiocese from parish to parish until 1992 when one of the priest's teenage victims, now grown, confronted the priest, recorded their conversation and took the taped confession to the archdiocese and a television station. Only Weakland's fear of adverse publicity prompted him to act.

Effinger was convicted in 1993 of the sexual assault of a 14-year-old boy. Effinger died in prison in 1996 of cancer.

The real kicker in the Effinger case was that after the priest went to jail, one of the boys he molested sued the archdiocese, but the suit was thrown out because the statute of limitations had expired. Weakland turned around and directed the diocesan lawyers to file a countersuit against the boy's family. The archbishop recovered \$4,000 in court costs from the victim.²¹⁹ This vicious and vindictive act is typical of the homosexual personality. It also served to warn other victims of sexual abuse against filing lawsuits against the archdiocese.

Then there is the twice-arrested, twice-convicted boy molester Father Dennis Pecore. "The Pecore Affair" is reported by Margaret Joughin in a two-part online series, "The Weakland File."²²⁰

In January 1987, Pecore was charged with the sexual abuse of 14-year-old Gregory Bernau who attended Mother of Good Council School. Pecore performed acts of oral copulation and sodomy on the boy. The molestation began in January 1984 and continued through December 1985. In 1986, Bernau reported Father Pecore to the police for sexual abuse. On July 24, 1987, Pecore pleaded guilty to pedophilia and received a one-year jail sentence. Seven years later, he molested another boy and was given a 12-year sentence.²²¹

The saga of Father Pecore began in 1983 when Weakland moved a new three-member "pastoral team" into Good Council Parish in Milwaukee. The "team" consisted of Fr. Fred Rosing, pastor, and Fathers Dennis Pecore and Peter Schuesler. Parishioners and teachers were put off by the arbitrary actions and financial mismanagement of "the team," but what drew the greatest concern was the fact that Pecore was bringing young boys into his bedroom one at a time. Father Bruce Brentrup, the school principle was aware of the moral turpitude that marked the behavior of the new pastor and his assistants. In 1984, one year after the arrival of Rosing & Company, poor Father Brentrup was history.

Young Greg Bernau became one of Pecore's sex toys.

On at least two occasions, Pastor Rosing entered Pecore's bedroom while the priest was abusing Bernau. Rosing said hello to the boy and left the bedroom—no questions were asked because no answers were needed.

On one occasion, when Greg's mother, distressed by Pecore's unnatural attentions toward her son, called the rectory and was told that her son was not there. Mrs. Bernau got into her car, drove by the rectory and spotted her son's bike parked outside. It wasn't until she knocked on the

rectory door that a priest came to the door and acknowledged that Greg was indeed there.

While the molestation of Greg Bernau was underway, Archbishop Weakland had been informed in writing by three teachers from the parish school regarding their concerns about Pecore's pederastic interests, especially in Gregory Bernau. Weakland responded by threatening the whistleblowers. He told them that "any libelous material found in your letter will be scrutinized carefully by our lawyers."²²² Eventually, Weakland saw to it that all of the teachers involved in the confrontation lost their jobs. Their letters of termination were signed by Father Rosing who had also engineered Fr. Brentrup's dismissal.

After the first arrest and conviction of Father Pecore, Greg Bernau and his family reached an out-of-court settlement with Weakland and the Archdiocese of Milwaukee for \$595,000 and an additional \$200,000 in court fees. Against the wishes of the Bernau family, but at the insistence of the Archdiocese, the court records were sealed. However, on May 2, 1988 at the request of Mr. Bernau, Judge Robert J. Miech ordered the records unsealed and opened to the public. Weakland's complicity in this moral outrage was exposed for all to see. No action was taken against Father Pecore's partner in crime, Father Rosing.

Another interesting case is that of Father James L. Arimond, columnist for the notorious homosexual magazine *The Wisconsin Light*. Arimond considers homosexuality "God's holy gift." Archbishop Weakland permitted Arimond to give pro-homosexual pep rallies at the archdiocesan Cousins Centre. The archbishop repeatedly ignored protests regarding Arimond's pro-homosexual activities and even gave the priest a promotion.²²³ Father Arimond was defrocked after he was convicted and jailed in 1990 for a sexual assault on a teenage boy. Arimond later became a licensed professional counselor in the state of Wisconsin.²²⁴

One subscriber to *The Wisconsin Light* wrote that the Archbishop Weakland's own parish, St. John's Cathedral, is "second only to the homosexual bar district and the shopping mall as a homosexual gathering place."²²⁵

It seems the list of clerical pederasts and homosexual priests acting out in the Milwaukee Archdiocese whom Weakland protected could go on forever.²²⁶

There was former seminary rector Fr. Jerome Clifford of the Sacred Heart School of Theology in Milwaukee who resigned amidst multiple charges of sexual misconduct.²²⁷

There was Father David Hanser who molested the sons of Catholic parishioners for three decades including three brothers in one family.²²⁸

There was Father Peter Burns, another priest with a long record of young male victims. Even though the priest's superiors knew of his affinity for young boys, he was permitted to have young men sleep overnight

at St. Peter Claver's rectory. Burns was also an active member of the Big Brothers and Big Sisters program. Tragically, one of his victims, whose parents decided not to press charges against Father Burns, committed suicide in 1992. Up until the day of his arrest and eventual imprisonment, officials of the Archdiocese of Milwaukee permitted Father Burns to freely roam the archdiocese without anyone being informed of his criminal activities.²²⁹

There was Fr. Thomas Walker, who was arrested just one month after Weakland ordained him in 1989 for allegedly having sex with a truck driver, and arrested again in 1999 for prostitution and masturbation.²³⁰

And there was layman Robert E. Thibault, Weakland's top liaison to the Boy Scouts and a teacher of religion at a Catholic school, who was arrested in an Internet child sex sting.²³¹

Down With Squealers

Weakland shares an attitude toward pederasty and homosexuality that is consistent with a "gay" ideology and his own dark secret life.

In a 1988 column in the diocesan paper *The Catholic Herald*, the Archbishop wrote, "Not all adolescent victims are so innocent. Some can be very sexually active and aggressive and often quite streetwise."²³² He was later forced to apologize for his loose speech regarding the culpability of teenage victims of pederast priests.

In a 1994 interview with a reporter from the *Milwaukee Journal Sentinel*, Weakland said that true pedophilia among priests was rare. This is a correct statement. Pederast priests are homosexuals looking for fresh, AIDS-free meat. He referred to such relationships as "affairs."

"What happens so often in those cases is that they go on for a few years and then the boy gets a little older and the perpetrator loses interest," Weakland told a reporter. "That is when the squealing comes in and you have to deal with it."²³³ Years later, his verbal indiscretion came back to haunt him. Weakland said he couldn't remember using the "infelicitous word" (squealing). As Dave Umhoefer, staff writer for the *Sentinel* observed, Weakland's views on teen sex abuse took on new meaning after the Marcoux scandal broke in May 2002.

There have also been revelations of past criminal activity involving a minor at Archbishop Weakland's alma mater, St. Vincent's Archabbey in Latrobe, Pa.²³⁴

A civil lawsuit filed on May 19, 2000, in Westmoreland County Common Pleas Court by Mary Bonson of Port Matilda charges that her son was abused by a priest at her parish and then taken to the Benedictine Archabbey where he was abused by two other monks. The Defendants in the case are the Diocese of Altoona-Johnstown, Bishop Joseph V. Adamec, former Bishop James Hogan; the Benedictine Order in Westmoreland County, and three Benedictine monks including Father Alvin T. Downey a psychiatric nurse and monk at the abbey. Mary Bonson said her son had

only revealed his own abuse when she was talking with him about another sex abuse incident that occurred at their parish, St. John's Catholic Church in Bellefonte in Centre County.

Her son, a former altar boy, said he was abused at St. John's by Father Downey, who was serving as a substitute priest from St. Vincent's during the summer of 1980. Her son, who was 16 at the time the alleged molestation was reported to have occurred, said the monk plied him with alcohol and drugs including amyl nitrate capsules used to relax the sphincter muscles in anticipation of sodomy. The lawsuit alleges Downey was eventually removed from St. John's "as a result of some misconduct made known to the Bishop (Hogan) and Benedictine Society" and assigned to the Archabbey, but continued to make visits to Bellefonte to see the plaintiff's son. Unaware of Downey's record as a pederast, Bonson invited the priest to an overnight stay. While she was at work, Bonson said the priest molested her son in her bedroom.

In April, 1981, Downey sent Bonson's son a bus ticket to visit the Archabbey where the Pittsburgh Steelers work out each Spring. He told Mary Bonson that he would introduce her son to the famous Steeler quarterback Terry Bradshaw, whom Downey said he knew. In the evenings, the priest took the boy from the seminary where he was staying over to the monastery where Downey lived. The boy claimed that two other monks joined Downey and performed oral sex on him. The lawsuit also charges that Downey abused the youth at a retreat lodge for monks and priests at St. Vincent commonly known as "The Ridge." Before his retirement, Bishop Anthony Bosco, a former auxiliary of Bishop John Wright of Pittsburgh, relieved all three monks of their positions at St. Vincent's pending the outcome of the trial.²³⁵

Although the alleged abuse took place more than 20 years ago and thus is not prosecutable under the statute of limitations in Pennsylvania, the fact that the suit was filed by the victim's mother who only recently learned of the abuse opened the door to litigation.

On February 6, 2004, Judge Gary B. Caruso ruled that Bonson did have standing and the case against officials of St. Vincent's and the Diocese of Altoona-Johnstown who knew of the abuse and cover-up could move forward. Judge Caruso held that the mother was "deceived" and made into "an unwitting accomplice" in the harm of her own child.

On May 18, 2004, Judge Caruso dismissed the charges against the two monks who were alleged to have participated in the assault on Bonson's son. His ruling, however, kept the suit active against the Altoona-Johnstown Diocese, Bishops Hogan and Adamec, and Rev. Downey. John Morrison, Bonson's son, has also filed a separate lawsuit with the Westmoreland court.

John Morrison, who is not named in Bonson's lawsuit, has suffered severe psychiatric trauma and has been treated for suicidal thoughts and

depression. Like many victims of sexual abuse, there may not be a second chance for him in this world, but this writer is confident there will be in the next.

Weakland and the Paul Marcoux Affair

On April 2, 2002, having reached his 75th birthday, Archbishop Rembert Weakland submitted his resignation to the Holy See. Considering Weakland's long track record of dissent and his many contributions to the ruination of Catholic liturgical practices, one would think that the Holy See would have jumped at the opportunity to rid itself of the troublesome prelate. Unfortunately the Holy See dawdled, so that when the Marcoux scandal broke the following month, Archbishop Weakland was still at his post.

On May 14, 2002, a reporter from the *Milwaukee Journal Sentinel* received a tip that a man living in San Francisco named Paul Marcoux wanted to go public concerning his sexual abuse at the hands of Archbishop Weakland and the 1998 financial settlement he had reached with Weakland and Archdiocese of Milwaukee to keep the affair hush hush.²³⁶ The reporter flew out to California to interview Marcoux, but the latter backed out at the last minute. Marcoux's apparent vacillation and his failure to produce a copy of the settlement contract convinced Martin Kaiser, the editor of the *Journal Sentinel* to drop the story. Kaiser was unaware that Marcoux had also been in touch with ABC officials.

On Thursday, May 23, 2002, ABC News investigative reporter broke the news of the allegations against Archbishop Weakland on the "Good Morning America" television show.

The Archdiocese was ready with a prepared statement that very same day.²³⁷

Jerry Topczewski, Weakland's public relations agent, issued a formal statement on behalf of the archbishop. The statement noted that Archbishop Weakland had asked the Holy Father to accelerate his resignation. In response to the claim of Paul Marcoux that the archbishop had sexually assaulted him 20 years ago and the archdiocese had made a settlement with Marcoux, Weakland responded:

I have never abused anyone. I have not seen Paul Marcoux for more than 20 years. When I first met him here in Milwaukee, he was a man in his early 30s. Paul Marcoux has made reference to a settlement agreement between us. Because I accept the agreement's confidentiality provision, I will make no comment about its contents. Because I have financial responsibility for the well-being of the archdiocese, I want to let the people of the archdiocese know that through my 25 years as bishop, I have handed over to the archdiocese money obtained by my lectures and writings, together with other honoraria. Cumulatively, those monies far exceed any settlement amount. Given the climate in today's world where the church must regain

its credibility, this situation would be an added and continuing distraction from that goal. I do not want to be an obstacle to that search on the part of the church, which I will continue to love with all my heart and which I have served to the best of my abilities for these 51 years. As required by church law, I submitted my resignation as archbishop to the Holy Father on my 75th birthday on April 2nd. I have now asked the Vatican to accelerate its acceptance. I ask for prayers and healing.²³⁸

Let us reexamine the main points of the press statement beginning with some biographical data on Paul Marcoux.

Paul Marcoux born in Michigan in 1949, an only boy with two sisters. His parents and a sister died when Paul was in his early 20s. His surviving sister said that he took the deaths very hard and was in an “emotionally delicate” condition for several years.²³⁹ Paul was a homosexual and lived a homosexual life, although he liked to describe himself as a “bisexual.”²⁴⁰

Prior to his entering Marquette University in Milwaukee in 1975, he had earned some undergraduate credits in Michigan, at Boston College and at the Sorbonne in Paris where he studied voice. Starting in 1976, Marcoux took some undergraduate courses in philosophy. The following year he attended graduate-level classes in theology. He left Marquette in December 1978 without completing any degree and took a job at an area chemical plant.²⁴¹

One of Marcoux’s great passions was the theater. He created a religious psycho-drama program called “Christodrama” in which participants acted out scenes from the Bible and then discussed how these stories relate to their own lives. He had hopes of one day turning his idea into a commercial venture.

While in Milwaukee, Marcoux lived with Father Ken Metz on the east-side of the city.²⁴² One evening in September 1979, Metz invited Archbishop Weakland to dinner. The new Archbishop had been in office less than two years. Apparently the two men hit it off immediately. Despite their age difference of more than twenty years, the two men shared some common interests. They both had a passion for music. They were both admirers of the Canadian Jesuit philosopher, theologian, and economist, Father Bernard Lonergan.²⁴³

But the unspoken tie that bound the two men together was their homosexual desires. Shortly before Marcoux met the Archbishop, he had ended an affair with a male professor from the University of Wisconsin at Milwaukee. Marcoux said he was not shopping for another lover when he met Weakland nor was he sexually attracted to the older priest.²⁴⁴ For his part, Weakland has never even remotely suggested that Marcoux was his “first” love.

The following month, Marcoux called Weakland ostensibly to inquire about entering the diocesan seminary. Weakland suggested they talk over dinner and wine. According to Marcoux, after dinner he drove the

Archbishop to his residence. Weakland invited him up for a nightcap. Marcoux accepted. After a few more drinks, Marcoux said Weakland made sexual overtures to him and began to kiss him. When Weakland succeeded in pulling down his pants in an attempt to sodomize him, Marcoux, who was drunk, said he resisted the “attack.”²⁴⁵ In a later interview Marcoux said he did not go to the police because two priests advised against it.²⁴⁶

Subsequent events would cast a long shadow over the reliability of Marcoux’s alleged “attack” by Archbishop Weakland that night. The evidence suggests that Marcoux saw Weakland as a meal ticket and the Archbishop saw him as a meal.

Following what Marcoux called the equivalent of a “date rape,” the two men had at least “three or four other sexualized encounters.” Friends of Marcoux said they continued to go out to dinner and cultural events a couple of times a week.

In July 1980, Marcoux traveled to Nantucket, Mass. where Weakland was spending a retreat-vacation. According to Marcoux, Weakland once again pressed him for sexual favors forcing him to leave abruptly. Their “Nantucket dream,” as the Archbishop referred to the incident, had gone sour.

By this point Weakland had already given Marcoux \$14,000, money he had received from fellow Benedictines at the time of his elevation to Archbishop of Milwaukee. The ostensible purpose of the gift was to finance Marcoux’s Midwest Institute of Christodrama.

On August 25, 1980 the frustrated and jealous Weakland, in the midst of a typical homosexual hissy fit, sat down to write Marcoux a lengthy “Dear John” letter.²⁴⁷ First, Weakland expressed his “deep love” for Marcoux. He regretted that he could not be the “great patron” that Marcoux was pressing him to be and \$14,000 was his personal limit—threats of suicide notwithstanding. Neither could he afford to keep Marcoux in the life style to which he (Marcoux) had become accustomed. Weakland said he was sorry if he had led Marcoux to think otherwise, but he hoped that their friendship could transcend differences of petty finances.

The archbishop said it was about time that he took seriously the vow of chastity that he made 34 years ago—a vow that gave him the freedom to fulfill his ministry.

Weakland acknowledged that his relationship with Marcoux had become both financially and emotionally draining. He found himself obsessing over his newfound love to the point that he was neglectful of his duties. The problem was that Marcoux did not reciprocate those feelings. Weakland accused Marcoux of still having an attachment to his former lover, Don, and of hiding those feelings from him in order to retain his favor (and money). “I know now that I can never be to you a Don or anybody else,” wrote Weakland.

The Archbishop said he was crying as he concluded his letter. He “felt humiliated, manipulated—a total failure on all counts...” He asked the Lord to help them both, begged Marcoux’s forgiveness for having failed him and “for the grace of standing up again and trying to be—not a bishop—just a Christian.”²⁴⁸ He signed off—“I love you, Rembert.”

Weakland’s letter to Marcoux no doubt dampened their relationship, but did not end it entirely. According to Marcoux, he and Weakland went to Chicago that October to visit an art exhibit and have dinner, after which the Archbishop is said to have renewed his amorous intentions. Soon after this incident Marcoux left Milwaukee and did some traveling and promoting of Christodrama. He finally settled down in San Francisco.

For his part, Weakland returned to the business of being a bishop.

In the spring of 1981, Archbishop Weakland wrote a letter to all the priests in the Archdiocese on the subject of celibacy. The archbishop urged them to uphold their commitment to celibacy, but said lapses were inevitable and should be treated with compassion. In a quasi-confessional tone he acknowledged that at times sexuality can become “a pervasive and domineering preoccupation in one’s life.”²⁴⁹ In response to follow-up questions by *Journal Sentinel* reporters on his letter to his priests, Weakland told them that he would not put a gay priest on a “guilt trip,” and he proceeded to deliver a lengthy discourse on homosexuality and how society forces “gays into their own subculture.”²⁵⁰

Ten years later, in an interview with the *New Yorker*, Weakland talked about the “trials” of the celibate life, especially the loneliness, and of his own attraction to women.²⁵¹ “While I see the great merit in celibacy—the freedom it gives you—perhaps there are people who can’t make that sacrifice. And yet we continue to demand that they do—if they want to be priests. Across the board, celibacy works to our detriment in the church,” Weakland concluded.²⁵²

Weakland Reaches Settlement with Marcoux

One can only assume that when the Archbishop received a letter from Paul Marcoux dated July 20, 1997 claiming that he now recognized that he had been sexually abused by the Archbishop 20 years before, Weakland found himself in a state of utter panic. Marcoux proposed that the two meet with their legal aides on neutral grounds to discuss the matter. When the Archbishop did not respond, Marcoux retained a Montreal lawyer, Brent T. Tyler, to plead his case of sex abuse against Archbishop Weakland.

On August 29, 1997, Tyler sent Archbishop Weakland a letter making a formal claim for damages. He invited Weakland to instruct the Archdiocesan legal staff to enter into negotiations in order to reach a settlement of said claim. The battle was on.

The lead attorney for the Archdiocese, Matthew J. Flynn of the firm Quarles & Brady in Milwaukee, advised Weakland to play hardball. Flynn

was confident that Wisconsin's statute of limitation laws would apply to the case. In his lengthy correspondence with Tyler over the next year, Flynn repeatedly warned Tyler against any attempts at extorting money from Archbishop Weakland or the Archdiocese of Milwaukee.²⁵³

Flynn said that Milwaukee District Attorney E. Michael McCann, in whom Weakland had earlier confided his fears that a former adult sex partner might try to blackmail him, had told Flynn that if Marcoux filed a civil lawsuit it would constitute the felony of extortion. Tyler was not deterred by Flynn's threats. He was betting on Archbishop Weakland's unwillingness to have his secret life publicly exposed. The key issue, he knew, was not sex abuse *per se* but the Archbishop's homosexuality.

Tyler's bet paid off.

On October 6, 1998, the Archdiocese of Milwaukee signed a confidential agreement giving Marcoux \$450,000 in exchange for an agreement not to sue Weakland, the Archdiocese of Milwaukee or the Benedictine Order, his sworn perpetual silence and the return of all his correspondence with the Archbishop.²⁵⁴ Neither the Archbishop nor Archdiocese admitted guilt. The money was taken from the Bishop Trust Endowment Fund and the Properties and Building Fund and transferred to a Montreal bank account.²⁵⁵

There were only four Archdiocesan personnel who knew about the secret settlement with Marcoux. Weakland, Flynn, the archdiocesan financial advisor, and Auxiliary Bishop Richard Sklba, who was ordained by Weakland in 1979. The Vatican was never informed of the settlement.²⁵⁶

According to Jerry Topczewski, spin-doctor for the Archdiocese of Milwaukee, "The Vatican did not know about the payment previously, nor should they have," he said. "The people who needed to know and were authorized to issue a check did," he said. "There was no need for anyone else to know."²⁵⁷

Paul Marcoux returned to San Francisco to spend his money.

Weakland settled back into his role of Archbishop of Milwaukee confident that his secret was safe—until Paul Marcoux went public with his claims of sexual abuse on May 23, 2002.

Following the immediate acceptance of Weakland's resignation by the Holy Father, Auxiliary Sklba, who participated in the settlement cover-up was appointed temporary administrator for the Archdiocese.

On August 28, 2002, Bishop Timothy M. Dolan, a former Rector of the North American College in Rome who served as an Auxiliary Bishop under Archbishop Justin Rigali in St. Louis, was installed as the new Archbishop of Milwaukee.

Previously, on June 25, 2001, the day he was appointed Auxiliary Bishop of St. Louis, Msgr. Dolan gave an interview from the North American College in Rome to Zenit Press Service. The topic was "Countering the Myth of the 'Gay Priesthood.'" ²⁵⁸

Dolan said that the charge of the American media that the priesthood is becoming a “gay profession” was inaccurate and unfair. He admitted that there were homosexually active priests just like there were heterosexually active priests, but he said the priesthood remained a very “manly” vocation. “...We are called ‘Father’...and the core of our identity is configuration to Christ in total love of his bride, the Church,” he said.²⁵⁹

He explained that candidates for the priesthood at the North American College, of normal and homosexual disposition, are reminded of the requirements of chaste living throughout their training—an indirect admission that candidates with perverse sexual desires are not automatically ruled out as priests by College officials.

In response to a question on how the Church can express its “disapproval of homosexual behavior without being accused of bigotry or hate crimes,” Dolan, currently Chairman of the USCCB’s Committee on Priestly Life and Ministry, said that the post-Consiliar Church prefers to accentuate the positive aspects of sexual love within marriage rather than condemn vice.²⁶⁰

It is this writer’s belief that the Homosexual Collective in the Archdiocese of Wisconsin has nothing to worry about with Dolan at its helm. Auxiliary Bishop Sklba, Matt Flynn, Jerry Topczewski are all still on staff, and Rembert Weakland, Archbishop Emeritus, is still a priest in good standing, living and working out of the Milwaukee Chancery.

† BISHOP JAMES WILLIAMS Diocese of Lexington

Bishop James Kendrick Williams is a native Kentuckian born on September 3, 1936, in Athertonville, LaRue County, a heavily populated Catholic region. He attended Old Kentucky Home High School in Bardstown and completed his seminary formation at St. Mary’s College Seminary in St. Mary, Ky., which closed in 1976 and St. Maur’s School of Theology in South Union, Ky. operated by the Benedictines, which closed in 1984.²⁶¹

James Williams was ordained to the priesthood on May 25, 1963, and served as an associate pastor in local parishes in Jefferson and Nelson counties not far from his hometown including St. Rita’s Church, the Church of Our Lady, and Holy Trinity in Louisville. He was also a high school teacher at St. Catherine’s High School in New Haven. In 1981–82 Williams joined the staff of the Louisville Chancery working in the offices of religious education, planning, and clergy personnel.

On June 19, 1984, at the Cathedral Basilica of the Assumption in Covington, Williams was ordained an Auxiliary Bishop of the Diocese of Covington by Bishop William Hughes assisted by Dominican Thomas

Cajetan Kelly, Archbishop of Louisville, and Bishop Richard Ackerman, Bishop Emeritus of Covington.

Four years later, the Diocese of Lexington was carved out of the Archdiocese of Louisville and the Diocese of Covington and Williams was installed as its first bishop.

His 14-year term was marked by ecumenical ventures including a stint as vice-president of the Kentucky Council of Churches. As the Lexington Diocese had no Catholic university or seminary, Williams established a cooperative relationship with the Lexington Theological Seminary, an ecumenical graduate theological school operated by the Christian Church (Disciples of Christ) where Catholics can earn degrees in pastoral studies or religious education and study for the diaconate.

On September 30, 2000, Williams permitted his resident Cathedral of Christ the King, to be used for the ordination of Bishop Stacy Sauls of Atlanta to the Episcopal Diocese of Lexington.²⁶² Rev. Stacy Fred Sauls, it should be recalled, consented to the ordination of avowed homosexual Gene Robinson as Episcopalian Bishop of New Hampshire.

Christ the King Cathedral made the news again in October 26, 2002 when one of its priests, Rev. Paul Prabell, baptized the IVF-produced three-month-old quadruplets of the homosexual partnered Michael Meehan and Thomas Dysarz. Father Prabell also blessed both men.

Prabell later told the press that the Catholic Diocese had agreed to the baptism as the two perverts said they would raise the one boy and three girls Catholic.²⁶³ The men expressed gratitude to the priest for his acceptance. "I didn't expect him to bless us both. Just like any other couple," Dysarz said.²⁶⁴

When members of the Westboro Baptist Church announced they were going to hold a protest at the Cathedral, Thomas Shaughnessy, communication's spokesman for the Diocese of Lexington, said he didn't understand "why a Baptist church would concern itself with the sacramental life of the Catholic Church." "Quite frankly, it smacks of old-time Catholic-bashing, not to mention gay-bashing," Shaughnessy said.²⁶⁵

On the national scene, Bishop Williams served as chairman, Region V of the USCCB for the 1990–1991 term and was a member of the USCCB's Committee for Ecumenical and Interreligious Affairs.

The "Gay Friendly" Diocese of Lexington

Under Bishop Williams, the Diocese of Lexington became "gay friendly," like most Catholic dioceses in the Commonwealth. Williams permitted his priests to continue to say Mass for Dignity/Lexington long after the Vatican had forbidden it.

Homosexual priests in the Diocese of Lexington such as Father Kenneth Waibel openly and freely proclaim the gospel of Sodom. Father Waibel

who believes that only faggots can be truly Christ-like was a featured speaker/facilitator at the September 1997 Fourth Annual Conference of the National Association of Catholic Diocesan Lesbian and Gay Ministries hosted by the Los Angeles Archdiocese at the Sheraton Hotel in Long Beach, Calif.

Father Waibel, then pastor of Saint Mark's Church and St. Stephan the Martyr Church in Richmond, Ky. spoke on "Gay and Lesbian Spirituality."²⁶⁶ According to Waibel, "Heterosexual men cannot fall in love with Jesus Christ because of their own homophobia."²⁶⁷ He concluded his talk with the statement that "God doesn't care about sex but cares about how we care about the person we are having sex with."²⁶⁸

Bishop Williams supposedly sent Waibel on a six-month "sabbatical" when the priest told the Chancery he wanted to leave the priesthood. In fact, Waibel was sent to a psychiatric unit at St. Michael's in St. Louis for evaluation and treatment. When he returned to the diocese, Williams assigned him as pastor of St. Joseph Church and "sacramental minister" to St. Patrick's in Mount Sterling. Waibel continued to say Mass for Dignity groups and "bless" same-sex unions.²⁶⁹

By the spring of 2002, clerical sex abuse scandals started to climb in the Diocese of Lexington. Attorneys for the abuse victims claimed that Bishop Williams and the Lexington Chancery knew about the criminal conduct of the clerical molesters, but covered it up.

In April 2002, Williams joined with Bishop Joseph Imesch of the Joliet Diocese in suspending Rev. Carroll Howlin, pastor of Good Shepherd Chapel in Whitley City, McCreary County, pending an investigation.

Although incardinated in the Diocese of Joliet, Rev. Howlin had worked in the Lexington Diocese for 25 years. Howlin was accused of molesting a 15-year-old boy studying at the now defunct St. Charles Borromeo Seminary in Lockport, Ill. The alleged abuse was reported to have taken place between January and July 1975 at both the seminary and in McCreary County in Kentucky where the priest used to bring high school students for mission work.²⁷⁰ A second lawsuit was filed against Howlin accusing him of assaulting another young man during a Wisconsin camping trip.²⁷¹

Additional lawsuits were filed against major serial offenders including Rev. William Fedders, Rev. Arthur L. Wood (deceased) and Rev. Louis E. Miller.

Sexual Solicitation in the Confessional

On May 21, 2002, a sexual abuse lawsuit was filed against the Archdiocese of Louisville where Bishop Williams had worked as a young priest. The suit was filed in the Jefferson Circuit Court by 33-year-old James W. Bennett.

Bennett, a former altar boy, said he was molested when he was 12 by a "Father Williams" at the Church of Our Lady in the Portland neighborhood.

The year was in 1981. Bennett said he left the Church after the incident and did not know that Williams had been elevated to Bishop of Lexington.²⁷²

Bennett said the priest “groped me and kissed me on the mouth.” “I ran home. I was in shock.” “Here you are 12 years old and you have never had sex, let alone homosexual sex,” he said. “It ruined my self esteem, but now that I’ve done something about it, it’s going back up.”²⁷³ James’ father believed his son’s story about the assault and told James he did not have to go back to the church. However, his stepmother, “who thought the world of Father Williams” did not believe him, Bennett said.²⁷⁴

Williams’ immediate response to the Bennett charge was a flat out denial. “The allegations are false,” he said.²⁷⁵ Williams claimed he didn’t remember the young man and that he had never brutalized anyone in his whole life.²⁷⁶ He said he would “continue to fight vigorously” to clear his name.²⁷⁷

Under the procedural regulations to be followed in sex abuse charges against diocesan clerics and employees Williams had helped draft, the bishop placed himself on leave pending the results of an internal investigation. He agreed to refrain from all pastoral ministry including the public celebration of the Mass, Ordinations, and Confirmations while the matter was under investigation. Rev. Robert Nieberding, the Vicar General of the diocese was selected by a diocesan priest college of consultors as an interim administrator for the Lexington Diocese.²⁷⁸

Ten days later, on May 31, 2002, the second lawsuit against Bishop Williams was filed by 51-year-old David Hall of New Haven, Ky.

Hall said he was 18 years old and a senior at St. Catherine High School in Nelson County in 1969 when, during confession, “Williams began asking ... whether or not he masturbated and demanded details.”²⁷⁹

In his suit, Hall said that he thought Father Williams’ questions were so inappropriate he decided not to attend confession again. But, he said, about a month later, Williams insisted that he do so, and this time, Hall alleges, Williams asked him questions about his sexual activity with girls. After Hall said he mentioned that he had been unable to satisfy a girl once, Williams allegedly instructed him to “unzip your pants so I can examine your penis,” then grabbed and fondled it.²⁸⁰ Hall said that the memories of abuse at the hands of Williams were all the more painful when he heard people saying what a wonderful bishop Williams was.²⁸¹

The same day that the Hall lawsuit was filed, the 65-year-old Williams had a meeting with Archbishop Gabriel Montalvo, the Apostolic Delegate in Washington, D.C. and submitted his resignation under Canon 400§2: “A diocesan Bishop who, because of illness or some other grave reason, has become unsuited for the fulfillment of his office, is earnestly requested to offer his resignation from office.”

Williams’ resignation took place only two weeks before the American hierarchy met in Dallas, Texas on June 13, 2002, to discuss the estab-

lishment of national guidelines for sexual abuse by Catholic priests and religious.

On June 3, 2002, a third lawsuit was filed against Bishop Williams and the Archdiocese of Louisville by Thomas C. Probus.²⁸² The suit charged Father Williams emotionally abused him in 1981 when he was a 12 year old at Holy Trinity School. Probus said that Williams engaged in sexually explicit talk with him when the boy came to Williams for advice for family problems. Williams asked him: "Have you ever masturbated? It's a wonderful experience and when you do it, come and tell me all about it." The 33-year-old Probus said Williams never touched him improperly. "It's just words but it changes the way you think about people in higher places. It makes you think something is wrong with you. It makes you feel ashamed."²⁸³

In all three lawsuits against the Archdiocese of Louisville (not the Diocese of Lexington), the victims charged the archdiocese with failure to discipline Williams or warn them about him when he worked in Jefferson and Nelson countries between 1969 and 1981.

Attorney William McMurry of Louisville who represented all three accusers of Williams said that although the pattern of questioning by Williams of Hall in the confessional and Probus during a counseling session was similar, the two plaintiffs had never met each other and never met to discuss the complaints.

During the initial stages of these lawsuits and more than 100 others filed by McMurry against the Archdiocese of Louisville, attorneys for the archdiocese filed a motion in Jefferson Circuit Court to seal all future documents regarding childhood sexual misconduct. A day later, *The Courier-Journal* filed a motion to intervene, stating that granting the archdiocese's request would violate the First Amendment of the U.S. Constitution.

McMurry was critical of the archdiocesan officials who were attempting to enforce a state law that requires the sealing of sex abuse lawsuits that involve children and are more than five years old. "This result (Williams' resignation) would never have occurred if these allegations and the lawsuits were filed under seal," McMurry said.²⁸⁴

Pope Accepts Williams' Resignation

On June 11, 2002, John Paul II accepted the resignation of Bishop James Kendrick Williams. The bishop's formal statement of resignation read in part:

The last three weeks have been the most challenging of my life...Through agonizing days and sleepless nights, I have thought about the 39 years of my priesthood and the privilege laid upon me. I recognize my shortcomings, but I believe that I have been a good priest and bishop. This makes the allegations against me all the more painful...My letter to Pope John Paul II expressed my belief that this period of suffering will make me a better per-

son...I do not want my resignation to give any credence to the allegations made against me. I offered my resignation to the Holy Father, stating that I believe that by my stepping down, the diocese can rid itself of the cloud which hangs over it and me at this time... Since no one knows how long this will last, I believe it is best for me to step down, so a new bishop can be appointed as soon as possible... My love for this diocese is absolute; I would lay down my life for it... It has been my extreme joy and privilege to serve as your bishop... Whenever the Holy Father appoints the Second Bishop of Lexington, welcome him with open arms, as a successor to the Apostles. Be gentle with him and love him, as you love me. Is this not the course charted for us by Jesus himself?²⁸⁵

Following his resignation, Williams continued to receive support from his fellow bishops and many prominent Catholics and ordinary lay people in the Lexington Diocese.

Bishop Williams was characterized by his defenders as a kind, generous, personable and caring individual. Thomas F. Shaughnessy, Director of Communications for the Diocese of Lexington said "He's a man who inspires loyalty."²⁸⁶

Archbishop Thomas Cajetan Kelly, said Williams, had been "a brother, counselor and friend to me for twenty years." He called the Lexington bishop "a great servant of the church" and said "his leadership and achievements will always be a gift to us." "May God bring peace to his pastor's heart as he looks to the future. May we always remember the blessings that have come to us through his ministry," Kelly said.²⁸⁷

Bishop Williams continued to reside at his diocesan residence in Lexington until late December 2002 when he left the diocese and moved to an undisclosed location in the Archdiocese of Louisville. He remains a priest in good standing and holds the formal title of Bishop Emeritus of Lexington.

Since the lawsuits involving Bishop Williams were still pending, the Sex Abuse Committee for the Lexington Diocese could take no action on the matter in 2002. Nor did the Committee make any formal inquiries after the cases were settled in 2003.

Archbishop Thomas C. Kelly Settles Lawsuits

On June 10, 2003, almost one year to the day the Holy Father accepted Bishop Williams' resignation, the Archdiocese of Louisville agreed to settle 243 sexual abuse lawsuits against more than three dozen priests, religious, and church employees for a staggering \$25.7 million. The settlement included the three lawsuits filed by Bennett, Hall and Probus.

According to Peter Smith, reporter for the Lexington *Courier-Journal*, although the specific payment to each abuse victim was not revealed, the payments ranged from \$20,000 to \$218,810 based on the age of the victim, type and frequency of abuse and other factors.²⁸⁸

At a scheduled press conference, Archbishop Kelly again apologized to all the victims stating "No child should ever have had to experience what happened to you...I promise that we are doing everything we can to prevent child abuse in the church. I apologize again for what we did or what we failed to do that led to your abuse. I hope that today's settlement is seen as a sign of our willingness to support you in your healing," said Archbishop Kelly.²⁸⁹

Archbishop Kelly has much soul-searching to do.

In a sworn deposition given by Brian Reynolds, the archdiocese's chief administrative officer and primary architect of the Archdiocese of Louisville's 1993 policy on clerical sex abuse, Reynolds said that Archbishop Kelly never told him about previous allegations of abuse by priests and church employees of the archdiocese. Reynolds stated under oath that he was unaware that Kentucky had no statute of limitations for prosecuting felonies. This meant that clerical crimes committed decades before were prosecutable.²⁹⁰ Attorney McMurry stated that the archbishop routinely covered up for and moved major clerical sex offenders from parish to parish.

Then there is the matter of the growth of the clerical homosexual network under Archbishop Kelly, who is known from coast to coast as one of the members of the American hierarchy most amiable to the Homosexual Collective.

Moreover, Archbishop Kelly was responsible for the Williams' appointment as an Auxiliary of Louisville and later bishop of the newly created Diocese of Lexington. Williams was working in the Louisville Chancery when sexual predator Rev. Thomas Creagh was assaulting his umpteenth boy. Williams assisted Archbishop Kelly in the cover-up of this crime.²⁹¹

Archbishop Kelly personifies the bureaucratic prelate of AmChurch.

Born in Rochester, N.Y. in 1931, Kelly entered the Dominican Order in 1951. He was ordained a priest in 1958, and went on to obtain a degree in theology from the Dominican House of Studies in Washington, D.C. and a Doctorate in Canon Law from the University of St. Thomas in Rome with additional studies at the University of Vienna and Cambridge University. In 1962, he served as secretary in the St. Joseph Province for the Dominican Order and also worked for the Tribunal of the Archdiocese of New York under Cardinal Spellman.

Archbishop Kelly began his ecclesiastical career in 1965 when he became a secretary and archivist to the powerful Archbishop Jean Jadot, the Apostolic Delegate in Washington, D.C.

In 1971, Kelly became an Associate General Secretary for the NCCB-USCC and in March 1977, he became General Secretary of the Bishops' Conference.

Four months later, Pope Paul VI made Kelly Auxiliary Bishop of Washington, D.C. The ceremony took place on August 15 at the National Shrine

of the Immaculate Conception with three hierarchical malfeasants officiating: Archbishop Bernardin of Cincinnati, a homosexual, assisted by Bishop James S. Rausch, another homosexual, and Titular Bishop of Walla Walla, Eugene A. Marino, the future Archbishop of Atlanta whose two-year affair with Ms. Vicki Long ended with his resignation on July 10, 1990.²⁹² On February 18, 1982, Kelly was rewarded for years of service and loyalty to AmChurch with the Archdiocese of Louisville.

In *The Homosexual Network*, Father Rueda mentions Kelly in connection with pro-homosexual political action involving Dignity and the NCCB/USCC when he (Kelly) was serving as General Secretary.²⁹³

On May 27, 1989, when the defenders of pro-homosexual Sr. Jeanne Gramick and Fr. Robert Nugent of New Ways Ministry drew up a list of hierarchical candidates for the Maida Commission investigating the duo, Archbishop Thomas C. Kelly headed their list.²⁹⁴

In April 2003, an unsuccessful petition drive was initiated by advocates for sex abuse victims of the Archdiocese of Louisville to force Archbishop Kelly's resignation. The move followed the revelation that Kelly had protected and cosseted a serial predator, Rev. Thomas Creagh, and had moved the priest from parish to parish where he had unlimited access to children, his overwhelming preference being adolescent boys.²⁹⁵ The petition contended that Archbishop Kelly "participated in the denial and cover-up within the Louisville Archdiocese and repeatedly put children in harm's way by exposing them to known abusers."²⁹⁶

Archbishop Kelly knew about Father Creagh's criminal record as early as March 1983, but he waited nineteen long years before permanently barring the priest from ministry.

On December 13, 2002, Pope John Paul II appointed Rev. Ronald W. Gainer of the Diocese of Allentown as the new Bishop of Lexington. Bishop Gainer was ordained by Archbishop Kelly at the Cathedral of Christ the King on February 22, 2003. In his homily, Bishop Gainer promised "a new beginning" for the Diocese of Lexington. Archbishop Kelly assured Catholics that Gainer is a "perfect fit" for the diocese. "He'll have a freshness of style and personality," said Kelly.²⁹⁷

† BISHOP JOSEPH HART Diocese of Cheyenne

Joseph Hubert Hart was born on Sept. 26, 1931 in Kansas City, Mo. to Hubert and Kathryn Muser Hart. He has one sister and a brother, also a priest of the Diocese of Kansas City-St. Joseph. He attended parochial grade school and high school and in 1948 went to Rockhurst College. He attended St. John's Seminary in Kansas City for a short while before changing to St. Meinrad Seminary in Indiana where he completed his training for the priesthood.²⁹⁸

Father Joseph Hart was ordained on May 1, 1956 for the Diocese of Kansas City-St. Joseph, Mo. where he served as priest in a number of parishes and then joined the Chancery staff.

His ordination as an Auxiliary Bishop of the Diocese of Cheyenne took place on August 31, 1976. Bishop Hubert Newell officiated and Bishop Charles Helmsing and Bishop Michael McAuliffe, cited earlier in connection with the cover-up of Bishop Anthony O'Connell, assisted as co-consecrators.

His appointment as Bishop of the Diocese of Cheyenne, Wyo. came on April 25, 1978, and his installation took place on June 12, 1978, at St. Mary's Cathedral.

As the Bishop of Cheyenne for more than two decades, he served on the all-important NCCB Administrative Board and represented Region 13 for six years. He also served on the NCCB Committee for Priestly Life and Ministry. Bishop Hart was a member of Conception Seminary College's Board of Regents from 1979 to 1984. He ordained 25 priests during his term as the Ordinary of the Diocese of Cheyenne.

First Civil Suit Filed Against Bishop Hart

On January 21, 2004, a 210-page, 75 count civil suit was filed in the Circuit Court of Jackson County, Missouri by attorney Rebecca Randles on behalf of nine alleged abuse victims—3 named and 6 anonymous.²⁹⁹ The accused were Bishop Hart of the Diocese of Cheyenne and two other priests who served together with Hart in local parishes in the Diocese of Kansas City-St. Joseph (Mo.) from the late 1960s on. Bishop Hart has pleaded innocent to the charges made against him.

It was not the first time that Bishop Hart has been implicated in the sexual assault of minors, nor the first time he has denied such charges.

The first molestation charge against Hart was made in 1989 and repeated in 1992. His accuser, age 40, who preferred to remain anonymous to protect his family, told Kansas City-St. Joseph diocesan officials that he was molested by Father Hart in 1969 when he was a 6th or 7th grade student at St. Regis Parish.

The alleged victim said that he was sitting on a couch in the television room of the rectory, when Pastor Hart came over to him and began to engage in some horseplay. He said Hart started to move his hand down, unbuttoned the boy's jeans and tried to unzip his pants—all the while laughing and saying it was okay. The man said he managed to escape from Hart and went home confused and frightened. He told no one about the incident. About a week or two later, Hart and the boy met in the hallway at school. The man reported that Hart grabbed him and said, "You're a troublemaker. Nobody's going to believe you."³⁰⁰

Initially, the alleged victim told his story to Vicar General Norman Rotert who put him in touch with a nun psychologist for counseling for a

one-year period. The Kansas City-St. Joseph Diocese picked up the tab for the therapy. In 1993, Rotert met again with the victim who was going through a divorce and had fallen on hard times. Rotert told him that Bishop Hart had denied the charges against him, but even so, the diocese was willing to help him out. The “help” the diocese offered took the form of a black Chevy extended-cab truck with the diocese paying \$12,100 and the victim paying the balance of \$2,556. In return, the victim signed a document of confidentiality stating that he would seek no further compensation from the diocese. The diocese also stopped paying for the man’s therapy.³⁰¹

Hart, who claimed he was innocent of the charge against him, gave a different version of the affair.

He said that in 1989, the same individual came to the Kansas City-St. Joseph Diocese and demanded money for the alleged abuse. Hart said that diocesan officials looked into the charges and determined that they were not credible.

However, in 1992, when another charge of sex abuse was made against Hart, apparently, the diocese had a change of heart, and decided to pay the victim off with a truck in exchange for silence.³⁰²

The second case involving Bishop Hart and a 14-year-old boy, Kevin Hunter, was first reported in 1992, three years *after* the young man died.

The Hunter family first met Father Hart when he received his first appointment in 1956 as associate pastor of Guardian Angels Parish in Westport in the Diocese of Kansas City-St. Joseph. Kevin’s mother, Stella Hunter, had worked for the Church for three decades. The alleged grooming of the victim was said to have taken place over a period of years.

Father Hart remained at Guardian Angels from 1956 to 1962 and then was transferred to Visitation Parish in Kansas City from 1962 to 1966. In 1964, he was made Vice Chancellor of the diocese, but continued to assist in other parishes until his appointment as pastor of St. John Francis Regis Church in Kansas City in 1969. Hart also acquired teaching experience at Bishop Lillis High School and Loretta Academy and worked with mentally disabled children at St. Pius X School for Special Education in Kansas City.

In 1971, Pastor Hart, who had become a close friend of the Hunter family, took their teenage son, Kevin on a summer vacation to the mid-West. The Hunters reported that after Kevin returned home, he was a different boy. His life became entangled in the world of drug abuse that contributed to his early death in 1989.

However, while Kevin Hunter’s life was rapidly spiraling downward, Father Hart’s career had taken off.

On July 1, 1976, Pope Paul VI appointed Hart an Auxiliary Bishop of the Diocese of Cheyenne, Wyoming under Bishop Hubert M. Newell who was due to retire in two years. Auxiliary Bishop Hart became Vicar General for the Diocese of Cheyenne that included the entire state of Wyoming, and the

pastor of St. Patrick's Church in Casper where the diocese maintained some of its offices.

When Bishop Newell stepped down, Joseph Hart became the sixth Bishop of Cheyenne.

Kevin Hunter did not reveal his dark secret to his parents until the 1980s. It was not until 1992, three years after they had buried their son, that they contacted the Diocese of Kansas City-St. Joseph to inform them of the sexual assault of Kevin by Hart in order to prevent the priest (now Bishop of Cheyenne) from abusing other young boys. The Hunters did not seek a financial settlement nor was a lawsuit a consideration at the time. Two of Kevin's married sisters, however, did take advantage of the diocese's offer for psychological therapy that cost more than \$17,000 over a two-year period.³⁰³

Vicar General Norman Rotert and Chancellor Richard Carney handled the matter for the Ordinary of Kansas City-St. Joseph, Bishop John Joseph Sullivan. Both the Papal Nuncio of the United States and the United States Conference of Catholic Bishops were notified of the Hunter allegation, but no law enforcement agency was contacted by either party.³⁰⁴

Meanwhile, Bishop Hart and diocesan officials in Cheyenne were alerted that the Hunters were engaged in a series of meetings with the Diocese of Kansas City-St. Joseph. Hart, for his part, "categorically and completely" denied any improper conduct with the alleged victim. "The allegation is baseless," he said.³⁰⁵

Nevertheless, in 1993, Hart "volunteered" to check himself in for a psychiatric evaluation at Sierra Tucson in Tucson, Ariz., a secular residential institution specializing in alcoholism. After a one-month evaluation Hart returned to his bishop's post in Cheyenne and carried on as if nothing had happened. His activities were never monitored. The whole affair was deep-sixed.

The Diocese of Kansas City-St. Joseph advised the Hunters that doctors at the facility had certified that the 60-year-old bishop no longer posed a threat to himself or others.³⁰⁶ Diocesan officials made it clear that providing money for counseling was not tantamount to an admission of guilt.

Victims Seek Legal Redress

In April 2002, the two above allegations of sexual molestation by Hart were made public by St. Paul attorney Patrick Noaker. Noaker also claimed that a third anonymous victim had come forward one month later and was seeking legal representation with another attorney, Jeffrey Anderson, also of Minnesota.

The nature of the third claim against Hart was different from the other two alleged cases because it involved voyeuristic sexual acts rather than

physical abuse and because it occurred in the Diocese of Cheyenne shortly *after* Hart had been made an auxiliary bishop in August 1976.

The third victim who was 14 at the time of the incident said he had regular contact with Hart because his mother had been given a job at the church after his father abandoned the family. He said he also earned some money by doing chores at Hart's residence.³⁰⁷

As a boy, the alleged third victim said, Hart would always find an excuse for him to get naked. "It was a very voyeuristic thing," he said.³⁰⁸ He said that as part of his confession to Hart, he was told to touch his genitals. Hart had him show "what I did when I had impure thoughts."³⁰⁹ If he balked, Hart would remind him of how his father abandoned the family and how the church gave his mother a job.³¹⁰

The man said that Hart took him on out-of-town trips including one out-of-state trip to Kansas City, Mo., the bishop's birthplace. During these travels the victim said he shared a bed with Hart. Although the man recalled no incidents of actual physical contact with Hart he remembered that the bishop insisted on watching him when he changed into his bathing suit. "Because of that, I haven't owned a bathing suit in 25 years," the man said. "I just have this sense of dread about them."³¹¹

The man's therapist, a social worker, Linda Ford Blaikie, said the victim sought counseling from her after a traumatic, nonsexual assault and she believed his story to be credible.³¹²

The Cheyenne Police Department said that they knew of the 1977 incident because a male relative of the man had reported the case to them a year earlier, but at the time the victim would not cooperate in the investigation and charges were dropped for lack of evidence. Hart again denied the charges against him.

Lawsuit Against Hart Still Pending

In the lawsuit filed in January of 2004, Hart is portrayed as a member of a small pederast ring operating in Kansas City, Mo. from the 1960s to the 1980s. The alleged members included Hart and two other area priests, Msgr. Thomas J. O'Brien, now 77, and Rev. Thomas Reardon, now 62, who resigned in April 1989. Also named in the lawsuit are the Diocese of Kansas City-St. Joseph, its Ordinary, Bishop Raymond J. Boland, who was implicated in the Bishop Anthony O'Connell scandal, and Rev. Patrick Rush, Vicar General of the diocese. The latter are charged with failure to monitor the actions of their diocesan priests. The Diocese of Cheyenne is not mentioned in the lawsuit.

In examining the past records of Hart, O'Brien and Reardon, it is clear that they put themselves in a position to be near young boys. Hart's association with a school for mentally handicapped children early in his clerical career is especially disturbing.

Msgr. O'Brien served as principal of St. Pius X High School, and Diocesan Superintendent of Schools before being made chaplain of St. Joseph's Health Center.

Father Reardon served in five Kansas City parishes including St. John Francis Regis Church where Hart had formerly served as pastor. Reardon also administered the Camp Little Flower in Raytown, which provided educational camping for children ages 7 through 12. The Diocese of Kansas City-St. Joseph was aware that Reardon had a problem with young boys as a fellow priest had reported him to diocesan officials in the 1980s.

According to Vice Chancellor Rush, Reardon had been treated for multiple addictions including sexual addiction, but he (Rush) said the records did not indicate whether or not the sex abuse charges were the reason he resigned.³¹³

Three of the nine plaintiffs have accused Hart of sexual abuse and sexual misconduct.

Michael Hunter, is representing his deceased brother, Kevin. He is not seeking financial damages. The other charges against Hart include inappropriate acts while he was a parish priest in Kansas City including the provision of alcohol to minors.

The two other named plaintiffs are Ronald Garrens who charged both O'Brien and Reardon with sexual abuse and Jack Stuckenschneider who named O'Brien as his abuser.

Of the nine named and anonymous accusers, Reardon is accused by six now grown men, O'Brien by five, and Hart by three.

Many of the alleged incidents were reported to have taken place in a cabin that O'Brien purchased in 1971 at Lake Viking, north of Kansas City. The lawsuit charges that the priests supplied liquor and pot for young boys when they boated and partied at the lakeside cabin.

Diocesan officials were said to be aware that the priests entertained underage boys in their rooms at the rectory and supplied them with alcohol.³¹⁴ The lawsuit charges that at St. Elizabeth's Parish, O'Brien gave pot to a boy, showed him pornographic movies and had sex with other boys in front of one of the plaintiffs.³¹⁵

All the victims had been well vetted and groomed for homosex by the three priests.

One plaintiff said he overheard Father Hart arguing with one of the other priests as to who was going to get a particular boy for the weekend.

In reaction to the latest set of sexual abuse charges to hit the Diocese of Kansas City-St. Joseph, Vicar General Patrick Rush said that the diocese had already investigated the charges against Hart and filed that information with the Ad Hoc Committee on Sexual Abuse of the NCCB. Rush categorically denied the diocese was engaged in a cover-up.³¹⁶

At this time, Hart was reported to be on sabbatical somewhere in California. He maintained two attorneys, one from the Diocese of Kansas City-St. Joseph and one from the Diocese of Cheyenne.

On March 20, 2004, Jackson County Circuit Court Judge J. D. Williamson, Jr. was asked by Attorney Randles to overturn his earlier decision of February 25, 2004 prohibiting the plaintiffs in the case from using pseudo names to hide their real identity.³¹⁷

Three days later, Diocesan lawyers filed a motion to dismiss the case against the diocese, Bishop Boland, and the three defendants on the basis that the charges are too vague and have not included pertinent information such as specific dates when the alleged incidents are said to have occurred. They also charge that Bishop Hart's name was added as an incidental to magnify the case against the other two priests.³¹⁸

Bishop Ricken Defends Hart

Bishop David Ricken, the new Ordinary of the Diocese of Cheyenne, who has called Hart "his friend and mentor" has offered continued prayers and support for Hart.³¹⁹ A canon lawyer, Ricken said, "After discussing this (the charges) with Bishop Hart, I am confident that he is telling the truth, and he has my complete support."³²⁰

A native of Dodge City, Kan., Bishop Ricken studied at the Pontifical College Josephinum in Worthington, Ohio. After graduation from Conception Seminary College in Missouri in 1974, he went on to the American College at the University of Louvain, Belgium. He was ordained a priest of the Diocese of Pueblo, Colo. on September 12, 1980, after which he returned to "the Greg" in Rome where he earned a Licentiate in Canon Law and a Doctorate in Sacred Theology. Bishop Ricken was Vice Chancellor of Pueblo from 1985 to 1987, Director of Vocations from 1989 to 1996, Episcopal Vicar for Ministry Formation, 1989 to 1992, Director of Deacons, 1990–1995, and Chancellor from 1992 to 1996, when he was assigned to the Congregation for the Clergy in Rome. He was serving as an official of the Congregation when he was named Coadjutor Bishop of Cheyenne on December 14, 1999. He was ordained a bishop by Pope John Paul II in St. Peter's Basilica on January 6, 2000. Like so many American bishops, he was never a pastor.³²¹

As for Bishop Hart, before disappearing from the Cheyenne scene, retired Bishop Hart told the press that he was as innocent of the charge of sexual abuse leveled against him as Cardinal Bernardin was.

"Today, in my retirement, these unfounded accusations have caused me great pain. They cause me great embarrassment, even in my innocence. You may recall that in 1993, the late Cardinal Joseph Bernardin of Chicago was wrongfully accused of sexual misconduct. The cardinal's accuser later recanted and the cardinal, showing the example of Christ to the world, not

only forgave his accuser, but ministered to him up until the time of the young man's own tragic death."³²²

In the meantime, while lawyers for Bishop Hart and Fathers Reardon and O'Brien and the Diocese of Kansas City-St. Joseph continue to plea their case; while Bishop Ricken pleads for prayers for Bishop Hart; and while Bishop Emeritus Hart pleads his innocence, Attorney Randles has reported that since the initial January 2004 filing, more victims have come forward—20 against the three defendants including three specifically against Hart.³²³

† BISHOP GEORGE RUEGER Diocese of Worcester

The case against Bishop George Rueger, a native of Worcester, Mass. is a complex one filled with lies and duplicity on both sides of the aisle.³²⁴

Born in Framingham, Massachusetts on September 3, 1933, George Rueger attended St. Peter's High School in Worcester and upon graduation entered Holy Cross College. After one year, he left Holy Cross College to attend St. John's Seminary in Brighton, a growing den of homosexual iniquity.

Rueger was ordained a priest of the Diocese of Worcester on January 6, 1958 by Bishop John Wright. His first assignment was Our Lady of Lourdes where he was assistant pastor until August 1963. He was then assigned to St. Peter's Church where he served first as assistant pastor and then pastor. He was headmaster of Marian High School, an all-girls school and was Superintendent of Schools for the Diocese of Worcester from 1978 to 1980.

On February 25, 1987, Rueger was ordained an Auxiliary Bishop of Worcester by Wright's successor, Bishop Timothy Harrington assisted by Auxiliary Bishop Bernard Joseph Flanagan and Bishop John Marshall.

Officials of the Diocese of Worcester were initially alerted to alleged sexual abuse charges against Rueger on February 26, 2002, when the diocese received a phone call from Mr. Sime Braio asking for financial help to cover his therapy sessions. Braio said he suffered from heart problems, was living on disability and paying for his visit to his psychiatrist out of his own pocket. Braio said he had been sexually abused by Rueger as a young boy and was looking for a financial settlement.

Bishop Daniel P. Reilly was immediately informed of the initial call, which was followed by at least two or three additional conversations between Braio and Msgr. John J. Sullivan, Chancellor for the diocese. Sullivan later claimed that Braio had attempted to extort (a mere) \$10,000 from the diocese to insure his silence, and that he wanted the diocese to pay for the engraving on his mother's tombstone.³²⁵

According to Braio, the alleged molestation began when he attended a religious education program organized by the newly ordained Father

Rueger at Our Lady of Lourdes. Braio's CCD classes were not held at the church but at a large one-room community house.

Young Braio was a pederast's delight, a blond, blue-eyed street-wise kid from a troubled family with just a touch of larceny that could be exploited with proper grooming.

Braio said that the abuse triggered anti-social behavior in him, caused him to run away from home and ultimately landed him in the Lyman School for Boys in Westboro, a state facility for juvenile delinquents. Braio said that Rueger came to Lyman and checked him out on weekends. It was at this time that Rueger allegedly anally raped him.

In his deposition of April 2, 2003, Rueger admitted to being at Lyman School during the time frame that Braio reported the alleged abuse to have occurred. However, Rueger insisted that he was there with the church's baseball team who used Lyman's field for inter-church games. He also stated that he did not make any hospital calls to Lyman to see Sime Braio.

On other occasions, Braio alleged, the priest took him to a home at 51 Egypt Street in Scituate. Young Sime thought that Rueger or his family owned the home, but the property was deeded to Msgr. Bell, the elderly pastor of Rueger's home parish.³²⁶ Braio was able to give an accurate description of the house to his attorney Daniel J. Shea before they actually visited the home. Once inside the house, Sime was reported to have vomited.³²⁷

According to information given by Bishop Reilly, after Braio made the accusation against Rueger he was taken to St. Vincent's Hospital, a Catholic institution, and evaluated at the psych-trauma unit at diocesan expense. The diocese was advised that Braio had suffered severe trauma and his charges of abuse were deemed "credible."³²⁸

The accusations against Bishop Rueger hit the Worcester Diocese at a critical time. In March 2002, Bishop Reilly and two other diocesan representatives were scheduled to meet with Worcester District Attorney John J. Conte, to determine how the diocese would turn over files and other information related to clergy sex abuse cases to the D.A.'s office. Ironically, filing records with Conte had certain advantages for the Worcester Diocese. Under Massachusetts law, documents turned over under a grand jury subpoena remain sealed.

Extortion or Bribe?

On May 10, 2002, a meeting took place between Msgr. Sullivan and Braio at the latter's Shrewsbury home. The two parties give different versions of what happened at that meeting.

Sullivan said that he and Fr. Rocco Piccolomini, Diocesan Vicar for Clergy, agreed to meet with Braio in May 2002, but that Braio cancelled the scheduled meeting because he was not ready to discuss the details of the abuse. In any case, Sullivan arrived alone at Braio's doorstep on May 10 ostensibly to "reach out to a possible victim."³²⁹ Sullivan said that he rep-

resented the Initial Review Committee of the diocese's Pastoral Care Committee. He insisted that no money was offered or taken at that time.

Braio's version was that Sullivan came to his home on May 10 with a black bag filled with \$100 bills and tried to buy his silence. Unknown to Msgr. Sullivan, Braio said there was a witness at the scene who overheard the conversation between him and Sullivan.

In a deposition given under oath on September 10, 2002, Glen Alexander, a decorated Navy veteran and tenant of Mr. Braio stated that he was in the Braio home on three important dates in the Rueger case:

- On February 26, 2002, when Sime called the Worcester Diocese concerning the abuse. Alexander stated in his deposition that Sime first talked with Rev. Rocco Piccolomini and "laid open his heart and soul to this priest," telling Piccolomini that he had been sexually molested and sodomized by Bishop Rueger when he was about 13 years old.³³⁰ At one point Braio blurted out, "This is not about money."³³¹ During the conversation Piccolomini asked Braio to consider the harm that would be done to the bishop by going public with the allegations, said Alexander. A Monsignor Sullivan came to the phone next. Alexander said it appeared that he did not want to know the details of the alleged abuse but was more interested in figuring out how to make the abuse charge go away. Alexander said that Sullivan appeared to be laying a guilt trip on Sime. When the conversation ended, Alexander told Sime that he should get a lawyer. In his deposition, the Navy vet said up until that day, he had not known about the alleged abuse. On the contrary, he said that the revelation hit "like a bolt of lightning." "I was under the impression for quite some time Bishop Rueger was almost a God to Sime," Alexander said. When questioned by Diocesan attorney James Reardon, Mr. Alexander said that he believed Mr. Braio loved Bishop Rueger.³³²
- On May 10, 2002, when Monsignor Sullivan came to the Braio home, Alexander said he thought that the priest was "coming over finally to take a confession or listen to my friend and his problems with the past with this bishop, and to try to just rid him of some of his pain."³³³ However, it appeared to Alexander that Sullivan believed that money alone would "ease the pain."³³⁴ Asked if he heard any specific amounts mentioned, Mr. Alexander said he recalls hearing \$1,000, but that the amount could have been \$10,000. The latter figure was the amount that Braio said he was offered—\$10,000 being the standard starting price for diocesan bargaining on sex abuse cases. In his deposition Alexander expressed concern for the deleterious effect the lawsuit was having on Sime's already poor health and that his friend (Sime) had already attempted suicide twice.

- On May 16, 2002, when state police assigned to the Worcester District Attorney's office escorted Braio from his home for a questioning session regarding his charges against Bishop Rueger. Alexander said the officer was cordial and non-threatening, but when Sime returned after the lengthy interrogation, "he was distraught, to say the least ...anxious, worn out ...didn't look good."³³⁵

Alexander said he had decided to come forward to defend Sime, when diocesan officials, specifically attempted to portray his friend as an extortionist.³³⁶

Braio Law Suit Filed and Diocese Reacts

On July 11, 2002, Houston attorney Daniel Shea filed a civil suit on behalf of Mr. Sime J. Braio with the Superior Court of Worcester charging Bishop George Edward Rueger with sexual molestation including anal rape.³³⁷ Also named as a defendant in the case was the Diocese of Worcester and its Ordinary as Corporation Sole. The lawsuit states that Rueger was so adept at enforcing the idea that homosexual acts were permissible, that the plaintiff never connected the abuse with his life-long history of psychiatric problems until recently when he began therapy.

On the same day, Msgr. Sullivan issued a statement on behalf of Bishop Reilly who was out of town, in which the Chancellor said that diocesan officials had successfully repelled "all attempts at extortion" by Mr. Braio and had reported Braio's actions to District Attorney John Conte's office.³³⁸

The following day, Chancellor Sullivan held a press conference on the plaza in front of the Chancery. Bishops Reilly and Rueger were in attendance surrounded by supportive diocesan officials, staff and priests of the diocese.

Sullivan said that Rueger's accuser had made up the story against Auxiliary Bishop Rueger.³³⁹ He stated that after a two and a half-month investigation, the D.A.'s office was not able to substantiate Braio's charges.³⁴⁰

Chancellor Sullivan also told reporters at the press conference that the Papal Nuncio in Washington, D.C. said there is no substance to the charges against Bishop Rueger.

However, according to his court depositions of April 9 and 10, 2003, Bishop Reilly said he did not speak by phone to the Nuncio, Gabriel Archbishop Montalvo, concerning the alleged charges until the morning of July 12, 2002, the day of the news conference.³⁴¹

Bishop Reilly stated under oath, that he had told the Nuncio virtually none of the details of the case, except to say that there was no substance to the charges.³⁴²

Montalvo reiterated to Reilly the rules of the game. Only the pope could remove an offending bishop from office and thus far there was apparently

no evidence to warrant such action. Montalvo asked Bishop Reilly to keep him apprised of the situation. Obviously, since the Papal Nuncio had just heard about the charges and had not conducted any independent investigation of his own (nor would he do so), he was not in any position to comment about the Braio-Rueger case much less opine that, as Sullivan claimed, there was “no substance” to the Braio charges.

Bishop Rueger then came to the microphone and said he was innocent of the charges. “These allegations are totally unfounded,” Bishop Rueger said. “What the allegations cite 40 years ago never happened.”³⁴³ Bishop Reilly also stepped forward and said he supported Bishop Rueger.

On July 16, 2002, Bishop Reilly issued a letter to the Catholics of the diocese assuring them that Bishop Rueger was innocent of the charges.

The following day, Msgr. Sullivan was forced to take back the story that Braio’s first lawyer, James Gribouski had attempted to extort money from the Worcester Diocese for his client.³⁴⁴

The Worcester Diocese and District Attorney Conte

When Msgr. Sullivan was deposed by Attorney Shea on July 12, 2003, he revealed how the District Attorney’s office kept him abreast of the findings of their investigation of the Braio-Rueger case.

Sullivan, as diocesan liaison with Conte’s office admitted that he talked almost daily with Assistant D.A. James J. Reagon about the case, especially in year 2002. That is to say that while Conte’s office was in the process of carrying out an investigation, the diocese was given an inside track and made privy to important details. For example, Assistant D.A. Reagon told Sullivan that all of the visitor log records from the Lyman School that indicated when and who took residents out of the state institution were lost. Msgr. Sullivan told Shea that it was important for the diocese to know that there were no records.³⁴⁵

Sullivan also said that Reagon told him that Braio was a very sick man—that he had heart problems, that he was HIV positive and that he had a criminal record. He said he could not remember if he was told that Braio was an intravenous drug user. Reagon, not under oath, later denied that he gave Sullivan the false information on Braio’s HIV-status. In fact, Braio, who is a homosexual, was found to be HIV-negative.³⁴⁶

For the record, Conte’s office never questioned Bishop Rueger about the charges against him.

It is important to keep in mind that even though Rueger was only an auxiliary bishop under Bishop Harrington, he wielded enormous power in the Worcester Diocese. Harrington was rumored to have a “drinking problem,” that often resulted in Rueger taking care of the diocese’s daily business. Also Rueger and Msgr. Sullivan were in charge of the diocesan archives including the secret personnel records of pederast priests.

Braio Withdraws Case Against Rueger

In August 2003, Braio asked his attorney Daniel Shea to withdraw from his case. Shea did so on September 12, 2003, after 18 months of legal work on Braio's behalf.³⁴⁷

This dramatic move paved the way for Braio to move for dismissal of his case in court.

On November 19, 2003 Mr. Braio appeared before Judge Tina S. Page of the Worcester Superior Court to petition for dismissal of his case against Bishop Rueger and the Diocese of Worcester without prejudice, meaning that the case can be reactivated at a later date, although such action is rare. In a handwritten motion, Braio, without legal counsel, stated that he withdrew the charges voluntarily and without threat. He stated Trooper Tom Greene, a captain for the State Police Detective Bureau operating under Conte's office told him to take the action. He said that Greene also assured him that the dismissal of the civil suit would have no effect on the criminal investigation that is ongoing.

Diocesan officials including Bishop Reilly and Rueger expressed their elation in a press release the following day.³⁴⁸

As of June 2004, Bishop Rueger is listed by the Worcester Diocese as a Moderator of the Curia and Vicar for Education.

The assumption is that Bishop Rueger is innocent of the charges brought against him by Mr. Braio until he is proven guilty in a court of law.

The problem for Bishop Rueger is that Worcester diocesan officials have been acting as if he were guilty. It may be that Rueger is innocent of the Braio charges but guilty of having homosexual relations with young men, if not minors, and we know for sure that he aided in the sexual cover-ups that have plagued the Worcester Diocese for years.

As for Mr. Braio, it has been revealed that he once worked as an undercover agent for District Attorney Conte. Was the Rueger lawsuit a ruse to get Houston attorney Daniel Shea out of the D.A.'s hair? This case has more twists and turns than any piece of mystery fiction.

Perhaps the Thomas H. Teczar case that is expected to be tried in Texas that names Bishop Rueger, individually as a defendant, will shed some additional light on the Braio case that has, at least for the time being, been withdrawn.

† BISHOP ROBERT H. BROM **Diocese of San Diego**

Like many homosexual bishops in AmChurch, Bishop Brom's clerical career progressed relatively rapidly. Born in Arcadia, Wis. on September 18, 1938, young Brom attended St. Mary's College and Immaculate Heart of Mary Seminary in Winona, Minn. He attended the Gregorian University

in Rome and was ordained a priest of the Winona Diocese in Rome on December 18, 1963. Winona is a small rural diocese in Minnesota.

On May 23, 1983, Robert Brom was ordained Bishop of Duluth by fellow homosexual Archbishop John R. Roach of St. Paul-Minneapolis. Six years later, on April 22, 1989, the Vatican announced the appointment of Bishop Brom as coadjutor bishop of San Diego with right of succession to assist the ailing Bishop Leo Maher who was suffering from brain cancer.

Although there were high-level Minnesota diocesan officials who knew that Brom had been charged with sexually abusing seminarians at Immaculate Heart Seminary in Winona, these officials were silent when the Holy See appointed Brom head of the San Diego Diocese. As for the Holy See, the record shows that Vatican officials also knew that Brom was sexually molesting seminarians at Winona, but promoted him to the Diocese of San Diego, nevertheless.

Ironically, it was rumored that the Vatican had sent Bishop Brom to San Diego to clean up the homosexual mess at St. Francis de Sales Collegiate Seminary associated with the University of San Diego.³⁴⁹

After Bishop Maher died on February 23, 1991 and Bishop Brom became the Ordinary of San Diego, he continued to reside at St. Francis Seminary.

Bishop Brom is the Chairman of the USCCB's Ad Hoc Committee on Bishops' Life and Ministry and a spokesman for AmChurch on issue of predatory bishops who abuse minors and adults under their care.³⁵⁰ The USCCB seven-member task force headed by Brom is reported to be developing protocols for exercising mutual episcopal responsibility in the realm of episcopal sexual abuse and misconduct.³⁵¹

The Accusations Against Brom

Bishop Brom was part of the Bernardin homosexual loop. One of his victims called him a "homosexual rapist"³⁵² The summary case against him is pretty straight forward.

In the 1980s, Bishop Brom was charged with sexually molesting seminary students at Immaculate Heart Seminary in Winona along with other bishops and priests including Archbishop Joseph Bernardin. Brom pressured one of his victims to sign a "retraction" statement in order to obtain "hush money" from the settlement.

The details of these charges did not come to light until March 13, 2002, in connection with an affidavit in favor of an employee of the Catholic *San Diego News Notes*, a traditionalist Catholic newspaper that was threatened with a lawsuit filed by the Diocese of San Diego and its Ordinary Bishop Brom.³⁵³ It is here that we begin our review of the Brom case.

News Notes which has faithfully reported on the Modernist revolution in the San Diego Diocese had been a thorn in the side of Bishop Brom for

years when the bishop decided to file a nuisance suit seeking a restraining order against the newspaper's photographer Robert W. Kumpel.

As part of Kumpel's defense, on March 13, 2002, his attorney, Richard J. Vattuone obtained a statement from Mr. Mark Brooks.

In Chapter XV of *Lead Us Not Into Temptation*, author Jason Berry, covers the difficulties that Brooks experienced in San Diego's diocesan seminary under Bishop Leo Maher.

Brooks, a native of Baltimore and an ex-Marine and teacher, was a late vocation to the priesthood. In August 1980 at the age of 26, he entered St. Francis Seminary in San Diego after he completed his last tour of duty. It was his lifelong dream to become a priest.

As Brooks told Berry, it soon became apparent that seminary life at St. Francis had undergone a radical change both in theology and morals since the pre-Vatican II days. Aquinas was out and Kohlberg was in.³⁵⁴

The age-old traditional warning against forming *particular* friendships was replaced by faculty insistence on the value of intimate male bonding and close male relationships.³⁵⁵ Homosexual acting out by staff, faculty and seminarians was not simply ignored. It was encouraged. In one case a seminarian in his late 30s took a 16-year-old boy to live with him.³⁵⁶

In another case, Father Nicholas Reveles, a predatory homosexual priest who taught music at the University of San Diego was reported to have seduced a large number of seminarians at St. Francis Seminary. One of the seminarians that Reveles corrupted said, "Those of us who had been through it with him would see the next class of freshmen and he'd pick out one he liked; they're together in chapel, then he's driving Nick's car. Then all of a sudden the guy is dropped ... How do you say to someone, 'Be careful?'" said the seminarian.³⁵⁷

In 1984, Reveles made the unfortunate mistake of trying to recruit Brooks. The ex-Marine said that he went to the priest's apartment next to the university campus to confront his chief abuser. He said that it appeared that Reveles was watching porn and sipping wine in his living room with another man, "a sitting bishop and well-known theologian."³⁵⁸

Brooks said he was also personally sexually harassed and propositioned "a dozen times" by one of his counselors, Father Stephen Dunn who served as Vice-Rector at St. Francis.³⁵⁹ When Brooks complained to Dunn, who was also his spiritual advisor, he was advised to lighten up—that St. Francis was a school of love.³⁶⁰

The ex-seminarian also recalled that for awhile there was a coffin kept in the storage room where some of the kinkier students acted out their more aberrant and occult homosexual fantasies.³⁶¹

Brooks was eventually expelled from the seminary by Dunn following a brief mandated stay at a rehabilitation center for alleged "alcoholism." The center released him after three weeks stating that Brooks was not

suffering from alcoholism, but from post-traumatic stress-syndrome.³⁶² In 1984, after St. Francis officials refused to give him a recommendation to another seminary, Brooks filed a civil damage suit against the seminary, the diocese and Bishop Maher.

In May 1985, diocesan attorneys negotiated a \$15,000 settlement with Brooks. He dropped his suit, and his \$9,000 in back tuition was waived.³⁶³ Brooks temporarily moved to Baltimore, and took on a secular occupation. He returned to California in the early 1990s.

In September 1993, when he was living in Los Angeles, Brooks arranged to meet with Cardinal Mahony on the recommendation of Bishop John Kinney of Bismarck, N.D., Chairman of the newly established NCCB Ad Hoc Committee on Sexual Abuse.

Brooks naïvely poured out his heart and his evidence to Mahony concerning the problems at St. Francis Seminary as well as information related to the sex abuse charges against Brom and Bernardin and Company in Winona. Brooks said that Mahony took copious notes—a statement one would have no difficulty in believing given Mahony’s close connections to AmChurch’s Homosexual Collective.

In return, the seemingly grateful Mahony offered to smooth the way for Brooks to study for the priesthood in the Archdiocese of Los Angeles. The two men continued their correspondence until 1997 when Brooks reached a settlement with Brom and the San Diego Diocese on a final settlement of the St. Francis Seminary debacle. It had been at Mahony’s suggestion that Brooks entertain an open line of communication with Brom on the sex abuse problems at St. Francis Seminary. Bishop Brom referred to the negotiated settlement of \$120,000 (to be paid in installments) with Brooks as “pastoral outreach.”³⁶⁴ The settlement contained a strict “confidentiality agreement” which served as a signal to Mahony that he could dump Brooks without any adverse ramifications and he promptly did just that. Brooks kept a copy of the diocese’s cancelled checks for evidence.

There was one good thing beside the financial settlement that came out of the Brom-Brooks “dialogue.” Brooks remembered that during their conversations Brom systematically expressed an intense criticism of and obsession with the *San Diego News Notes* who voiced frequent criticism of the rampant clerical homosexuality and pederasty in the San Diego Diocese under Brom. Brooks reported that the bishop had ordered all diocesan officials not to speak to *News Notes* reporters.

This is one reason that when Bishop Brom, Corporation Sole, threw a nuisance lawsuit at *News Notes* investigative reporter Robert Kumpel, attorney Richard Vattuone obtained a sworn affidavit from Brooks on Bishop Brom’s long-standing feud with the Catholic newspaper.³⁶⁵

In his sworn statement of March 12, 2002, Brooks mentioned publicly for the first time that he had spoken by phone with a former seminarian from Immaculate Heart Seminary in Winona named Jeffrey Maras, who

confirmed that while Bishop of Duluth, Brom had coerced him into a four-year sexual relationship.³⁶⁶ Maras told Brooks that he could identify Brom from the markings on his privates.³⁶⁷

Maras, desperately in need of money, agreed to enter into a confidential financial settlement with Brom in exchange for a fraudulent “retraction letter” that he was forced to write as a condition for receiving financial compensation from the bishop.³⁶⁸

Brooks said that in or about February 1999, in one of his dialogues with the bishop, he asked Brom about the Maras accusations. The bishop retorted that Maras was mentally ill and/or a liar even though he (Brom) admitted that the former seminarian had passed two polygraph examinations. Brooks said that Brom, like many homosexuals, had a vindictive personality and his “*modus operandi*” was one “of blame and retaliation by any means.”³⁶⁹

When the *San Diego Union-Tribune* picked up the Winona story, Brom issued a statement through his public relations agent Bernadeane Carr, who denied the allegation that Brom had sexually abused seminarians at Immaculate Heart Seminary when he was Bishop of Duluth and that no money was paid out—only a minimum insurance money.³⁷⁰

Big mistake!

On March 21, 2002 two fellow bishops confirmed that in the mid-1990s they were involved in a legal settlement of a claim that Bishop Brom coerced a seminarian into having sex when he (Brom) was Bishop of Duluth.³⁷¹

One bishop, Archbishop Roger L. Schwietz, a priest of the Oblates of Mary Immaculate, now Archbishop of Anchorage, Alaska who was appointed by the Vatican to succeed Brom as Bishop of Duluth on December 12, 1989, after affirming the accusation, added that the seminarian who leveled the charges retracted them in order to claim the under \$100,000 (actually \$75,000) settlement.

A portion of the “retraction” Maras signed read:

Following careful investigation by many attorneys working independently, hard facts have been brought to light which contradict [the former seminarian’s] allegations and disprove what he thought he had remembered... Having no other claims for misconduct against bishops, priests and institutions...[he] freely retracts each and every allegation and claim against each of them, and welcomes the assistance provided herein toward a healthy life.”³⁷²

Pardon? How is it possible for an adult man with intellectual and moral qualities sufficient to qualify him as a candidate for the priesthood to not remember the identity of a bishop or bishops who used him as a sex slave and sodomized him for over four years against his will? Either Maras was telling the truth about Brom or he was not.

As James Bendell, attorney for Roman Catholic Faithful, has stated, “Why would any individual negotiate a financial settlement with seminarians who are making false charges against a bishop, serious charges, I might add.” “To me it’s incomprehensible that someone would pay up to \$100,000 to another who falsely accuses him of sexual misconduct,” said Bendell.³⁷³

The second bishop who confirmed the payment by Brom to Maras was Archbishop John G. Vlazny, of Portland, Ore., who was Bishop of Winona when the case was settled. Vlazny, yet another Bernardin boy, was a native of Chicago. He was ordained an Auxiliary Bishop of the Chicago Archdiocese by Cardinal Bernardin on October 18, 1983.

When questioned about the Brooks revelation, Vlazny informed reporters that the retraction by the seminarian was a condition insisted on by the Duluth Diocese (meaning Brom and Schwietz), not the Winona Diocese, in return for the settlement. Bishop Vlazny said that the former seminarian (Maras) also accused other top prelates including Joseph Cardinal Bernardin of forcing seminarians to have sex with them.

At the time, Vlazny said he did not place much credibility in the accuracy of the charges against Brom and the other prelates because “they were just too bizarre to believe.”³⁷⁴ He said that an inquiry into the charges by his Judicial Vicar cast doubt on the accuracy of the accusations against Brom and the other fellow bishops. He said that the settlement of less than \$100,000 was paid by the Winona Diocese that was responsible for the operation of the seminary, and Brom’s former Diocese of Duluth.

Asked why any bishop would settle a serious charge of sexually corrupting seminarians if there were “hard facts” that disproved the accusations, Vlazny stated he viewed the settlement “not as a matter of justice but as a matter of charity.”³⁷⁵

Not that Vlazny was a novice when it came to covering up sexual misconduct in his own Diocese of Winona. It was the responsibility of Father (now Monsignor) Gerald Mahon, the bishop’s Vicar General and top aide to handle alleged cases of clerical sexual abuse in the diocese. Mahon had been Rector of Immaculate Heart Seminary for 17 years and was part of the diocesan team that Vlazny inherited when he became Bishop of Winona.

Yet Mahon was himself accused of the homosexual corruption of two seminarians in two lawsuits that were settled privately and without publicity in out-of-court settlements by the Diocese of Winona under Vlazny who described the \$100,000 or so payouts as having only “nuisance value.”³⁷⁶

On July 3, 2002, Brom made still another big mistake!

At a news conference following the USCCB Dallas meeting on clerical sex abuse by priests and religious (but not by bishops or cardinals), Bishop Brom told reporters at a news conference in San Diego that there had been “no large financial settlements” of sexual misconduct in the diocese since 1990 when he was made coadjutor bishop.

This public claim was denied by John C. Manly, a California attorney who told the media that in December 2001, the San Diego Diocese paid \$250,000 to a victim of just one pederast priest with a check drawn on a Union Bank of California account held by the San Diego Diocese.³⁷⁷

Diocesan officials scrambled to cover for their boss who was caught in another barefaced lie. The record shows that Bishop Brom was personally involved in the December 2001 settlement.³⁷⁸

Maras Charges Backed up

In 1998, RCF attorney James Bendell traveled to Winona on a fact-finding mission on sexual abuse in the diocese including the exploitation of seminarians at Immaculate Heart Seminary. Bendell established communication with Bishop Brom's lawyer, Vincent E. Whelan.

In a letter dated December 22, 1998, from Whelan to Bendell, the former confirmed that there was another seminarian from Winona, Andrew Jacobs, who also alleged he was abused by bishops at Immaculate Heart Seminary. Whelan wrote Bendell that although neither he nor Bishop Brom were involved in the Jacobs' case, they were informed that the Winona Diocese, represented by attorney George Restovich, had reached a negotiated settlement with Jacobs.³⁷⁹

Bendell also reported that in September 1998, John P. Webster, a former seminarian from Immaculate Heart Seminary in Winona was convicted of sexually molesting a teenage boy in June 1997 during a three-day retreat at the seminary aimed at recruiting potential candidates to the religious life. Webster received a sentence of 120 days in jail and 10 years probation.³⁸⁰

Charges that there was a bishops' ring of sexual predators operating in the Winona Diocese at Immaculate Heart Seminary were also backed up by another source—Msgr. Michael Higgins, a canon lawyer formerly of the Diocese of San Diego.³⁸¹

In a letter dated April 22, 1999, to Pope John Paul II that addressed the decree of punitive laicization by the Congregation for the Doctrine of the Faith instigated by Bishop Brom against the “troublesome” priest, Msgr. Higgins stated:

It is a matter of public record...that the Bishop of San Diego, Robert Brom, has himself been charged with grave sexual behavior and has paid hundreds of thousands of dollars of diocesan funds in attorneys' fees and damages to escape the consequences of that misconduct...and was given a promotion to the Diocese of San Diego when the full extent of his disgusting and immoral behavior was already known.”³⁸²

In his letter to the pope, Higgins went on to explain his personal knowledge of Brom's homosexual activities at Winona.

Msgr. Higgins told the Holy Father that in 1985 he became good friends with families of several seminarians studying at Immaculate Heart of Mary

Seminary in Winona. He said that one seminarian told him that Bishop Brom would come to the seminary and visit handsome seminarians in their rooms for the purpose of initiating homosexual activity.

One seminarian revealed to Higgins that Brom made sexual advances upon him even though he was not studying for Brom's diocese (Duluth). After graduation from the college seminary, the young man finally informed his parents of what Brom had done to him.³⁸³ Once the initial shock was over, the seminarian's parents paid the cost of a lawsuit filed by their son. His two attorneys contacted Archbishop Gabriel Montalvo, the Apostolic Pro-Nuncio in Washington, D.C. in May 1989. The Nuncio, in turn, was required to relay the information to the Holy Father in Rome and the proper dicasteries dealing with the episcopate.

Pope John Paul II appointed Brom coadjutor Bishop of San Diego with the right of succession on May 1, 1989. This means that the Holy See had 14 months to change its mind concerning Brom's appointment to San Diego, but it did nothing. The fact that Brom was preying on seminarians in the Winona Diocese appeared to be no impediment to his advancement. On July 10, 1990, Brom succeeded Bishop Maher as the fourth Bishop of San Diego.³⁸⁴

The seminarian in question received an out-of-court settlement in excess of \$300,000 with the San Diego Diocese paying out \$75,000 for damage Brom had done at Winona seminary. The records were sealed as Brom did not want the nature of the lawsuit to be made public, Higgins wrote the Holy Father.

After Pope John Paul II confirmed Higgins' laicization on March 26, 1999, which reduced him to the lay state, Dr. Higgins went on to found Justice for Priests and Deacons, a San Diego-based organization dedicated to protecting the canonical rights of Roman Catholic clergy and laity, especially with regard to due process.³⁸⁵

Since the publication of *The Rite of Sodomy* in 2006, a SNAP member from San Diego has contacted the author claiming that Higgins sexually abused him. Also a reliable eye-witness reported that one evening in the late 1990s, he saw Higgins having a physical altercation with a young boy around midnight outside a convenience store in the San Diego area. Unfortunately, no follow-up has been possible regarding the former charge.³⁸⁶



The Operations of the Clerical Overworld and Underworld

One of the consistent themes of this book that is certainly confirmed by this chapter is that the homosexual underworld in the Catholic Church exists because it is protected by a vast clerical overworld that includes, but is not limited to, the Catholic hierarchy, the bureaucrats of the USCCB, the superiors of religious orders, and Church officials in Rome including

the popes. There is no better case to demonstrate this phenomenon than the case of Father Paul Shanley of the Archdiocese of Boston who is currently out on \$300,000 bail awaiting trial for multiple counts of rape and indecent assault and battery on teenage boys.³⁸⁷

On April 8, 2002, the Archdiocese of Boston released 818 pages of documentation pertaining to the extraordinary criminal career of homosexual pederast Father Shanley.

Tucked away in Shanley's massive personnel file was a letter Shanley wrote to Rev. Brian M. Flatley, Cardinal Bernard Law's assistant for sexual abuse cases. Shanley was trying to get a job at Leo House, a Catholic youth hostel in Manhattan operated by the Archdiocese of New York. Shanley wrote:

I have abided by my promise not to mention to anyone the fact that I too had been sexually abused as a teenager, and, later, as a seminarian by a priest, a faculty member, a pastor, and, ironically, by the predecessor of one of two cardinals who now debate my fate.³⁸⁸

One could write a book about this single sentence alone. When and to whom did Shanley promise not to reveal this information? What were the circumstances of his abuse as a seminarian at St. John's Seminary? Which cardinal is Shanley accusing of molesting him?

In a legal deposition taken in September and October of 2002, Rev. Flatley told attorney Roderick MacLeish, Jr., who is representing Shanley's victims, that Shanley received "unique treatment," not afforded to other priests accused of sexual misconduct.³⁸⁹ MacLeish suggested that Shanley was receiving preferential treatment because he was blackmailing Church officials, but Flatley did not take the bait.³⁹⁰

When the Shanley case goes to trial, perhaps we will learn the answer to these questions, but not before.

Father Paul Shanley and NAMBLA

The first time this writer saw Shanley's name in print was in Father Rueda's book, *The Homosexual Network* published in 1982. Rueda provided details of the first organizational meeting leading to the founding of the North American Man/Boy Love Association (NAMBLA) held at Boston's Community Church on December 2, 1978.³⁹¹

On the speakers' list was Father Paul Shanley, Humberto Cardinal Medeiros's representative for "sexual minorities" to the United States Catholic Conference (USCC) Youth Ministry Board.³⁹² What "sexual minorities" in general, and pedophiles and pederasts in particular, have to do with Catholic youth ministry is anyone's guess, but it is unlikely that Cardinal Medeiros ever gave the matter a second thought. Bishops tend not to try and second-guess their own bureaucracy.

Another reference highlighting Shanley's multi-faceted sexual proclivities was Daniel Tsang's *The Age Taboo*, an apologia for child and youth sex with adults.³⁹³ Tsang, a gay popular left-wing journalist, reported that in Shanley's talk at the 1978 invitation-only conference, the priest told a story of a boy rejected by family and society, but helped by a boy-lover. According to Shanley, the boy was shattered when his "lover" was arrested, convicted and sent to prison. "The 'cure' did much more damage," Shanley said.³⁹⁴

It is interesting to note that Shanley never had any difficulty in bridging that mythical gulf that is supposed to exist between pederasty and adult homosexual relations. All pederasts and most homosexuals acknowledge the connection, while most American bishops appear to still be in denial.

For example, in 1998, NAMBLA representative David Thorstad eagerly proclaimed to a standing room only audience of homosexual activists gathered in Mexico City that: "Pederasty is the main form that male homosexuality has acquired throughout Western civilization..."³⁹⁵

In an April 5, 2002 interview with *The Beacon Journal*, Neil Conway, a former priest and admitted pederast said that he doesn't consider himself a pedophile. He said he differentiates between people who abuse young children and those who abuse teenagers. He compared this to a preference for "different brands."³⁹⁶

Human sexuality has proven to be somewhat fluid and a sex abuser's range of victims may vary greatly at different times and under different circumstances in his predatory career. Shanley had the capacity to shift effortlessly between his boy victims, older teens, and adult sex partners.

Shanley Practiced What He Preached

Unfortunately, while NAMBLA membership has always been long on men and short on boys, throughout his clerical life, Father Shanley has never lacked for vulnerable boys and young men to prey on.

Sometime during his clerical life, most likely while he was a seminarian at St. John's Seminary, Shanley must have found the ecclesiastical goose that laid the golden egg because for more than 30 years Church officials in Boston and in Rome permitted him to act out his NAMBLA fantasies with immunity.

After his ordination in 1960, the handsome, charismatic and free-spirited Father Shanley was assigned to St. Patrick's Church in Stoneham. Here he teamed up with Father John J. White, another homosexual Boston priest. Together they forged a mutual protection society that would span more than four decades.

As early as 1966, rumors of Shanley's predatory appetite for young boys began to make their way to Richard Cardinal Cushing and officials of the Boston Chancery.

A priest from the La Salette Shrine reported that Mr. Charm was bringing young boys to his summer cabin in the Blue Hills Reservation in Milton for illicit and criminally prosecutable sex.

Shanley was moved to another parish.

In 1970, when the Portuguese prelate Humberto Cardinal Medeiros replaced Cardinal Cushing as the head of the Boston Archdiocese, Shanley received permission to launch his own Roxbury Street ministry based at St. Philip's Church for wayward youth including runaways, drifters and young "gays."

Scattered notations from the young priest's diaries, found among the 1600 plus pages of court-subpoenaed records from the Boston Archdiocese, indicate that Shanley taught some of his charges how to "shoot up" correctly, which meant that Shanley, like many homosexuals, had a working knowledge of illegal drugs. The same source indicated that during this time period the priest was treated for various venereal diseases that confirmed his sexually active status. In 1971, Shanley was photographed by *The Boston Globe*, riding a tractor in Weston, Vermont where Shanley had established a "retreat house" for youth workers on a 95-acre farm.³⁹⁷

Cardinal Medeiros was advised that Shanley was "a troubled priest," a euphemism for a ticking bomb, that Shanley had been charged with sex abuse of minors in 1974, and that the priest was becoming more outspoken in his defense of homosexuality and "man/boy love." Shanley was reputed to use any opportunity including counseling sessions and the confessional to solicit sex from young men.

The Vatican was also informed of Shanley's record of sexual abuse and relations with boys and young men, but neither Medeiros nor the Holy See took any action against the priest. Shanley continued to serve as the Archdiocese's "sexual minorities" advocate until the December 1978 NAMBLA fiasco.

Cardinal Medeiros pulled Shanley from his youth "ministry" and assigned him to St. Jean's Church where the priest's pattern of sexual molestation is alleged to have continued. Next, Shanley was transferred to St. John the Evangelist Church where he served as assistant pastor.

Following Cardinal Medeiros' death on September 17, 1983, Shanley's prospects improved under Medeiros' successor, Bernard Cardinal Law.

Law promoted Shanley to pastor of St. John the Evangelist Church.

Shanley was also working as a chaplain at a mental institution. We know this because the Manitowoc *Herald Times Reporter* claims that in 1988, a patient accused Shanley of graphically talking about sadomasochism and "coming on to him."³⁹⁸

By 1989, Shanley had become too hot to handle in the Boston Archdiocese and Law had him shipped out-of-state to the Diocese of San Bernardino, Calif. The cardinal informed diocesan officials that Shanley

was a priest in good standing. Officially, church records showed that Shanley was on “sick leave” for his allergies.

Father White followed Shanley out to California and the enterprising duo set up a type of bed and breakfast house in Palm Beach that catered to a “gay” clientele. As was the case with young boys, lack of money never seemed to be a problem for Shanley.

In October of 1993, the Diocese of San Bernardino got wind of, to use Cardinal Law’s exact words, Shanley’s “impressive record” and quickly yanked the priest from his post at St. Anne’s Parish.

Shanley headed back East. Cardinal Law decided that Shanley needed a little R&R and sent him to a “treatment” facility, the Institute of Living in Hartford, Conn. The Archdiocese of Boston picked up the tab.

During this same time period, Shanley had the uncanny good fortune to link up with his old friend and fellow pederast, Dr. Francis (Frank) Pilecki, who had resigned from Westfield State College in Barre, Mass., after he was indicted (but not convicted) for homosexual misconduct with students.³⁹⁹

Pilecki was a former employee of the Archdiocese of New York. In 1987 he was hired to work at Leo House, a Catholic outreach center and travel hostel always teeming with young students, operated for the Archdiocese by Catholic Charities. Pilecki was reported to be a close friend of Father Bruce Ritter of Covenant House, another member of the East Coast pederast ring.⁴⁰⁰

Pilecki convinced Shanley to take a job as a minister at Leo House. The aging “street priest” took up a residency at Leo House with an openly “gay” roommate.

Unfortunately for Shanley, one of Shanley’s former victims had traced him to Leo House and began a series of calls to the nuns in charge of the lodging. Finally in 1995, one of the nuns contacted Cardinal O’Connor and asked if the accusations against Shanley were true. She never got a formal reply from O’Connor, but Cardinal Law delegated Fr. Flatly, his assistant on sexual abuse cases, to allay her fears.

Now the Archdiocese of Boston finally leapt into action.

No. Not against Shanley!

Rather it attempted to contact the “snitch” and see if they could reach a financial settlement. In the meantime, the Archdiocese of Boston continued to pay Shanley’s mounting medical bills. In 1996, on the occasion of Shanley’s 65th birthday, Cardinal Law awarded him “senior priest” status, which meant an increase in pay and benefits.

In 1997, Law, upon learning that the position of Executive Director for Leo House was vacant, informed O’Connor that he would not stand in the way of Father Shanley taking the job, but the New York Cardinal is reported to have turned down Law’s proposition.

Eventually Shanley found his way back to California where he remained until May 2, 2002, when his luck ran out. California law enforcement officers in San Diego arrested him. He was extradited to Massachusetts where he was arraigned at the Newton District Court in Cambridge, and is currently awaiting trial on bail. It has been reported that Shanley will plead innocent to charges of the repeated rape of a young boy, and that his defense lawyers may argue that Shanley was a homosexual with no history of sexual activity with pre-pubescent children.

Cardinal Law was forced to resign on December 13, 2002, and has been replaced by the Vatican's troubleshooter Sean Patrick O'Malley. The Archdiocese of Boston is still trying to reach an out-of-court settlement with the attorneys of dozens of Shanley's victims so that the Shanley case never has to go to trial.

The Anatomy of the Overworld That Protects Shanley

As the Shanley case clearly demonstrates, not only did the Archdiocese of Boston have a flourishing clerical pederast/homosexual underworld, it also had a clerical and lay overworld consisting of cardinals, bishops, priests, lay bureaucrats, papal nuncios, diocesan attorneys and an infinite number of other individuals who protect the underworld either by their silence or by their overt cooperation.

Shanley went through three cardinals. He is currently on his fourth.

- Richard Cardinal Cushing (1944–1970)
- Humberto Cardinal Medeiros (1970–1983)
- Bernard Cardinal Law (1983–2002)

All of the above cardinals protected Shanley. Why? When all is said and done, the answer boils down to blackmail. Shanley knew too much about too many, and like many clerical homosexuals was clever enough to have kept good records as a form of insurance against the day he would run into trouble with either the Church or secular law enforcement agencies.

Shanley has accused an unnamed cardinal of abusing him when he was a seminarian at Boston's St. John Seminary.

Cardinals Cushing and Medeiros played an important role in covering for Shanley.

And, as the record clearly shows, Law has not been out of Shanley's grip since he took over the Boston Archdiocese.⁴⁰¹

Father Shanley also went through a host of Auxiliary Bishops. Those still living include:

- Bishop Robert J. Banks, now Bishop of Green Bay, Wis.
- Bishop John B. McCormack, now Bishop of Manchester, N.H.
- Bishop Thomas V. Daily, former Bishop of Palm Beach, now Bishop of Brooklyn, N.Y.
- Bishop Alfred C. Hughes, now Archbishop of New Orleans

- Bishop William F. Murphy, Bishop of Rockville Centre, Long Island, N.Y.

Bishop Banks, ordained by Cardinal Law in 1985, served as Law's Vicar for Administration. He helped stash Shanley safely away in the Diocese of San Bernardino. According to San Bernardino Church officials, Banks wrote them a letter in 1990 in which he "assured our diocese that Father Shanley had no problems that would be of concern" to the diocese.⁴⁰²

Bishop McCormack, the former Chairman (and still member) of the USCCB's Ad Hoc Committee on Sexual Abuse was reported to have been working with Shanley to develop a "safe house" system for clerical pederasts on the lam. As Law's secretary of ministerial personnel for the Boston Archdiocese from 1984 to 1994, McCormack was charged with handling numerous sexual abuse complaints against Archdiocesan priests. McCormack has been named in a recent clergy abuse lawsuit involving the late Rev. Joseph E. Birmingham of Boston. Defendants charge that McCormack, a seminary classmate of Birmingham, who served in a parish with him in Salem, saw the priest take boys to his room in the 1960s and did nothing to stop it.⁴⁰³

Bishop Daily, ordained by Cardinal Medeiros in 1975, is reported to have played an important role in the cover-up involving convicted pederast Father John J. Geoghan of Boston. As Chancellor and Vicar General under Medeiros he was an insider in the Shanley case. In an excellent *New York Times* article titled "Cardinal's ex-aides touched by scandal," reporters Pam Belluck, Fox Butterfield and Sara Rimer stated that in 1982, Daily permitted Geoghan to go on a planned two-month sabbatical to Italy *after* he (Daily) had promised the family of seven abused sons, that he would "act responsibly."⁴⁰⁴

In 1984, Daily became the first Bishop of Palm Beach. After Daily was awarded the Diocese of Brooklyn, his successors, Bishop Joseph K. Symons and Bishop Anthony J. O'Connell were both forced to resign when their pederastic exploits became public knowledge.⁴⁰⁵

The roles played in the Shanley case by Archbishop Hughes, who was ordained by Cardinal Medeiros in 1981 and Bishop Murphy, a Law man, are yet to be determined in up-coming court depositions.

To his credit, the only Boston auxiliary to have voiced his objection to Cardinal Law concerning Geoghan's homosexual involvement with young boys was Bishop John M. D'Arcy, the current Bishop of Fort Wayne-South Bend, Ind.

Finally, Shanley went through at least a half-dozen different Catholic parishes and dioceses, and hundreds, if not thousands of Church bureaucrats, pastors, news reporters, law officers, social service personnel and other lay people in the 40-plus-years of his sexual career.

Is the underworld that protected Father Paul Shanley any less culpable than he and the homosexual underworld to which he belonged?

True Reform Begins with Rome

The scandal, loss of faith, and moral devastation that the actions of AmChurch's predatory homosexual episcopate has wrought on the Catholic Church in America is self-evident for anyone who has eyes to see and ears to hear.

The following chapter highlighting the special role played by Joseph Cardinal Bernardin in the homosexual underworld will bring into even clearer focus the need of the Holy See to clean out the clerical homosexual underworld in the Church and the vast ecclesiastical overworld that protects it.

The searing question Rome must answer is: Are bishops above the law—ecclesiastical and civil? So far the answer has been “yes.”

This chapter on homosexual/pederast bishops in the American hierarchy began with a quote taken from Saint Damian's *Book of Gomorrah*. This writer believes that it is equally fitting to end this segment on morally corrupt bishops and cardinals with a final admonition from Saint Damian that is as true today as it was in 11th century Italy—true Church reform begins with the Vicar of Christ.⁴⁰⁶

Notes

- 1 Blum, *Peter Damian*, 20, 22.
- 2 Supreme Court of the State of Hawaii, John H. O'Connor, Plaintiff-Appellant, v. the Diocese of Honolulu, a non-profit religious corporation, Joseph A. Ferrario, individually and as Bishop, Joseph Bukoski III, individually and as Judicial Vicar, Defendants-Appellees, and Doe Defendants 1–100, NO. 17546, Appeal from the First Circuit Court, (CIV. NO. 93–1651), November 23, 1994, Moon, C. J., Klein, Levinson, Nakayama, and Ramil, JJ. Brief available at http://www.hsba.org/HSBA/Legal_Research/Hawaii/sc/17546.cfm.
- 3 Ron Russell, “Diocese of Los Angeles Under Cardinal Mahony,” at http://bcsd.freesevers.com/C/Bish/Amer/mahony/061302%20cardinal_mahony_covered_up_for_h.htm.
- 4 See Rueda, 340. In the late 1970s and 1980s, the order established close ties with the Catholic Coalition for Gay Civil Rights.
- 5 The history of St. Anthony of Padua compiled by Ed Greaney can be found at the church's parish's website at <http://www.stanthonyuskailua.org>.
- 6 Both Jason Berry, *Lead Us Not Into Temptation* and Paul Likoudis, *Amchurch Comes Out* have excellent chapters on the Ferrario case.
- 7 In 1986, under Bishop Ferrario's watch, the age of consent was lowered to 14.
- 8 David F. Figueroa, Letters to the Editor, *Honolulu Advisor*, 20 September 1990.
- 9 Berry, 314.

- 10 Archbishop Pio Laghi replaced Jean Jadot, who served as Apostolic Delegate to the United States from May 1973 to June 1980. When Jadot returned to Rome, Pope John XXIII gave him a position in the Roman Curia. After Laghi returned to Rome in the spring of 1990, Pope John Paul II appointed him Pro-Prefect of Catholic Education (for Seminaries and Institutes of Study) in the Roman Curia. On June 28, 1991 Pio Laghi was elevated to Cardinal.
- 11 Berry, 314.
- 12 John J. Scanlan was born in Iniscarra Cork, Ireland on May 24, 1906. He became the Bishop of Honolulu in 1967 after serving as Apostolic Administrator. He resigned in 1981. It is reported that after Bishop Scanlan retired he was “exiled” from Hawaii by Ferrario to Nazareth House in San Rafael, Calif.
- 13 Berry, 318.
- 14 Ibid.
- 15 Ibid.
- 16 Ibid., 319. Father John Butler, another whistle-blower, who was leaving Hawaii for a military chaplaincy told Waybright and Mueller about the predator priest. In his letter that was given to Cardinal Oddi, Butler asked how long the Holy See was going to permit Ferrario and his homosexual clique to drive out faithful priests from the diocese? Father Butler got his answer when Ferrario was made Bishop of Honolulu.
- 17 Ibid.
- 18 Jason Berry, “An eroding cornerstone,” *Plain Dealer*, 17 September 1990.
- 19 Berry, *Lead Us Not Into Temptation*, 319.
- 20 Agostino Cardinal Cacciavillan was appointed to the diplomatic post of Apostolic Delegate to the United States in June 1990 and served until November 1998. He played an important role in the protection of a number of homosexual bishops including Ferrario and Ryan in Springfield. Upon his return to Rome, Cacciavillan was rewarded by Pope John Paul II. He was made President of Administration of the Patrimony of the Apostolic See and elevated to Cardinal on February 21, 2001.
- 21 Likoudis, *Amchurch Comes Out*, 12–14. On March 1, 1991, the *Hawaii Catholic Herald* carried a “formal canonical warning” against “the Hawaii Six” that included Pat Morley, her son Christopher, John J. O’Connor, and three others connected with the Fatima Chapel. Ferrario labeled the group “schismatic,” and warned that they were in danger of excommunication for “offenses against religion and the unity of the Church.” Ferrario later dropped the excommunication against O’Connor who by 1991 was no longer associated with the chapel. In 1994, O’Connor then turned around and filed a lawsuit charging defamation of name, reputation and business against the Diocese of Hawaii, Ferrario, and the bishop’s Judicial Vicar, Fr. Joseph Bukoski III. O’Connor’s lawsuit was dismissed on grounds of separation of church and state, but it makes for one fantastic read. See Walter Wright, “Six may be excommunicated,” *Star-Bulletin & Advertiser*, 24 February 1991, p. A3.
- 22 Ibid., 14.
- 23 Ibid.
- 24 In May 2002, Father Joseph Bukoski III was accused of pederasty and removed from office.

- 25 Rob Perez, "Raising Cane—Gay priests forced back into closet," Starbulletin.com, 27 October 2002 at <http://starbulletin.com.2002/10/27/news/perez.html>. According to Perez, after Bishop DiLorenzo became Bishop of Honolulu in 1993, the clerical gay scene in the diocese changed dramatically. All church support of Dignity ceased and priests were informed that they were expected to live up to their vow of celibacy.
- 26 Ibid.
- 27 Ibid.
- 28 Berry, 249, 318.
- 29 Likoudis, *Amchurch Comes Out*, 13.
- 30 See Patricia Montemurri, "Ex-priest to be released," *Detroit Free Press*, 29 November 2002; David Bresnahan, "Catholic Priest Admits Homosexual Encounter With Boys, Justifies Actions Saying Sex with 11, 12 and 13-Year-Olds 'was Consensual,'" Newswithviews.com. 2002; and "Ex-priest may not be prosecuted," Associated Press release in *Hawaii Star-Bulletin*, 14 September 2002.
- 31 Ronald J. Hansen and Kim Kozlowski, "4 ex-priests charged: 15 elude prosecution," *Detroit News*, 28 August 2002.
- 32 Although the alleged incident took place 16 years earlier, Michigan law allowed prosecutors to charge Burkholder with the crime because the priest moved out of Michigan before the statute of limitations expired. At this point the clock was stopped. It continued again once he had returned to the state.
- 33 Gary Potter, "Man Who Accused Bishop of Sex Abuse Reveals His Identity," *Wanderer*, 23 November 1989, p. 12.
- 34 Berry, *Lead Us Not Into Temptation*, 309.
- 35 Ibid.
- 36 Likoudis, *Amchurch Comes Out*, 16.
- 37 Potter, "Man Who Accused Bishop."
- 38 Ken Miller, "Ex-isle man claims sexual abuse by bishop," *Honolulu Star-Bulletin*, 12 October 1990.
- 39 Ibid.
- 40 Robert Morris, Dignity/Honolulu, "Gay Christians criticize Geraldo show on Ferrario," Letters-to-the-Editor, *Hawaii Catholic Herald*, 3 November 1990.
- 41 Father Bolger was the priest who "counseled" David Figueroa at the request of Mrs. Figueroa.
- 42 Likoudis, *Amchurch Comes Out*, 13.
- 43 "Father X goes public—Super outing in Hawaii," *Gay Community News*, Honolulu, April 1994, pp. 1, 6. My appreciation to the staff of the GCN who attempted to recover a copy of the original article, but were unable to do so.
- 44 Ibid.
- 45 Mary Vorsino, "Retired bishop helped poor, gays," *Honolulu Star-Bulletin*, 14 December 2003, online at <http://starbulletin.com/2003/12/14/news/story4.html>.
- 46 Ibid.,
- 47 Lisa Arthur and Jay Weaver, "Priest accused of decades of abuse served in Perrine, Hollywood parishes," *Miami Herald*, 23 March 2002 at <http://www.miami.com/mld/miamiherald/2917869.htm?1c>.

- 48 See Robert A. Sungenis, "Sex, Lies and Video Tape: The Current Sex Scandal in Catholicism: Is the Church on the Brink of Judgment?" *Catholic Apologetics International*, May 17, 2002, at <http://www.catholicintl.com/epologetics/judgement.html>. Sungenis quotes John Holland's article on the Diocese of Palm Beach from the 23 April 2002 issue of the *Sun Sentinel*.
- 49 Ibid.
- 50 Eden Laikin, "At Least 7 Priests Were Moved From LI," April 23, 2002 at Newsday.com, <http://www.newsday.com/news/nationworld/world/ny-liabus232681215apr23.story?coll=ny-top-headlines>.
- 51 Ibid.
- 52 Sungenis, "Sex, Lies and Video Tape."
- 53 David J. Wakin, "Bitterness in Brooklyn Diocese Over Abuse case," *New York Times* online at <http://www.bartcop.com/031502nuns.htm>. (undated) The courageous whistle-blowers were Sisters Sally Butler, Sheila Buhse, and Georgianna Glose.
- 54 "Jupiter priest's privileges revoked due to abuse allegations," Associated Press, 7 April 2002.
- 55 Letters to the Editor, "Bishop Symons' Stance to Gays Deserving of Praise," *Palm Beach Post*, 14 June 1997.
- 56 Robert Nugent, "Story was not complete, say priest, nun in ministry to parents of gays," *Camden Star Herald*, Letters to the Editor, 24 October 1997, p. 13.
- 57 Ibid.
- 58 John Lantigua, "Where a fallen bishop goes to heal," *Palm Beach Post*, 18 April 2004.
- 59 Mark Silk, "Catholic Controversy II: Handling Pedophilia," at http://www.trincoll.edu/depts/csrpl/RIN%20Vol.1No.2/handling_pedophilia.htm.
- 60 Ibid.
- 61 Ibid.
- 62 Ibid.
- 63 Ibid.
- 64 Ibid.
- 65 Ibid.
- 66 Ibid.
- 67 Ibid.
- 68 Ibid.
- 69 Ibid.
- 70 "A Letter from St. Petersburg Catholics" *Catholic Advocate*, 11, no. 2/3, June/July 2002 at <http://www.missionsun.net/tcajun2002.htm>.
- 71 See the Citizens United Resisting Euthanasia (CURE) website at <http://cureltd.blogspot.com/>.
- 72 See private posting of A.K.A., Rum Tum Tugger on 05/24/2002 concerning the Lynch controversy at <http://www.freerepublic.com/focus/f-news/688826/posts8:59:28> AM PDT. According to Tugger, although Urbanski stopped working in August, 2001, the

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Diocese paid him through March 31, 2002, so that he would have 5 years of service and become vested in the Diocese's Retirement Plan.

- 73 Pat Leisner, "Bishop of St. Pete accused of misconduct; says claims are false," Associated Press Report, 22 March 2002 at <http://www.sun-sentinel.com/news/local/southflorida/sfl->.
- 74 Brad Smith, "Riches of the Kingdom" *Tampa Tribune*, 21 April 2002 at <http://www.freerepublic.com/focus/f-news/688826/posts>.
- 75 Ibid.
- 76 Sharon Tubbs and David Karp, "The new Bill, the old Bill," *St. Petersburg Times*, 1 April 2002.
- 77 Brad Smith.
- 78 "A Letter from St. Petersburg Catholics" *Catholic Advocate*, 11, no. 2/3, June/July 2002.
- 79 Tubbs and Karp.
- 80 Waveney Ann Moore with Amy Scherzer and Curtis Krueger, "Despite anger, Urbanski not shunning religion," *St. Petersburg Times*, 23 March 2002 at http://www.sptimes.com/2002/03/23/TampaBay/Despite_anger__Urbans.shtml.
- 81 Ibid.
- 82 Ibid.
- 83 "Seminary closing a 'great, great loss,'" *Conception Abbey Newsletter*, Summer 2002.
- 84 Jim Suhr, "Beleaguered Mo. Seminary Closes," TwinCities.com, Associated Press release, St. Louis 18 May 2002.
- 85 The full statement of the Florida Catholic bishops reads:

We, the Catholic Bishops of Florida, express our abiding concern and compassion for victims of sexual abuse. The sexual abuse of anyone, most especially children, evokes sentiments of natural revulsion, anger and great sadness. It is both criminal and sinful.

The people of God have a right to be able to trust those who minister to them in God's name. Any violation of this trust is a source of great pain, not only for those involved, but also for the entire church community, including our many dedicated and faithful priests. When this trust is violated, our primary consideration is the pastoral and spiritual care of all those affected.

For many years, the dioceses of Florida have implemented procedures and guidelines to deal with allegations of sexual misconduct by church personnel and volunteers, be they clergy, religious or laypersons. These guidelines comply with the reporting laws of the State of Florida.

We are committed to safeguarding the well being of those who are served by the Catholic Church in Florida. It is our sincere hope that all persons of goodwill join us in diligently working for the protection and safety of those in our society who are vulnerable, especially our children. As we serve the people of God, we pray that the compassion of Christ's Gospel be our guiding principle.
- 86 Laurie Goodstein, "Catholic Bishop in Florida Quits, Admits Sex Abuse in the 70's," *The New York Times*, 9 March 2002.

- 87 William F. Buckley, Jr., "The Writhings of Bishop O'Connell—The Pope must rue those who corrupt the young," *National Review*, March 12, 2000 at <http://nationalreview.com/buckley/buckley031202.shtml>.
- 88 Ibid.
- 89 Curtis Morgan, "Five more accuse bishop of abuse," *Miami Herald*, 23 March 2002.
- 90 Joseph Sweat, "A Bishop's Bygone Days—Former Tennessee bishop Anthony O'Connell resigns as part of a widespread sex scandal," at <http://www.nashvillescene.com/>.
- 91 Buckley.
- 92 Ibid.
- 93 Sweat. Also Sharon Tubbs, "Bishop admits abuse, resigns," *St. Petersburg Times*, 9 March 2002.
- 94 "PalmBeach priests reassure parishioners following bishop's resignation," Associated Press release in *Sun Sentinel*, Boca Raton, 10 March 2002.
- 95 Ibid.
- 96 Ibid.
- 97 Sweat.
- 98 Ibid.
- 99 Ibid.
- 100 Ibid.
- 101 Sharon Tubbs, "Bishop admits abuse, resigns," at http://www.sptimes.com/2002/03/09/news_pf/State/Bishop_admits_abuse__.shtml.
- 102 Sweat.
- 103 Ibid.
- 104 "Anti-mobster 'RICO' law used in suit against Catholic Church," Agence France Presse, Dateline Washington, D.C., 23 March 2002.
- 105 The Timetable and individual lawsuits filed by Anderson and Noaker are available online at www.andersonadvocates.com/individual/pages/WhatsNew.html.
- 106 Tim Padgett and Siobhan Morrissey, "A Catholic Student's Story," *Time* online edition, 22 March 2002 at <http://www.time.com/time/nation/article/0,8599,219750,00.html>.
- 107 Amy Driscoll, "Seminary student: Priest paid for silence," *Miami Herald*, 18 April 2002.
- 108 Ibid.
- 109 Amy Driscoll, "Second sex accusation charge hits ex-bishop," *Miami Herald*, 19 March 2002.
- 110 Driscoll, "Seminary Student."
- 111 Driscoll, "Second sex accusation."
- 112 See sworn testimony of plaintiff at www.andersonadvocates.com/individual/pages/WhatsNew.html.
- 113 Ibid.
- 114 Ibid.
- 115 Bishop Raymond Boland was born in Ireland in Tipperary Town (Cashel). He was ordained a priest of the Archdiocese of Washington, D.C. in 1957 and

- consecrated Bishop of Birmingham, Ala. in 1988 by Archbishop Oscar Lipscomb of Mobile assisted by Archbishop James Hickey of Washington, D.C., and Archbishop Eugene Marino of Atlanta. He was installed as the Ordinary of Kansas City-St. Joseph, Mo. on September 3, 1993. In his statement to the press, Boland said he did not send his own seminarians to St. Thomas Seminary in Hannibal, Mo.
- 116 See Office of Communications statement by Bishop Raymond Boland, Catholic Diocese of Kansas City-St. Joseph, April 23, 2002.
- 117 Driscoll.
- 118 Ibid.
- 119 Padgett and Morrissey.
- 120 Ibid.
- 121 Ibid.
- 122 Curtis Morgan, "Five more accuse bishop of abuse," *Miami Herald*, 23 March 2002.
- 123 Padgett and Morrissey.
- 124 "Former seminary student to sue disgraced Florida bishop," *The News Herald*, Associated Press release, March 17, 2002.
- 125 Ibid.
- 126 John Lantigua, "Where a fallen bishop goes to heal," *Palm Beach Post*, 18 April 2004.
- 127 Ibid.
- 128 Ibid.
- 129 Biographical data on G. Patrick Ziemann taken from the Santa Rosa Diocesan website at <http://www.santarosacatholic.org/bishop/past.html>. See also Ron Russell "Bishop Ziemann Full Disclosure of Disgrace," *New Times* at Santa Rosa Weekly.com, 19 March 2003.
- 130 Ibid.
- 131 Since its opening in 1939 under Archbishop John J. Cantwell, the first Archbishop of Los Angeles, the 92-acre College Seminary of St. John's served the archdiocese and many of the surrounding dioceses. In recent years with the closing of both diocesan and order seminaries in California and the surrounding areas, St. John's has become the de facto training center for seminarians in much of the region.
- 132 St. John's College was sold by Cardinal Mahony in 2004 for somewhere between \$12 million to \$40 million. See Mike Nelson, "Seminary College property will be sold to Shea Homes," 7 May 2004 at http://www.the-tidings.com/2004/0507/seminary_text.htm.
- 133 See Guion M. Kovner, "Cover Story: Post-Dallas: Santa Rosa priests, victims meet," *National Catholic Reporter*, 5 July 2002 at <http://www.natcath.com/crisis/070502s.htm>. In sworn testimony on sex abuse cases that occurred under his watch, Bishop Hurley said he never reported any case of sexual criminal activity by a cleric in his diocese to the police and that before he resigned on April 15, 1986, he destroyed confidential personnel records on clerics charged with sexual misconduct or criminal activity with minors. Hurley covered the criminal actions of the convicted priest Fr. Gary Timmons. Bishop Steinbock, Hurley's successor continued the pattern of cover-up and secrecy in the case of Fr. Don Kimball who, unlike Timmons, preferred young girls to young boys. The diocese settled

- the Kimball case out of court for \$1.6 million in 2000. In an earlier deposition, the bishop said he never tried to find out if Kimball had other victims in the Santa Rosa Diocese.
- 134 Student seminarian, Richard Nason complained to Ziemann that priests were sexually abusing young boys at Queen of Angels, but was ignored. See Brian O'Neel, "Breach of Faith," *Catholic World Report*, June 2000 at www.catholic.net/rcc/Periodicals/cwr/00June/inquiry.html. See also Mike Geniella and Bob Klose, "Catholic secrecy questioned as roll of priestly problems grows," *The Press Democrat*, 22 August 1999 at http://www.pressdemocrat.com/evergreen/diocese/082299_questioned.html.
- 135 See Ziemann's NCCB/USCC Committee assignments at <http://www.nccbuscc.org/comm/archives/1997/97-012.htm>.
- 136 For the text of "Renewing the Vision," see website of the Secretariat for Family, Laity, Women & Youth at <http://www.usccb.org/laity/youth/rtvintro.htm>.
- 137 NCCB/USCC press release of July 22, 1999 online at www.nccbuscc.org/comm/archives/1999/99-179.htm.
- 138 "Diocese Still in Turmoil," *National Catholic Reporter*, 3 March 2000. Also see Link-Up at <http://www.thelinkup.org/santarosa.html>.
- 139 James W. Sweeney, "Efforts to do good shadowed by series of scandals," *The Press Democrat*, 22 July 1999.
- 140 See "Ordination Questions Raised After Bishop Ziemann Scandal," Church World News, San Francisco at <http://www.cwnews.com/news/viewstory.cfm?recnum=10803>.
- 141 O'Neel, "Breach of Faith."
- 142 "Santa Rosa Shaken by Scandal," Link-Up summary 1. at <http://www.thelinkup.org/ziemann.html>.
- 143 Ibid.
- 144 Ron Russell of *New Times* "Bishop Ziemann Full Disclosure of Disgrace," Santa Rosa Weekly.com, 19 March 2003.
- 145 George Neumayr, "Bishop Knows Best Patrick Ziemann's Cover-up," *Los Angeles Mission* at <http://www.losangelesmission.com/ed/articles/2000/0500gm.htm>. Hume eventually paid back less than half of the money he stole from St. Mary's.
- 146 Ziemann made the statement that he had initially been told by a psychologist that Hume was not a homosexual or pedophile at a meeting with parishioners from St. Anthony's Church in Mendocino on the evening of March 7, 1999. He said that after a five-day evaluation, he was told that the homosexual abuse charges against Hume were not true. But when the charges continued, Ziemann sent the priest to St. Louis for a second opinion. <http://www.losangelesmission.com/ed/articles/2000/0500gm.htm>.
- 147 O'Neel.
- 148 Ibid.
- 149 "Diocese Still in Turmoil," *National Catholic Reporter*, 3 March 2000.
- 150 Ron Russell "Bishop Ziemann Full Disclosure of Disgrace," *New Times* at Santa Rosa Weekly.com, 19 March 2003.
- 151 The full text of the complaint was not released until November 1999 at a press conference held by Santa Rosa Police Chief Michael Dunbaugh and Sonoma County District Attorney J. Michael Mullins to coincide with a multi-

- million law suit against Ziemann and the Diocese of Santa Rosa. By this time Bishop Ziemann had already resigned from his post and was relaxing in the Arizona sun while undergoing a period of “spiritual rehabilitation.” See “Sexual Assault Investigation; CR#99–10694,” News release of the Santa Rosa Police Department and Sonoma County District Attorney’s Office, November 10, 1999, made available by the *Press Democrat* at http://www.pressdemo.com/evergreen/diocese/assault_invest.html.
- 152 The biographical material on Archbishop Levada was obtained from the San Francisco Archdiocesan web site at <http://www.sfarchdiocese.org/archbishop.html>.
- 153 Ibid.
- 154 See Chapter 11.
- 155 Ron Russell.
- 156 “Man sues former L.A. bishop for 19 years of alleged sex abuse,” *North County Times*, Associated Press, Los Angeles, 7 July 2002.
- 157 See “Santa Rosa Shaken by Scandal,” Link-Up summary 1. at <http://www.thelinkup.org/ziemann.html>.
- 158 “Man sues former L.A. bishop,” *North County Times*.
- 159 Shortly before Ziemann resigned as the head of the Diocese of Santa Rosa, he told his priests that the diocese was \$16 million in the red. After Archbishop Levada took over the administration of the diocese and had the financial accounts reviewed, the deficit turned out to be closer to \$30 million. Priests and parishioners awoke to discover that under Bishop Ziemann the priest’s Retirement Fund of \$2.5 million had disappeared, \$790,000 in cemetery funds were borrowed and not repaid, and \$90,000 from the NCCB/USCC’s Campaign for Human Development was missing. Auditors said that Ziemann’s “Discretionary Fund” was in the range of \$2 million. Msgr. Thomas J. Keys who had served as Vicar General and chief financial advisor for Bishops Hurley and Steinbock continued his role under Ziemann. Keys controlled two major multi-million dollar diocesan financial conglomerates—the National Scrip Center and Ordinary Mutual. Levada attempted to excuse the deficit Ziemann left behind by attributing it to “bad management.” See Arthur Jones, “The American episcopacy’s real nightmares are ahead,” *National Catholic Reporter*, 7 May 2003. Also John van der Zee, “A California diocese recovers from a sex-abuse scandal, and finds that healing comes through facing the truth,” from *Agony in the Garden, Sex, Lies and Redemption from the Troubled Heart of the American Catholic Church* (New York: Avalon Publishing Group, Nation Books, 2003).
- 160 Ron Russell.
- 161 See Paul Likoudis, “LA Lawsuit—Details Apparent Homosexual Corruption Within Archdiocese,” *Wanderer*, 8 Jan. 2004, pp. 1, 9.
- 162 Ibid.
- 163 Ibid.
- 164 These included Fr. Edward Dober who taught at the school from 1983 to 1990 and served on the seminary’s Vocations Board; Fr. Richard Martini who taught at the seminary from 1989 to 1994 and also served on the Vocations Board; Fr. John Dougherty, who was appointed to teach at Queen of Angels after he had established a pattern of child molestation; and Fr. Stephen Hernandez who was dumped into Queen of Angels in the late 1980s. From 1987 to 1990, Hernandez is alleged to have molested a number of students

studying for the priesthood at Queen of Angels and that he formed an inner ring of corrupted young boys. He was later moved out of the seminary and given an assignment in the field of juvenile justice where he continued to claim new victims up until 2002 when the police began their investigation of the priest.

- 165 See <http://www.vincentian.org/newsletter/archive/0309/obit.html>.
- 166 Biographical data on Justin Cardinal Rigali was collected from a number of sources including <http://www.fiu.edu/~mirandas/bios2003.htm#Rigali>.
- 167 For a public relations look at the Papal Foundation see <http://www.papalfoundation.com/>.
- 168 *Christopher Zehnder*, "Yes He Is! No He Isn't!—Opinion Varies on Orange's new Bishop," *Mission/Los Angeles*, September 1998 at <http://www.losangelesmission.com/ed/articles/1998/0998cz.htm>.
- 169 Steven Greenhut, "The roots of the Catholics' scandal," *Orange County Register*, 9 June 2002 at <http://www.oregister.com/commentary/columns/greenhut/2002/greenhut20020609.shtml>.
- 170 Fred Martinez, "The Sex Abuse Wars," Catholic Exchange, 10 May 2002 at http://www.catholicexchange.com/vm/index.asp?vm_id=1&art_id=13844.
- 171 "Catholic Church settles sex abuse suit for \$5.2M," Santa Ana, Calif., Associated Press release, 21 August 2001 at <http://www.usatoday.com/news/nation/2001/08/21/catholic-settlement.htm>.
- 172 Jean Guccione, William Lobdell and Megan Garvey, "O.C. Diocese Settles Abuse Cases," *LA Times*, 3 December 2004.
- 173 See numerous reference to the Bishop Daniel Ryan debacle at <http://www.rcf.org/>.
- 174 Bishop Fitzgerald resigned his office 16 months after his ordination following a diagnosis of Parkinson's disease, and died less than three months later on September 11, 2003. His Mass of Christian Burial took place at the Cathedral of St. Raymond with Bishop Imesch officiating.
- 175 Early biographical data from <http://www.dio.org/about/BishopRyan.html>.
- 176 Ted Slowik, "Cloak of Secrecy—Men Alleging they were abused by Joliet diocese priests step forward with their stories," *Herald News*, 11 August 2002.
- 177 Ibid.
- 178 Ibid.
- 179 Ibid.
- 180 Ibid.
- 181 Ibid.
- 182 Ibid.
- 183 Ibid.
- 184 Ibid.
- 185 See Engel, *Final Plague*.
- 186 Allison Hantschel, "Bishop Ryan: Ordained by God, accused by boys," *Daily Southtown*, 11 August 2002.
- 187 Ibid.

- 188 See Thomas A. Droleskey, Ph.D. at http://rcf.org/Old_web/Press/AMDG/1997aug.htm. According to Droleskey, there have been repeated cases in which Archbishop Cacciavillan has dealt with the legitimate concerns of priests and laity concerning the alleged misconduct (both personal and doctrinal) of bishops by sending documentation provided against them directly to the bishops in question. Droleskey states that the Nuncio has violated a cardinal principle of confidentiality, has needlessly put the career of priests in jeopardy, and has appeared to care for little other than pleasing the bishops and their *apparatchiks*. Actually this is standard procedure for all charges leveled against prelates. Droleskey says "The faithful are entitled to a nuncio who will handle sensitive matters with due regard for the rights of the accused, to be sure, but also with full respect for the confidentiality and safety of those making accusations. Cases cannot be closed before impartial visitors are appointed to examine the facts...the pope's representative in this country should be solicitous of the legitimate concerns of Christ's flock, not a company man who wants good relations with the bishops at the cost of doctrinal integrity, liturgical reverence, and a disregard for the unrepentant conduct of bishops intent on abusing their episcopal authority to engage in immorality."
- 189 The handwritten text of the Frank Bergen's affidavit of May 27, 1999 is available at <http://www.rcf.org/docs/RyanUpdate.html>. It makes for sorrowful reading.
- 190 Ibid.
- 191 See Steve Brady, "The doorway to the corrupt hierarchy," *Ad Majorem Dei Gloriam*, Fall/Winter 2002.
- 192 Following the September 2002 filing of documents for the McCormick Case that included the charge that Bishop Ryan had molested a minor boy, the Diocese of Springfield forwarded the charge to the Sangamon County State Attorney for the purpose of pursuing criminal charges against Ryan. This was before the new law was passed that extended the statute of limitations and the office took no action. Also, although in late 1997, a Springfield lay board appointed by Ryan found the bishop innocent of charges leveled against him. Then, in 2002, the board turned the matter over to an independent lay board in a neighboring diocese stating a conflict of interest prohibited them from acting on the case.
- 193 Ted Slowik, "Ties to Joliet: Four people have cited improper conduct," *State Journal-Register*, 5 September 2002.
- 194 Ibid.
- 195 Lisa Kerek, "Former bishop investigated Church panel reviews charge he solicited sex from teen," *State Journal-Register*, 15 August 2002.
- 196 Ibid.
- 197 Ibid.
- 198 Father Dee served at Blessed Sacrament in Springfield in 1964, St. Mary's in Alton in 1968, Holy Family in Decatur in 1971, St. Boniface in Edwardsville in 1973, Little Flower in Springfield in 1976, at St. Matthew's in Alton and St. Alphonsus in Brighton in 1979, St. Elizabeth in Marine, St. Gertrude in Grantfork and Visitation Parish in Illiopolis in 1980, and St. Ann in Niantic in 1981.
- 199 Nicole Garcia, "Retired Bishop Soliciting Money For Removed Priests," KAMR Television, Amarillo, Texas at www.msnbc.com/m/c/1/local.asp?0LA=aaa2s&url=http%3A/www.kamr.com/.

- 200 Steve Brady, "Catholics of the Joliet Diocese: It's time to demand the removal of Bishop Joseph Imesch," at http://www.badbishops.com/bsh/bsh/imesch_j.html.
- 201 Ibid.
- 202 See Sarah Antonacci, "Other Cases Involving Diocese," *State Journal-Register*, 31 October 1999.
- 203 Jason Piscia, "Will truth about bishop ever be known?" *State Journal-Register*, 31 October 1999. Also Lisa Kernek, "Diocese adopted policy on sex abuse in '94," *State Journal-Register*, 8 April 2002.
- 204 Bishop George Lucas was born in Afton (St. Louis), Mo., on June 12, 1949. He attended the Major Seminary of St. Louis and the University of St. Louis. He was ordained on May 24, 1975. Following ordination, Msgr. Lucas held different pastoral assignments in the Archdiocese of St. Louis. He served from 1981 to 1990 as instructor and spiritual director of St. Louis Preparatory Seminary. From 1990 to 1994 Bishop-elect Lucas was Chancellor of the archdiocese and secretary to Archbishop John May. He was named rector of Kenrick-Glennon in 1995.
- 205 See full story in *Ad Majorem Dei Gloriam*, Spring 2003 issue at <http://www.rcf.org>.
- 206 Lisa Kernek, "Abuse victims get \$3 million, Springfield diocese reaches settlement," *State Journal-Register*, 3 February 2004.
- 207 Kris Wernowsky, "Bishop probe results on way to Vatican—Investigation details of Daniel Ryan case remain confidential," *State Journal-Register*, 14 January 2003.
- 208 An excellent early biography of Archbishop Rembert Weakland is found at <http://www.archmil.org/bishops/ArchBishopWeakland.asp>.
- 209 The case of Father David Holley is reviewed in Chapter 12.
- 210 See Rueda, 248, 316, 317–320.
- 211 Ibid., 317–320.
- 212 Ibid., 318.
- 213 Ibid. 318–319.
- 214 Stephanie Block, "Death Comes to the Archdiocese! Erosion of faith in the Archdiocese of Milwaukee, Wisconsin," (undated) available at <http://rcf.org/Press/AMDG/1997June.htm>.
- 215 See Chapter 16. Father Gale Leifeld of the Capuchin Order was a multiple sex offender who preyed on young men. Reports of his criminal activity came into his Capuchin superiors as early as 1966, but no action was taken against him. He went on to molest seminary students in the archdiocese until lawsuits brought in the 1990s brought an end to his homosexual abuse of young men. See Peter Isely and Jim Smith, "The Sexual Abuse of Children in the Archdiocese of Milwaukee," 10 February 2004 at <http://terrenceberres.com/ise-sex.html>.
- 216 See Margaret Joughin, "The Weakland File," Part I, August /September/October 1996 at http://www.christianorder.com/features/features_1996/features_aug-sep-oct96.html.
- 217 Robert A. Sungenis, "Sex, Lies and Video Tape: The Current Sex Scandal in Catholicism: Is the Church on the Brink of Judgment?" *Catholic Apologetics International*, 17 May 2002.

- 218 See "Archbishop Transferred Priest—Unsealed records reveal Milwaukee," *The Washington Post*, 15 April 2002. Also http://www.christianorder.com/features/features_1996/features_aug-sep-oct96.html, Part II.
- 219 Rod Dreher, "Weakland's Exit," National Review Online, May 24, 2002, at <http://www.nationalreview.com/dreher/dreher052402.asp>.
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- 221 Charles J. Sykes, "The shame of Rembert Weakland," WISPOLITICS.COM at <http://www.wispolitics.com/freeser/features/f0204/f2040401cs.html>.
- 222 See Dave Umhoefer, "Weakland's views take on new meaning after scandal," *Milwaukee Journal Sentinel*, 26 May 2002 at <http://www.jsonline.com/news/metro/may02/46418.asp>.
- 223 Melissa McCord, "Archbishop Plans to Make Apology," Associated Press Online, Milwaukee, May 24, 2002.
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- 263 Frank E. Lockwood and Valarie Honeycutt Spears, "Anti-gay group plans protest at local church—Baptism for Babies of Gay Couple Angers Kansas Congregation," *Lexington Herald Leader*, 29 October 2000 at <http://www.kentucky.com/mld/heraldleader/news/local/4392869.htm>. Meehan, the quad's biological father used his sperm to inseminate a paid surrogate female, Brooke Verity. The baptism took place in the interim period between the resignation of Bishop Williams, who was still residing at his diocesan residence when the baptism occurred, and the ordination of Bishop Gainer on February 22, 2003. The diocesan administrator at the time was Vicar General Rev. Robert Nieberding.
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- 273 Andrew Wolfson, "Alleged Victims—Men say Williams is 'not going to admit' abusing them," *Courier-Journal*, June 12, 2002 at <http://www.courierjournal.com/localnews/2002/06/12/ke061202s224220.htm>.
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- 320 Jessica Lowell, "Retired Cheyenne Bishop Joseph Hart: 'Sexual Charges Against Me With Junior-high Boys Not True,'" *Wyoming Tribune Eagle*, 25 April 2002 at <http://www.freerepublic.com/focus/news/672942/posts>.
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- 326 On July 18, 2003 a judge ruled that Braio's Attorney Daniel Shea could not depose Bishop Richard G. Lennon of Boston on the matter of the Scituate property. The convicted pederast, Rev. John J. Geoghan, and his uncle, the late Monsignor Mark Keohane, were also known to have had a residence in Scituate. Shea also wanted Lennon to produce Rueger's personnel records from St. John's Seminary. See Richard Nangle, "Lawyer subpoenas Bishop Lennon for deposition," *Telegram & Gazette*, 12 July 2003.
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- 359 Berry, 247–248.
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- 365 Declaration of Mark Brooks in opposition to Plaintiff Maryann Fallon's Application for Injunction, Superior Court of the State of California, The Roman Catholic Bishop of San Diego, Corporation Sole, Vs Plaintiff, Robert Kumpel, Case No. GIC 783810. The Brooks' declaration is online at the RCF website.
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Chapter 15

The Special Case of Joseph Cardinal Bernardin

Introduction

This segment on Joseph Cardinal Bernardin was originally incorporated into the previous chapter on homosexual members of the American hierarchy. However, because of his extraordinary influence on AmChurch, I decided Cardinal Bernardin deserved a chapter all his own.

To do real justice to Cardinal Bernardin and his entourage of clerical homosexuals and pederasts and ancillary hangers-on who made up the Chicago-Washington, D.C. Homosexual/Pederast Axis would require more than one full-sized book.

This highly condensed summary of information on the role played by Bernardin in the building of the Homosexual Collective within AmChurch is intended to dispel the fiction that the late Cardinal Bernardin managed to fool all the people all the time.

That Bernardin's alleged sexual penchant for young men still remains an open issue even today, many years after the cardinal's death, is reflected in the remarks made by writer-therapist A. W. Richard Sipe in his keynote address, "View From the Eye of the Storm," given on February 23, 2003 to the Linkup National Conference in Louisville, Ky.¹

According to Sipe, years before Bernardin was charged with sexual abuse by Steven Cook in 1993, "several priests who were associates of Bernardin prior to his move to Chicago revealed that they had 'partied' together; they talked about their visits to the Josephinum to socialize with seminarians."²

"It is a fact that Bernardin's accuser (Cook) did not ever retract his allegations of abuse by anyone's account other than Bernardin's," said Sipe. He also acknowledged a report that, before his death, Cook had reached a settlement in the \$3 million range with the Archdiocese of Chicago [Cincinnati?].³

Father Charles Fiore, the well-known Dominican, related much of the information recalled by Sipe to this writer in a series of phone interviews that spanned more than five years in the early 1990s, but in much greater detail. This information included the testimony of a seminarian who claimed he was forced into a sexual relationship with Bernardin and other American prelates, and who said he attended sexual functions at which the Archbishop paraded Steven Cook around.

The Cook case, as we shall see, was not the first time that Bernardin's name had come up in connection with homosexual activities and sex abuse scandals, some of which involved occult practices.

Shortly before Cook filed suit against Father Ellis Harsham and Cardinal Bernardin in November 1993, Monsignor Frederick Hopwood, Bernardin's former roommate from Charleston, S.C. was accused of sexually abusing over 100 boys. Much of the alleged abuse took place when Bernardin was serving as Assistant Chancellor for the Diocese of Charleston under Bishop John J. Russell.

Cardinal Bernardin sent a team of Archdiocesan lawyers to Charleston to arrange an out-of-court settlement for Hopwood's victims. The records were sealed.

The Diocese of Charleston has long been recognized as seat of doctrinal "Progressivism" since the days of Bishop John England, and the city of Charleston is the historic hub of the "New and Reformed Palladian Rite" created by Freemason Albert Pike in the 1870s—a rite which hails Lucifer as the Light Bearer.

It was here in Charleston that the young Joe Bernardin lived out his early years.

Bernardin as the Dutiful Son

Joseph Louis Bernardin was born on April 2, 1928, one year after his parents immigrated to Charleston from Italy. The most traumatic event in his childhood was the death of his father, Joseph, from cancer when little Joe was a six-year-old.

Thereafter, his world revolved around his mother, Maria, who, finding it impossible to return to Italy, managed to raise Joe and his younger sister Elaine on her meager earnings as a seamstress during the years of the Great Depression.⁴ The Bernardins lived with relatives until they could afford an apartment of their own. During these formative years, Joe assumed many of the domestic chores of the household including the cooking of dinners and the care of Elaine.⁵

Joe Bernardin, who was only five when he started public grammar school during his father's long hospitalization, graduated from high school at age 16. He went to the University of South Carolina on a scholarship. One year later he left the University's pre-med program to study for the priesthood. His mother and friends were taken by surprise, as Bernardin was not a particularly religious young man.

Joe Bernardin received his AB, *summa cum laude*, from St. Mary's Seminary in Baltimore in 1948. He went on to study at the Theological College, the national seminary of Catholic University of America in Washington, D.C. operated by the Society of St. Sulpice.⁶

In 1949, due to his mother's ill health, Bernardin turned down a golden opportunity offered to him by Bishop Emmett Walsh of Charleston to study at the North American College in Rome. Three years later, on April 26, 1952, at the age of 24, Bernardin was ordained a priest of the Diocese of Charleston at St. Joseph's Church in Columbia, S.C.

A Meteoric Rise Up the Ecclesiastical Ladder

Father Joe Bernardin's first assignment was an associate pastor at St. Joseph's Church.

In 1954, only two years after his ordination, Bishop John Joyce Russell, Bishop Walsh's successor, brought Bernardin to work in the Chancery where he took on a wide assortment of administrative tasks. He rapidly rose from chaplain to Director of Vocations, to Vicar General and Chancellor and Secretary to Bishop Russell. In 1959, at the age of 31, Pope John XXIII made Bernardin a Monsignor.

Among Bernardin's close friends was Monsignor Frederick Hopwood who also worked at the Chancery and lived at the rectory of the Cathedral of St. John the Baptist.

Originally ordained as a priest of the Archdiocese of New York in 1951, Hopwood was sent to Charleston by Cardinal Spellman in January 1952. The reason for the transfer is unclear. In November 1954, the same year that Bernardin began to work at the Chancery, Spellman gave permission for Hopwood to be incardinated into the Diocese of Charleston. Bishop Russell made Hopwood his Assistant Chancellor.⁷

By the late 1950s, Msgr. Hopwood had gained a reputation as the Chancery's resident pederast. Hopwood routinely sexually abused young boys in his room at the Cathedral of St. John as well as Camp St. Mary in Beaufort. Such criminal activities could hardly have escaped the attention of Hopwood's superior Bishop Russell or his friend Msgr. Bernardin.

Hopwood's long record of sexual abuse, which involved more than 100 victims, did not come to light until December 1993 when the first lawsuit was filed against the priest.

All of Hopwood's victims who pressed charges were eventually paid off by the Diocese of Charleston with the financial and legal assistance from Cardinal Bernardin and lawyers hired by the Archdiocese of Chicago from the premier law firm of Mayer, Platt and Brown. The court records of the Hopwood case were sealed as part of the financial settlement with the priest's victims and their families. As of June 2004, Rev. Msgr. Hopwood was still listed as a priest (retired) of the Diocese of Charleston.

Whether or not Bernardin was an active pederast alongside Hopwood or simply a silent partner while the Hopwood follies were in full swing in the Diocese of Charleston is not known and it is unlikely that Hopwood, who owes his freedom to the late Cardinal, will enlighten us on the subject any time soon.

As Paul Likoudis points out in *Amchurch Comes Out*, Msgr. Hopwood was not the only active clerical pederast in the Charleston Diocese during the Russell-Bernardin years.

There was Father Justin Goodwin who was ordained in 1953. He reportedly spent a great deal of his spare time at the Cathedral of St. John

the Baptist. In June 1995, Goodwin was charged with the sexual abuse of male minors. Diocesan officials had moved Goodwin from parish to parish not only in the Diocese of Charleston, but also to out-of-state parishes in Washington, D.C., New York, and North Carolina before he left the priesthood.⁸

Then there was Father Paul F. Seitz, a member of Msgr. Bernardin's close circle of friends. Father Seitz's record of sexual abuse went back to the early 1960s when Bernardin was Chancellor of the Charleston Diocese and Seitz was serving in Colleton County at St. Anthony's Church in Walterboro and St. James the Greater Parish in Ritter. In December 1994, the ax fell on Father Seitz. He was accused of sexual molestation, and shortly thereafter, he resigned his office for health reasons.⁹

New Mentors in Hallinan and Dearden

In September 1958, Bishop Paul J. Hallinan, one of AmChurch's rising stars, replaced Russell as the new Bishop of Charleston. Hallinan took Bernardin on as his protégé and Bernardin adopted Hallinan as his mentor. On February 19, 1962, Pope John XXIII appointed Hallinan the first Archbishop of Atlanta. Four years later, after contracting what proved to be a fatal case of hepatitis in Rome, Hallinan brought Bernardin to Atlanta. On April 26, 1966, he ordained him an Auxiliary Bishop at the Cathedral of St. John the Baptist. Bernardin was the youngest bishop in the U.S.

For a brief period, Bernardin served as rector of the Cathedral of Christ the King in Atlanta until he was tapped by Archbishop John F. Dearden, the first President of the newly created NCCB/USCC to serve as the bureau's first General Secretary. Bernardin resigned as Auxiliary of Atlanta on April 5, 1968 to become the first of a long, virtually unbroken line of homosexual and pro-homosexual clerics to hold the position of General Secretary and/or Presidency of the NCCB/USCC.

With the death of Cardinal Spellman of New York on December 2, 1967, there was a gradual shift in power away from individual kingmakers like Spellman and Mundelein. The new breed of prelates derived their power from their positions within the centralized AmChurch structure of the NCCB/USCC.

The massive reorganization of the old National Catholic Welfare Conference into the super bureaucracy of the NCCB/USCC proved to be an unbelievable boon to the Homosexual Collective within and without the Church. It accelerated the rate of wholesale infiltration and colonization of dioceses throughout the United States and reached its zenith under the reign of Pope Paul VI.

One of Bishop Bernardin's closest friends at the NCCB/USCC was fellow homosexual Father James S. Rausch whose background has been thoroughly covered in Chapter 11. In 1970, Bishop Bernardin appointed Father Rausch, Assistant General Secretary of the NCCB/USCC. After

Bernardin was made Archbishop of Cincinnati in November 1972, Rausch succeeded him as General Secretary.

Rausch was ordained an Auxiliary Bishop of St. Cloud, Minn. by Cardinal John Krol of Philadelphia on April 26, 1973. In January 1977, having served out his term of office at the NCCB/USCC, Rausch was made Bishop of the Diocese of Phoenix.

Another close friend of Bernardin was Michael J. Sheehan, one of Bernardin's four Assistant Secretaries at the NCCB/USCC. He had the reputation of being Bernardin's "hatchet man." His main task was to fire the employees inherited from the old National Catholic Welfare Conference and replace them with more politically and morally "progressive" clerics and laymen. Sheehan later became the Archbishop of Santa Fe, a proverbial dumping ground for clerical pederasts on the run.¹⁰

The reader may recall that Sheehan was the Rector of Holy Trinity Seminary in Dallas which accepted the notorious Rudolph "Rudy" Kos as a candidate for the priesthood despite the fact that Kos was a divorced man and known pederast who had sexually abused his own brothers. The former rector of the seminary had warned Sheehan against Kos, but he was ignored.

Sheehan's folly brought a judgment of millions of dollars in out-of-court settlements and litigation fees upon the Dallas Diocese and helped Kos earn a life sentence.¹¹ One of Kos's victims, Jay Lernberger, a former altar boy, took his own life at the age of 20, a tragedy that cannot be papered over with money.¹²

An up-and-coming prelate to whom Bernardin was especially attached was Auxiliary Bishop John Roach who later became the Archbishop of Saint Paul and Minneapolis. Roach served as President of the NCCB/USCC from 1980 to 1983.

Bernardin and Roach, who some AmChurch observers characterized as "conjoined twins," dominated political life at the NCCB/USCC for decades, first directly, and later through the clerics they advanced to bishoprics and key positions within the American bishops' bureaucracy. The two men were frequent traveling companions and cooperated on a number of important NCCB documents including the 1983 Pastoral Letter "The Challenge of Peace: God's Promise and Our Response" that challenged the morality of nuclear deterrence.¹³

Homosexual Priests in the NCCB/USCC

John Willig was among the better known of the NCCB/USCC's homosexual bureaucrats who was a part of Bernardin's inner circle. Willig, a former head of Dignity/USA who worked in the Bishops' financial office at the NCCB/USCC was an important player in the 1976 U.S. Catholic Bishops' Call To Action Conference in Detroit. After his death from AIDS, part of his estate was given to Dignity, USA.¹⁴

Monsignor John Muthig was also part of Bernardin's homosexual clique at the NCCB/USCC.

Born in Belmar, N.J. on March 14, 1948, Muthig attended St. Charles College, a minor seminary in Cantonsville, Md. for six years before deciding on a career in journalism.

He worked on a number of Catholic diocesan newspapers and publications including *St. Anthony's Messenger* before joining the staff of National Catholic News Service at the NCCB/USCC. From 1974 to 1978 he served as Bureau Chief of the NCNS's Rome Office.

A late vocation, after completing his studies at the Theological College of Catholic University, he was ordained a priest of the Trenton Diocese in 1982. For the next five years he served as assistant pastor and chaplain for various parish ministries.

In 1987, Msgr. Muthig joined the staff of the Permanent Observer Mission of the Holy See to the United Nations where he served as an attaché. He became a close friend of Bishop James McHugh of Camden who served as Advisor to the Mission on Population Affairs.

The openly "gay" Muthig lived in Spanish Harlem at a residence operated by the Christian Brothers.

In 1990, the Vatican honored Muthig by appointing him editor of the English edition of *L'Osservatore Romano*, the official news organ of the Holy See. The appointment was surprising given the fact that by this time, Msgr. Muthig was a walking skeleton as evidenced by photographs taken of him with other members of the Mission staff. He died on January 6, 1991 while home from Rome on Christmas vacation. The official cause of death was attributed to complications of hepatitis and dehydration.¹⁵

Over 100 priests and bishops attended the Mass of Christian Burial for Msgr. Muthig on January 9, 1991 at St. Mark's Church in Sea Girt, N.J. including Archbishop Renato Martino, Permanent Observer to the United Nations. During and following the funeral Mass, the priest was lauded as an "outstanding priest with a special love for the poor, the sick, the imprisoned and the marginalized."¹⁶

Msgr. Muthig was not the first active homosexual to be assigned to the Holy See's United Nations Mission.

In the spring of 1994, Msgr. Carl J. Marucci joined the staff of the Office of Permanent Observer.

A native of Philadelphia, Marucci attended Pope Pius X Seminary in Dalton, Pa. and Immaculate Conception in Mahwah, N.J. He was ordained a priest of the Camden Diocese on May 28, 1983, by homosexual Bishop George Guilfoyle, and then assigned as assistant pastor to various parishes in the diocese. His clerical career was uneventful until Bishop James McHugh took office as the fifth Bishop of Camden on June 20, 1989.

In 1990, the 32-year-old Father Marucci became Bishop McHugh's personal secretary. He was later awarded the title Reverend Monsignor and advanced up the ladder to the post of Vicar Chancellor and Assistant Director of the Office of Public Relations and Telecommunications.

On March 25, 1994, Bishop McHugh announced that he was assigning Msgr. Marucci to the staff of the Permanent Observer Mission in New York where he (McHugh) was a frequent guest.¹⁷ While in Manhattan, Marucci resided at St. Agnes Parish where he could be seen flitting across the altar during the day and taking off for parts unknown in the evening on his motorcycle dressed in heavy leather.

When Bishop McHugh, with help from his homosexual patron, Archbishop Theodore McCarrick, was appointed Coadjutor of the affluent Diocese of Rockville Centre, L.I. on December 7, 1998, it appeared that Msgr. Marucci's ship had also come in. Unfortunately, Bishop McHugh died of cancer almost two years to the day of his appointment, leaving Msgr. Marucci hopelessly adrift. Marucci left the active ministry in 2001.¹⁸

Archbishop Bernardin and Archbishop Jadot

Archbishop Jean Jadot, Pope Paul VI's choice for Apostolic Delegate to the United States from 1973 to 1980 formed a close working relationship with Bishop Bernardin and his band of merry men at the NCCB/USCC.

As President of the NCCB from 1974 to 1977, Archbishop Bernardin was routinely consulted by Archbishop Jadot on the selection of candidates for the American episcopate—candidates who shared Paul VI's post-Conciliar vision of NewChurch.

During his seven years in the United States, Jadot oversaw the selection of more than a few bishops known for their support of the Homosexual Collective in general and cover-ups of clerical pederast scandals in particular including John R. Roach, James S. Rausch, Raymond A. Lucker, John J. Snyder, Howard J. Hubbard, Daniel W. Kucera, OSB, Thomas C. Kelly, OP, Thomas J. Costello, Peter Anthony Rosazza, Francis A. Quinn, Leroy T. Matthiesen, Walter F. Sullivan, Joseph Ferrario, Joseph Fiorenza, Bernard F. Law, John S. Cummins, and Thomas V. Daily.¹⁹

Archbishop Jadot personally consecrated Rembert G. Weakland and Robert F. Sanchez.

Dominican Thomas Kelly, the future Archbishop of Louisville, began his clerical career as a staffer for Jadot at the Apostolic Nuncio in Washington, D.C. Father Kelly was ordained an Auxiliary Bishop of Washington, D.C. on August 15, 1977 by his close friends Archbishop Bernardin and Bishop Rausch. While Kelly was serving as an Assistant General Secretary of the NCCB/USCC under President Bernardin, he micro-managed the canonically invalid "annulment" that permitted Rudy Kos to enter Holy Trinity Seminary under the rectorship of Fr. Michael Sheehan. Ah. "Birds of a feather flock together."

Auxiliary Bishop John G. Vlazny was one of Bernardin's earliest appointments after Bernardin took over the Archdiocese of Chicago. In 1987, Bernardin helped Vlazny secure the vacant Diocese of Winona giving Vlazny automatic authority over Immaculate Heart Seminary, a virtual hotbed of homosexuality. As noted in the previous chapter, Vlazny was one of two bishops who negotiated the Brom-Maras settlement over sexual corruption at the Winona seminary.

Ten years later, the homosexual scandals at the Immaculate Heart Seminary notwithstanding, Vlazny was promoted by Pope John Paul II to the "gay-friendly" Archdiocese of Portland, Ore.

Years of "gay friendliness" however, cost the Archdiocese of Portland dearly. It was drowning in clerical sexual abuse claims.

Between 1950 and 2003, 37 of 1,150 priests in the archdiocese were accused of sexually abusing minors, mostly adolescent boys. To date, the Archdiocese of Portland has paid out \$53 million for 130 settlements with at least another 60 still pending. The archdiocese was scheduled to go to trial on July 6, 2004 on two of these sex abuse cases carrying claims for \$155 million, but on that day, Bishop Vlazny, Corporation Sole for the Archdiocese of Portland, filed for bankruptcy, the first Catholic diocese in the United States to do so.

Bishop Gerald Frederick Kicanas was another Auxiliary Bishop from Chicago made good. Kicanas was ordained by Cardinal Bernardin shortly before Bernardin's death.

When Kicanas was Rector of Mundelein Seminary at the University of St. Mary of the Lake operated by the Archdiocese of Chicago, homosexuality openly flourished. Kicanas owed his appointment to Cardinal Bernardin, who, as Archbishop of Chicago, automatically served as the seminary's Chancellor.

On March 7, 2003, Kicanas, a conflict management specialist, was made the Ordinary of the Diocese of Tucson. On September 20, 2004, Bishop Kicanas announced he was filing for Chapter 11 bankruptcy protection on behalf of yet another devastated vineyard of AmChurch.²⁰

In all, Cardinal Bernardin took part in the ordination of 28 bishops during his years as Archbishop and Cardinal—a number that comes close to Cardinal Spellman's record of 33 appointments to the American episcopacy.

Bernardin: "A Great Fruit of Vatican II"²¹

A cardinal's hat waves away previous sins.²²

The Millenari, *The Shroud of Secrecy*

After completing his five-year term as General Secretary of the NCCB/USCC, Joseph Bernardin was appointed Archbishop of Cincinnati by Pope Paul VI on November 21, 1972.

Bernardin sent his friends Fathers Rausch and Sheehan to Cincinnati to prepare for his installation. The ceremony took place a month later on December 19 at the Cathedral of St. Peter in Chains. The nearly 100 bishops and cardinals in attendance reflected Bernardin's growing power and influence in AmChurch. The new archbishop used the occasion of his first Christmas sermon to condemn the expansion of the United States bombings in Vietnam.²³

Archbishop Bernardin took up his official residency in Moeller Hall, a heavily Baroque edifice that was connected by a portico to Mount St. Mary Seminary of the West, the oldest division of the Athenaeum of Ohio. This arrangement provided the new archbishop with ready access and daily contact with faculty members and seminarians.²⁴ Later, Bernardin moved into an apartment on the fifth floor of the Chancery that also served as the rectory for St. Louis's Church in downtown Cincinnati.²⁵

Much of the ten years Bernardin served as Archbishop of Cincinnati was spent in Washington, D.C. as the President of the NCCB. For all practical purposes he was the new "Kingmaker" with a much broader base of operation and control than Cardinal Spellman ever enjoyed as Archbishop of New York. The appointment of Archbishop Bernardin to the Archdiocese of Chicago on July 10, 1982 by Pope John Paul II confirmed his kingship over AmChurch.

Bernardin and "The Many Faces of AIDS"²⁶

As Father Carl Modell, who worked closely with Archbishop Bernardin in Cincinnati has observed:

Archbishop Bernardin would do what Rome wanted and would never say *no* directly. But he would raise questions about interpretations and timing, about the circumstances and prudence of implementing certain things, getting Rome to see things in a better light. That's exactly what he was so good at in Cincinnati, finding middle ground, reaching a solution that respected everyone's rights and was acceptable to all sides.²⁷

On issues close to the heart of the Homosexual Collective, Bernardin could always be expected to do "the right thing," as was the case with "The Many Faces of AIDS."²⁸

The controversial document was the work of the Administrative Board of the NCCB. Composed of 50 bishops, the Board is responsible for carrying out the business of AmChurch between the formal plenary sessions of the American hierarchy held every year in November and June.

On November 14, 1987, the Administrative Board released the statement "The Many Faces of AIDS: A Gospel Response" directed to "Sisters and Brothers in the Lord, and All People of Good Will." The President of the NCCB/USCC at this time was Archbishop John L. May of St. Louis and the General Secretary, Bernardin's reliable ally, Rev. Robert N. Lynch.

Cardinal Bernardin, the ranking member of the Administrative Board and one of four bishops who drafted the statement, said he was particularly pleased with the document because it was both “faithful to the Catholic doctrinal and moral tradition” and “sensitive to the human dimensions of the issue.”²⁹

Unlike most NCCB/USCC official statements, “Many Faces” made front-page headlines around the world immediately upon its release. This was due to the fact that the document contained a clause that approved of educational materials that promote condoms as a prophylactic for the prevention of HIV infection, a position in opposition to traditional Catholic moral teachings. The heterodox paragraph reads:

51. Because we live in a pluralistic society, we acknowledge that some will not agree with our understanding of human sexuality. We recognize that public educational programs addressed to a wide audience will reflect the fact that some people will not act as they can and should; that they will not refrain from the type of sexual or drug abuse behavior which can transmit AIDS. In such situations educational efforts, if grounded in the broader moral vision outlined above, could include accurate information about prophylactic devices or other practices proposed by some medical experts as potential means of preventing AIDS. We are not promoting the use of prophylactics, but merely providing information that is part of the factual picture. Such a factual presentation should indicate that abstinence outside of marriage and fidelity within marriage as well as the avoidance of intravenous drug abuse are the only morally correct and medically sure ways to prevent the spread of AIDS. So-called “safe sex” practices are at best only partially effective. They do not take into account either the real values that are at stake or the fundamental good of the human person.³⁰

The second paragraph following the above reference attempted to defend the NCCB/USCC Administrative Board’s heterodox policy based on the teachings of Saint Augustine (*de Ordine* ii. 4. 12) and Saint Thomas Aquinas (*De regimine principum* iv. 14; *Summa theologiae* I–II, 96.2; 101.1, ad 2; II–II.10.11) relating to the principle of tolerance of the lesser evil.³¹

Six months later, too late to have any *real* effect on reversing the NCCB Administrative Board’s attempt at deforming Catholic consciences, Joseph Cardinal Ratzinger, Prefect of the Sacred Congregation for Doctrine of the Faith intervened. He sent a letter dated May 29, 1988 to Archbishop Pio Laghi, the Apostolic Pro-Nuncio in which he stated that the publication of “Many Faces” has caused “a good deal of confusion regarding the authentic Catholic position on the moral problems involved.”³²

After issuing a rebuke of the Administrative Board’s action in releasing a controversial statement with universal application without first consulting the Holy See, Ratzinger declared as unacceptable the Board’s attempt to base its heterodox opinion on the classic principle of tolerance of the

lesser evil on the part of those who exercise responsibility for the temporal good of society:

In fact, even when the issue has to do with educational programs promoted by the civil government, one would not be dealing simply with a form of passive toleration but rather with a kind of behavior which would result in at least the facilitation of evil. The problem of educational programs in specifically Catholic schools and institutions requires particular attention. These facilities are called to provide their own contribution for the prevention of AIDS, in full fidelity to the moral doctrine of the church, without at the same time engaging in compromises which may even give the impression of trying to condone practices which are immoral, for example, technical instructions in the use of prophylactic devices. In a society which seems increasingly to downgrade the value of chastity, conjugal fidelity and temperance ... the church's responsibility is to give that kind of witness which is proper to her, namely an unequivocal witness of effective and unreserved solidarity with those who are suffering and, at the same time, a witness of defense of the dignity of human sexuality which can only be realized within the context of moral law. It is likewise crucial to note, as the board statement does, that the only medically safe means of preventing AIDS are those very types of behavior which conform to God's law and to the truth about man which the church has always taught and today is still called courageously to teach.³³

The Ratzinger letter to Pio Laghi arrived at the American bishops' doorstep just prior to their semi-annual spring meeting on June 24–27, 1988 in Collegeville, Minn.

After public opposition to "Many Faces" by a few American prelates including Cardinals John O'Connor of New York and Bernard Law of Boston, NCCB President Archbishop John May had the document put on the June agenda for discussion and debate.³⁴

Predictably, Bernardin was backed up in his support for "Many Faces" by Archbishops John Roach and Raymond Hunthausen. Archbishop May also stood by the document. The St. Louis Archbishop blamed the press for misinterpreting and sensationalizing "Many Faces" and suggested that it was "too long and complicated to expect those unskilled in such matters to appreciate the issues involved."³⁵

In the end, Cardinal Bernardin was able to pull victory from the jaws of defeat. He proposed that President May appoint an ad hoc committee to prepare a new, updated statement on the AIDS crisis that would be reviewed by Holy See and voted upon by all American bishops at a future plenary session. "Gay-friendly" Cardinal Mahony was chosen to head the new four-member draft team.

The new document, "Called to Compassion and Responsibility: A Response to the HIV/AIDS Crisis," was approved and released by the NCCB on November 1989 following the Bishops' annual meeting in Washington, D.C.³⁶ It was basically a rehash of "Many Faces" without

the reference to the licitness of condom education. As expected, the new statement received little press coverage.

Although space does not permit a thorough review of “Many Faces” and “Call to Compassion,” it should be noted that *both* documents are highly favorable to the Homosexual Collective.

Both documents fastidiously avoid all punitive language related to the abominable vice of homosexuality. Also the documents fail to note that in the United States and Western nations, sodomy is the primary mode of transmitting HIV-infection in males. The important role that illicit drugs play in the homosexual deathstyle was also ignored.

Both documents promote practical public health education and persuasion, early diagnosis, testing and treatment, and the alleviation of poverty and social inequalities as the first line of defense against AIDS. Whereas, proper moral formation and moral conduct in line with the natural law (never mentioned) and acceptance of the Church’s perennial teachings on sexual morality, offer the only real hope for the eradication of AIDS and the ultimate salvation of souls, which is, after all, the Church’s primary mission.

Like “Many Faces,” the document “Called to Compassion” commits the Church to the Homosexual Collective’s political agenda.

Under the subtitle “The Public Good and Confidentiality—Non-discrimination and Individual Privacy,” the document states:

The appropriate goals of AIDS-related legislation include helping to prevent the transmission of HIV; providing adequate medical care; and protecting civil rights, that is, nondiscrimination in employment, schooling, entertainment, business opportunities, housing, and medical care, along with the protection of privacy. Dioceses and church-related institutions should also pursue these objectives in appropriate ways through their own policies and practices. Their hiring decisions, for example, should not be based on the fact that particular job applicants are HIV-infected, but on other factors such as qualifications, ability to do the work, and moral character.³⁷

Addressing the issue of AIDS-infected candidates for the priesthood, “Called to Compassion” quotes canon law on the subject of the qualifications for Holy Orders. It then adds:

The point here is not to automatically exclude a candidate who is HIV-positive but rather to discern carefully this person’s present health situation as well as future health prospects and thus to make an overall moral assessment of an individual’s capacity to carry out ministerial responsibilities.³⁸

Both “Many Faces” and “Call to Compassion” call for special AIDS “ministries” within each diocese, even though such “ministries” have systematically been commandeered by the Homosexual Collective. They have served to undermine Church teachings on sexual morality and have con-

tributed to promotion of the myth of “safe sex” thereby contributing to the spread of HIV-infection among active homosexuals.

An important caveat to the “Many Faces”/“Called to Compassion” scandal that has largely escaped public attention is that the original statement was *never* withdrawn from circulation due to Bernardin’s warning that the retraction of “Many Faces” would be a disaster. Nor did the Holy See force its withdrawal. Instead, the American bishops and the Vatican permitted *both* statements to remain in circulation, each carrying equal weight.

Meanwhile back in Chicago, the Archdiocesan Gay and Lesbian Outreach (AGLO) created by Bernardin as a replacement for Dignity/Chicago, sang the praises of “Many Faces” and deep-sexed “Call to Compassion.”

Pederasty and Cover-ups Continue in Chicago Archdiocese

Although Cardinal Bernardin gained good press in his later years for instituting one of the nation’s most comprehensive policies on clerical sexual abuse of minors, at least on paper, for the first decade of his reign as Archbishop of Chicago he adopted a hardball strategy in dealing with victims of clerical sexual abuse and their families.

Cardinal Bernardin also consistently refused to report suspected abuse cases to the Department of Child and Family services and to turn over personnel files of accused abusers to the courts. Some documents that the cardinal did turn over to the courts were severely edited.

Bernardin’s attitude toward clerical pederasty was captured by attorney Stephen Rubino who noted that the Archbishop “...just about like all the rest of the hierarchy, bought into the theory that [for priests] sex with kids is a moral failing. For anybody else, it’s a crime.”³⁹

This attitude was a carry over from his Cincinnati years when Bernardin engaged in cover-ups of sex abuse cases. We know this because on November 20, 2003, Archbishop Daniel Pilarczyk, head of the Archdiocese of Cincinnati, was found guilty of failing to report sexual abuse cases involving minors from 1978 to 1982 when he worked under Archbishop Bernardin. Pilarczyk personally pleaded no contest on five misdemeanor counts before Common Pleas Court Judge Richard Niehaus. By doing so he escaped criminal charges related to the mishandling of sexual abuses cases when he was an Auxiliary Bishop. Under Ohio law, a no-contest plea cannot be used in civil proceedings. He was fined \$10,000, the maximum penalty allowed.⁴⁰ Archbishop Pilarczyk also managed to resist a call for his resignation by victim advocacy groups.⁴¹

Temperamentally and theologically, Archbishop Pilarczyk was and is a Bernardin man.

Archbishop Pilarczyk was educated at St. Gregory Seminary, Cincinnati and the Pontifical Urban University in Rome. He was ordained a priest of the Cincinnati Archdiocese on December 12, 1959 and served for a time

as Rector of St. Gregory's. Pilarczyk was ordained an Auxiliary by Cardinal Bernardin on December 20, 1974. Like many Bernardin appointees, Pilarczyk went on to have a glorious career at the NCCB/USCC. He served as Vice President of the bureaucracy from 1986 to 1989 and President from 1989 to 1992.

Cardinal Bernardin and the Miller Case

Assault on Innocence, written by Jeanne Miller in 1987 under the pseudonym Hilary Stiles, is a fictionalized version of the Miller case against child predator Rev. Robert E. Mayer, a priest of the Archdiocese of Chicago.⁴²

The Miller suit also named the Archdiocese of Chicago and its Ordinary, Cardinal Bernardin, as defendants. It was one of the first sex abuse cases filed against a Catholic priest in the United States.

When Mayer was a seminarian at St. Mary's of the Lake in Mundelein his nickname was "Satan," but seminary officials took no notice and approved him for ordination.⁴³

In 1981, Father Mayer came to St. Edna's Catholic Church in Arlington Heights to serve as an assistant pastor to Rev. Walter Somerville. Father Mayer sexually assaulted Jeanne Miller's son, Tom, and three other boys at his lakeside cottage and St. Edna's parish rectory. The boys were plied with alcohol and drugs and shown pornographic films depicting heterosexual and homosexual acts. They were warned by Mayer that he would kill them if they squealed.⁴⁴ Two of Mayer's victims later committed suicide.⁴⁵

When confronted with the evidence against Mayer, Pastor Somerville admitted that Mayer had problems, a fact already known to officials at the Chicago Chancery. Cardinal Bernardin called Father Mayer into his office. The priest denied the charges against him and Bernardin let him off the hook. The cardinal reassigned Mayer to another parish.

Bernardin told his Chancellor, Rev. John R. Keating to "manage" the Miller family, an order that Keating ruthlessly carried out.⁴⁶

Thus began a long sorrowful tale of the corruption of innocence and criminal cover-ups recalled in the Miller book—actions that left the Miller family in a state of financial ruin and emotional disintegration.

On December 22, 1982, Miller filed suit against Father Mayer, the Archdiocese of Chicago and Cardinal Bernardin. The lawsuit called for \$200,000 in actual damages and \$1million in punitive damages.

Cardinal Bernardin was advised by diocesan attorneys to play hardball with Jeanne Miller and he took their advice. When Miller asked to meet with him, he was unavailable. Important personnel files were withheld from Miller's attorney.⁴⁷ A priest counselor from the archdiocese admonished Miller that he had come to "heal" the victim and parents, not to jail a

criminal.⁴⁸ Archdiocesan officials claimed that Mayer was “ill” and had a substance abuse problem, but that he was not a criminal.⁴⁹

Miller was told that Cardinal Bernardin was just about to act on the matter when the lawsuit was filed, and that he would not consider further action until the suit was dropped. Miller who had run out of money eventually agreed to an out-of-court settlement for a mere pittance.⁵⁰ A courageous lady, Miller went on to found Victims of Clergy Abuse Linkup (VOCAL) dedicated to assisting victims of clerical sexual abuse of all faiths and their families.

Meanwhile, Father Mayer was entertaining and grooming a new crop of potential victims at his new parish. As Mayer’s superior, Bernardin permitted the clerical pederast to continue his predatory activities until the priest was finally convicted and jailed in late 1992. He was given a three-year sentence for sexual assault on a 13-year-old girl from St. Odilo’s Church in Berwyn where Mayer gave sex instruction to children of the parish school.⁵¹

The Extraordinary Dillon Case⁵²

Jeanne Miller and her son never got their day in court, although Jeanne has been instrumental in helping other victims of clerical abuse and their families get justice from Catholic dioceses around the country.

David Dillon and his wife Mary Ellen Nash, on the other hand, did at least manage to have their day in court. Their case reveals a great deal about the power that Cardinal Bernardin exercised in AmChurch as well as in the secular sphere including the Chicago judiciary and the Chicago press.

On Friday, July 21, 1989, Chicago attorney David Dillon filed a \$7 million civil lawsuit in Cook County Circuit Court against Rev. Robert Lutz, pastor of St. Norbert’s Church in Northbrook and ex-nun Alice Halpin, principal of the church school along with Cardinal Bernardin, Corporation Sole of the Archdiocese of Chicago. Lutz and Halpin were charged with the sexual, physical and psychological abuse of Dillon’s young son between 1986 and 1988. The assault on the boy was of such a violent nature that he suffered a torn urethra.

As Archbishop of Chicago, Cardinal Bernardin was charged with negligence across the board. The lawsuit indicated that he was responsible for Father Lutz’s transfer to St. Norbert’s and the pastor’s continued presence to the close proximity of young children. An earlier lawsuit stemming from a sexual harassment charge against Lutz at his former parish had been systematically ignored by Archdiocesan officials.

Prior to filing suit, Mr. Dillon and Father John F. O’Connor, OP, of River Forest, Ill. arranged for a private meeting on June 22, 1989, in Sioux Falls, S.D. with the Canadian-born prelate Edouard Cardinal Gagnon, Pro-President of the Pontifical Council for the Family. Dillon wanted Cardinal

Gagnon to arrange for a meeting with the Holy Father. Gagnon informed them that the Holy See was already aware of the problem and would do nothing. Gagnon advised Dillon that his best recourse was to file a civil lawsuit against Lutz and Halpin.

Lutz and Halpin vigorously denied the charges against them. In the fall of 1989, they filed a \$20 million counter lawsuit charging Dillon and his wife Mary Ellen Nash, also an attorney, with defamation, invasion of privacy, and intentional infliction of emotional distress.

According to Halpin, the allegations against her and Father Lutz had been investigated by Archdiocese of Chicago and the Illinois Department of Child and Family Services and found to be without merit.

During the preparations for the court trial, Lutz continued to serve at St. Norbert's with the parish reportedly picking up his and Halpin's legal tab.

Cardinal Bernardin took the same hard-nosed attitude toward the Dillons as he had the Millers. He maintained that the archdiocese did not keep personal records on their priests and resisted all efforts to turn over important records on Lutz to the plaintiff's attorney.⁵³

The case went to trial and the charges against the defendants Lutz and Halpin were dismissed, but Lutz's victory was short-lived. A short time after the trial, Lutz resigned from his post for health reasons.

"The Boys' Club" Murder

On May 30, 1984, Frank Pellegrini, the organist and choir director for All Saints-St. Anthony of Padua Roman Catholic Church on Chicago's Southside was found brutally murdered in his apartment. His hands had been tied with barbed wire and he had been stabbed more than 20 times. There was no sign of forced entry. Police officials investigating the case believed that the murder was committed either by a woman or a homosexual.⁵⁴

According to his girl friend, Pellegrini had had a homosexual relationship with a Chicago priest and was part of a secret clerical "Boys' Club" that not only included homosexual assignations, but also ritualistic, occult worship and the sexual abuse of young boys garnered from low-income ethnic families in the city. Pellegrini's girlfriend told the police that Frank had told her that he wanted out of the Club. She said he was contemplating a meeting with Chancery officials to discuss the matter shortly before his death, but she was unaware that he had actually done so.

Two young private Chicago investigators, Bill Callaghan and Hank Adema, were hired to look into the Pellegrini murder. They were able to confirm the existence of a clerical homosexual/pederast ring operating out of the Archdiocese of Chicago. It appeared that the alleged homosexual ring they had uncovered was the same one mentioned by Father Andrew

Greeley in the paperback version of *Furthermore! Memories of a Parish Priest* written in 1999.⁵⁵

One of the puzzling mysteries surrounding the murder involved Cardinal Bernardin. According to the police who were present at the crime scene, shortly after Pellegrini's body was discovered, Cardinal Bernardin arrived at the murdered man's home to quiz the officers about the killing. The cardinal told police that he did not know the murdered man. This raises the obvious question of how he learned of the killing so quickly and of what special interest was Pellegrini to him since he did not know the victim. The Pellegrini case was reopened in the early 1990s, but to date, the crime remains unsolved and Father Greeley remains silent.

Bernardin and the Winona Seminary Scandal

Although the homosexual scandal at Immaculate Heart of Mary Seminary in Winona, Minn. has already been covered in the previous chapter in connection with Bishop Brom of San Diego, it may be helpful to recall the case again briefly as Archbishop Bernardin was implicated in both the scandal and the subsequent payoff, and because it ties into the well-publicized Cook Affair.

As reported earlier, the details of the Winona scandal did not come to public attention until 2002. However, it had its genesis in the 1980s when a small group of homosexual prelates decided to scout out fresh meat from candidates for the priesthood at Immaculate Heart Seminary in the Diocese of Winona.

According to reports based on an investigation by Roman Catholic Faithful, the bishops involved in the sordid affair were alleged to be Joseph Bernardin, John Roach, Robert Brom, and a fourth bishop whose identity is not known.

At least two of the seminarians who were assaulted at Immaculate Heart Seminary took legal action, and it was through them that the existence of the predatory homosexual ring of bishops in Winona came to light.

One of the seminarians indicated that some of the homosexual activities at the seminary were connected to occult and Satanic rituals. He and other seminarians also mentioned that on occasion Archbishop Bernardin arrived at the seminary with a young traveling companion, Steven Cook. Years later, Cook gained worldwide notoriety as the man who accused Cardinal Bernardin of sex abuse in the late 1970s when Bernardin was Archbishop of Cincinnati.

Steven Cook—A Troubled Young Adult

Steven Cook grew up in a residential suburb of Cincinnati with his parents and older sister, in what by all reports was a good Catholic home. His father, Donald Cook, owned a small print business and his mother Mary

was a homemaker. Steven attended St. Jude Elementary School and then Elder High School which was considered at the time to be an elite Catholic educational institution. Schoolmates from his grammar and high school days recall that his mannerisms as early as elementary school were somewhat effeminate, and that he was not sports minded. In high school, he gained a reputation for being a “mama’s boy” and was sometimes made the butt of hurtful “fag” jokes. Overall, however, he appeared outwardly to be an amiable young man and a good student. His extra-curricular activities included participation in the school’s musical theater presentations.⁵⁶

In 1975, his junior year at Elder, Cook said he experienced a calling to the priesthood and started to attend a series of weekend meetings at nearby St. Gregory Preparatory Seminary to investigate the possibility of entering the novitiate after graduation. Father Ellis Harsham was one of the priests in charge of the orientation program.

Ordained in May 1968, Harsham’s first assignment was assistant pastor at St. Helen’s Church in Dayton, Ohio. He also taught biology and religion at Carroll High School.

Quite early in his clerical career, it was evident that Harsham had a “problem” with teenage boys.

One 1975 Carroll graduate reported that Harsham used to tell dirty jokes in the confessional. The youth said he tried to tell his parents about the priest’s misbehavior, but they did not want to hear or talk about it.⁵⁷ Three Carroll students later accused Harsham of lewd acts. Two reported that the priest showed them pornographic movies and one claimed that Harsham grabbed his crotch.⁵⁸

In June 1973, Father Harsham was transferred to a teaching post at St. Gregory Seminary in Cincinnati. Archbishop Bernardin had been installed in office just eight months prior. The rector at St. Gregory at this time was none other than Father Daniel Pilarczyk. The headmaster was Rev. Francis Voellmecke.

Shortly after Cook began to attend the pre-seminary sessions at St. Gregory, Harsham struck up a personal friendship with the young man. The relationship continued until the priest was transferred out of the seminary at the end of the 1976–77 school term. According to Father Harsham that was the last time he saw Cook.

Intent upon pursuing a vocation to the priesthood, Cook enrolled as a seminarian at St. Gregory after his graduation from Elder in 1977. Some of his classmates from St. Gregory remember Cook as a rather immature individual who was high on himself. They reported that he “preened” a lot and tended toward catty (bitchy) behavior behind a person’s back.⁵⁹

The year 1980 proved to be a decisive one in the life of Steven Cook.

After two years at St. Gregory, Cook decided he wanted out. That same year, Bernardin ordered St. Gregory closed and Cook was urged to transfer

to another seminary in Columbus, Ohio. He refused. Later Cook said by that time he had “soured” on the Church.⁶⁰

Tragically, that summer Cook’s father was killed in a car crash and his mother seriously injured.

With two years of seminary training under his belt, Cook decided to enroll at Xavier College in Cincinnati in the fall of 1980. He graduated with a degree in psychology in 1982.

After traveling around Florida and Washington, D.C., Cook settled down in Philadelphia where he did some retailing and landed a job as a social worker and drug counselor. By this time Cook was fully entrenched in the thriving homosexual subculture of Philadelphia that gives a new meaning to the “City of Brotherly Love.”

In 1984, Cook was arrested for possession of drugs. He pleaded no contest and was given three-years probation. In April 1985, as part of his rehabilitation program, Cook was asked to fill out a mental health questionnaire. He recalled that he was devastated by the sudden death of his father and in his anger he turned to alcohol and drugs. He also wrote that when he was 16, two priests got him drunk and attempted to perform oral sex on him. He did not identify the priests by name. When he completed the terms of his probation, his court record was sealed.

In between jobs, Cook and his partner Kevin Nealy, volunteered for a community outreach program sponsored by the Philadelphia AIDS Task Force.⁶¹

In 1990, tragedy struck again. Cook was advised that he tested positive for HIV-infection. In February 1993 he was forced to quit his job and go on disability.

Sometime during the previous year, during a psychological therapy session, Cook claimed he suddenly recalled he had been sexually abused by Father Harsham during his junior and senior year of high school.

In October 1993, he claimed he also recalled being sodomized by Archbishop Bernardin.

Archdiocese of Cincinnati Alerted to Lawsuit

In July 1993, Archbishop Daniel Pilarczyk received a letter from New Jersey attorney Stephen Rubino representing Steven Cook. The attorney asked for a monetary settlement for sexual abuse that Cook claimed he had suffered at the hands of Father Harsham when he (Cook) was a pre-seminary student at St. Gregory between 1975 and 1977.

The Cincinnati Archdiocese offered to pay for some of Cook’s psychological therapy, but denied his allegations.⁶²

Cook decided to sue.

On November 12, 1993, just days before the opening of the American Bishops’ annual meeting in Washington, D.C., Rubino filed a 19-page com-

plaint against Father Harsham and Cardinal Bernardin, Archbishop Pilarczyk as the head of the Archdiocese of Cincinnati and former Rector of St. Gregory Seminary, Father Francis Voellmecke.

Cook charged that Harsham gave him alcohol and marijuana, exposed him to porn and sexually abused him when he was a minor.⁶³ He also claimed that Harsham brought him to Bernardin's living quarters where the archbishop allegedly abused him.⁶⁴

Cook said that he was repeatedly told that homosexual acts with priests were okay. He said that Harsham claimed that the homosexual acts were a symbol of a special friendship, in other words, it was an honor to be buggered.⁶⁵

The suit also accused the Archdiocese of Cincinnati of misrepresenting to Cook's parents the reason for his frequent visits to the seminary and to Bernardin's private quarters. Cook said he could not bring himself to tell his parents about his abuse and he began to retreat consciously from reality. Cook claimed the 15-year delay in reporting the incidents of abuse was due to Repressed Memory syndrome."⁶⁶

In October 1993, during the discovery period of the Cook case, Rubino received a letter from Father Daniel Conlon, Chancellor of the Cincinnati Archdiocese stating that Harsham had been previously disciplined for an incident of sexual misconduct involving an adult seminarian.⁶⁷ Archbishop Pilarczyk and the Archdiocese of Cincinnati had gone to court to oppose Cook's lawyers from seeing the investigative report that the archdiocese had prepared on Harsham.⁶⁸ They lost.

Cardinal Bernardin said he was unaware of any reports of sexual abuse at St. Gregory Seminary during his ten years as Archbishop of Cincinnati.

At an impromptu press conference held on November 12, 1993, Cardinal Bernardin surprisingly volunteered that in addition to the Cook charges, there were two other charges made against him in 1993—one involving his alleged participation in a Satanic ritual 35-years before, and the other, his alleged participation in a homosexual orgy at a seminary. Bernardin told the press and television reporters that he was innocent of all the charges.⁶⁹

For the record, the charge concerning Bernardin's connection to a Satanic cult was made by a woman using the pseudonym "Agnes." She charged Bernardin with sexually assaulting her using a consecrated host during occult ceremonies performed with Bishop John J. Russell in the fall of 1957 in Greenville, S.C. Agnes was interviewed by Father Charles Fiore and found to be credible. She has sent letters and visited the Vatican and has passed several polygraph tests. She claims that Bernardin raped her when she was a child of 11 as part of an occult ceremony. She said that her father was a member of the cult and offered her to the group as part of a Satanic sacrifice.

It is interesting to recall that Hopwood's victims in Charleston during the 1950s reported that the priest engaged in the ritualistic killing of animals in a wooded area of town.

Bernardin's second reference to his participation in a homosexual orgy that allegedly took place at Immaculate Heart Seminary in Winona. While he was denying the charge in Chicago, Bernardin's lawyers were trying to reach a negotiated settlement with the sexually abused seminarians in an attempt to keep a lid on the Winona scandal.

Think about it. Three different allegations of sexual abuse by three different individuals in three different locations during three different time periods against a standing prelate in a single year! That must have been some kind of a record, but Cardinal Bernardin managed to laugh the whole thing off.

Bishops, Vatican, and Gays Support Bernardin

Vatican Radio reacted immediately to the Cook lawsuit by calling the charges against Bernardin "filthy" and "worthy only of disdain."⁷⁰

On November 13, 1993, Bernardin Cardinal Gantin, Prefect of the Congregation for Bishops and Archbishop Justin Rigali, Secretary for the Congregation, announced that Rome stood in solidarity with Bernardin. Angelo Cardinal Sodano expressed his prayers and support for Cardinal Bernardin on behalf of the Holy Father.⁷¹

At the opening session of the NCCB Washington meeting on November 15, Archbishop William Keeler lauded Cardinal Bernardin's "distinguished career of service to the Church," which provided "a firm foundation for his categorical denial of the allegations made against him in recent days."⁷² Bernardin's brother bishops, some 300 of them, rose and gave him a sustained standing ovation as a symbol of their faith in the cardinal when he made his grand entrance into the meeting room.

Cardinal Mahony and Archbishop Roach publicly offered their support as did Father Andrew Greeley and Bernardin biographer Eugene Kennedy.

A number of Chicago law firms including the prestigious firm of Burson-Marsteller offered to defend Cardinal Bernardin *pro bono*.

The Diocesan Chicago Sex Abuse Review Board founded by Bernardin to review cases of sex abuse of minors by Catholic clergy and religious announced that the prelate would not have to step down from his office during the investigation and trial period as he represented no threat to children.

The strangest of all statements of support for the cardinal came from homosexual leader Rick Garcia, a long-time associate of New Ways Ministry, who declared that the gay community was "behind" Bernardin, a double-entendre if there ever was one.⁷³ It was an endorsement Bernardin could have done without.

In the meantime, a smaller group of students and faculty at Wright State University near Dayton, Ohio, where Rev. Harsham was employed as a campus minister, voiced support for the beleaguered priest at a public gathering on November 17, 1993.⁷⁴

Trial Date Set and Legal Maneuvering Continues

Following the filing of responses by the defendants named in the Cook case at the Federal District Court in Cincinnati on December 16, 1993, Judge S. Arthur Spiegel set the trial date for no later than May 31, 1994 and ordered that all depositions be completed by May 1. The fact that Cook was dying of AIDS prompted Judge Spiegel to expedite trial proceedings.⁷⁵

On the following day, Judge Spiegel rejected a motion made by Bernardin's lawyers that the cardinal be tried separately from Harsham. The motion was opposed by both Cook's and Harsham's attorneys. Bernardin ordered his lawyers to waive Ohio's statute of limitations considerations in order to provide him with an opportunity to clear his name.⁷⁶

In his official response to the Cook charges, Bernardin claimed he had never met the man (Cook), that neither Cook nor Harsham ever came to his apartment, and that he had lived a chaste and celibate life.

Cook countered Bernardin's denial saying that the prelate used to call him by his first name at St. Gregory and that Bernardin had personally autographed a book that he gave to Cook.

Harsham, under oath, said that he did not know Archbishop Bernardin when he was at St. Gregory and had never had any relationship with him. He said he didn't even know where Archbishop Bernardin lived.⁷⁷

Cook Dismisses Bernardin from Suit

Suddenly, in February 1994, Cook withdrew his charges against Bernardin. Harsham remained a defendant in the case that was scheduled to go to trial May 9, 1994. Contrary to popular belief, Cook never retracted the charges. He simply stated that he couldn't trust his memory. Bernardin said he had no plans to counter-sue the dying Cook.

Four months later, Harsham and the Diocese of Cincinnati reached an out-of-court settlement with Cook. The settlement was reported to be in the seven digits. The records of the case were sealed.

Harsham remained on administrative leave. After the heat died down, he left the priesthood altogether.

By late December 1993, Rev. Hopwood in the Charleston Diocese, with financial and legal assistance from Cardinal Bernardin, had reached a cash settlement with his accusers. One year later, Hopwood retired as a priest in good standing without having served a day in jail.

In 1994, Bernardin and his fellow homosexual prelates paid off their Winona seminary accusers.

The deck was cleared.

Cardinal Bernardin Meets With Cook

On December 30, 1994 Bernardin met privately with Cook in Philadelphia. The event was heavily publicized by the Chicago Chancery and made headlines around the world. Bernardin reportedly said Mass for Cook and his partner Kevin Nealy. Bernardin gave Cook an expensive chalice as a parting gift.

In an April 18, 1996 interview with the *Georgia Bulletin*, the diocesan paper of the Archdiocese of Atlanta, Bernardin said that not only did he reconcile with Cook at the December meeting, but he also reconciled Steven and the Church. Bernardin said that the dying Cook was very angry with the Church and felt alienated, but that God used him “as his instrument in helping him overcome those feelings of isolation and betrayal.” “He was able to die a beautiful death,” concluded Cardinal Bernardin.⁷⁸

Steven Cook died of AIDS-related complications in September 1995. The estate of the former penniless Cook, estimated to be in the range of \$3 million, was divided between Cook’s long-suffering mother who never gave up hope that her son would return to the Faith, his sister, and his lover.

Cardinal Bernardin followed Cook to the grave on November 14, 1996.⁷⁹

The Windy City Gay Chorus sang at Bernardin’s wake at Holy Name Cathedral—the first time that the male homosexual group was invited to perform on Church property. Thus, even in death, Cardinal Bernardin continued to promote the interests of the Homosexual Collective.

Reflections on the Cook-Bernardin Affair

The following scenario of the Bernardin-Cook Affair, based on a preponderance of evidence in the case, is put forth for the reader’s consideration.⁸⁰

Friends and classmates of Steven Cook from his elementary and high school days recall that Cook exhibited characteristics commonly associated with homosexual leanings, although there is no evidence that he ever acted on these impulses prior to his enrollment at St. Gregory Seminary.

Sexual predators like Harsham have a special aptitude for honing in on vulnerable youth like Cook. I believe that the priest carefully groomed young Cook over a period of time making overt force unnecessary. In a technical sense then, Harsham could rationalize that he was not guilty of rape or physical assault since Cook “consented” to the acts.

Harsham fed Cook’s immature ego by telling him how special he was and convincing him that homosexual acts with priests was a privilege not a sin. Little wonder that Cook was reported by fellow seminarians to be “full of himself” when he entered the seminary after graduation from high school. It must have been a bitter pill for Cook to swallow when he realized

that Harsham had exploited him and that he did not have a vocation for the priesthood after all. By this time he was already caught up in alcohol, drugs and homosex. Cook sought solace in the arms of the Homosexual Collective.

At what point Cook hooked up with Bernardin is still unknown. The Winona seminarians who received settlements from Bernardin and other prelates report that in the 1980s they saw Cook in Bernardin's company. Harsham may have acted on his own or he may have pimped for Bernardin as Cook charged. In any case, I believe that Bernardin's claim that he did not know Cook was blatantly false. At some point in his life, Cook was Bernardin's willing sex partner and traveling companion.

Then, in 1990, Cook found himself in dire straits. He learned he was HIV-positive. He was in desperate need of money to buy drugs that might extend his life. The airways were filled with news of clerical pederasty. Cook recalled his sexual seduction and initiation into homosex by Harsham at St. Gregory when he was a young man.

Were Cook's recollections connected to Repressed Memory syndrome? They may have been, although my opinion is that they were not. Cook was in his late teens when he met Harsham and true repressed memory is almost always associated with trauma inflicted at a very young age.⁸¹ My guess is that Cook's memories of St. Gregory were never far from his consciousness especially after he learned that he had AIDS and had time to reflect on the events that led up to that terrible reality.

It was at this time that Cook made up his mind to sue Harsham and the Archdiocese of Cincinnati. Adding Bernardin to his lawsuit may or may not have been an afterthought, but it proved to be his ace in the hole. Involving Cardinal Bernardin would certainly boost any settlement reached with the archdiocese and he desperately needed money. The fact that he had had a voluntary, sexual relationship with the cardinal during his adult life would insure a certain degree of protection from any counter suit Bernardin's East Superior Street lawyers might consider bringing against him. It would also protect Cook's lawyers from Rule 11, a provision of the Federal Rules of Civil Procedure that permits a federal judge to levy financial penalties against lawyers who bring frivolous or insupportable lawsuits.

In the end, perhaps Cook figured that Cardinal Bernardin owed him that much.

Notes

- 1 A copy of the Sipe address to the Linkup Conference on the subject of clerical sex abuse is available at <http://www.bishop-accountability.org/ViewFromTheEye-Sipe.html>.
- 2 Ibid. Note: Thomas J. Reese, Bernardin's Jesuit friend, reports in *Archbishop—Inside the Power Structure of the American Catholic Church* (San Francisco: Harper and Row, 1989) that in order to boost priest morale and communication with bishop, the Chicago Archdiocese had "overnights," jokingly referred to by priests as "pajama parties," which began at noon and went to noon the next day. "At these affairs Cardinal Bernardin invited a group of priests of varied ages (e.g., everyone ordained in a year ending in five). The day involved a 'state of the diocese' address by the archbishop together with a no-holds-barred question period. Discussion was also organized to improve communications between priests of various ages. Time was also available for the priests to simply relax together." For a bishop predator these "overnights" would be one way of culling priests who might be favorably inclined to engage in homosex with their superior.
- 3 Ibid.
- 4 Alicia von Stawitz, "This Far By Faith," *Liguorian*, 84, no. 5, May 1996, pp. 15–16.
- 5 Eugene Kennedy, *Cardinal Bernardin—Easing conflicts and battling for the soul of American Catholicism* (Chicago: Bonus Books, 1989), pp. 21–22.
- 6 In recent years, St. Mary's Seminary has been dubbed the "Pink Palace" because of rampant clerical homosexual activity. See Michael Rose, "American seminaries: 'hell-holes of error and heresy.'" at <http://www.tldm.org/News5/seminaries.htm>.
- 7 See Toby Westerman, "Sex scandal death knell for Church?—Bernardin & Co.'s ritualistic abuse exposed," *World Net Daily*, 17 July 2002 at <http://www.freerepublic.com/focus/f-news/717608/posts>.
- 8 Likoudis, *Amchurch Comes Out*, 139, 141.
- 9 See Brooks Egerton and Reese Dunklin "Catholic bishops and sex abuse," *Dallas Morning News*.com. at http://econ161.berkeley.edu/movable_type/refs/Mozilla_Scrapbook2/dallasmorningnewsdatabase.html.
- 10 Bishop Sheehan replaced the disgraced Archbishop Robert F. Sanchez who resigned after being accused of having affairs with five women.
- 11 According to attorney James Bendell, although the original jury verdict in the Kos case was \$119.6 million, the plaintiffs and their attorneys settled for far less when the case was on appeal.
- 12 For an excellent review of the Kos Case see The Sipe Report at <http://www.thelinkup.com/sipe.html>.
- 13 See Nolan, *Pastoral Letters*, Vol. IV, 1975–1983, 493–581.
- 14 Stephen Brady, "RCF To Present Evidence That U.S. Bishops 'Aren't Serious About Reforms,'" at www.freerepublic.com/focus/religion/698203/posts.
- 15 Biographical data taken from Pam Ward and Laurie Hansen, "Monsignor Muthig dies at 42," *Monitor*, Diocese of Trenton, 10 January 1991.
- 16 January 7, 1991, statement by Archbishop John P. Foley, President of the Pontifical Council for Social Communications.

- 17 *Catholic Star Herald*, 25 March 1994, p. 3.
- 18 According to a communication from the Diocese of Camden, Msgr. Carl Marucci is no longer a priest of the diocese and has left the state.
- 19 This list includes the ordination of new bishops and auxiliaries that took place under Archbishop Jadot, as well as the awarding of key Sees to already ordained bishops.
- 20 "Second U.S. Catholic Diocese Goes Bankrupt After Childsex Scandals," Agence France Presse, 20 September 2004 at <http://www.turkishpress.com/news.asp?id=27859>.
- 21 Joseph Cardinal Bernardin, "A Great Fruit of Vatican II," is the title of a homily given by Bernardin on Pentecost Sunday, 1995, at the Chicago Catholic Charismatic Conference.
- 22 See the Millenari, 125.
- 23 See Eugene Kennedy, 104–107.
- 24 *Ibid.*, 100.
- 25 *Ibid.* 101.
- 26 Cardinal Bernardin's "Seamless Garment" later renamed the "Consistent Life Ethic," like "The Many Faces of AIDS," is another illustration of how Bernardin helped to advance the agenda of the Homosexual Collective. The Seamless Garment strategy set out by Bernardin in the 1980s sought to broaden the pro-life tent by expanding the movement's opposition to abortion, euthanasia, population control and school sex instruction to include other "social justice" issues such as war and peace, opposition to the death penalty, welfare reform and civil liberties. One of the immediate effects of the Seamless Garment ethic was the increase of power and financial resources of Social Justice offices at the diocesan level where the Homosexual Collective has always been strongly represented. Since the Homosexual Collective has been extremely successful at framing the homosexual question in terms of a "civil rights" issue, the Bernardin strategy opened the NCCB/USCC and diocesan Social Justice Departments (and their considerable resources and manpower) to further exploitation by the Collective. At the same time the Collective benefited from the neutering effect the Seamless Garment strategy had on pro-life/pro-family forces within the Church that had become the backbone of public opposition to the political and social agenda of the Homosexual Collective. The Bernardin strategy served to breathe new life into the languishing Democratic Party and its pro-homosexual platform as well as promote the "big tent" inclusive policies of the Republican Party that sought to capitalize and exploit the political talents and financial wealth of the Homosexual Collective in America.
- 27 *Ibid.*, 123.
- 28 "The Many Faces of AIDS: A Gospel Response," Administrative Board, USCC, (unsigned), Washington, D.C., November 14, 1986. See Nolan, *Pastoral Letters*, Vol. V, 1983–1988, pp. 543–560.
- 29 E. Michael Jones, "The Many Faces of Cardinal Bernardin," *Fidelity*, March 1999 at http://www.culturewars.com/CultureWars/Archives/Fidelity_archives/bernardin.html.
- 30 See Nolan, Vol. V, 552–553.

- 31 Ibid., Footnote 7, p. 553.
- 32 A copy of the full text of the Ratzinger letter of May 29, 1988 to Pio Laghi is available at <http://www.newadvent.org/docs/df88ai.htm>.
- 33 Ibid.
- 34 Ari L. Goldman, "Bishops to Reconsider AIDS Paper That Backed Condom Education," *The New York Times*, 29 December 1987 at <http://partners.nytimes.com/library/national/science/aids/122987sci-aids.html>.
- 35 Ibid. The five bishops urging a simple "clarification" of "Many Faces" were John Cardinal Krol of Philadelphia, Bishop Anthony J. Bevilacqua of Pittsburgh, Archbishop Theodore E. McCarrick of Newark, Archbishop Roger M. Mahony of Los Angeles and Bishop Norman F. McFarland of Orange County, Calif.
- 36 "Called to Compassion and Responsibility: A Response to the HIV/AIDS Crisis" (Washington, D.C.: NCCB/USCC, 1989).
- 37 Ibid.
- 38 Ibid.
- 39 The Rubino quote was taken from a symposium, "Guilt by Allegation: Lessons from the Cardinal Bernardin Case," sponsored by Northwestern University's Annenberg Washington Program, Medill School of Journalism, and School of Law on May 24, 1994. The Rapporteur Summary of the symposium is presented by Jack C. Doppelt at <http://www.annenberg.nwu.edu/pubs/guilt/guilt2.htm>.
- 40 Dennis Coday, "Cincinnati archdiocese convicted for failing to report sex abuse," *National Catholic Reporter*, 12 December 2003.
- 41 Lauri Goodstein, "Cincinnati archdiocese found guilty of failing to report abuse," *New York Times*, as reported in *Salt Lake Tribune*, 21 November 2003.
- 42 Hilary Stiles (aka Jeanne Miller), *Assault on Innocence* (Albuquerque, New Mexico: B&K Publishers, 1987).
- 43 Likoudis, *Amchurch Comes Out*, 19.
- 44 Stiles, 58.
- 45 Stiles, 139.
- 46 As a reward for his loyalty to Bernardin, Monsignor Keating was appointed Bishop of the Diocese of Arlington, Va. on July 3, 1983.
- 47 Stiles, 221.
- 48 Ibid., 146.
- 49 Ibid., 149.
- 50 Ibid., 245.
- 51 Fr. Charles Fiore, "Chicago Sex Abuse Scandal Widens: More Names, Indictments Expected," *Wanderer*, 12 December 1991, p. 8.
- 52 The details of the Dillon Case were provided from interviews with Father Charles Fiore, and from E. Michael Jones, "The Many Faces of Cardinal Bernardin," *Fidelity*, March 1999 at http://www.culturewars.com/CultureWars/Archives/Fidelity_archives/bernardin.html.

- 53 Fiore, "Chicago Sex Abuse Scandal Widens."
- 54 Details of the Pellegrini murder taken from Roman Catholic Faithful, "The Beginning of the End of the Bernardin Legacy," at <http://rcf.org/docs/beginningoftheend.htm>. Also Toby Westerman, "Sex Scandal death knell for Church," International News Analysis Today, 17 July 2002 at www.worldnetdaily.com/news/article.asp?ARTICLE_ID=28294.
- 55 Greeley, *Furthermore*.
- 56 Tom McNamee, "Steven Cook's Early Years," *Chicago Sun-Times*, 21 November 1993, p. 10.
- 57 Ibid.
- 58 Daniel Lehmann and Michael Briggs, "Letter Puts '77 Transfer of Harsham Under Cloud," *Chicago Sun-Times*, 15 November 1993, p. 16.
- 59 McNamee, "Steven Cook's Early Years."
- 60 Ibid.
- 61 Daniel Lehmann, "Bernardin Abuse Case Still Solid, Lawyer Insists," *Chicago Sun-Times*, 20 November 1993, p. 5.
- 62 "Cincinnati Church offered to pay accuser," *Lima News*, January 16, 1994.
- 63 Fr. Charles Fiore, "Sorting It Out: Where Bernardin Stands," *Wanderer*, 9 December 1993, p. 9.
- 64 Michael Briggs and Lynn Sweet, "Bernardin Backed by fellow Bishops," *Chicago Sun Times*, Washington Bureau, 16 November 1993.
- 65 Ibid.
- 66 Lehmann, "Bernardin Abuse Case Still Solid."
- 67 Lehmann and "Letter Puts '77 Transfer of Harsham Under Cloud."
- 68 Associated Press, "Archdiocese attempts to block access to internal abuse probe," *Wapakoneta Daily News*, 14 January 1994.
- 69 Richard Roeper, "Bernardin or Accuser? A Simple Test of Faith." *Chicago Sun Times*, 15 November 1993, p. 11.
- 70 Fiore, "Sorting It Out."
- 71 Ibid.
- 72 Statement of Archbishop Keeler, President, NCCB, on November 15, 1993. For Archbishop Rigali text see, CNS, Vatican City release, "Many voice support for cardinal," *Pittsburgh Catholic*, 19 November 1993, p. 2.
- 73 Briggs and Sweet, "Bernardin Backed by fellow Bishops."
- 74 Lehmann, "Bernardin Abuse Case Still Solid."
- 75 Cardinal Bernardin filed his response to the Cook charges, some 31 pages, on November 24, 1993, the Archdiocese of Cincinnati and Corporation Sole Archbishop Pilarczyk on December 2 and Harsham on December 3, 1993. Depositions were taken from Cook and Bernardin in January 1994. Judge Spiegel ruled that the Cook Case would proceed in three stages. In stage one, the jury must decide whether the abuse alleged by Cook took place. The second stage of the trial would deal with the issues of the statute of limitations and repressed memory syndrome. In the third stage of the trial the jury would determine to what extent Cook suffered at the hands of the defendants Harsham and Bernardin.

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- 76 Fiore, "Sorting It Out."
- 77 Lehmann, "Bernardin Abuse Case Still Solid."
- 78 Kathi Stearns, "The Bernardin Interview," *Georgia Bulletin*, 18 April 1996 online at <http://www.georgiabulletin.org/local/1996/04/18/b/>.
- 79 The legacy of Cardinal Bernardin and his predecessor Cardinal Cody is reflected in the loss of parishes from 455 in 1975 to 382 in 1993. Elementary parochial schools fell from 429 in 1965 to 309. Catholic high schools were almost halved from 95 in 1965 to 50. The Chicago Archdiocese lost more than 200 priests from 1975 to 1993. See "Hair Shirts," a "From the Mail" column, *Wanderer*, 9 December 1993, p. 11.
- 80 The term, "preponderance of evidence" is defined as the level of proof required to prevail in most civil cases. The judge or jury must be persuaded that the facts are more probably one way (the plaintiff's way) than another (the defendant's). See www.lectlaw.com/def2/p076.htm.
- 81 Michele Moul, a Philadelphia therapist, treated Cook for stress he suffered from AIDS. It was while Cook was under hypnosis that he recalled being sexually abused first by Harsham and later by Bernardin. Exposure of Moul's lack of valid credentials was given as one reason why Cook removed Bernardin's name from the suit. From the late 1970s to 1980 Cook was under the care of therapist William Wester, Jr., a specialist in hypnotism. During this period Cook did not recall his abuse at the hands of Harsham or Bernardin.

Chapter 16

Homosexuality in Religious Orders¹

Introduction

We [Christian Brothers as a religious community] are one of the few existing organizations that might provide a stable setting for working out homosexual love. ...The existing organization of brothers has not been accepting of homosexual expression in the past. There is still a problem of structuring the organization to allow for this variation. Nonetheless it should not be necessary to exclude a person because he has developed a homosexual love for someone within or without the organization. For homosexual people who might wish to associate with us, we could provide aid, or at least protection from repression. There is no immediate solution for the person of homosexual orientation. ...An organization of religious brotherhood is a natural bridge for the meeting of straight and gay worlds.²

Gabriel Moran, FSC, 1977
Christian Brothers

For Jerome commenting on Gal. 5:9, "A little leaven," says: "Cut off the decayed flesh, expel the mangy sheep from the fold, lest the whole house, the whole paste, the whole body, the whole flock, burn, perish, rot, die. Arius was but one spark in Alexandria, but as that spark was not at once put out, the whole earth was laid waste by its flame."³

Saint Thomas Aquinas
Summa Theologiae

It is one of the truly tragic marks of our age that many Religious Orders, once the glory of the Roman Catholic Church, have become vehicles for the destruction of the Catholic priesthood and the epicenter of the Homosexual Collective within the Church.

The charge that the Homosexual Collective in the United States took root in Catholic religious institutes and congregations before the diocesan priesthood can be verified from a number of different sources including statements from both opponents and proponents of the Homosexual Collective.

For example, former Oblate priest Richard Wagner, who went from a religious to a producer of homosexual porno films, affirmed in a 1981 study "Gay Catholic Priests," that the homosexual movement in the Catholic Church began in religious orders not the diocesan priesthood.⁴

In 1982, in *The Homosexual Network*, Father Rueda documented the important role that male religious orders have played in embracing, sustaining, and financing the Homosexual Collective. These orders include the

Jesuits, Franciscans, Dominicans, Salvatorians, Benedictines, Christian Brothers, Xaverian Brothers, Holy Cross Priests, Paulists, Capuchins, Oblates of St. Francis de Sales and Oblates of Mary Immaculate.⁵ At least 57 U.S.-based religious orders, institutes and congregations have publicly supported the pro-homosexual activities and programs of the Catholic Coalition for Gay Civil Rights and/or New Ways Ministry.⁶

Five Catholic religious orders and institutes operating in the United States are covered in depth in this chapter—the Order of Friars Minor (Franciscans), the Society of Jesus (Jesuits), the Order of Preachers (Dominicans), the Society of the Divine Savior (Salvatorians) and the Society of St. John. There is also a short report on the Legionaries of Christ.

Before examining specific religious orders, however, let us look at the special nature, structure, and rules of religious orders that distinguish them from the secular or diocesan priesthood with which most readers are likely to be more familiar.

Religious Orders and the Evangelical Counsels

Religious orders in the Roman Catholic Church are institutes of consecrated life distinguished by the perpetual observance of the Evangelical Counsels of perfect chastity, voluntary poverty and obedience to lawful authority, and the Theological Virtues of faith, hope and charity.

The oldest of the religious orders are the monastic orders which took root in the East under Saint Basil the Great (329–379 AD), father of Oriental monasticism and Saint Benedict of Nursia (480–547 AD), father of Western monasticism.⁷ Dominating the Middle Ages were the Mendicant Orders of Saint Dominic and Saint Francis which practiced the Evangelical Counsels and Theological Virtues within the framework that embraced both the contemplative and active spiritual life. There were also the Military Orders that dated from the 12th century whose members, while observing all the essential obligations of traditional religious life had, as their main objective, the armed defense of Christ and the Holy Land. And finally, the Hospitaller Orders, whose members were vowed to perpetual chastity and the service of the sick and poor.⁸

Until modern times, the foundation underlying all religious life was that man should deny himself not *realize* or *actualize* himself.⁹ The vows taken by candidates for religious orders are not mere negations but a positive affirmation of Jesus' invitation to the first Apostles, "Come after me, and I will make you fishers of men." (Mark 1:17)

In addition to religious who bind themselves by perpetual or permanent vows, there are some religious institutes, commonly referred to as Societies of Apostolic Life, such as the Oratorians of St. Philip Neri, the Paulists and Sulpicians, that do not profess vows although they live the common life of religious.

Some orders offer a fourth vow. The Jesuits, for example, have a fourth vow of direct obedience to the pope for special missions.

Beside the common end of religious life that makes it a school of perfection, each religious order has a special charism or calling connected to a particular ministry in the Church such as the care and occupational training of orphans (Christian Brothers), education (Jesuits), preaching (Dominicans) and the contemplative life (Benedictines).

Missionary enterprises for the Propagation of the Faith have traditionally been entrusted to religious orders such as the Holy Ghost Fathers and Maryknoll Fathers. In times past, religious order priests and monks, like nuns, were always instantaneously recognizable by their unique habit or style of dress.

Religious bind themselves to live in community in accordance with the rules and constitutions ratified by their order and approved by the Holy See. They owe their obedience to their provincial or prior, who in turn is directly responsible to the superior of the order who usually resides in Rome. All recognized religious orders fall under the authority of the Sacred Congregation for Religious and Secular Institutes. Ultimately, they are responsible to the Supreme Pontiff who has the power to call a religious order into existence or suppress it completely.

Religious may hold ecclesiastical offices in the Church including bishoprics, cardinalates and even the office of Supreme Pontiff. However, there have been occasions when the head of an order has opposed the selection of religious to higher office outside the order, as the practice tends to diminish potential sources of leadership and inspiration necessary to maintaining the vigor and integrity of the order.

It has not escaped public notice that Pope John Paul II has placed religious at the head of two of the largest dioceses in the nation, Archbishop Sean O'Malley of the Order of Friars Minor Capuchins in Boston and Francis Cardinal George of the Oblates of Mary Immaculate in Chicago, in an attempt to heal the two war-weary Sees that have been plagued by clerical sexual abuse and systematic cover-ups by ecclesiastical authorities.

Today there are between 15,000 to 20,000 male religious in the United States representing more than 120 different orders, congregations and societies of apostolic life.¹⁰ This means about one-third of the priests in the United States belong to religious orders rather than the diocesan priesthood.

In large dioceses, male religious represent a significant portion of the clerical work force. For example, in the Philadelphia Archdiocese, there are 564 diocesan priests and 392 religious order priests representing 31 religious orders. The single largest order operating in the archdiocese is the Augustinian Order that staffs and operates five parishes, two high schools and Villanova College.¹¹

THE RITE OF SODOMY

Although order priests do not owe their obedience directly to the bishop in whose diocese they reside and work, the Ordinary of the diocese must approve each and every religious that works in the diocese. A bishop has the canonical power to order an individual religious or in extreme cases, an entire order, out of his diocese. Before the dispute reaches this point, however, the Holy See generally steps in to mediate the dispute that may involve a case of moral turpitude in the case of an individual priest or brother, but is more likely to be a power or financial issue if the whole order is involved.

Religious order priests differ from diocesan priests in a number of significant ways.

Most order priests take permanent vows. Diocesan priests voluntarily make a promise of celibacy as required by Church law and a promise of obedience to their bishop at the time of ordination. They are, however, not bound by vows of poverty. Seculars earn a modest salary and are permitted to retain their own financial assets including inheritances, rather than turn them over to the order, as is the case with religious.

Religious traditionally live in community while diocesan priests generally reside at their parish rectory either alone or with other priests. In recent years, however, a large number of religious and some diocesan priests have been given permission to live alone in private apartments apart from their community or parish.

As one might expect, there is often a degree of tension in a diocese between diocesan priests and religious who have different structures of authority and different goals and tasks.¹² On one hand, religious orders have always fiercely guarded their independence from the Ordinary in whose diocese they reside. On the other hand, since they necessarily have to live in a given diocese and abide by the rules and regulations laid down by the sitting bishop, many a religious want a voice in the decision making processes of the diocese.¹³

At the national level, religious orders are not formally a part of the USCCB structure although they are represented through various USCCB committees.

The Conference of Major Superiors of Men (CMSM) founded in 1956 and canonically approved in 1959 by the Sacred Congregation for Religious and Secular Institutes, is the national representative body for men in religious and apostolic communities in the United States. The regular membership of the CMSM includes 258 major superiors representing some 120 religious orders and institutes.

The CMSM maintains formal ties with the USCCB, the National Assembly of Religious Brothers, the Leadership Conference of Women Religious, and other national agencies.

Religious Orders Fall on Hard Times

Although the rot infecting Catholic religious orders in the United States and Europe was well advanced by the time Pope John XXIII opened the Second Vatican Council, the decline in quantity and quality of religious orders accelerated in the Post-Conciliar era.

As Romano Amerio has observed, all traditional religious orders have been decimated—great and small, male and female, contemplative and active.¹⁴ From 1966 to 1977, the numbers of religious fell worldwide from 208,000 to 165,000.¹⁵

Vatican II did not reform religious orders. It disemboweled them. The constitutions and rules of religious orders, even those that have their roots in antiquity, have been mutilated beyond recognition.

Historically, the term “reform” in the Church meant *stricter* rules, observances, discipline and austerity, not *less*. The ultimate goal of a religious was to increase in holiness not worldliness.¹⁶

The original charism of the orders’ founders has been abandoned in favor of the “spirit of novelty.”¹⁷

Stability in the form of strict community observances, once the hallmark of religious life, has given way to individual mobility on the part of religious that makes true community life impossible. Exclaustration, i.e., permission for a religious to live outside the community, has been granted by religious superiors on a hereto unprecedented scale.¹⁸

As with diocesan seminaries, religious houses of formation adopted new modes of living out the spiritual life with an emphasis on ease and lax discipline especially in morals.¹⁹ Chastity is both despised in theory and neglected in practice.²⁰ Religious life is no longer a life of poverty, penance, mortification, and obedience to lawful authority, it is a life of “becoming a person.”²¹

Nowhere is the paradigm shift in religious life more noticeable than in the acceptance of homosexuals and pederasts as candidates for religious orders.

Colonizing Religious Orders

In the United States, the homosexual engine in the Church has been fueled by religious orders rather than the diocesan clergy. Religious orders, which by nature are self-enclosed and self-regulating, have become a prime target of the Homosexual Collective. They have proven to be a virtual gold mine in terms of the vast resources they have put at the disposal of the Collective.

Although the individual religious may take a permanent vow of poverty, the local province or priory of well-known established religious orders and their corresponding international corporate entity in Rome possess vast monetary assets. The inheritance of deceased members of a religious community usually goes to the order.

Like the American bishops, the superiors of religious orders, both at home and abroad, have large slush funds that can be tapped to finance pet projects. Religious orders in the U.S. file no tax returns so it is impossible to track their funding, including monies diverted to pro-homosexual causes and organizations.²² The financial books of religious orders are not open to diocesan or parish lay or clerical audits, and in some cases even regular members of the community have not been permitted access to their order's financial records.

Some religious orders have used their tax exemption status to launder funds to homosexual groups, especially large contributions that come from wealthy individual donors.²³ This writer also suspects, but cannot prove, that some U.S. religious orders have transferred their financial assets to their headquarters in Rome in order to escape court penalties awarded to victims of sex abuse committed by priests or brothers from their congregation.

As a rule, religious orders are directly responsible for their own finances and financial administration, and the Holy See respects their autonomy. It is a rare occurrence for Vatican inspectors to take control of the finances of a religious order, unless the threat or reality of public scandal and exposure related to gross financial irregularities forces the pope to intervene.²⁴

All religious orders have newsletters and in-house publications that can be exploited by the Homosexual Collective. Some orders like the Paulists and the Jesuits publish their own magazines and books, which can provide the Collective with a free, ready-made conduit for promoting its ideology and political agenda.

One of the earliest examples cited by Rueda was a pro-homosexual editorial that appeared in the June 25, 1977 issue of *America*, the popular Jesuit magazine. The editorial reads in part:

The use of biblical injunctions against homosexuality by Anita Bryant and her followers was hopelessly fundamentalistic. Theological scholarship ...recognizes today that the application of Scripture texts that condemn homosexuality is dubious at best. The phenomenon of homosexuality, as it is understood today, covers too wide a range of inclinations and behavior patterns to be subject to sweeping condemnations. Furthermore, the overall tone and principal argument of the 'Save Our Children' campaign [headed by Bryant] not only lacked Christian compassion towards homosexuals but also violated basic justice in perpetuating a lie. There is no scientific evidence to suggest that children are more likely to be molested by homosexuals than by heterosexuals.²⁵

Religious orders own a great deal of property and are in a position to provide conference halls and housing for Homosexual Collective functions including "gay" lectures, retreats, and political meetings including "gay" political caucuses.

Order priests hold important chairs at Catholic universities and can play an invaluable role in indoctrinating students in favor of the philosophical underpinnings of the Homosexual Collective especially in the field of biblical scholarship.

Religious Orders and Criminal Molestation

A sizable number of order priests have been involved in sexual abuse and sexual misconduct allegations in U.S. dioceses across the country, but with rare exceptions, they have managed to escape the media's attention because the religious life of an order priest, as a rule, is more private than that of a diocesan priest who serves in a parish or works for the Chancery. Cash settlements to victims of sexual abuse or misconduct by religious orders can be handled in a more secretive manner as can the demands of blackmailers. Some religious orders have become adept at hiding their financial resources by "creative" bookkeeping or by transferring their assets to their superiors in Rome.

Many Catholic male religious orders own and operate all-boys' private secondary and preparatory boarding schools and private day schools as well as church camps, all of which have become a popular hunting ground for clerical pederasts.

Since most religious orders operate international religious houses and priories, clerical criminal sex offenders can, and have been shipped abroad to escape criminal and/or civil prosecution with the full knowledge and assistance of their superiors in the United States and Rome.

Some religious orders by virtue of their loose-knit rules and infrastructure are more vulnerable to take over by homosexual cliques than others. The post-Vatican II fad of permitting religious to live outside the community in private quarters has provided a more fluid environment for those members who are living an active homosexual life. There is no one to monitor their comings and goings or their long line of "particular" relationships.

Some orders like the Missionaries of the Precious Blood have refused to implement AIDS testing for candidates to the religious.²⁶ In after-the-fact cases, morally wayward order priests and brothers who have contracted AIDS through homosexual activity, have been hidden away in hospitals and medical facilities operated by the religious order.

The U.S. Conference of Catholic Bishops has opposed mandatory AIDS testing for seminarians to the diocesan priesthood and the religious life.²⁷

Ironically, one of the great blessings of religious life, that of the intimate bonding of brother with brother in Christ, has been turned into a cover for vice and criminal activities.

There is no question that religious life by its very nature promotes greater personal ties and loyalties amongst its members than the diocesan priesthood. When a member of a religious order has "fallen," no matter

how grave the crime, the instinct of the members of the order is first and foremost to protect the offender, their "brother," from the consequences of his actions up to, and including, participation in a cover-up.

The unwillingness of most religious to offer fraternal correction to fellow brothers whom they know to be living debauched lives, homosexual or otherwise, or to bring their concerns and complaints to the attention of their superiors, gives an advantage to those who wish to subvert the order for their own ends.

Even in cases where a religious has sexually molested a minor or a physically or mentally handicapped person, superiors of orders (not unlike bishops) are inclined to take matters into their own hands rather than report the crime to local police enforcement officials. Often, it is the lone whistleblower, not the offending cleric, who becomes the object of scorn and isolation in a religious community infected with pederasts and homosexuals.

For many religious orders, the term "infiltration" in regard to the Homosexual Collective does not apply since these orders have an open door policy welcoming "gay" candidates. Although an order may require a homosexual candidate to be chaste for a short period of time before ordination (a provision which generally cannot be enforced), there is no question that the order is willing to accept homosexual candidates.

In a March/May 1978 article in *Studies in the Spirituality of Jesuits*, William Barry, SJ, argued that "self-accepting, non-destructive homosexuals" who believe that they have a calling to the Society of Jesus should be admitted to the novitiate. "I see no *a priori* reason to doubt the authenticity of the call," he wrote.²⁸

Barry dismissed the dangers of placing a man with same-sex attractions in an all-male environment that demands celibacy. He said that seminaries are no longer the "cloistered hothouses" of the past.²⁹ However, he did voice concern that a homosexual novice's feelings might be hurt by "off-hand and cruel remarks about homosexuals."³⁰ Barry appeared to be oblivious to the reality of homosexual solicitation or acting out of homosexual behavior at a seminary, or the fact that a certain percentage of homosexuals will act out their perverted sexual fantasies with minor boys.

"Whether a person is homosexual or heterosexual in orientation is not a matter for public knowledge," Barry said.³¹ He concluded that Jesuits in the past, whether homosexual or heterosexual, have been able to live "with relative wholeheartedness a life of consecrated virginity in service to the Lord and his kingdom."³²

Rueda has a more traditional and realistic take on the admission of homosexuals to the religious life.

He notes that "a religious house with several homosexuals obviously constitutes a veritable powder keg, not only because of the danger of liaisons between the homosexuals, but because of their potential to molest

and/or seduce heterosexual members of the community to whom they feel attracted.”³³

Once homosexuals are received or actively recruited into an order and take their final vows, the tendency of their non-homosexual brothers is to bury their heads in the sand and hope for the best. It isn’t until the homosexual young Turks take over the order and cast these poor souls out onto the street—without money or a roof over their head or health insurance—that reality begins to sink in. By then it’s too late for them and too late for their order.

CMSM Sex Abuse Policy Draws Fire

On August 7–10, 2002, the Conference of Major Superiors of Men (CMSM) met at the Adam’s Mark Hotel in Philadelphia for their annual meeting that included a seven-hour closed session on how religious orders were handling sexual molestation and sexual misconduct in their ranks. The meeting followed the well-publicized June 2002 Dallas meeting of the American bishops on clerical sex abuse.

A major point of contention among the 250 provincials and superiors representing religious orders across the nation was the controversial—“one-strike-and you’re out” (past, present or future) policy proposed by the USCCB Ad Hoc Committee on Sexual Abuse at the June meeting.³⁴

Following the marathon session on sex abuse, CMSM President Franciscan Father Canice Connors reported to the anxiously awaiting press that the policies proposed by the Ad Hoc Committee for dealing with diocesan priests convicted of child molestation needed to be modified to meet the needs of religious orders. There were valid objections that the policies proposed for adoption by the bishops were in conflict with the Code of Canon Law that regulates both seculars and religious. He also stated that the special nature of religious life requires a different approach in the handling and final disposition of religious convicted of criminal pederasty.³⁵ His comments drew a hostile reaction from many abuse victims’ groups.

Father Canice Connors, a controversial figure in his own right, said that religious orders believe that they have the obligation to care for their fallen (criminal) brothers convicted of child molestation, and held out the possibility that some could be reassigned to positions within the order not connected to public ministry, such as, archivists or assistants in infirmaries or retired priests’ homes.

The CMSM membership did support the concept of independent review boards to advise religious superiors on questions and policies related to the sexual abuse of minors by order priests and brothers, as well as support for research on effective treatment programs for clerical sex offenders involved with minors. There was also much support for programs of expanded “dialogue” and “healing and reconciliation” between offenders and their victims and families.

Obviously, one could make the case that since religious are called to the highest state of moral and spiritual perfection, the superiors of religious orders should be the *first* not the *last* to dismiss brothers who violate their sacred vows and commit a crime of seduction and molestation against a child. Connors did not.

In fairness, it should be pointed out that the views expressed by Connors as a representative of the CMSM are not held by all religious. Some prefer a more hardball approach to dealing with clerical sex offenders, especially those who prey on minors.

Rev. Joseph McLaughlin, a religious studies professor at St. Michael's College in Colchester, Vt. operated by the Society of St. Edmund, offered the following personal observations of the Church's handling of sex abuse by diocesan priests and religious:

I think the Church has a responsibility not only to him (the offending priest), but to the people. Something should be done to prevent that behavior from happening again, if you can. The proposed review boards, which would be composed of mostly lay-people, is a positive step in holding Church officials more accountable. Having parents participating in discussions would bring a drastically different perspective to the table than just clergy. ...I think there's a value in having priests being answerable to the people they serve. Since priests were ordained to serve, let's have them somewhat answerable to the people they serve. ...The Church doesn't have a good history with criminal charges. I'm doubtful that all dioceses are going to set up, effectively, criminal proceedings. ...I just don't know that we have the training and personnel to do that. I think it would be better to turn it over to the state. I'm not sure the Church is going to fulfill the expectations for the abused or the accused. I have more confidence in the state's system.³⁶

The following cases of sexual abuse and sexual misconduct by members of religious orders confirm Father McLaughlin's observation that the Church does not have a good track record in dealing with clerical criminals and that, overall, both the abused and the accused would be better represented under the state's system of secular justice than that of the Church.

❖ The Order of Friars Minor

THE SCANDAL AT ST. ANTHONY'S SEMINARY³⁷

St. Anthony's Seminary is located in Mission Canyon, Santa Barbara, Calif. It was established in 1898 as a minor seminary by the Province of Santa Barbara of the Order of Friars Minor operating in the Archdiocese of Los Angeles. The still breathtaking architectural structure sits on 12 acres behind Mission Santa Barbara, which was founded by the Spanish Franciscans in 1786, and is rightly called the Queen of the Missions.

St. Anthony's Seminary served as a boarding school for male high school students aspiring to be Franciscan priests or brothers. Between five to ten

percent of its graduates went on to become Franciscan priests or professed brothers.³⁸

In 1987, the seminary closed its doors due to alleged financial problems. The real reason behind the closing, however, was an irreparable state of moral turpitude wrought by rampant pederasty.³⁹

On November 22, 1993, the Independent Board of Inquiry Regarding St. Anthony's Seminary submitted a confidential "Final Report" on sexual abuse at St. Anthony's to Fr. Joseph P. Chinnici, OFM, the Provincial Minister of the order. A modified copy of the Report was released to the public on November 29, 1993.⁴⁰

It is significant that the impetus for the creation of the Board of Inquiry charged with investigating alleged criminal activity at St. Anthony's involving the sexual abuse of seminary students came from the St. Anthony's Seminary Greater Community, a parish-type group of dedicated Franciscan laymen, and not officials of the Franciscan Order who had fore-knowledge of the abuse.

The first accusation against friars at the seminary was made by Paul Smith, a former student at St. Anthony's who claimed he was repeatedly molested by Rev. Philip Wolfe, a Franciscan friar and teacher at the seminary. The sexual abuse took place from 1981 to 1984 and included incidents of molestation in Smith's home when Father Wolfe was an overnight guest.⁴¹

The Smith sexual abuse incident was followed by the arrest of Father Robert Van Handel, founder of the Santa Barbara Boys' Choir, which has always enjoyed a close relationship with the Franciscan Order. Father Van Handel, the subject of a three-week investigation by the Santa Barbara police, was arrested on March 22, 1989 and held at the Santa Barbara jail on \$250,000 bail on charges of lewd and lascivious acts involving children.

Lay members of St. Anthony's Greater Community were so outraged by the two incidents that they pressured the Franciscan Order and Santa Barbara Boys' Choir to send out a joint letter to former members of the choir and seminary to establish whether or not other boys had been sexually abused by the friars. In the fall of 1992, the Franciscan lay group held an open community forum at which time two additional families reported that their sons had also been sexually abused by Father Van Handel.

At this point, the Greater Community moved for the establishment of an independent investigative Board of Inquiry to examine the nature and extent of sex abuse among the Franciscan friars at St. Anthony's Seminary including those friars who had connections to the Santa Barbara Boys' Choir.

St. Anthony's Board of Inquiry

The original interim six-member Board chosen to investigate the St. Anthony's Seminary sex abuse scandal included an attorney as chairman,

three psychotherapists with experience dealing with child molestation, a Franciscan friar who worked at St. Michael's Center operated by the Servants of the Paraclete for problem clergy, and one down-to-earth victim advocate by the name of Ray Higgins, whose son had been molested by two Franciscan friars at St. Anthony's.⁴²

The Board convened on June 14, 1993 and was briefed by Father Chinnici. Its general mandate was to assess the nature and extent of sexual abuse at St. Anthony's Seminary from 1964, the year marking the tenure of a third alleged offending friar until 1987 when the seminary closed.

The Board agreed to keep the names of all victims and perpetrators of the crimes confidential and not to report the numbers of victims and abusers until the Report was made public.

The members of the Board were on a fact-finding mission. Their primary task was to identify victims of sex abuse at the seminary and to identify their alleged perpetrators. Their approach to both groups was to be "pastoral" and "therapeutic" not "confrontational" or "punitive." The Board was solely responsible to and reported directly to Fr. Chinnici, the Franciscan Provincial.

The Board used a series of mailings including an initial letter sent to 950 former students who had attended St. Anthony's between 1964 and 1987. Detailed follow-ups in the form of questionnaires, personal interviews, phone calls and written correspondence were conducted with those who claimed that they were sexually abused by the friars during this time period. Officials representing the Franciscan Province of Santa Barbara agreed to pay for therapy for victims and their immediate family.⁴³ The Board drew up a list of certified therapists available in the Santa Barbara area and prepared a bibliography of recommended books and materials on sexual abuse victims and sexual abusers.

The Board acknowledged that the liberalization of seminary standards following the Second Vatican Council had contributed to the rise of sexual abuse at St. Anthony's.⁴⁴

The Board noted that after Vatican II, seminary officials terminated the office of Prefect of Discipline in favor of class moderators. There was also an increase in the degree of familiarity between faculty and staff and the seminarians that, before the Council, would have been viewed with suspicion, even condemned.

The Board stated that perpetrators of the abuse violated canon law as well as the rules and constitutions of the Franciscan Order or what was left of them. Never mind, that first and foremost, they broke God's law, violated their sacred vows, destroyed another person's life and ruined a possible vocation.

Despite the goodwill of the Board members and the promise of complete independence in their investigation, it soon became clear that they

were working under severe limitations especially with regard to their non-legal advisory status.

The Board was not authorized to identify any offender not previously known to the public. This was the prerogative of Fr. Chinnici. It was his responsibility to identify suspected abusers among the friars and he alone was empowered to take appropriate actions that were “in line with canon law, Province policies, precepts of confidentiality and respect for personal privacy and the therapeutic progress of any given offender.”⁴⁵

The agreed upon procedure for any friar not previously identified by the order as being a pederast was that the Board give his name to the Provincial. The Provincial in turn would send the suspected abuser to a West Coast center for evaluation and treatment. The accused would then return to the community of friars to be reassigned to other duties not involving minors and strictly monitored.⁴⁶ The procedures did not include turning the friar suspected of the sexual molestation over to the police for trial and possible jail time.

Unlike a grand jury, the Board had no right to subpoena either the victims or their alleged abusers. The Board was also under no mandate to disclose their findings to police officials. This choice—to report or not report—was deemed to be the sole prerogative of the victims. Nor was it the Board’s responsibility to encourage or discourage civil suits against the abusers or the Franciscan Order.

The Board served only in an advisory capacity to Fr. Chinnici, who made the final determination on the fate of the friars suspected of sexual abuse.

One of the recommendations made by the Board in its Report under the title “Prevention of Future Abuse,” was that candidates applying to the order undergo psychological testing “to assess for deviant attraction (but not for sexual orientation), values, behavioral risk and dysfunction.”⁴⁷ The deviancy evaluation was to be accomplished by the administration of specific screening tests including a polygraph test, fingerprinting and the use of the penile plethysmograph test that involves subjecting the candidate to pornographic visual stimuli and measuring his penile erotic response.⁴⁸

That the Board recommended that young men applying to the order should be subjected to the moral degradation of the “peter-meter” speaks volumes of the mind-set of the Board. Further, the fact that “sexual orientation,” i.e., same-same attraction, is not included in the definition of “deviant attraction” indicates that the Board did not view homosexuality as a disqualifying factor for candidates to the novitiate.

The Board stated that the Santa Barbara Province set out clear behavioral guidelines for friars to follow. It warned, however, “These should not be set forth nor be seen as rigid repressive controls, but rather as indicators and guideposts for behavior that witness to a truly Gospel life...”⁴⁹

A Profile of the Offenders

In its Report, the Board stated that there were 11 offending friars (12 if a friar in the process of grooming a potential victim was included) out of a total of 44 Franciscans who staffed St. Anthony's Seminary between 1967 and 1987. During this time interval, there were nine years with one known abuser among the friars, nine years with two abusers, four years with three abusers on the faculty and one year with a record *five* abusers on the teaching staff.⁵⁰

As of November 1993, there were 34 boys who were reported to have been abused by faculty members at the seminary. One friar molested 7 boys, another had 18 victims and the remainder of offenders had one or two victims each.

Of the 12 known offenders including the groomer—one was deceased; one was convicted of abusing a minor and left the order after serving jail time; one left the order before professing his final vows; and the remainder were in various states of psychiatric evaluation, treatment, after-care, or living in supervised arrangements or had been dismissed by the order.⁵¹

The Board placed great emphasis on the fact that no friar who had been “rehabilitated” and reassigned by the Franciscan Order was currently living in Santa Barbara County, as if local Catholics were to derive some comfort from the fact that, if the offender struck again, at least his next victim would not be from their own parish or school.⁵² In line with Provincial policy, information on criminal friars was to be given out by the order only on a “need to know” basis.⁵³ Reassignment of guilty priests was open-ended.⁵⁴

The Board noted that all the criminal friars were well-educated having gone through six to nine years of formation education and training, and all possessed excellent pastoral skills along with high levels of self-esteem.⁵⁵ No shrinking violets here.

Significantly, while the victims were pouring their guts out to the Board, none of the abusers expressed any sense of remorse for their actions. As a matter of fact, there was not a single friar who chose to speak to the Board.⁵⁶ Nevertheless, the Board appeared to overflow with sympathy for the plight of the offender and the need to be sensitive to his feelings and his need for forgiveness, brotherly love, compassion and dignity.⁵⁷

The Board characterized the abusers as being “clever and manipulative” and operating in secret.⁵⁸ All had mastered the grooming techniques designed to secure the trust of the victim's family as well as that of the victim. All modes of seduction and persuasion were used to get the victim's “cooperation” including threats of violence. Some friars gave money to families of victims who were poor.

The acts perpetrated against their victim or victims ranged from the fondling of genitals, masturbation of the victim and mutual acts of mastur-

bation to fellatio and sodomy. One friar photographed students in the nude. Another punished his victim with beatings or threat of beatings. Some victims were supplied with alcohol and/or cigarettes. One staff member was reported to have offered a boy amyl nitrate, which is used to relax the sphincter muscle to facilitate sodomy.

Molestation occurred in a variety of different locations—faculty offices, private quarters of the friars, in dorms after lights were out, the infirmary, on camping trips, and even in the homes of the victims.

Clerical Perverts Lack Sexual Integration

The author of the closing segment of the Report titled, “Theological and Spiritual Considerations—Incarnational Theology,” is not identified, although the references cited in the text suggest it may have been Provincial Chinnici or one of his subordinates.

The root cause of the clerical sexual perversion, the Report suggests is the lack of “sexual integration.”⁵⁹ “Many religious and priests, Franciscan friars included, received (sexual) formation that included negative and even repressive attitudes toward sexuality,” the Report noted. It claimed that clerical pederasts have a difficult time dealing with their “sexual needs and issues of intimacy.”⁶⁰

“Often, these individuals deal with their alienation by compulsive absorption in only seemingly healthy involvements such as excessive work, and in patently unhealthy actions such as sexual abuse,” the Report continued.⁶¹

In other sections of the Report, the Board referred to pederasty as “dysfunctional behavior.”⁶²

It appears that the members of the Board of Inquiry had difficulty defining pederasty, especially the traumatic homosexual attack on a young male during early adolescence, as a criminal and prosecutable act—a heinous crime that attacks the body and soul of the victim and wreaks havoc in the lives of those who love him.

A Profile of the Victims

The ages of the victims of the Franciscan friars ranged between seven and sixteen at the time the abuse was initiated. The younger victims were members of Father Van Handel’s Boys’ Choir, while the teenage victims were enrolled at St. Anthony’s Seminary.

All of the victims were virgins at the time they were abused by the friars, including those who later recalled that they had experienced same-sex urgings before they were molested.

As a whole, they were happy, young boys from good Catholic families when they joined the Santa Barbara Boys’ Choir or arrived at St. Anthony’s.

Unlike the perpetrators, the victims all experienced a crisis of conscience when the initial abuse occurred and for years after.⁶³ They also

experienced feelings of shock, repulsion, confusion, guilt, followed by a sense of betrayal, anger, depression, loss of trust, resentment of authority and genuine fear. Consciously or unconsciously, the victims emotionally resented their parents for putting them in an unsafe environment even though at the intellectual level they knew their parents didn't know they were being subject to sexual abuse.

For many victims of sexual abuse, true closure comes when the perpetrator is put behind bars for his crime, but the Franciscan Order did not share this objective. Franciscan officials made every attempt to protect their friars and keep them from being brought to trial and incarcerated for their crime.

As of November 1993, 20 of the more than 34 victims had filed suit against their abuser(s) and the Franciscan Order. Most of the civil suits have been dismissed because of the statute of limitations under California State law.

The Franciscans did agree to cover therapy costs for victims and their immediate family members. The payments from the Franciscan Order to victims of the friars at St. Anthony ranged from a low of \$90,000 to a high of \$1.7 million. In exchange for the cash payments, the Franciscans extracted a signed pledge of confidentiality.

After the Board submitted its Report on November 1993, other suits followed.

On April 22, 1997, Brendon P. Sheehey, a victim of Father Van Handel, dismissed his suit against Van Handel and the Franciscan Order in exchange for a secretly negotiated out-of-court settlement.

Father Van Handel, the choir director of the Santa Barbara Boys' Choir started to molest the eight-year-old boy shortly after he had joined the choir in 1985. The abuse continued until 1991. Sheehey originally asked for a settlement of \$320,000, but settled for only \$120,000 from Aetna, the insurance agency carried by the Franciscans.⁶⁴

On January 1, 2003, victims of clerical sex abuse like those that occurred at St. Anthony's were given a reprieve when the statute of limitation in California was extended indefinitely for 2003 only. After 2003, the statute of limitations was extended to age 26. Among those who took advantage of the 2003 law was 32-year-old Robert Accrete, who was molested by Van Handel when he went on a choir tour to England. Accrete filed his suit in Santa Barbara Superior Court. Van Handel, who completed a prison term in 2002 and has since left the Franciscan Order, will be open to new charges as will the Franciscans.⁶⁵

On The Trail of Father Krumm

Father Gus Krumm, a priest of the Province of Santa Barbara, was one of the 11 Franciscans known to prey on teenage boys at St. Anthony's Seminary during the 1970s and early 1980s.

After the seminary closed in 1987, the Franciscan Provincial moved Krumm out of the Los Angeles Archdiocese to the Diocese of Orange headed by Bishop Norman McFarland. Over the next ten years, Father Krumm served at a number of parishes including Ascension Parish in Huntington Beach.

In 1995, officials of the Diocese of Orange were informed by letter that Krumm had been accused of sex abuse when he served as a moderator at St. Anthony's Seminary. The following year they were told by officials of the Province of St. Barbara that a monetary settlement had been reached with Krumm's accuser, Ignacio Aceves of Oakland, Calif.⁶⁶

Mr. Aceves recalled that Father Krumm had his own room across from the boys' dorm. "He was supposed to keep an eye on us, take care of us, like parents, while we were away from home," said Aceves who lost his father at the age of four. "Instead, the friar preyed on us," he said.⁶⁷

After the Aceves revelation and subsequent out-of-court settlements, the Franciscans permitted Krumm to remain at his parish. Order officials later claimed that the charges against Krumm were "unsubstantiated," yet, they had been willing to pay out money to his accusers.

In 1998, the Provincial of the Franciscan Order removed Father Krumm from the Diocese of Orange now under the new leadership of "gay friendly" Bishop Tod Brown, and sent the wayward friar to the Archdiocese of Portland, Ore. under yet another "gay friendly" prelate, Archbishop John Vlazny, one of Joseph Cardinal Bernardin's appointees.

In the spring of 2002, Father Krumm, now pastor of Ascension Parish in Portland, was advised that another of his alleged victims had filed a complaint against him. The complainant had hired attorney David Nye of Santa Barbara in anticipation of future legal action against Krumm and the Franciscan Order.

On May 19, 2002, at the end of Mass at Ascension Parish, Krumm, affectionately known as "Father Gus" to his parishioners, read a statement from the pulpit in reaction to an article that appeared in the *Orange Register* citing his earlier pederastic record at St. Anthony's Seminary.

Father Gus told his parishioners that the charges made against him in 1995 were investigated by the order, and his Franciscan superiors had completely exonerated him. He did not mention that a settlement had been paid out to his accuser. He also read a letter of support from Rev. Finnian McGinn, the Provincial of Santa Barbara.

As the parish staff moved forward to stand in support of their beleaguered pastor, the parishioners gave the priest a two-minute cheering ovation.⁶⁸ The following evening at Ascension Parish, the Social Action Committee held an open forum to discuss the problem of clerical sexual abuse and to encourage further support for Fr. Gus.

One week later, Krumm was suddenly pulled out of Ascension Parish by his Franciscan superiors at Santa Barbara. Parishioners were informed that

Fr. Gus had admitted to committing “indiscretions” with teenage boys at St. Anthony’s and that his case had been turned over to the Independent Response Team (IRT) of the Franciscan Province of Santa Barbara.

Provincial Minister McGinn told the media that, on the basis of the second complaint against Father Krumm, the IRT had decided to send the friar to a treatment facility for psychological testing and assessment.

In May 2003, following his stay at an (unnamed) residential clinic, Krumm’s priestly faculties were removed by his superiors and he was re-located to the Franciscan Friary of St. Francis of Assisi in the Diocese of Sacramento situated near a parochial grade school.

The Ordinary of the diocese, Bishop William K. Weigand, was not informed of the reassignment. Brother John Kiesler, spokesman for the Province of Santa Barbara, said the order was under no obligation to tell diocesan officials that they had placed a predatory pederast in their midst.⁶⁹

Six weeks after the arrival of Krumm in the Diocese of Sacramento, the media exposed his whereabouts at the friary and his criminal record at St. Anthony’s Seminary.

A group called the Survivors Alliance and Franciscan Exchange Network (SafeNet) headed by Paul Fericano, who was molested by a friar at St. Anthony’s in 1965, *defended* the placement of Krumm at the Franciscan friary. In a press release, Fericano stated that Krumm was no longer allowed to practice his ministry and that he was being “strictly monitored internally and externally by both his superiors and a private probation officer.”⁷⁰

Fericano said that Krumm had no contact with children from the parish school next door to the friary.

Fericano, doubtlessly unaware that Fr. Gus had publicly denied his criminal record before the parishioners of Ascension Parish on May 19, 2003, stated that the friar had “last year voluntarily admitted sexual misconduct with minors twenty years ago.”⁷¹ Fericano’s defense notwithstanding, Krumm’s superiors whisked the friar away to a new, undisclosed location.

When Ray Higgins, a member of the original Board of Inquiry into the St. Anthony’s Seminary scandal heard that the Franciscans had reassigned Fr. Krumm knowing his past record, he was quoted as saying, “It shows they have no regard for the protection of children, despite what they say.”⁷²

Higgins certainly got that right.

Lessons from the St. Anthony’s Scandal

Like all the case studies related in this chapter, it is difficult to fathom the depth of this tragedy in terms of loss of vocations to the priesthood, the loss of faith, and the pain and suffering experienced by the victims and their families that resulted from the St. Anthony’s Seminary debacle.

It is important to note, that in its Report, the Board of Inquiry indicated that by the mid-1980s, there were many signs of sex-related irregularities

at the seminary that should have alerted Franciscan officials that something was morally amiss at St. Anthony's.

We know for certain that the Provincial Minister knew of the existence of at least four sexual predators on staff before the scandal broke in 1989 and that he never turned the names of these criminal friars over to the police for trial.⁷³

The Board indicated that on several occasions, two young boys, not connected with the seminary, were seen at a friar's table for dinner at night and breakfast the following morning.⁷⁴ The Board also noted that boys were brought into the private quarters of certain friars against all established rules and regulations of the Province. The Board learned that in the seminary's last days, faculty members routinely gave students full body massages. There were also reports that upperclassmen were sexually abusing younger seminarians.

In the Foreword to the Report we read, "The majority of the friars at the seminary were not perpetrators of sexual abuse, nor were most of the students victimized. Moreover, the overall education and personal growth fostered by the seminary were accomplished despite the unfortunate and tragic developments described in this report."⁷⁵ But clearly, this was not true.

As one of the victims later confessed to his grieving mother, "The seminary was filled with it [sexual activity]...there was no protection...no peer support."⁷⁶

Anyone who reads the Report, even in its modified format, has to conclude that the homosexual and pederastic underworld that operated at St. Anthony's Seminary from the mid-1960s to 1987 was well protected by a clerical and secular overworld.

Again, we quote Ray Higgins, "Where is the outrage of all of the good priests."⁷⁷

Where indeed?

The Devil and St. Anthony's Seminary

Curious to know what happened to St. Anthony's after it was closed in 1987, this writer ran a computer search on the former seminary. It is currently up for sale with the current tenants being given first option to purchase the property.

As of the spring of 2004, Franciscan friars could still be seen coming and going from the beautiful St. Anthony's chapel with its exquisite stained glass windows and Stations of the Cross. Mass is still said here for members of the local Franciscan lay community. The chapel connects the two major wings of the former seminary that once housed classrooms, dining areas, libraries, laboratory and office space, open courtyards, gardens and playing fields. The Rossi Group of Santa Barbara has played a major role in maintaining the site as a cultural and architectural landmark.

The West Wing of St. Anthony's has been taken over by the Santa Barbara Middle School, a small private academy known nationally for its innovative biking program. It has been a tenant for 14 years and is currently conducting a campaign to raise funds to buy the West Wing.

The East Wing is home to the Waldorf School—the brainchild of Rudolf Steiner (1861–1925)—famed Austrian occultist practitioner, former Rosicrucian and leader of the Theosophical Society and founder of the Gnostic religious movement known as Anthroposophy, the precursor of the New Age Movement in the United States. Steiner's occultist and pseudo-spiritual/scientific doctrines embrace reincarnation and other esoteric beliefs and practices. The “Christ” of Steiner is a sun god who was sent to earth to help mankind restore the balance of forces between Lucifer, the Light-bearer, and Ahriman, the Prince of Darkness.

All Waldorf Schools share a common philosophy and curriculum that are ultimately aimed at initiating each child into the “secret knowledge” which Steiner held to be the sole possession of the adept.

The Franciscans have offered to sell the East Wing of St. Anthony's to the Waldorf School for \$4.8 million. The Devil certainly appears to *still* be having a field day at St. Anthony's Seminary.

Exorcism, anyone?



The Society of Jesus

SEX ABUSE OF THE MENTALLY HANDICAPPED

It probably has not escaped the attention of readers who have been tracking the clerical sexual abuse problem in the Catholic Church that the issue is almost always phrased in such terms as “clerical sexual abuse of children,” or “the sexual abuse of minors.” Rarely does the press cover stories that involve clerical crimes against other vulnerable groups such as mentally or physically handicapped dependent adults.

The *Los Angeles Times* coverage of the Jesuit Scandal at Los Gatos was the exception to the rule.

On March 24, 2002, *LA Times* reporter Glenn F. Bunting filed a story titled “Cloak of Silence Covered Abuse at Jesuit Retreat,” based on a little-publicized sexual abuse case involving two mentally handicapped men known as “John Doe” and “James Doe” who were employed as dish-washers at the Sacred Heart Jesuit Center in Los Gatos, Calif.⁷⁸

The Jesuit complex is an upscale, multi-purpose building nestled in the foothills above Santa Clara Valley in Northern California. It is owned and operated by the California Province of the Society of Jesus and oversees Jesuits in four Western States and Hawaii. In recent years, the Sacred Heart Center has served as a retirement village and medical facility for retired and ailing members of the order and a sanctuary for at least a half-dozen convicted clerical pederast felons.

“John Doe,” a polio victim and foster care child, came to the Jesuit retreat house in 1969 at the age of 24.

“James Doe,” an orphan adopted by parents who later divorced, was only 19 when he came to the center. Both men were mentally handicapped and treated as “charity” cases by the Jesuits.

According to Bunting, the young men’s starting salary of \$150.00 a month gradually rose to \$1000 a month. The Jesuits extracted money for room and board from the men’s salary. Their rooms were located away from the Jesuit residence on the second floor of a storage facility.

The whistleblowers in this case turned out to be two extraordinarily ordinary, decent women.⁷⁹

One was John Doe’s financial advisor. In May 1995, she overheard rumors from the kitchen staff that Father Leonard Connor, known as “Brother Charlie,” was sexually molesting John. She knew that the priest had taken John on trips and spent a great deal of time with him alone. After John confirmed that the rumors were true, John’s advisor reported Father Connor to Father Greg Aherne, the Jesuit superior at the Sacred Heart Center.

Although Connor initially denied the charge, he later admitted to Fr. Aherne that he may have “inappropriately” touched John while giving him a “massage” to ease his back pains, a practice, he said, that went back ten years to 1985.⁸⁰ Aherne warned Connor to halt all contact with John and James, and he filed a report with Father John Privett, the Jesuit Provincial who resided at the Sacred Heart Center.⁸¹

Father Privett was the same laid back Jesuit superior who had ignored complaints of systematic homosexual harassment and solicitation by a dozen priests at the Jesuit’s Berkeley seminary campus until seminarian John Bollard filed a sexual harassment lawsuit against the California Province. That should have been a wake-up call for Privett, but it obviously wasn’t.⁸² Neither Aherne nor Privett ever reported the sexual molestation of John Doe and James Doe to law enforcement officials.

The sexual abuse against John and James continued.

Two years later, Holly Ilse, a local dress shop owner and friend of James, contacted the Sheriff’s office and reported that James told her that Connor was fondling him. This report unfortunately came to nothing, as both James and John, who had been repeatedly warned by Connor not to talk about the abuse to anyone, got scared and denied the charges in the presence of two uniformed deputies.

The case was dropped, but to their credit, deputies from the Sheriff’s office continued their investigation of Brother Charlie. By the spring of 2001, the police had obtained additional evidence against Connor, and once again returned to the Sacred Heart Center to discuss the allegations with yet another Jesuit official, Father Richard Cobb.

Fr. Cobb met with other Jesuit superiors to discuss “the problem” and it was decided that Connor should be sent to St. Bellarmine Preparatory High, an all-boys’ school in San Jose operated by the Jesuits. Connor was not the first predatory homosexual that the Jesuits had sent to Bellarmine. Father Cobb never bothered to inform school officials of the sex abuse charges against Connor. Fortunately, the sheriff’s deputies continued to keep an eye on Brother Charlie.

Based on evidence obtained after a search warrant of his room at the Sacred Heart Center, Connor was arrested on January 17, 2002. He pleaded no contest to one count felony of committing a lewd act on a dependent adult. He was put under six months of house detention, ordered to register as a lifetime offender, and forbidden from having any contact with mentally disabled adults or minors.

Jail time served? Zero.

In the meantime, the Sheriff’s office discovered that Brother Charlie was not the only sex abuser living at the Jesuit Retreat Center in Los Gatos. Actually, there were three other Jesuit priests also abusing John and James who would be later named in the suit filed on behalf of the two men.

One of those priests was Father Edward Thomas Burke.

Father Burke was a former high school teacher and the librarian at the facility. In March 2000, Burke told his superior, Fr. Cobb, that he had molested James. Again, Cobb did not report the offending priest to the authorities. Instead, in April 2000, Cobb took Burke to hide out at the Jesuit University of Santa Clara.

Father Burke was arrested in May 2002 and pleaded guilty for committing a lewd act (sodomy) on a dependent adult, a felony sex crime. He was held on \$50,000 bail. In June 2002, he was sentenced to two years at San Quentin Prison that has a special unit to care for elderly inmates. He was also required to register as a lifetime sex offender.

Santa Clara County Superior Court Judge Kevin J. Murphy said that the priest deserved to be punished for “inflicting severe emotional injury” on his victim.⁸³ “This is not simply abuse by a caregiver. This was abuse by a friend ...a parent figure and a spiritual counselor,” said Murphy.⁸⁴

At his trial and sentencing, the 80-year-old priest showed no emotion. However, Dr. Douglas M. Harper, a psychiatrist who testified for the defense said that Burke suffered from “overwhelming spiritual guilt” and “suicidal inclinations,” and was “remorseful.”⁸⁵ Harper said he opposed any incarceration of the elderly priest since he posed no danger to the victim and there was “no possibility” he would offend again.⁸⁶

James Doe thought otherwise.

James’ sister, Debra Sullivan, said she was happy that Burke would have to spend time in jail and that she could finally tell her brother that there was

a “true consequence” for what Fr. Burke had done to him for so many years.⁸⁷ When James heard the news, he told his sister, “I’m glad he got nailed. ...I’ll sleep in peace tonight.”⁸⁸

On June 19, 2001, attorneys representing John Doe and James Doe filed a \$10 million civil suit on their behalf against Fathers Connor and Burke, and another Franciscan, Brother Hal Ellis. The Jesuit priests were charged with subjecting the young men to repeated acts of sodomy, molestation and false imprisonment for 30 years beginning within a year of their arrival at Sacred Heart.⁸⁹

The names of Father Angel Crisostomo Mariano and Father Cliff Winger were later added to the list of defendants in the lawsuit. The suit alleged that the priests locked up and abused John and James in the men’s rooms, guestrooms and the “shoeshine” room at the Sacred Heart Center.

Father Mariano, a cross-dresser, had been convicted of child molestation and had served five months in the Santa Clara County Jail in 1998 for performing oral copulation on two male minors in Campbell, Calif. while posing as a 25-year-old Hawaiian woman named “Kim.”⁹⁰

Mariano’s roommate of two years at the Sacred Heart Center was Rev. Thomas Smolich, who began his six-year term as Provincial in 1999. Smolich said he was not advised of the sex abuse charges against Mariano when he came to Los Gatos.

In September 2002, after one year of negotiations, the officials of the Jesuit Province settled a civil suit with attorneys for John and James for \$7.5 million, one of the largest payments ever made by a religious order that we know of. Rev. Smolich said, “We thought the settlements were in the best interest of all parties.”⁹¹ The Jesuit Province paid part of the settlement and the remainder was covered by an insurance carrier.

John and James today live in assisted housing provided by another charity. They initially received \$13,000 a month from the settlement, which will be increased to \$30,000 a month over the next 30 years.

The real “kicker” in the Jesuit Sacred Heart Center scandal came in the form of a statement made by Paul E. Gaspari, the attorney for the Jesuit California Province as to why no incidence of sex abuse was ever reported by Jesuit officials to the proper authorities. According to Gaspari, the Jesuit Order had no obligation under California law to disclose the information. “We are not mandated reporters because these two individuals are not minors,” he said.⁹²

Not that it would have made a difference.

The record shows that Jesuit officials have routinely covered up sexual abuse incidents involving minors as evidenced by the equally horrific case of Fr. Jerold Linder, a former patient of St. Luke’s Institute.

Father Linder molested and sodomized more than a dozen young victims, girls and boys, over a 40-year period, including his own sister and

three of his nieces. His Jesuit superiors eventually ended up stashing Linder at the Sacred Heart Center in Los Gatos Center.

Linder's superior, Rev. Smolich, has told the press and local townspeople that the priest's movements are "supervised but not restricted."⁹³ As this book goes to print Linder is still on the loose.⁹⁴

The criminal assault of mentally or physically handicapped persons and other dependent adults along with the sexual exploitation and criminal assault of seminarians (generally young adults) is a canonical loophole that the Holy See must close with more exact language and stiffer penalties. It is also an issue the American bishops need to hammer out, sooner rather than later.



The Order of Preachers

THE LAVENDER MAFIA IN THE DOMINICAN ORDER

On February 25, Ash Wednesday, 1998, Father Timothy Radcliffe, OP, the Master General of the Dominican Order issued a Lenten Letter titled "The Promise of Life" from his residence at the Dominican Convent of Santa Sabina in Rome.⁹⁵

Having carefully followed the pattern of homosexual colonization of the Dominican Order in the United States for more than 20 years, this writer was curious to see if Fr. Radcliffe would discuss the issue of "gay" religious in his letter to his Dominican brothers worldwide. He did, both directly and indirectly.

Radcliffe's first reference to homosexuality was an indirect one. On the subject of celibacy, he chose a quotation from American Dominican Donald Goergen: "Celibacy does not witness to anything. But celibates do. We witness to the Kingdom if we are seen to be people whose chastity liberates us for life."⁹⁶

It is strange that of all the Dominicans that Radcliffe could have quoted on celibacy, he chose Donald Goergen, a religious whose public and private life, as we shall see, has been distinguished by an open and long-term advocacy and financial support of clerical homosexuality. Why Goergen?

The answer lies in the second of Goergen's quotes cited by Radcliffe in "The Promise of Life" wherein Goergen espouses the familiar liberal litany: "If I partake of consumer society, defend capitalism, tolerate machismo, believe that Western society is superior to others, and am sexually abstinent, I am simply witnessing to that for which we stand: capitalism, sexism, Western arrogance, and sexual abstinence. The latter is hardly deeply meaningful and understandably questioned."⁹⁷

For many bishops and religious superiors like Radcliffe, a seminarian's or priest's homosexual activities and advocacy can be overlooked as long as the offending priest adheres to the gospel of Liberalism. It is not until their diocese or religious order is hit with catastrophic lawsuits related to the criminal sexual abuse of underage young boys and young men, including

seminarians and religious novices, that the former give a second thought to the policy of ordaining homosexuals to the priesthood and religious life.

However, in the case of Radcliffe, it appears that the pressure of ped-erast lawsuits against offending Dominicans worldwide had not yet reached critical mass in 1998. Indeed, in the paragraph titled "Communities of Hope," just preceding his statement on the acceptance of homosexual candidates into the order, the Master General stated, "Our communities must be places in which there is no accusation, '...the accuser of our brethren is cast forth ...'" (*Apoc. 12.10*).⁹⁸

The position of this paragraph, just before Radcliffe's support for homosexual seminarians, brothers and priests, leads one to interpret his comment as a warning against in-house whistleblowers who reveal clerical sexual misconduct and criminal acts by their fellow Dominicans to superiors or public authorities and law enforcement officers.

Dominican Order Accepts Homosexuals

In his opening statement on "Community and Sexual Orientation," Fr. Radcliffe began with the statement that various cultures react differently to "the admission of people of homosexual orientation to religious life," with some holding it to be "virtually unthinkable," while others accept it "without question."⁹⁹

What "cultures" outside of ancient cults that practiced certain pagan rites or followed Gnostic doctrines, accepted "without question" men who unnaturally lust after other men? The Master General does not tell us.

Even if such a culture existed in modern times, why would its beliefs influence the universal head of the Dominican Order whose sole concern, one would think, would be what Christ, His Saints (including Saint Dominic) and His Church teaches on the matter of homosexuality? And that teaching is clear from the time of the Apostles until today. For a man to lust after another man is not only sinful, it is also perverse. To act upon these unnatural desires is an abomination in the eyes of God.

In any case, Radcliffe used his Lenten message to inform his fellow Dominicans that one's sexual orientation is not important in evaluating a candidate's suitability for religious life. "It is not for us to tell God whom He may or may not call to religious life," he said. And besides, he added, the General Chapter of Caleruega, after much debate, affirmed that "the same demands of chastity apply to all brethren of whatever sexual orientation, and so no one can be excluded on this ground."¹⁰⁰

The actual text from the Acts of the General Chapter of Diffinitors of the Order of Friars Preachers meeting from July 17 to August 8, 1995 at Caleruega, Spain (the birthplace of Saint Dominic) reads, "...as a radical demand, the vow of chastity is equally binding on homosexuals and heterosexuals. Hence, no sexual orientation is *a priori* incompatible with the call to chastity and the fraternal life."¹⁰¹

The above reference to “sexual orientation” is an extremely sophisticated turn-of-words that leaves the door open for lesbianism, transvestitism, transsexualism, pederasty, pedophilia, sadomasochism and other sexual perversions. The fact that the worldwide Dominican leadership permitted such a statement to be incorporated into an official pronouncement of the order demonstrates in a concrete manner the degree to which the Dominicans are now controlled by the homosexualists and their minions.

Radcliffe concluded his segment on sexual orientation with words of compassion for his Dominican homosexual brethren. However, he warned that the emergence “of any subgroups within a community, based on sexual orientation, would be highly divisive,” and it would “threaten the unity of the community,” and “make it harder for the brethren to practice the chastity that he has vowed.”¹⁰²

Overall, the official views on the acceptance of homosexuals to Holy Orders expressed by Master General Radcliffe and as promulgated at the 1995 Caleruega meeting, represent a radical departure from traditional Church teachings on the necessity of the scrupulous screening and vetting of candidates for the priesthood or religious life.

What happens when this traditional wisdom is tossed out the window can be seen in the battle for River Forest.

The Fall of “Fairville”

In the mid-20th century, the Dominican Priory of St. Dominic and St. Thomas in River Forest, Ill. was a world leader in Thomistic Philosophy and Theology. Its growing enrollment of candidates seeking admission to the Dominican Order was such that in the early 1950s, part of the order’s theological facilities were moved to Dubuque, Iowa.

The magnificent St. Rose of Lima Priory and Seminary in Dubuque that housed the Aquinas Institute of Theology was completed in 1956. It sat just across the road from the Provincial Seminary of Mount St. Bernard operated by the Archdiocese of Dubuque. St. Rose housed more than 200 seminarians and 50 junior priests. The priory and seminary were the pride and glory of the Dominican Order.

By the late 1960s, however, the Dominican seminary had become the “Fairville” of Iowa and the laughing stock of the Dominican Order. The problem? Rampant homosexuality combined with post-Conciliar Modernism and leftist political activism.¹⁰³

This was the evaluation of Fr. Charles Corcoran, OP, from the River Forest Priory.¹⁰⁴

Father Corcoran ostensibly came to teach at St. Rose Priory as Professor of Theology and Philosophy at Aquinas Institute at the request of the Provincial Superior, Fr. Gilbert Graham, in 1966.

In actuality, Corcoran, who held a doctorate in psychology, had been asked to come to St. Rose to see if anything could be done about the homo-

sexual problem and related issues that threatened the existence of the seminary. Corcoran was joined by another Dominican who unfortunately was of little help as he himself was a closeted homosexual.

In 1967, the Most Rev. Father Aniceto Fernandez Alonso, the Dominican Master General in Rome made a formal Visitation to St. Rose. Fr. Fernandez met with Fr. Corcoran who advised the Master General of the problems at St. Rose and named the ringleaders. Father Fernandez gave Father Graham the order to clean house beginning with the removal of two professors from the faculty known to be closely connected to the homosexual clique at the seminary. However, when Fr. Graham tried to remove the offending professors, the entire faculty threatened to resign *en masse*. The Master General's orders were never carried out and conditions at the seminary continued to deteriorate.

St. Rose was not the only seminary having a problem with homosexuality.

Mount St. Bernard Seminary, which served all of the dioceses of Iowa, was forced to close its doors in 1969, 15 years after it had been built, due largely to conditions of moral turpitude.

The philosophy at the time was once the vice took hold in a seminary, you simply closed the doors and sent everyone home.

There were, of course, other on-going problems at St. Rose.

During the post-Vatican II era there was a general purge of orthodox Dominicans from the Aquinas Institute. Traditional-minded candidates for the priesthood were either turned away or became so disillusioned with the homosexual milieu at the seminary that they quit.

Finally, in July 1981, the entire Dominican operation at St. Rose and its Aquinas Institute in Dubuque was shut down and the Aquinas Institute was moved to St. Louis University in Missouri operated by the Jesuits.

The dislodged homosexual clique from St. Rose turned their sights northeast to River Forest as Fr. Corcoran had predicted ten years prior. By 1985, the clique was powerful enough to engineer the election of one of its own, Donald Goergen, as Provincial of the Central Province of St. Albert the Great in Chicago.

The Rise of Father Donald Goergen

A native of Iowa, young Goergen began his preparation for the diocesan priesthood at Loras College in Dubuque in 1961, where he majored in Latin, Philosophy and French.

Originally built as a diocesan seminary in 1839 by Bishop Pierre-Jean-Mathias Loras, the first Bishop of Dubuque, Loras College was later converted to an all-male liberal arts college. Today, it is Catholic in name only.¹⁰⁵

After graduation in 1964, Goergen entered Mount St. Bernard Seminary in Dubuque, but was turned out of the seminary in 1968, his senior year, by Bishop Joseph M. Mueller of Sioux Falls. The Ordinary discovered pictures of male nudes in Goergen's room.¹⁰⁶

Having been expelled from St. Bernard's, Goergen managed to latch onto a well-connected Dominican friar by the name of Father Benedict Ashley (former Winston Ashley) at St. Rose. In 1970, Goergen was accepted as a novice at St. Rose.

Father Ashley, like Goergen, had also come into the Dominican Order under questionable circumstances. As a young man he was reported to have worked for the *Daily Worker* in Chicago, the official party organ of the Communist Party USA. He then experienced a "conversion" and entered the Dominican Order in August 1941. He was ordained in June 1948. Father Ashley worked himself up from a faculty member to Director of Vocations and Director of Studies at St. Rose Seminary.

One of Fr. Ashley's students who took his course on "The History of Ancient Philosophy," said that instead of the teachings of Plato and Aristotle, he and other students were exposed to a constant diet of discourses on Marxism and dialectical materialism.

Under Fr. Ashley's tenure, a number of orthodox faculty members were removed from their job including Fr. Alfred Wilder who was found to be "incompetent," but nevertheless was immediately snatched up by Dominican officials to teach in Rome, and Fr. John F. McDonnell, who, after his dismissal, also went to Rome to teach. When the Dominicans closed shop in Dubuque, Fr. Ashley went to St. Louis.

Thanks to Ashley's backing, Goergen experienced a rapid rise in the order. He made his first profession on December 19, 1971. One year later he received his Ph.D. in Systematic Theology from the Dominican Aquinas Institute of Theology. His doctoral dissertation was on the concept of person in the thought of Teilhard de Chardin.¹⁰⁷

Amazingly, while he was *still* a student, Goergen was made Director of Studies for MA and Ph.D. programs at the specific request of Fr. Ashley who had chosen Fr. Goergen as his heir apparent. This made Fr. Donald Goergen the first Dominican in the history of the order ever to be made Director of Studies while still a student. Even St. Thomas Aquinas did not qualify for the honor.

In 1974, one year *before* his ordination at St. Raphael's Cathedral in Dubuque, Goergen published *The Sexual Celibate*, an apologia for homosexuality that was based on notes from his lectures to seminary students at St. Rose and the Aquinas Institute.¹⁰⁸

The Sexual Celibate promotes the homosexual "continuum" theories of the Alfred Kinsey, decries "homophobia," advances the cause of homosexual "unions," defends masturbation for all including celibate priests, and claims that "homosexuality can exist in healthy, Christian and graced forms.

Goergen gives his final *coup de grace* in the form of an attack on the Perpetual Virginity of Our Lady.¹⁰⁹

Goergen's attack on traditional Catholic morality notwithstanding, he was ordained a priest of the Dominican Order on schedule in 1975. After ordination, he became Regent of Studies for the Province of St. Albert the Great and was appointed to the Dominican Provincial Council. From 1984 to 1985, he served as co-director of the Parable Conference for Dominican Life and Mission based at the Priory of St. Dominic and St. Thomas in River Forest. The Parable Conference is a lay-religious national collaborative effort designed to promote the work of the order "in ways that are authentic, truthful, and transforming of the human community in furtherance of God's mission in the world."¹¹⁰

In June 1987, Goergen gave a series of lectures on "Christology" in which he stated that Jesus of Nazareth is not the "Christ of Faith" and that Jesus is God because we are all Gods, quoting *John 10:34* as his authority.¹¹¹

In terms of personal behavior, Fr. Charles Corcoran, is on record as stating that he (Corcoran) caught Goergen in an act of sodomy with another Dominican at St. Rose in Dubuque.¹¹²

During this same time period, Fr. Goergen was busy promoting homosexuality in religious orders. He played a key leadership role in the creation of the Homosexual Collective within the Dominican Order and AmChurch.

In *The Homosexual Network*, Father Rueda notes that during the 1980s there were 28 Dominicans whose names appeared on the membership list of the Catholic Coalition for Gay Civil Rights—Donald Goergen's name was on that list.¹¹³

Rueda also gave Goergen three dishonorable mentions for his promotion of "homosexual rights."¹¹⁴

Rueda identified Goergen as an early financial supporter of Communication Ministry, Inc., an underground "ministry" for lesbian nuns and gay clergy and religious, and publishers of a newsletter for homosexual clergy and religious titled *Communication*.¹¹⁵

In the February 1980 issue of the newsletter, which serves as "a dialogue on the relationship between personal sexuality and ministry for the purpose of building community among gay clergy and religious," a Catholic brother from the East Coast wrote:

In the years before I came out, masturbation was my only sexual outlet. After reading Don Goergen's book (*Sexual Celibate*) and examining my own masturbatory behavior, I came to see it as a substitute for my need to be touched affectionately. ...When I finally accepted my gayness and began to be sexually involved with others, I have noticed a sharp decrease in masturbatory behavior. ...So I would have to vote for the side of the argument that that would say that masturbation can be a positive contribution to one's psycho-sexual health providing it is a way of remaining sensual/sensuous, and of keeping in touch with the beauty of the human body.¹¹⁶

The Battle for River Forest Goergen's Hit List

Following his election in 1985 as the Prior Provincial for the Central Province of St. Albert the Great in Chicago, Fr. Donald Goergen and his associates at the St. Pius V Priory, plotted the takeover of the Priory of St. Dominic and St. Thomas in River Forest.

At the top of Goergen's hit list were traditional Dominicans Fr. John O'Connor, Fr. Charles Fiore, Fr. Gerald Mannes Landmesser and Brother Robert Montgomery.

Goergen's first order of business was to kick out the orthodox Dominican priests at Fenwick High School in Chicago where Dominicans had taught since 1929. Fr. Landmesser and other older Dominicans were replaced with a batch of Goergen's effeminate Young Turks. The principal of Fenwick, Fr. William Bernacki, later replaced Fr. Lex Goedert as Prior of River Forest.

Father Fiore, who had warred against the Homosexual Collective in the Church since he entered the Dominican Order, thought the battle against Father Goergen to be a hopeless case. He sought and was granted exlaustration, and later joined the Priestly Fraternity of St. Peter. He died on February 18, 2003.¹¹⁷

After months of intimidation and harassment, Fr. Landmesser also asked to be released from the order.

In the end, only Father John O'Connor proved ready, willing and able to stand his ground for God and the Dominican Order against Goergen and Company. The battle raged on for more than four years.

Father John O'Connor—A Life of Faith, Devotion and Courage

John O'Connor was born and raised in Chicago. He entered the Dominican Order in 1949. After completing a one-year novitiate in Winona, Minn., he went to the River Forest House of Studies for three years and later to St. Rose Priory in Dubuque. He was ordained in Oakland, Calif. in 1955.

Immediately afterwards, Fr. O'Connor began his long career as a Dominican preacher, first as a parish priest, then as a college professor of theology and philosophy. From 1969 to 1989 he was part of the Dominican Mission Band and preached throughout the United States, England and Canada. The Blessed Virgin Mary and the Rosary were prominent themes in his mission work. In the late 1980s, he found himself once again at home at the magnificent St. Dominic and St. Thomas Priory in River Forest in the Central Province of Chicago. His Provincial Superior was none other than Father Donald Goergen.

As a faithful son of St. Dominic, Father O'Connor never had any difficulties with his superiors until Goergen arrived on the scene. Father Goergen wanted O'Connor out.

In a conversation with Fr. O'Connor in April 1986, Fr. Lex Goedert, the Prior at River Forest let it slip that Goergen was going to suspend O'Connor on some pretext or another. By this time, O'Connor, due in part to his long association with Fr. Corcoran, had become a nationally recognized opponent of the Homosexual Collective in AmChurch and in his own Dominican Order.

The fireworks began in March 1987 when Fr. Charles Fanelli, the pastor of St. John Baptist Vianney Church in Northlake, Ill. asked Fr. O'Connor to give a weeklong mission at his church.

A woman who attended all of O'Connor's talks said that his powerful preaching at the mission had parishioners lining up the isles for confession and that the crowds grew larger every night. Fr. Fanelli considered the event to be a great success.¹¹⁸

Not everyone, however, was favorably impressed with Fr. O'Connor's preaching.

At the next parish council meeting in April at St. Vianney, the members were informed that complaints against Fr. O'Connor's preaching had been lodged with Cardinal Bernardin, Archbishop of Chicago. When O'Connor attempted to get copies of the complaints, Cardinal Bernardin refused to send them to him.¹¹⁹

On May 4, 1987, Father Goergen in the company of another Dominican priest, Father Jim Marchionda, visited O'Connor at River Forest to discuss the complaints. During a heated confrontation, O'Connor told Goergen that Fr. Corcoran had witnessed Goergen sodomizing a fellow Dominican. O'Connor reported that Goergen told him, "Homosexuality is becoming more acceptable now," and let the subject drop.¹²⁰

Father O'Connor decided to go on the offensive. On May 13, 1987 he sent Goergen a letter questioning the financial irregularities of the Province especially in connection with the St. Jude Thaddeus Shrine operated by the Dominicans on the Southside of Chicago. O'Connor made specific reference to Father "Chuck" Dahm, a member of Goergen's coterie, who had allegedly been draining the treasury of thousands of dollars to finance various left-wing political causes. O'Connor asked for an independent audit of the Province's and St. Jude's financial records.

On July 22, 1987, Goergen sent O'Connor a return salvo. Goergen told O'Connor in response to the latter's request for a transfer that he had no intention of reassigning him to another Province. Goergen repeated his demand that O'Connor moderate his preaching, stop mentioning people by name in his talks (especially Cardinal Bernardin) and stop frightening people with verbal excesses.

Goergen stated that he wanted O'Connor to sign a letter of apology to the disgruntled parishioners at St. John Baptist Vianney who had complained to Cardinal Bernardin. Fr. O'Connor, who had been physically attacked by the husband of one of the complainants responded they were

lucky he was not suing them for assault and battery. On November 3, 1987, Goergen ordered all communications between O'Connor and parties involved in the parish incident to cease.

Goergen needed a new line of attack.

On December 2, 1987, one month after O'Connor had returned from a successful speaking engagement in South Dakota, Goergen informed O'Connor that he wanted him to visit a psychological counselor. O'Connor said no dice. Goergen backed off. It was back to the drawing board.

In early 1988, Goergen made another visitation to O'Connor at River Forest. This time the Provincial stated he wanted O'Connor to stop "isolating" himself from his community of brothers. He also stated that the head of the Province of St. Joseph in New York had requested O'Connor not to enter his domain. O'Connor agreed with the latter, but said that his special dietary and health problems mitigated against his taking meals in common with his fellow Dominicans.

In April 1988, O'Connor who had maintained contact with the Holy See on his problems with Goergen, was advised by the Congregation for Religious and Secular Institutes in Rome to obey his superior (Goergen) and if all else fails, to consult with and follow the advice of the Dominican Master General in Rome.

At this time, Father O'Connor decided not to seek exlaustration. He would stay and fight.

The rest of the year remained relatively uneventful. O'Connor, as directed, limited his preaching to the confines of his own Central Province. However, much to Father Goergen's consternation, O'Connor's anti-Modernist tapes that include a section against the Homosexual Collective in the Church, continued to gain greater nation-wide circulation.

On March 31, 1989, O'Connor was advised that the Provincial Council of St. Albert the Great had issued an order forbidding O'Connor to preach—anywhere. The Council also recommended that he undergo a psycho-medical evaluation.

In a letter of June 13, 1989, O'Connor responded by asking Father Goergen if he (Goergen) was willing to repent of his homosexual life. The letter was the proverbial straw that broke the camel's back. Two days later, Goergen notified O'Connor that his suspension was fully in effect.

On February 22, 1990, after more than 40 years in the Dominican Order, Fr. John O'Connor was informed by Goergen that the process of his formal dismissal from the order had begun under Canon 696. Fifteen days later, a second warning was sent to Fr. O'Connor and formal charges against him were transmitted to the Master General in Rome.

In his charges against Father O'Connor, Father Goergen accused O'Connor of giving "grave scandal" by his written allegations against a member of the hierarchy (read Cardinal Bernardin) and against his

Dominican brothers, (read Benedict Ashley, William Bernacki, Peter Witchousky and Donald Goergen).

In February 1990, Fr. O'Connor received a letter from Master General Rev. Damian Byrne in Rome (Prot. 35/90/10) stating that Father O'Connor had harmed the reputation of the Central Province, the whole Dominican Order and the Church with his accusations against Bernardin and his brother Dominicans.

Rev. Byrne ordered Father O'Connor to engage in a period of prayer and reflection beginning February 20, 1990. He also ordered O'Connor to check himself into the psycho-ward at the Guadalupe Center in Cherry Valley, Calif. O'Connor refused.

In the meantime, Father O'Connor had hired a canon lawyer to plead his dismissal from the Dominican Order in Rome, but to no avail.¹²¹ Additional appeals to the pope went nowhere.

In the summer of 1991, Rome informed Fr. John O'Connor that he was dismissed from the Dominicans.

Father O'Connor packed his bags and left the River Forest Priory forever.

On Ash Wednesday, February 28, 1990, Fr. John O'Connor wrote: "When I made my vow of obedience 40 years ago, it was first and foremost to Jesus Christ, His Mother and Saint Dominic and in obedience to them only death will silence my witnessing to the Truth."

To which one can only respond, "Amen."

As for Father Donald Goergen, in 1999, he left the River Forest Priory to found the Friends of God Community, a Hindu-styled Dominican Ashram in Kenosha, Wis.¹²²

On April 28, 2002, Dominican Fathers Donald Goergen, and Richard Woods, received the honorary degree of Master of Sacred Theology (STM) at the Dominican Conference Center in River Forest.¹²³ This award is the highest honor the Dominican Order can confer on its brothers for teaching, research, writing, and "excellence in striving for sound doctrine."¹²⁴

Father Woods is the author of *Another Kind of Love—Homosexuality and Spirituality*, yet another apologia for sexual perversion.

Woods sees homosexuals as the modern day version of the Suffering Servant. By learning to live with their "gayness," homosexuals help all men and women to "accept their sexuality" and "help heal society," says Woods.¹²⁵ He talks of the "joy of being gay," and the "surprising surplus of true love, profound happiness, and real joy," found in individual and corporate gay living.¹²⁶

In his introduction to *Another Kind of Love*, Woods informs his readers that a member of the Congregation for the Doctrine of the Faith "found a few passages objectionable for a variety of reasons," but the Vatican censor recognized his book as "having much of value."¹²⁷

Father Woods currently teaches theology at Dominican University, and lectures at Blackfriars Hall, the Dominican college at Oxford University.

One final note on Father Goergen.

His Ashram experiment in Kenosha turned out to be a bust. He has since been made Regent of Studies in charge of the education of Dominicans at the Aquinas Institute in St. Louis.

The Dominicans—An Equal Opportunity Employer

In recent years, the Dominican Order has proved itself to be an equal opportunity employer—not for faithful priests like Father John O'Connor—but for homosexual perverts.

In December 2002, the Dominicans of the Central Province of St. Albert the Great in Chicago made national headlines when they approved Patrick Hieronymus Baikauskas, a prominent “gay” activist, as a candidate for Holy Orders.

In an *Illinois Times* article by Pete Sherman titled “A Higher Calling,” Baikauskas described himself as “divorced,” “a recovering alcoholic,” and “gay” (a political statement) with a former partner as well as a brother who died of AIDS.¹²⁸

Baikauskas told Sherman that when he first approached the Dominicans at the Chicago Province and learned that the order was committed to teaching and social justice, it reminded him of his own strivings, presumably for homosexual rights.

On January 20, 2001, he was accepted as a candidate at the St. Dominic Priory on the Campus of St. Louis University following an interview with a seven-member panel of Dominicans and a vocations director—all of whom deemed him “worthy.”¹²⁹ After basic training in chant and a brief study of the four pillars of Dominican Life—prayer, ministry, study and community—Baikauskas was sent to the Dominican novitiate in Denver.

On August 10, 2002, at St. Dominic’s Church in Denver, Baikauskas made his simple profession of the vows of obedience, chastity and poverty, pledging his intention to make them the rules of his lifetime. The vows were made orally and in writing before Father Edward M. Ruane, OP, Prior of Chicago’s Central Province, the position formerly held by Fr. Goergen.¹³⁰

In the fall of 2002, Baikauskas started his studies at the Aquinas Institute of Theology in St. Louis. He hopes to be ordained in 2007 and then become a college campus recruiter for the Dominicans.

When *Illinois Times* reporter Sherman questioned Baikauskas about the possibility that the Vatican was thinking about banning “gays” from the priesthood and religious life because of the clerical pederast scandals, the Dominican novice criticized the idea.

Baikauskas said he was offended when people have used the gay issue as a scapegoat for the scandals in the church. “Being a pedophile has noth-

ing to do with being gay, he said.¹³¹ He added that the church has been well served by “gay” priests.

“For whatever reason, gay people seem to be very successful, compassionate, pastoral...This is exemplified by the great many people who are gay and join the priesthood,” Baikauskas told the *Times* reporter. The priesthood has nothing to do with sexual orientation, he said. “My spiritual formators say you just have to wait and see—that nothing may come of it. Worrying about it is something I’m not going to do,” he concluded.

There is nothing in the Sherman interview that indicates that Baikauskas has repented of his past life as an active homosexual. The fact that he continues to use the word “gay” as a political statement demonstrates he is still committed to “the cause.” Since he approves of homosexuals in the priesthood, there is every reason to believe that as a recruiter for the order he would bring in other homosexuals like himself.

Steve Brady of Roman Catholic Faithful, after reading the December *Times* article, filed a protest with Chicago Provincial Edward Ruane based on Baikauskas’s background as an active homosexual, his political activism in favor of “gay rights” and his continuous allegiance to a “gay” ideology. Brady proffered that the man was not worthy to become a Catholic priest.

On January 21, 2003 Brady received a reply from Fr. David Wright, OP, Socius (Administrator) for Prior Provincial Ruane and one of Goergen’s former lieutenants.

Wright stated that Dominican seminarians are expected to live a chaste life for two years before entering the formation program and that Baikauskas has been fully informed of the requirement for the priesthood. He said that, “We do not accept anyone in our community who is sexually active, nor do we tolerate any ambiguity on the meaning of celibate chastity, nor do we allow anyone to push either a homosexual and/or heterosexual agenda.” Wright thought that the article by Sherman was “imprudent” and did not reflect Baikauskas’s “genuine conversion.”¹³²

Several months later, Brady received a similar response from the Holy See.

Writing on behalf of the Institutes of Consecrated Life and Societies of Apostolic Life which governs all aspects of religious life including constitutions, discipline, studies, goods, rights, and privileges, Father P. Jesus Torres, CFM, Undersecretary for the Congregation, stated he believed the Baikauskas interview reflected “a willingness to break with the past in order to pursue a new life.” The letter also stated that prior to his acceptance, Brother Baikauskas was interviewed not only by the Vocations Director, but also by a group of seven Dominicans.”

Torres expressed confidence in Fr. Wright’s position and said that the Dominican Order would try to be particularly solicitous and prudent in judging Baikauskas’ “future suitability both for religious life and the priesthood.”¹³³

Torres denied Brady's assertion that the Province of St. Albert the Great actively recruits known homosexuals or that the Dominicans and the Church condone Baikauskas's past life.

Perhaps the most interesting aspect of the Torres letter is what was left unsaid.

Fr. Torres did not acknowledge the existing ban on the admission of homosexual men to the priesthood, that is, the 1961 Vatican Instruction *Religiosorum institutio*, which has already been discussed in depth in Chapter 13. The Instruction was issued by the very same Congregation Torres now serves.¹³⁴

The document clearly states that "homosexuals and pederasts be excluded from religious vows and ordination."¹³⁵ It specifically mentions the problem of the community life and priestly ministry, which would "constitute a 'grave danger' or temptation for these people (i.e., homosexuals and pederasts)."¹³⁶

The fact that Torres did not cite the 1961 Vatican Instruction in his letter is but one indication that the Holy See, thus far, is unwilling to even acknowledge the document's existence, much less enforce its rulings.



The Society of St. John EXPLOITING TRADITIONALIST ORDERS

The use of the traditional liturgy is a great good indeed, but it is no good at all to virtue or to the salvation of one's soul if having it means turning away from the revolting systematic abuse of a spiritual office for sexual ends. The Society of St. John is up to its eyeteeth in that abuse, and as such is mounting a direct assault on the priesthood of God itself. No genuine traditionalist would say: 'We need the traditional Mass, Don't anger the bishop—so what if some boys get abused, as long as it is not my son!' Wherever gross negligence lies in this regard, it must be brought to justice. The Church of Christ, namely, the holy Catholic Church, and the traditional movement will be better for it. *Speculum Iustitiae, ora pro nobis.*¹³⁷

Rev. Richard A. Munkelt, Ph.D.

On March 21, 2002, a million dollar civil sexual abuse lawsuit was filed in U.S. District Court for the Middle District of Pennsylvania naming as defendants the Society of St. John based in Shohola, Pa., two of its founding members, Father Carlos Roberto Urrutigoity and Father Eric Ensey, the Diocese of Scranton, Bishop James C. Timlin, the Priestly Fraternity of St. Peter headquartered in Elmhurst, Lackawanna County, Pa. and St. Gregory's Academy also located in Elmhurst.¹³⁸

Father Urrutigoity, the founder of the Society of St. John (SSJ) and Father Ensey, Chancellor for the SSJ are accused of the sexual molestation of plaintiff John Doe.¹³⁹ Ensey is accused of coercing John Doe into homosexual acts including sodomy while Doe was a minor and a student at

St. Gregory's. Urrutigoity is charged with "inappropriate homosexual contact" towards the plaintiff when Doe was staying on the Shohola property and Doe was no longer a minor. Both SSJ priests were incardinated into the Diocese of Scranton by Bishop Timlin. They acted as chaplains, part-time teachers, and spiritual advisors at St. Gregory's, an all-male Catholic boarding high school operated by the Priestly Fraternity of St. Peter.

The lawsuit charges Bishop Timlin, the FSSP and St. Gregory's Academy with gross negligence in failing to act on information known to them concerning the predatory homosexual background of Urrutigoity and Ensey, and failure to protect the plaintiff, a minor, from the two clerical sexual predators whose positions at the Academy were arranged by the FSSP with the approval of the Diocesan Ordinary, Bishop Timlin. Charges against the defendants include assault and battery, negligence, intentional and negligent infliction of emotional distress, invasion of privacy, and breach of duty.

The plaintiff and his parents, Jane Doe and John Doe, Sr. who reside in North Carolina, are seeking in excess of \$75,000 compensatory damages and \$1 million as punitive damages. A jury trial has been demanded.

This case study on the Society of St. John demonstrates how rapidly the vice of homosexuality can spread even in a traditionalist environment like that of St. Gregory's Academy.

The SSJ and the City of God

Fr. Carlos Urrutigoity, the founder and acknowledged leader of the Society of St. John, claims that the vision for the Society and the City of God came to him when he was teaching at St. Thomas Aquinas Seminary in Winona operated by the Society of St. Pius X (SSPX). In May 1997, the SSPX-ordained priest was expelled from the Winona seminary ostensibly because he wanted to found a new religious order.

After drifting from one diocese to another, the charismatic Fr. Urrutigoity, Father Ensey and a handful of seminarians from St. Thomas were taken in by Bishop James Timlin of the Scranton Diocese, and the Society of St. John (*Societas Sancti Ioannis*) was born.

On May 24, 1998, Bishop Timlin, with the blessing of Rome, gave his canonical approval to the new society. Six months later he ordained two new priests to the SSJ, Fr. Basel Sarweh and Fr. Dominic Carey.

In September 1999, the SSJ purchased 1025 acres of land in Shohola, Pike County, in the Pocono Mountains for \$2.9 million to construct a self-contained Catholic city based on the medieval model whereby its inhabitants would share a common life and common faith. When completed, the SSJ community was to have included cradle-to-grave Catholic educational and formative facilities *par excellence*.

Toward this end, the SSJ asked Dr. Ronald MacArthur, the founder of St. Thomas Aquinas College in California to help the SSJ found a similar Catholic liberal arts college on the Shohola property. Dr. MacArthur asked

Dr. Jeffrey Bond to assist him with the College of St. Justin Martyr project. MacArthur later withdrew his support for the project after deciding that the concept of God's City as envisioned by the SSJ was not feasible. Acting on the belief that Bishop Timlin was wholeheartedly committed to the project, Dr. Bond took MacArthur's place. He initiated a program to raise money for the St. Justin Martyr's College/House of Studies.

The Canonical Structure of the SSJ

The Society of St. John is not a religious order in the traditional sense of the word. It is canonically known as a "Public Association of the Faithful," a loose-knit association of diocesan priests with permission to live together according to a rule of life and to carry out a certain apostolic mission. In the case of the SSJ, it is the Bishop of Scranton to whom its priests and religious have promised their respect and obedience.¹⁴⁰ The Ordinary of the Diocese of Scranton also possesses the power to suppress the SSJ at any time.¹⁴¹

The official web site of the Society of St. John describes the institute as "an association of priests, clerics, religious and laity, working under the leadership of the Pope and bishops of the Church to revive holiness of life and Catholic civilization in the third millennium."¹⁴²

The following information on the Society of St. John, its special charism, apostolic mission, structure, and programs was taken from its "Founding Document."¹⁴³

The SSJ community consists of three groups. There is a clerical community, living permanently together a life of worship, study, and apostolate by which the society hopes to rediscover the full meaning of each minor and major order. Within the community there is also a religious brotherhood of men "seeking to become a lay religious institute of diocesan right," and who consecrate themselves to God by means of the vows of poverty, chastity, and obedience. Finally, there is a lay following of Catholic men and women dedicated to the worship of God and willing to place themselves (and their assets) at the disposal and direction of the SSJ and its elite clerical leadership.

The charism of the SSJ is said to be fourfold: the solemn use of the traditional Roman Rite Liturgy, the renewal of priestly life, education, and the formation of small cities with a true Catholic Culture.¹⁴⁴

The founders of SSJ, we are told, leaned heavily "on institutes of common life without vows," as a model and adopted "the basic structures and regulations provided by law, although with the adaptations required by the specific goals and unique charisma of the Society of St. John." They adopted the love for the Liturgy and clerical excellence in education from the Order of St. Jerome; the confederated priory system from the Benedictine Order; the idea of "a series of autonomous associations working in common under one supreme moderator" as conceived by Saint Martin, Bishop of Tours; and

some of the canons of the Rule of St. Augustine related to “clerics living in common and helping each other in the fulfillment of their duty of state.”¹⁴⁵

The Founding Document states that the priests of the SSJ are consecrated to the Sacred Heart of Jesus, the Immaculate Heart of Mary and to Saint John the Evangelist “in consideration of his fidelity and presence at the Sacrifice of the Cross, where he associated himself with those Blessed Hearts, and the fullness of his prophetic spirit regarding the end times.”¹⁴⁶

“Restoration” is a key word in the espoused mission of the Society including restoration of the Sacred Liturgy, of the spiritual life, of Catholic wisdom and education, Catholic leadership, communal life, the ascetical life, the apostolate, the natural Order and so forth.¹⁴⁷ All this traditionalism notwithstanding, however, the SSJ pledges to be open to “the need for a genuine and fruitful *aggiornamento*.”¹⁴⁸

In a section devoted to “The State of the Catholic Church in Modern Society,” and “The Crisis of Modern Man,” the SSJ claims it is forming a “new generation of priests” who will help resolve the current “crisis” in the Church and in society.”¹⁴⁹

“The city on the hill we hope to build is neither to hide from the world nor to pharisaically condemn it, but rather to witness to it the truths of the Faith...the possibility of living an integral, corporate Christian life in today’s world; a light to shine, not to be covered under a bushel,” the founders explain.

The SSJ invites people interested in living in God’s City to contact the Society and make a donation to building “the new foundation for Catholic culture” in Shohola and then elsewhere.

The only thing wrong with this idyllic picture is that the whole thing is one gigantic fraud from beginning to end. The SSJ is, as one former SSJ priest correctly described it, a “homosexual cult and their accomplices,” and there ain’t no City of God going up in the Pocono Mountains.¹⁵⁰

The Corruption of St. Gregory’s Academy

St. Gregory’s Academy, the flagship of the Priestly Fraternity of St. Peter, is an all-boys’ high school operated by the Priestly Fraternity in the Diocese of Scranton. The promotional literature for the school states that it is dedicated to Christian education along the lines set down by Pope Pius XI in his December 31, 1929 encyclical *Divini Illius Magistri*.¹⁵¹

At St. Gregory’s our entire aim is the formation of Catholic gentlemen. We offer a liberal arts education following the perennial wisdom of Western civilization. The Academy forms young men who are strong in faith, hope, and charity, and who manifest in their lives the moral and intellectual virtues, including prudence, wisdom, and understanding. ...Students are given full instruction in the doctrines and moral teachings of the Church, stressing orthodoxy and obedience to the Magisterium...The center of life at St. Gregory’s is Catholic prayer, the heart of which is the Holy Sacrifice of the

Mass, offered daily in the traditional Latin rite by priests of the Fraternity of St. Peter, with the permission of the bishop of Scranton.¹⁵²

The upscale campus is located on 190 acres of beautiful mountain terrain in Eastern Pennsylvania near the FSSP's North American District headquarters in Elmhurst. Although St. Gregory's, as a matter of policy, does not accept boys with a history of serious academic or disciplinary problems, the educational and moral tenor of the school took a nosedive when the SSJ priests arrived at the Academy.

In the fall of 1997, Fr. Arnaud Devillers, the District Superior of the FSSP with the blessing of Bishop Timlin, permitted the SSJ priests to take up a temporary residence in an empty wing of the Academy until they found a new home. The following academic year, the Servants Minor of St. Francis also joined the SSJ in the guest wing of the Academy.

When the school opened for its 1998–1999 term, Fr. Devillers asked the SSJ priests to act as chaplains for the Academy as the Priestly Fraternity of St. Peter was experiencing a shortage of priests.¹⁵³ No security check was run on the SSJ priests by either the FSSP or the Scranton Diocese.

The duties of the SSJ included celebrating Mass, hearing confessions, teaching religion classes and giving spiritual direction to the boys of St. Gregory's. For all practical purposes, within a year after their arrival at the Academy, the SSJ priests were running the facility. Members of the SSJ also took students from the school on off-campus outings and trips. After the Society purchased the Shohola property, it invited St. Gregory's students and graduates to visit, camp and party at the new SSJ facilities.

By permitting the SSJ to take over the spiritual formation of its students, the FSSP in effect gave the clerical perverts of SSJ not only access to the physical bodies of the young men, but access to their souls as well, which gives an added dimension of the demonic to their criminal enterprise at St. Gregory's.

The systematic grooming of the boys of St. Gregory's began with the introduction of alcohol and tobacco designed to lower the sexual inhibitions and moral resistance of potential victims.

In sworn testimony given by Mr. Jude Huntz, the head dorm father at the Academy, there was one incident in March 1998 in which he said he observed three students returning from the SSJ's residence at St. Gregory's in a state of heavy intoxication. Huntz said that the police were called in and SSJ officials were given a warning against serving liquor to minors.¹⁵⁴ In court affidavits in connection with the John Doe Case, Mr. Paul Hornak, a teacher at St. Gregory's and Mr. Jerry Zienta, a dorm father, confirmed Huntz's charge.

However, Father Paul Carr, the FSSP chaplain at the Academy, disputes Huntz's story. Fr. Carr contends that the only time the police were called was to see if it was alright for parents to give alcohol to their own minor children.¹⁵⁵

In an addendum to his affidavit, Huntz said that shortly after the arrival of the SSJ priests at St. Gregory's, they began inviting boys over to their quarters for movies and spiritual direction. This practice led to curfew problems for the dorm fathers as the boys would sometimes return to their dorms at a very late hour.¹⁵⁶

After Mr. Alan Hicks, Headmaster of the Academy bent the rules to permit the boys receiving "spiritual direction" from the SSJ priests to return at a "reasonable hour" (term undefined), the dorm fathers developed a new system whereby one dorm father checked the boys at night and the other in the morning.

The fact that the SSJ priests kept the students up late led to other problems for the dorm fathers. The boys were hard to get up the next morning, were often late for chapel and were lethargic in classes during the day.

Even after Hicks informed Fr. Urrutigoity that these nocturnal visits were causing problems, the practice of late night spiritual counseling and giving boys alcohol and tobacco continued.¹⁵⁷ There were also reports that students were purchasing marijuana off campus and smoking with their schoolmates at the Academy.¹⁵⁸

The Grooming of the Boys of St. Gregory's

Once the SSJ priests were ensconced at St. Gregory's, reports of homosexual acting out and other bizarre sexual behavior by the students began to find their way to Academy staff and officials.

One senior prefect at St. Gregory's was reported to have made a practice of "freaking out" lower classmen by jumping into their beds at night naked. There were incidents of young boys imitating fellatio in the boys' dorm facilities.¹⁵⁹ Rumors that Fr. Urrutigoity, was sleeping with some students started to circulate on campus.

In February 1999, Paul Hornak, a teacher at St. Gregory's, took a group of students on a winter camping expedition along the Appalachian Trail at the Pennsylvania-New Jersey border. Fr. Urrutigoity volunteered to go along as a "spiritual director." During the trip, Hornak learned that the priest had supplied the boys in his tent with cigars and wine and that two of the boys bragged that they had shared Urrutigoity's sleeping bag. When confronted with the charge that he gave minors alcohol and tobacco and that he slept with boys in his sleeping bag, the priest defended his actions as a way of fostering "good camaraderie."¹⁶⁰

In his affidavit for the John Doe Case, Hornak stated that Fr. Urrutigoity appeared to consider "sleeping with boys to be perfectly natural, and he evidently had succeeded in convincing the two boys there was nothing wrong with it."¹⁶¹

Hornak noted that during the 1998–1999 school year, "I often heard snatches of conversation between the boys that left me in no doubt that

drinking, smoking and bed-sharing were standard occurrences.” He said he “complained openly to anyone who would listen,” but nobody at St. Gregory’s seemed to care.

In the spring of 1999, Hornak gave notice that he would not be returning to St. Gregory’s in the fall. In his exit interview with Fr. Devillers, Hornak told Devillers that he “strongly believed that the Society of St. John had engaged Saint Gregory’s boys in near homosexual activity throughout the term of their stay at the school.” The nonplused Devillers told Hornak that the SSJ would change its ways when it left the school and had to fend for itself. He also said that he believed that “some of the techniques the Society employed to win the favor of boys were perhaps intended to make them receptive to God’s word.” Hornak said he thought Devillers’ statement “preposterous.”¹⁶²

Devillers did not inform Hornak that he was not the first to complain about the unsavory behavior of SSJ priests.

The Franciscan Fathers who shared the same wing of the building with the SSJ priests had also expressed their concerns about the dangerous influence of Fr. Urrutigoity and his priests over St. Gregory’s boys to Devillers. They told him that Fr. Daniel Fullerton, a SSJ priest, told the students that swimming trunks were “optional” when they swam on the Society’s Shohola property. The friars also said they witnessed upperclassmen exhibiting violent behavior in the form of hazing toward younger students, which they believed Fr. Urrutigoity encouraged as a means of giving the upperclassmen a “stake” in running the school.¹⁶³

One of the Franciscan brothers who was asked by Headmaster Hicks to chaperon a trip to New York City sponsored by Fr. Urrutigoity reported that on the way the priest stopped to buy cigarettes for the boys and wine and dined the students during their stay in Manhattan.

The friars appeared to be fully aware of the homosexual activity of the SSJ at the Academy. They reported to Devillers that they often saw boys in the SSJ’s quarters past curfew and some in their bedclothes in the SSJ’s bathroom in the early morning. On one occasion they discovered a student alone in a room smoking and drinking with Fr. Urrutigoity after midnight. They also reported that for a time Fr. Urrutigoity set up his bedroom in the bathroom.

Further testimony to support Hornack’s charge that the SSJ was turning St. Gregory’s into a pederastic haven was provided by Brother Alexis Bugnolo who stayed with the Franciscan Fathers in the SSJ wing of the Academy for a weekend in February 1999.

Brother Bugnolo had acquired knowledge of homosexual behavior as a result of his work with a prolife group in Boston that conducted a street ministry in the homosexual sections of the city. He stated that during his stay at St. Gregory’s he saw students exhibiting non-verbal homosexual gestures and behaviors that were inconsistent with normal boyhood affec-

tion. One night, after curfew, when he went over to the dorm/chapel side of the building to make his confession, Bugnolo said he saw two students kissing and embracing in front of the chapel doors. He also witnessed one boy carrying another down an adjacent dorm hall shouting, "Girls, girls, girls, get them while they're hot!"¹⁶⁴

After going to confession to Fr. Urrutigoity, Bugnolo waited in the chapel for the priest to come out of the confessional in order to express his concern about the abnormal sexual behavior he had witnessed. He advised Father Urrutigoity to alert the superiors of the school and the diocesan bishop to the problems he had witnessed so that the situation could be remedied.

After Bugnolo returned to his home in Massachusetts, he wrote Fr. Urrutigoity about his concerns of possible homosexual activities and violations of chastity at St. Gregory's. In a touch of irony, Bugnolo suggested that Fr. Urrutigoity remove his community from the school to avoid moral contamination.¹⁶⁵

Sometime later, Bugnolo recalled that he saw a picture of one of the students who exhibited inappropriate same-sex touching at St. Gregory's the weekend of his visit. The young man was now clothed in a cassock and the caption indicated he had joined the SSJ. Br. Bugnolo brought his concerns to Peter Vere, a canon lawyer for the Diocese of Scranton and was advised that there was not sufficient evidence to bring the matter to the attention of Bishop Timlin. Brother Bugnolo let the matter drop, temporarily.

On January 27, 2002, after Roman Catholic Faithful broke the story on the SSJ scandal, Bugnolo wrote a detailed letter to RCF president, Steve Brady, on his experience at St. Gregory's.

At the end of his letter, Bugnolo repeated the advice of Saint Anthony Marie Claret on action to be taken when a Church institution becomes engulfed in moral turpitude of the kind afflicting St. Gregory's Academy:

...the only morally certain solution to cure such a problem is the disbanding of the faculty and student body, and the dismissal of the chaplains and confessors from their duties there; if the institute is to be reconstituted, this may only be done if there are entirely new faculty, students, and priestly support to do so; this is so because there are always relationships which will never be discovered, and if these are present in the new foundation, the conspiracy will be renewed. Problems like this can be avoided in good foundations only if confessors and spiritual directors take recidivism in matters of the 6th and 9th commandments seriously, and are given authority to expel candidates that do not have the grace of chastity and continence, without human respect.¹⁶⁶

There were other tell-tale incidents that should have indicated to anyone with eyes to see that St. Gregory's Academy had been invaded by an alien moral force in the form of the Society of St. John.

The mother of one student learned that a parish priest from her diocese who had been convicted of the homosexual molestation of young boys visited St. Gregory's and engaged her son in a conversation in the hallway. This incident suggests that the SSJ may have brought other sexual predators onto the campus.¹⁶⁷

It was also discovered that Headmaster Hicks had allowed boys on the school's hockey team to take a trip to Canada with a man known to Hicks to be both a practicing homosexual and a collector of homosexual pornography.¹⁶⁸

At the end of the 1998–99 term when the SSJ priests left St. Gregory's to take up residence on their own property, they continued to maintain a close relationship with the students of St. Gregory's.

In a December 10, 2002 affidavit of Mr. Joseph Sciambra in the John Doe case, the former postulant of the Society says that in the late spring or early summer of 2000, a group of young men from St. Gregory's Academy, camped out on the SSJ's property. Fr. Urrutigoity spent the night at the campsite and told Sciambra that he had shared a sleeping bag with one of the young men.

Sciambra himself witnessed the priest serving alcohol to under-age boys, one of whom stumbled out of Urrutigoity's bedroom in a severe state of intoxication. He said he also saw boys leaving the priest's bedroom in their underwear some of whom said that they had slept in the same bed with the priest.¹⁶⁹

Another former SSJ novice who signed an affidavit, but did not want to be identified publicly by name, said that when he was living at St. Joseph's House, used by the SSJ to house postulants and novices, the overcrowding in the bathroom facilities made it difficult for him to shower after running. When Fr. Urrutigoity heard of the young man's problem, he invited him to use his shower and bathroom facilities at Drummond House. On each and every occasion the novice took advantage of Urrutigoity's offer, he said that the priest would appear naked from the bathroom, dressed only in his scapular, and shave while the young man took his shower and dressed.

Although Urrutigoity never approached the young man in an overtly sexual manner, it is clear that his exhibitionist posture before a novice under his spiritual care was a form of homosexual grooming. Happily, the novice did not wait to find out. He left the SSJ in mid-January 2001 without completing his novitiate.¹⁷⁰

In a September 2002 affidavit written from Valbonne, France, Mr. Joseph Girod, a former teacher of Gregorian chant for the SSJ stated that when he was going through a period of depression, Fr. Urrutigoity referred him to Mr. Walter Bahn, a fellow musician and psychotherapist for therapy and spiritual direction. In his first session with Bahn on "finding one's self," Girod was told that homosexuality was genetic and therefore a permanent

state that admitted of no modification. Bahn also told Girod that he (Bahn) was “gay.” In a later conversation with Girod, Fr. Urrutigoity took the same position on homosexuality that Bahn had used with Girod—that “gayness” was a genetic condition.¹⁷¹

Another SSJ priest, Fr. Fullerton, is on record as having told a SSJ seminarian that it was “noble” for a homosexual to become a priest.¹⁷²

No doubt these “gay” myths were foisted upon unsuspecting students at the Academy by SSJ priests in the form of classroom instruction on sexual morality and in spiritual direction given individually and in the confessional by Fr. Urrutigoity and his clerical and lay disciples.

Fred Fraser, a St. Gregory’s graduate and later dorm father, who admitted sleeping with Urrutigoity defended his bed-sharing by citing Plato’s *Symposium* and Fyodor Dostoevsky’s *Brothers Karamazov*.¹⁷³

On November 10, 2002, Mr. Conal Tanner, a graduate of St. Gregory’s and a former dorm father informed Bishop Timlin that he knew for a fact that Fr. Urrutigoity slept with boys in the same bed and that other members of the Society of St. John were aware of their superior’s actions.¹⁷⁴

Tanner’s statement to Timlin was also confirmed in an affidavit by Diane Toler of Cherry Hill, N.J. who stated that Father Dominic Carey, SSJ’s head fundraiser, told her that it was no secret that Fr. Urrutigoity slept with young boys and young men on a regular basis. Father Carey defended the practice stating that for two men to sleep together was not an occasion of sin, since there is no natural attraction between men.¹⁷⁵

“Guru-tigoity” Exposed as a Homosexual Predator

In February 11, 1999, Bishop Bernard Fellay, Superior General of the Society of St. Pius X sent a formal communication to Bishop Timlin informing him that Father Carlos Urrutigoity had been accused of molesting a seminarian under his spiritual care at the SSPX’s St. Thomas Aquinas Seminary in Winona, Minn.

Bishop Fellay also indicated that in 1987, prior to Urrutigoity’s acceptance by the Winona seminary, Fr. Andres Morello, Rector of Our Lady Co-Redemptrix Seminary in La Reja, Argentina had accused the priest of homosexual practices.

According to Fr. Morello, he had intended to expel Urrutigoity from the La Reja seminary because of his significant pride, his habit of forming “particular friendships,” his formation of a faction of seminarians acting under his influence and grave denunciations regarding moral matters.¹⁷⁶

Among the accusations brought against Urrutigoity by seminarians and laymen living at the La Reja seminary were his uninvited nocturnal visits into the rooms of young men while they were asleep, the fondling and massage of a seminarian’s genitals and buttocks under the guise of a medical exam, and the touching of the private parts of a seminarian in a restroom

accompanied by the remark, that the priest adored his “little round butt.” Urrutigoity was also accused of excessive probing during confession and spiritual counseling sessions of the sexual temptations of penitents; and immodest dress (swimming in his underwear) at a summer camp that he organized for young men from the seminary.¹⁷⁷

Unfortunately, the planned dismissal of Urrutigoity by Fr. Morello never took place as the seminarian had the support of Bishop Alfonso de Galarreta, the SSPX District Superior and other influential priests.

Instead of being expelled, Urrutigoity was sent to the Priory of Cordoba (Argentina) where he received the necessary recommendations that enabled him to transfer to the SSPX seminary in Winona. By this time Fr. Morello had been posted to Santiago, Chile, so he was temporarily out of the picture.¹⁷⁸

However, in July 1989, when Fr. Morello heard of Urrutigoity’s imminent ordination in Winona, he sent a confidential dossier on the candidate to Rector Richard Williamson at St. Thomas Aquinas Seminary. Fearing this effort would not be sufficient to stop the ordination, Father Morello traveled to the seminary in the company of an associate. Upon their arrival, they were confronted by Williamson with a denial or “manifestation of conscience,” by Urrutigoity who proclaimed his innocence of the charges against him. Williamson defended Urrutigoity’s “humility” and accused Morello and his companion of lying.

A few days later, on July 16, 1989, Morello who had been involved in an internal dispute with the SSPX on matters unrelated to the Urrutigoity affair, was expelled from the Society.¹⁷⁹

Williamson later claimed that Morello was not believed because he was reported to be connected to a sedevacantist group in opposition to Bishop de Galarreta. Nevertheless, Williamson was ordered by his superior, Archbishop Marcel Lefebvre, who had reviewed the Morello dossier to watch Urrutigoity “like a hawk,” a virtually impossible task given the secretive life of a homosexual predator like Urrutigoity.¹⁸⁰

Fr. Urrutigoity had successfully manipulated one traditionalist group against another for his own ends.

Not only was he ordained, but he was also assigned to teach at St. Thomas Aquinas Seminary where he was known as “Guru-tigoity.”¹⁸¹

Little wonder that in his warning letter to Bishop Timlin in February 1999, Bishop Fellay described Urrutigoity as “dangerous” and noted:

The reason why he got into trouble with the Superiors of the Society of St. Pius X is mainly because we felt he had a strange, abnormal influence on the seminarians and priests, whom he seemed to attach to his brilliant, charismatic personality. When he asked me to recognize the society he intended to found, among the reasons of my refusal, I explicitly mentioned this strange personal, guru-like attachment between the disciples and their leader.¹⁸²

Urrutigoity Faces Second Accusation

It was not until two years after Fr. Urrutigoity had been dismissed from St. Thomas Aquinas Seminary in Winona for “subversive activities,” namely, the secret planning of the Society of St. John, and had settled into the Diocese of Scranton with temporary quarters at St. Gregory’s Academy, that a Winona seminarian came forward to accuse the priest of sexual molestation.

The object of Urrutigoity’s attempts at seduction and forced sexual attention was a young man named Matthew Selinger who once idolized the priest. The two men had formed a particular friendship at the seminary and Urrutigoity served as the seminarian’s spiritual director for two years before making his move.

Selinger had some strange tales to tell about Fr. Urrutigoity.

He said that on one occasion he was constipated and went to Fr. Urrutigoity to get some Metamucil. The priest offered him a rectal suppository instead. Never having used one before, the seminarian thought it was an oral medication and put it in his mouth. The priest instructed him in its correct use and insisted that the young man insert it in his presence as an act of “humility.” Selinger reluctantly resisted the order and went into the bathroom to insert the suppository all the while rebuking himself for not being spiritually mature enough to follow Urrutigoity’s orders and crucify his “manly pride.”¹⁸³

On another occasion, Urrutigoity invited Selinger and his friend to swim with him in the nude.

One night, the young seminarian awoke from his sleep to find the priest kneeling by his side massaging his genitals hard enough to produce an erection. Selinger said his first instinct was to punch the priest’s lights out, but because Fr. Urrutigoity was an *Alter Christus*, another Christ, he turned over and pretended to go back to sleep while Urrutigoity quietly slipped away into the darkness.¹⁸⁴

The novel use of rectal suppositories as part of Urrutigoity’s grooming repertoire is reminiscent of the grooming techniques employed by the early 20th century theosophist/pederast Charles Webster Leadbeater.

Leadbeater promoted enemas, genital manipulation, and onanism as a means of promoting physical, psychic and spiritual (occult) vigor among his youthful disciples. “This spiritualizing of paederasty absolves him from the guilt which makes him hate society. ...His is no longer a common human weakness, for he has felt the cleansing fire of divinity,” related Gregory Tillet, Leadbeater’s biographer.¹⁸⁵

By the time that Selinger informed his superiors at Winona that Urrutigoity had sexually molested him, the SSJ founder was safely ensconced as a chaplain at St. Gregory’s Academy selecting his next victim from a large pool of young men, who like Selinger before he was molested, worshipped the ground that Urrutigoity walked on.¹⁸⁶

In June 1999, a meeting took place in Winona between Matthew Selinger and SSPX Rector Williamson, and the pastoral team that the Diocesan Review Board had assigned to investigate the accusations against Urrutigoity. The pastoral team consisted of Auxiliary Bishop John Dougherty, a diocesan priest, and a lawyer from the Diocese of Scranton.

However, even after reading the Board's report on Selinger's testimony and with the knowledge that this was the second credible accusation of homosexual seduction and molestation against Urrutigoity, Bishop Timlin decided that the evidence against the SSJ founder was "inconclusive." He took no further action on the matter.¹⁸⁷ A classic cover-up was underway led by the Ordinary of the Diocese of Scranton with the cooperation of Timlin's silent partner Fr. Devillers, Superior of the FSSP.

Were it not for the courage and determination of Dr. Jeffrey M. Bond, President of the College of St. Justin Martyr and the moral and legal support given to Dr. Bond by Washington State attorney James M. Bendell, the cover-up may well have succeeded.

James and Bond to the Rescue

On August 19, 2001, Dr. Bond received a visit from Alan Hicks, Headmaster of St. Gregory's Academy.

Hicks informed Bond that Fr. Urrutigoity had the habit of sleeping with boys, and in fact, had slept with boys from St. Gregory's when the SSJ was in residence at the school from 1997 to 1999.

To support his charge Hicks cited the case of Mr. Fred Fraser.

As indicated earlier, Mr. Fraser was a graduate of St. Gregory's. During the 1998–99 academic year when the SSJ priests served as chaplains at the school, Fraser was made a dorm father even though he was only a year or two older than the boys he was supposed to supervise. It appeared that the SSJ was given *carte blanche* at the Academy.¹⁸⁸

Fraser admitted to Hicks and later to Bond that he had slept in Fr. Urrutigoity's bed in his private chambers. As a true disciple of his master, Fraser defended the action as part of the priest's method of "spiritual direction."¹⁸⁹

Fraser's statement contradicts the sworn testimony given by Urrutigoity during his 2003 deposition for the John Doe case in which the priest, when asked under oath if he ever slept in the same bed or sleeping bag with students of St. Gregory's or with any males at the school or on trips, answered, "No." Later in his testimony, Urrutigoity admitted that he did sleep with Mr. Fraser when he was a student at the Academy, but only him.¹⁹⁰

In a deposition taken by attorney Bendell on November 10, 2003 from Stephen Fitzpatrick, a student at St. Gregory's from 1996 to 2000 and a witness hostile to the plaintiff, Fitzpatrick testified that he had slept with

Urrutigoity. Another former student and supporter of the SSJ from St. Gregory's, Patrick McLaughlin, who attended the Academy from 1995 to 1999, said he saw a boy sleeping in the priest's bed after curfew between the hours of midnight and three in the morning.¹⁹¹

Initially, Bond was agreeable to letting Bishop Timlin handle the matter including the disciplining of the SSJ priests. It was only after it became clear from talks with Bishop Timlin and Auxiliary Dougherty that the bishop intended to take no action, that Bond told Hicks and Assistant Headmaster Howard Clark that they should contact the parents of any boy who had been exposed to the priest at St. Gregory.

In the meantime, Bond began his own investigation of the charges. Almost all of the information provided in this section on the SSJ is based on information initially uncovered by Dr. Bond and by James Bendell who is the lead counsel for John Doe and his parents.

On December 8, 2001, Bishop Timlin was informed that a young man had reported that he was sexually abused while a student at St. Gregory's Academy by Father Eric Ensey. Three days later Hicks and Clark received the bad news.

These unwelcome public revelations finally prompted the headmasters to notify all parents of boys at St. Gregory that students were to have no contact with members of the Society of St. John and that they were also forbidden to go on the SSJ property. According to Bond, neither man expressed concern for the young man who had been assaulted, although they were concerned about retaining their jobs.

In October 2001, the Board of Directors of the College of St. Justin Martyr, a civil corporate entity in its own right, took legal steps to separate itself completely from the Society of St. John. Despite opposition from Bishop Timlin, the Board removed Deacon Joseph Levine, the SSJ representative on the Board, and posted the news of its separation from the SSJ on its website.

As of late 1999, key lay members of the Board of Advisors of SSJ had resigned over charges of gross fiscal mismanagement.¹⁹²

Bishop Timlin was advised that the SSJ property would have to be sold and all its special projects killed in order to pay off the huge debt that the SSJ had acquired.¹⁹³ True to form, the bishop continued to let the SSJ raise money under fraudulent premises.

In the meantime, Bond went on the warpath against the perverts in the SSJ.

On November 19, 2001, Bond notified the Apostolic Nuncio in the United States and Cardinal Darío Castrillón Hoyos, Prefect of Clergy in Rome, of the immoral activities of priests of the Society of St. John.

After Bond went public with his accusations of financial malfeasance and sexual misconduct by the Society, Fr. Urrutigoity threatened Bond with libel.

Bond had latched onto a truth that apparently had escaped Bishop Timlin and the FSSP—that John Doe was not the only victim of the SSJ priests. The entire moral, spiritual, intellectual and disciplinary foundation of St. Gregory’s Academy had been corrupted by the Society of St. John in the same way that the entire moral, spiritual, intellectual and disciplinary foundation of a seminary or religious house of studies is corrupted when the vice of homosexuality gains a stronghold within the institution.

Background on Father Eric Ensey

Father Ensey held the post of Chancellor in the Society of St. John and was one of Fr. Urrutigoity’s first disciples at the SSPX seminary in Winona.

Born on August 13, 1966 in Upland, California, a suburb northeast of Los Angeles, Ensey converted to Catholicism in high school. In September of 1987, he entered the St. Thomas Aquinas Seminary in Winona and was ordained a priest of the SSPX in 1995. When Fr. Urrutigoity was expelled from St. Thomas, Ensey followed him to the Scranton Diocese.

During the 1998–1999 school year at St. Gregory’s Academy, Father Ensey developed a particular friendship with John Doe, a student for whom he was acting as “spiritual director.” The priest began grooming the minor for a homosexual relationship by providing him with alcohol and tobacco. The young man was usually drunk when Ensey and he engaged in homosexual acts at the school.

During the Thanksgiving break, Ensey accompanied the young man on a trip to California where the student planned to attend college the following year. Ensey also took the young man to visit his parents’ home in Santa Paula. During the visit, John Doe reported that he was sodomized by Ensey.

After Ensey and Doe returned to St. Gregory’s, Ensey suggested that the boy should start taking “spiritual direction” from Fr. Urrutigoity, but assured the lad that they would remain “very close friends”¹⁹⁴

In the fall of 2000, John Doe joined the Society of St. John as a postulant. In order to avoid Ensey’s continued sexual advances, the young man sought out alternative sleeping quarters. Fr. Urrutigoity told him that all the guest rooms were filled, but he could sleep in his room. Doe accepted. A few nights later Urrutigoity also began to sexually molest the young man. It was at this point that John Doe moved out of Urrutigoity’s chambers and took up residence at St. Joseph’s House, a privately owned home bordering the SSJ property that the priests had managed to sequester, rent free. Once the owner confirmed the charges against the SSJ, she kicked them out.¹⁹⁵

More Bad Apples in SSJ

By early 2002, Bishop Timlin was aware that Fathers Urrutigoity and Ensey were accused of sexual molestation. The District Attorney’s office of Lackawanna County had launched a criminal investigation into the accusations of sexual misconduct by the two SSJ priests, but was forced to

abandon the case because of the statute of limitations. Time had run out for the complainant in May 2001. He would have to resort to a civil suit.

Bishop Timlin immediately suspended Fathers Urrutigoity and Ensey and brought them to Scranton. Timlin was reported to be considering Urrutigoity's request to be transferred to another religious order, when he learned that the SSJ had other "problem" priests.

Fr. Marshall Roberts was another SSJ priest who resided with Urrutigoity and Ensey at St. Gregory's Academy from 1997 to 1999.

According to the Vice-Rector of Christ the King Institute in Gricigliano, Italy, in 1993 Roberts was kicked out of the seminary when he formed an inordinate sexual attachment to a fellow seminarian with whom he had become infatuated. Within 24 hours of the Vice-Rector being informed of Roberts' designs on his classmate, who did not appreciate the attention, Roberts was looking for new living quarters. Roberts was eventually ordained by the SSPX and later became a founding member of the SSJ.

While at St. Gregory's, Roberts befriended a young man from the graduating class of 1999 who later became a postulant in the Society. In a very irregular arrangement, Roberts and the postulant shared the same room and bed in a housing unit on the SSJ property.¹⁹⁶

Fr. Christopher Clay was another follower of Urrutigoity, although he was never formerly a member of the Society. He was a third possible sexual abuser of John Doe, but his name does not appear in the civil lawsuit because, according to Doe's co-counsel James Bendell, the case of overt sexual abuse was much stronger with Urrutigoity and Ensey.

After Bishop Timlin was advised that Clay was accused of also abusing John Doe, the bishop removed him from his teaching position at Bishop Hafey High School in Hazle Township, but with no apparent restriction as to travel. Later, Bishop Timlin offered to reassign Father Clay to St. Thomas More Church in Lake Ariel, Wayne County, but the priest had taken a leave of absence and returned to his hometown of Dallas, Texas where he attempted to recover from the stress of his encounter with the District Attorney's office in Pennsylvania.¹⁹⁷

After Father Clay returned to the Dallas area, he hooked up with an old friend, Father Allan Hawkins of St. Mary the Virgin Church in Arlington. In 2003, Fr. Hawkins called Bishop Timlin to see if he had any objection to Clay helping him out with Mass and parish work. Timlin said he had no objections. According to Hawkins, he wasn't told of the accusations of pederasty against Father Clay or that Clay's case was still under an internal investigation by the Scranton Diocese.

In April 2002, Bishop Joseph Martino, the new Ordinary of Scranton wrote Clay asking what his plans were for his future ministry."¹⁹⁸

According to Chancellor Rev. Robert Wilson of the Dallas Diocese, diocesan officials did not know anything about Father Clay, much less that he was assisting Father Hawkins at the Arlington parish.

Fr. James Early, Chancellor of the Scranton Diocese, said that Clay had advised the diocese that he was working in Texas as a medical insurance reviewer. If his statement is true, this means that apparently Timlin kept his own Chancellor in the dark as to Fr. Clay's pastoral activities at St. Mary's.

For his part, Timlin defended his actions on the basis that no criminal charges resulted from John Doe's accusations (due to the statute of limitation) and he (Clay) was not named in the subsequent civil lawsuit filed by John Doe.

One parishioner from St. Mary's who was interviewed by a reporter for *The Dallas Morning News* after the Scranton story broke exclaimed that "He's excellent with the young people. ...They feel like they can talk with him."¹⁹⁹ Hmmmm. Let's see. A pederast who is good with young people and makes them feel that they can communicate and confide in him! Absolutely astonishing!

The same Dallas paper also reported that the Congregation for the Doctrine of the Faith has supposedly authorized an ecclesiastical judicial process against Urrutigoity, Ensey and Clay.²⁰⁰ The reporter said that Fr. Urrutigoity had been recently spotted in the Dallas area. The \$64,000 question is whether or not the two accused SSJ priests will flee the country to South America before their trial begins?

New Victim of SSJ Priests Comes Forward

As of August 2004, the jury trial for the John Doe Case scheduled for September 2004 has been postponed.²⁰¹ Both the Diocese of Scranton and Bishop Timlin, and the FSSP and St. Gregory's Academy have filed separate motions for summary judgment, that is, they seek to be dropped as defendants in the case.²⁰²

Mr. John Zoscak is the latest key witness in the trial. He made his accusation in July 2004. He is the fourth former accuser of Urrutigoity, the first being the Argentinean seminarian, the second Mr. Selinger, and the third, Mr. John Doe.

Mr. Zoscak graduated from St. Gregory's Academy in 1999 and then entered the SSJ as a novice the following September.²⁰³

In his affidavit of July 9, 2004, Zoscak stated that during the winter or spring of his second year with the SSJ, Fr. Urrutigoity pressured the youth to sleep in the same bed with him. The priest attempted to remove the novice's misgivings by telling him that he held a puritanical attitude and that this was due to a bad relationship with his father. For the first months nothing happened, said Zoscak. Then one night, the priest grabbed his private parts. The boy resisted the priest's attentions and Urrutigoity took his hands away.

Zoscak said he only told one member of the SSJ about the incident.

Urrutigoity later told Zoscak not to tell anyone what happened and that the incident was an accident. In the summer of 2004, when Zoscak went to the District Attorney's office to report the abuse he was told that criminal prosecution was barred because of the statute of limitations.²⁰⁴

It is significant that in an August 29, 2004 interview with the Scranton *Times Tribune*, Bethlehem attorney Joseph Leeson, who represents St. Gregory's Academy and the Priestly Fraternity of St. Peter's, stated that aside from the John Doe complaint, there have been no specific allegations of improper activity that in any way involved the school. "Nothing happened at the school and we question whether anything happened at all," Leeson said. "This is the only student at the school, as far as we know, who ever made this allegation."²⁰⁵

Apparently the FSSP and St. Gregory's are still in denial.

Attorney James Bendell did win a victory for his client, Mr. John Doe, when the Judge John E. Jones ruled that the psychological evaluations on Fathers Urrutigoity and Ensey from Southdown Institute in Canada, where the two priests were examined, be handed over to Bendell albeit under strict rules of confidentiality.

The priests have filed an appeal of the ruling.

Although Bishop Timlin had ordered the evaluations as part of the standard procedure regulating priests charged with the sexual abuse of minors, he later claimed he never actually saw the reports and therefore, under the law, the documents are protected by doctor-patient privilege. The priests' attorney has claimed that the priests never signed release forms.²⁰⁶

In October 2002, attorney Bendell filed more than 150 pages of Bishop Timlin's deposition for the John Doe case that had been taken shortly before his retirement. Bishop Timlin tried to justify the unjustifiable.

Bishop Timlin is still attempting to arrange loans for the Society of St. John to pay off their huge debt—after all someone has to pay for the \$134,000 worth of luxurious furniture the Society purchased that included a \$6,828 bar, a \$2,885 cocktail table, a \$7,845 entertainment center, a \$12,995 desk, a \$15,000 bedroom set, and a \$26,480 dining table. To date the SSJ has squandered at least \$5,000,000 given by Catholic donors to build God's City and the College of St. Justin Martyr. Are Scranton Catholics willing to pick up the SSJ's expense tab without a full accounting by Bishop Timlin?²⁰⁷

Sadly, while Bishop Timlin has obviously had difficulty in suppressing the criminal elements in the Society of St. John, he has nevertheless found the will and way to suppress the College of St. Justin Martyr even though its officers were innocent of any wrong doing.²⁰⁸ At one point, Timlin offered to grant the college canonical status in the Scranton Diocese if Bond stopped his campaign against the Society of St. John (an offer made to other witnesses, not Dr. Bond directly). Timlin has since denied ever making the offer.

In his "Sixth Open Letter" to Bishop Timlin sent out on July 27, 2002, Dr. Jeffrey Bond opened the door to the hereto unasked burning question that goes to the heart of the SSJ scandal. Is Bishop Timlin himself a homosexual whose secret vice has opened him up to blackmail by the Society of St. John? This is a very relevant question given the role that extortion and blackmail have played in the ecclesiastical career of other homosexual American bishops and cardinals. Perhaps we will get a definitive answer to this question when the John Doe Case goes to trial.

Bishop Martino Suppresses SSJ

Bishop James Timlin retired from the Scranton Diocese on July 25, 2003.

He was replaced by Joseph Francis Martino, a former Auxiliary Bishop of Philadelphia, ordained by Anthony Cardinal Bevilacqua.

On November 19, 2004, Bishop Martino issued a canonical decree of suppression against the Society of St. John. The decision to suppress the Society was based primarily on financial grounds and the SSJ's inability to achieve its stated aim in the six years of its existence.²⁰⁹ The decree was published in the diocesan paper, *The Catholic Light*, on November 25, 2004.

Bishop Martino has since turned the matter over to the Holy See, which will have the last word on the SSJ.

Members of the Society are currently in Rome attempting to have the decree overturned. Fr. Urrutigoity has been seen in Rome wearing a cassock even though he has been suspended from ministry.²¹⁰

Further, the Society sent out a 2004 Christmas financial appeal *after* the decree of suppression was issued. The appeal letter states that the Society of St. John "is alive and well."²¹¹

The Society of St. John fraud continues.

As for the FSSP, it should consider closing down St. Gregory's Academy.

To repeat the warning of Saint Anthony Marie Claret, "the only morally certain solution" to the moral corruption of a religious institute is to close it down and send the students and staff home. If the institute is to be reconstituted, it will need "an entirely new faculty, students, and priestly support to do so; this is so because there are always relationships which will never be discovered, and if these are present in the new foundation, the conspiracy will be renewed," said Saint Claret.

One final note. Alan Hicks, the former headmaster of St. Gregory's Academy, has been hired as the principal of Gateway Academy, a Legionnaires of Christ school in Chesterfield, Mo., a suburb of St. Louis. His appointment as head of still another Catholic private boys' school after his scandalous performance at St. Gregory's and his protection of the criminal pederasts of the Society of St. John, offers a perfect introduction to the unresolved scandal surrounding the Legionnaires' founder Father Marcial Maciel.

✠ The Legionaries of Christ

THE FATHER MARCIAL MACIEL CASE

Although neither time nor space permits a full accounting of the charges of sexual abuse against the Rev. Marcial Maciel Degollado, founder of the Legionaries of Christ, this writer believes that it is important to at least cite the essential details of the case as an expression of solidarity with his accusers in the hope that they will eventually receive a fair hearing from the Holy See. Whereas in the United States today, one credible charge of the sexual molestation of a minor by a Catholic priest or religious is sufficient to merit an immediate suspension and an investigation by Church authorities, in the case of Father Maciel, nine credible charges have not, as yet, been sufficient to bring his case before the highest juridical tribunal of the Holy See.

On the contrary, following the 1997 charges made against Fr. Maciel, the Holy Father went out of his way to demonstrate his confidence in and support for the priest, who as the head of a religious congregation reports to and is directly responsible to the pope.²¹² On December 31, 2001, Angelo Cardinal Sodano, Vatican Secretary of State, second in command at the Vatican, blessed and inaugurated the new headquarters of the Pontifical Athenaeum Regina Apostolorum, the Legion's University in Rome.

In this short account of the nature of the charges against Maciel, that includes information on history of the order, the reader will recognize an uncanny number of similarities between Fr. Urrutigoity, founder of the Society of St. John, and Maciel, the founder of the Legionaries of Christ.

Early Background on Father Maciel

Marcial Maciel was born on March 10, 1920, in Cotija de la Paz in the lush agricultural state of Michoacan, Mexico on the Pacific coast. His parents, Francisco Maciel and Maura Degollado Guizar, came from an honorable Catholic lineage that produced four bishops including Bishop Bl. Raphael Guizar Valencia who was beatified by Pope John Paul II on January 29, 1995, and one military general.

On the Feast of the Sacred Heart of Jesus in 1936, the 16-year-old Maciel believed he received a calling to the religious life from God. The first uncle to permit Maciel to enter into a diocesan seminary was Bishop Raphael Guizar Valencia of the Diocese of Veracruz-Jalapa. There appeared to be some kind of a "misunderstanding" at the seminary and Maciel left to begin the rounds of others including a seminary in the Archdiocese of Chihuahua to the north under his uncle Archbishop Antonio Guizar Valencia. He had been expelled from four seminaries when his uncle Bishop Francisco María González Arias of the Diocese of Cuernavaca undertook the private religious training and formation of his nephew who was intent upon starting a religious order of his own.²¹³

Prior to his ordination, in 1941, Maciel began to attract a small group of preadolescent and adolescent followers to his new "congregation" called the Missionaries of the Sacred Heart and the Virgin of Sorrows. Maciel later changed the name to the Legionaries of the Pope, and finally, the Legionaries of Christ, an identification with the quasi-military model of the ancient Roman Legions. His followers called Maciel, *Nuestro Padre* (Our Father), a practice that the founder encouraged.

Maciel was ordained by his uncle-bishop in the Diocese of Cuernavaca (Morelos), Mexico on November 26, 1944, at the age of 24.

According to Alejandro Espinosa Alcala, author of *El Legionario* and formerly one of Maciel's most trusted lieutenants, one year after Maciel's ordination, an accusation of molestation was made against him by Mr. De la Isla the father of three preadolescent boys whom he had placed in care of the Legion.²¹⁴ After the youngest son confided to his father that Maciel molested him, the distraught father taxied from Querétaro to the office of Maciel's uncle, Bishop Francisco González in Cuernavaca to file a complaint against Maciel.²¹⁵

Espinosa reports that Maciel was punished by his uncle-bishop, *suspensio a divinis*, and he was stripped of his priestly faculties.²¹⁶ There is no record that Maciel's status was ever regularized.

Ignoring the sanctions, Maciel continued to exploit his family's hierarchical connections and embarked on a campaign to raise funds for his fledgling order from wealthy patrons in Mexico and Spain.

In June 1946, while Maciel was visiting in Rome, he attracted the attention of Pope Pius XII, who was said to be impressed with the young man's zeal and the concept of his new militaristic religious order.

On July 13, 1948, the (renamed) Legionaries of Christ was approved by Pius XII who assigned the order the special apostolate or charism of recruiting and training priests for Latin America.²¹⁷

That same year, Father Maciel established a junior seminary in a beautiful mansion in Tlalpan, a suburb south of Mexico City. He sent his older novices to the University of Comillas in Santander, Spain. The Jesuit-operated university trained diocesan priests for Mexico, whose clerical ranks had been decimated under a series of anti-clerical, Masonic regimes.

According to Espinosa, it was during confession and spiritual direction that these older candidates from Mexico revealed to Jesuit priests, Rector Francisco-Javier Baeza and the school's Spiritual Director, Father Lucio Rodrigo, that Father Maciel was involved sexually with his novices.²¹⁸ Bound by the seal of confession and confidentiality, the two Jesuits searched out canonical means to clip Maciel's wings, and minimize his influence and power.²¹⁹

Maciel weathered the storm by attacking the Jesuits for their alleged "resentments" toward his new order.²²⁰

In the early 1950s, Maciel established new seminary headquarters at Ontaneda, Spain where students received their training in philosophy and then went to Rome to receive their advanced degrees in theology at the Gregorian University.²²¹

Pope Paul VI approved the Legionaries of Christ as a congregation to Pontifical Right in a *Decretum laudis* or Decree of Praise issued on February 6, 1965.

In addition to the traditional vows of obedience, poverty, and chastity, Legionaries take a fourth vow—the “no-snitch” vow. They swear not to speak ill of *Nuestro Padre* (Maciel) or his Legion, and to report to their superiors anyone who does.

As a rule, Mexican postulants are recruited at an earlier age than their American, Canadian and Irish counterparts, sometimes as young as 10 or 12 years old. The former are frequently referred to as Maciel’s “apostolic schoolboys” and because of their head start are often given better posts and assignment than their North American brethren. This practice may account for the fact that all of Maciel’s accusers were either Mexicans or Spaniards.

In 1970, Pope Paul VI made the Mexican State of Quintana Roo the personal prelature of the Legion.

To date, the Legion claims a congregation of 515 priests, 2,300 minor and major seminarians and apostolic operations in over 92 cities in 20 countries.²²² It is often looked upon as a “traditionalist” order along the lines of Opus Dei.²²³ The Legion’s lay army also founded by Fr. Maciel is called *Regnum Christi* (Kingdom of Christ). It is said to have 50,000 members worldwide and has its international formation center for lay men and women as well as deacons and priests in Wakefield, R.I. It has an undetermined number of lay people that can reach 400,000 persons among consecrated, sympathizers and collaborators.²²⁴

First Investigation in Rome

From October 1956 to February 1959, Father Maciel was the subject of a Vatican investigation involving earlier charges of financial mismanagement, misrule and personal misconduct (drug addiction) not directly related to sexual abuse.²²⁵

According to Belgian Bishop Polidoro Van Vlierberghe, OFM, the only surviving member of the investigative team, who was at the time of his appointment serving as Apostolic Administrator of Illapel, Chile, the Legion’s seminarians in Rome were interviewed under oath personally and privately and given every opportunity to level any kind of accusation against their superior, Father Marcial Maciel. None did, including the young men Maciel had allegedly molested.

Bishop Van Vlierberghe stated that during this period Fr. Maciel was suspended from his office and left Rome, although eye-witnesses claim that

Maciel never relinquished his authority over the Legion and controlled it from afar.²²⁶

Although Vlierberghe concluded that there was no evidence against misdeeds on the part of Fr. Maciel of any kind, he did acknowledge that two Mexican bishops and a group of Jesuits supported the accusations against the priest. On February 6, 1959, Maciel returned to his leadership post as Superior General of the Legionaries of Christ, without a canonical definition of the case.²²⁷

It was not until the *Hartford-Courant* exposé of the winter of 1997 that the darker details of the 1956 investigation were revealed.

Readers should keep in mind two important facts about the 1956 Apostolic Visitation to the Legion's seminary.

First, the nine men who, some 40 years later, publicly charged Fr. Maciel with sexual abuse were *not* the same men who made the accusations that lead to the 1956 investigation.

Second, the young men who said they were sexually abused by Father Maciel prior to the 1956 investigation thought that their superior was being investigated on charges of sexual molestation. They said they lied to protect Father Maciel, the Legion and themselves from the hint of sexual scandal.

The *Hartford Courant* Breaks Story

On February 23, 1997, the *Hartford Courant* published in Hartford, Connecticut, in the Legionaries' back yard, released an explosive story titled, "Head of Worldwide Catholic Order Accused of History of Abuse" by Gerald Renner, *Courant* religion writer, and Jason Berry, author of *Lead Us Not into Temptation*.²²⁸

According to the authors, after decades of silence, nine former members of the Legionaries of Christ had come forward to accuse the Legion's founder and Superior General, Rev. Marcial Maciel Degollado, of sexual molestation when they were young postulants and seminarians in Spain and Italy during the 1940s, 50s and 60s.²²⁹

Maciel's accusers told the *Courant* that their actions were galvanized by the ongoing reluctance of the pope and the Roman Curia to respond to complaints from at least two of the victims who had used official juridical channels established by the Vatican to present their complaints. The immediate provocation was the publication of a letter written by Pope John Paul II to Fr. Maciel in which the founder of the Legion was held up as "an efficacious guide to youth."²³⁰

The names of Maciel's accusers are Father Félix Alarcón-Hoyos of Venice, Fla., Arturo Jurado Guzman of Monterey, Calif., Professor José de J. Barba Martin, Saul Barrales Arellano, and José Antonio Pérez Olvera, all from Mexico City, and Fernando Pérez Olvera of Monterey, Mexico, Alejandro Espinosa Alcala from rural Mexico, and Juan José Vaca of Hol-

brook, N.Y. Father Juan-Manuel Fernández-Amenábar, a former Legion priest, left a statement before his death in 1995 that he had been sexually abused by Fr. Maciel.

Most of Maciel's accusers have filed sworn affidavits detailing the nature, timing and extent of their sexual abuse by Father Maciel.

A tenth accuser, Miguel Diaz Rivera of Oaxaca in south central Mexico issued a second affidavit following his initial tearful testimony to the *Courant* against Maciel. He claimed that he did not wish to be part of any trial against the founder of the order.²³¹

As a group, these men are atypical of most victims of childhood sexual molestation who have come forward in recent years. None of the victims seeks financial compensation from the Legion and none plans civil or criminal legal action against the party. Unlike most Catholic victims of clerical abuse, the majority of the accusers still cling to their Catholic Faith and have no ideological ax to grind either against the Legion or the Church. Most are engaged in academic, legal or ministerial pursuits except for Alejandro Espinosa, who operates a ranch in rural Mexico. The men say they are simply seeking the justice and accountability due them by Holy Mother Church.

With regard to the 1956 Apostolic investigation of Maciel, his accusers confess that they were unable to reveal their dark secrets to their inquisitors out of a sense of fear and shame combined with an inordinate sense of duty and loyalty to the man they called *Nuestro Padre*. They were also aware that any scandal involving a charge of the "unnatural vice" made against a prominent churchman would bring the roof down on Maciel, the Legion and stain their own reputation. There was the very human temptation to be silent in order to insure their ordination to the priesthood or to secure their current position in the order.

Arturo Jurado said that before the Vatican investigators came to the seminary headquarters in Rome, their headmaster told them that they were "evil people, of bad intentions," and that the boys did not have to tell the truth.²³²

Saul Barrales, dubbed "the charitable one" by his classmates, said that in 1957, during the height of the investigation, Maciel sent him to the Canary Islands to make sure he would not testify against the founder. Barrales said he served as a drug procurer for Maciel. He told the *Courant* reporters that it was difficult to get drugs (morphine) from the drugstores because they were forbidden (illegal), but that the nuns in Catholic hospitals were more inclined to give him drugs to take to Maciel. He said that although Maciel frequently approached him for sexual favors, he successfully resisted. He said that he would lie across the doorway of the bedroom when Maciel drifted off to sleep, to keep other boys out of Maciel's clutches. Nine months after he had returned to Rome, Barrales was expelled by Maciel from the order, just short of ordination.²³³

Unspeakable Acts

For some of Maciel's victims the alleged sexual abuse occurred when they were very young, just entering puberty. For others, the abuse began in their mid-teens and continued into adulthood. All of his victims were virgins at the time they were sexually assaulted.

Maciel's accusers say that he molested more than 30 boys from the 1940s through at least the early 1960s and several claimed to have maintained a long-term sexual relationship with him.

The abuse, in its early stages took the form of masturbation. In some cases it progressed to sodomy.

In his initial lengthy and detailed statement to the *Courant*, Miguel Diaz said that Maciel told him that he was "suffering from a disease that caused him to retain sperm in his testicles, causing him insufferable pain that could only be relieved with a specific drug...or through masturbation, which he asked me to perform on several occasions and which I obviously did."²³⁴

Arturo Jurado said that he was 16 when the priest summoned him to his bedside. Maciel instructed him to massage his stomach to relieve his pain and gradually guided the boy's hands down to his genitals while Maciel began to fondle him. Jurado said that Maciel told him that he had received a special dispensation from Pope Pius XII to engage in these sexual acts to relieve his pain.²³⁵ As a young seminarian, Jurado said he masturbated Maciel about 40 times, but he drew the line when Maciel tried to sodomize him. Another boy was summoned to the bedroom when Jurado refused to submit to anal penetration.

Juan Vaca said that Maciel used the same grooming techniques on him. He was personally invited to join the Legion at the age of ten. He said he was 13 when Maciel began to molest him. The year was 1949. After his first sexual encounter with his superior, Vaca said he felt guilty and wanted to go to confession. Maciel told him that was not necessary, but seeing that the young boy was still distressed, gave him absolution and made the sign of the cross.²³⁶ Vaca suffered from terrible nightmares, so much so that during the day he would literally fall asleep standing on his feet.²³⁷

Vaca said Maciel had an obsession with light-haired, fair-skinned youth. He noted that when Maciel sent him to Spain in 1963, he received instructions from Maciel to get "the prettiest and smartest kids."²³⁸

Father Vaca, who served as Maciel's personal secretary was dismissed from his post and banished to Spain after he confronted Maciel about his sexual vice. Before he left the Legion in 1976, Vaca wrote Maciel a 12-page letter containing a record of Maciel's sexual abuse of his spiritual sons. Father Vaca was incardinated by Bishop John R. McGann as a diocesan priest in the Diocese of Rockville Centre, Long Island, N.Y.

Father Félix Alarcón-Hoyos was born in Madrid. He joined the Legion in 1949 at the age of 16. He served Maciel in many capacities—as personal

secretary, personal valet, procurer of narcotics for his superior and concubine.²³⁹ He left the Legion in 1966 before his ordination, but found a welcome in the Diocese of Rockville Centre under Bishop Walter Philip Kellenberg. In 1978, Father Alarcón transferred to a parish in Naples, Fla. and retired as a priest in good standing in 2001.²⁴⁰

José Barba said that Maciel sexually abused him as a teenage seminarian in Rome in July 1955. Two years later, during the Apostolic Visitation, he told Vatican investigators that Maciel was “a saint.” Barba left the Legion of his own volition in 1962. He was weighed down by guilt and suffering. He later went to Harvard where he earned an MA in Romance Languages and became a respected professor at the University.²⁴¹

Fernando Pérez said that he was approached sexually by Maciel when he was 14, but he managed to avoid his grasp. He said that Maciel punished him with solitary confinement for one month. He was later expelled from the seminary and shipped back to his family in Mexico.

His younger brother, José Antonio was not as fortunate. In the mid-1950s, on the pretense of being concerned for Fernando’s health, Maciel summoned the youth to his room and told him that Fernando was addicted to masturbation. The priest said he needed a sample of Antonio’s semen so as to secure a cure for his brother from a doctor in Madrid. Maciel masturbated Antonio to orgasm and collected the semen in a flask. Maciel then dismissed the boy with the consoling thought that he had done a good deed.²⁴² Antonio, who had been admitted to the seminary at age ten left the Legion at the age of 25. He likened his experience with Maciel to “being deflowered” and said he felt himself “an accomplice.”²⁴³

Alejandro Espinosa, born in Michoacan, Mexico, the founder’s birthplace on July 28, 1937 was one of Maciel’s “favorites.” He served Maciel from 1950 to August 1962, when he suffered a crisis of conscience and left the Legion. In 1963, he informed the Episcopal Office in Mexico City that he had been sexually abused at the hands of Father Maciel, but he was repeatedly told by Church officials as well as his confessors to let God handle the matter.²⁴⁴

In his interview with the *Courant*, Espinosa recalled that Maciel on occasion would bring him and another youth into his bedroom to engage in mutual masturbation. Maciel tried to quell the boy’s misgivings by telling him that the actions were “morally correct” and that he had received papal approbation to use boys not women to relieve his pain.²⁴⁵ Espinosa said that after years of sexual abuse, he was subject to homosexual impulses, but, by the grace of God, he never gave in to them.²⁴⁶

All of his accusers claimed that Father Maciel led a highly compartmentalized life. They said he was quite capable of performing a deviant sexual act one moment and saying Mass or performing one of his many clerical duties the next. One of the accusers commented that Father Maciel was not known for his piety. Another was critical of the priest’s

lack of genuine affection and concern for the welfare of others and his total self-absorption.²⁴⁷

Vatican Informed of Maciel's Record of Sex Abuse

Juan Vaca, who served as head of the Legion in the United States for five years, was the first of the Maciel's victims to confront Fr. Maciel personally about the abuse and to report the abuse to Church officials at the Vatican.

His first official complaint to Rome was filed in 1978 with the assistance of Msgr. John A. Alesandro, a canon lawyer for the Diocese of Rockville Centre, N.Y., where Vaca had been accepted as a parish priest. The documents sent to Rome included back-up testimony by Father Felix Alarcon.

Msgr. Alesandro said the Vaca case went through normal diplomatic channels and that the Vatican acknowledged receipt of the 1978 communication, but nothing ever came of the charges against Maciel. He told the *Courant*, "It's a substantive allegation that should have been acted on."²⁴⁸

Vaca's second attempt to get a Vatican hearing occurred in October 1989 when he sought a dispensation from his priestly vows to marry. In his letter to the Holy Father, Vaca laid out the details of his sexual and psychological abuse by Fr. Maciel that began in 1949 in Cobreces, Spain when he was 13, continued for a dozen years into adulthood, and finally ended when Vaca was due to be ordained. Vaca received his dispensation in 1993, but he never received a reply to his accusations against Fr. Maciel.

"Let There Be Justice"

Before his death on February 5, 1995, the very much beloved Father Juan-Manuel Fernández-Amenábar forgave Father Maciel for sexually abusing him with the words, "Let there be pardon, but let there be justice."²⁴⁹

So far, there has been no justice from Rome.

Official response by the Holy See to the charges of sexual abuse by Fr. Maciel to date have been disingenuous at best. To attack Father Maciel is to attack the Church.

The Legion's line of defense has not been directed so much at Maciel's accusers as it has been at Gerald Renner and Jason Berry who broke the story in the *Hartford Courant*.

As for Father Maciel, he has for all practical purposes taken a vow of silence on the matter. Spokesmen for the Legion say that he prefers to take the high road, forgiving his accusers and saying as little as possible about the accusations.

Thus far, there has been no call by Maciel's supporters in or out of the Legion to bring the matter to trial so that each party can have their day in court.²⁵⁰

On January 3, 2005, David Clohessy, National Director of Survivors Network of those Abused by Priests (SNAP), issued a press statement that he had been advised that the Vatican had re-opened its investigation of sex

abuse charges against Father Maciel. However, it is unlikely that justice will be done under Pope John Paul II.²⁵¹

✠ The Society of the Divine Savior

THE COLONIZATION OF RELIGIOUS ORDERS

The Salvatorian Order was founded in Rome on December 8, 1881 under the reign of Pope Leo XIII by Johann Baptist Jordan, its first Superior General, who took the name Father Francis Mary of the Cross. Pope Pius X granted the Society its first papal approbation in May of 1905.²⁵²

In addition to imposing the traditional vows of poverty, chastity, and obedience, Fr. Jordan imposed a fourth vow of apostolic mission work. He based the rules and constitution of the Society on the model of the Society of Jesus (Jesuits). The Salvatorian habit is black with a black cincture tied in four knots to remind the religious of his four vows.

The first three members of the Salvatorians landed on the nation's shores in New York City on July 25, 1892.²⁵³ The Society gradually shed its heavy German and mid-Western rural identification and by the end of the Second World War had become more urbane and cosmopolitan. Major changes within the Society took place in the post-war era when thousands of returning GIs flooded Catholic seminaries across the nation. Even smaller religious orders like the Salvatorians enjoyed an unprecedented period of expansion and growth.

Membership in the Salvatorians reached a numerical zenith in 1964 with 406 members including ordained priests, scholastics, brothers and novices. Investitures peaked in 1961 with eleven brother novices and forty-four clerical novices in training and formation. Salvatorians from the North American Province served in India, China, Macao, Colombia, Mexico and Tanzania.²⁵⁴

Fr. Steven Avella, the Salvatorian's official historian, reports that between 1947 and 1967, religious life in the Society of the Divine Savior was characterized by "a period of relative stability and predictability."

"The basic structure of recruitment, novitiate, ongoing formation, perpetual vows and ordination was solidly in place. Exceptions to the rule were rare," said Avella. Recruitment posters invited men of all ages from graduates just out of high school to older candidates with delayed vocations to "leave the world" and consecrate themselves to God.²⁵⁵

During the initial period of seminary formation the candidates were vetted for suitability and readiness for religious life. A separate program of formation that did not include a formal education program was in place for men who wished to follow the vocation of a Salvatorian brother.²⁵⁶

"Separation and isolation were the hallmarks of the novitiate during the pre-Vatican II epoch," Avella explained, and overall early training for religious life was a mix of "joy, tension, boredom, and excitement."²⁵⁷

Travel outside the compound was restricted during the first year of religious formation, he noted.

"The practice and the form of common prayer were non-negotiable elements of religious life," Avella reported.²⁵⁸ The daily seminary regimen included morning and evening prayer, time for meditation before the Blessed Sacrament, the recitation of the Rosary and the Angelus at the noon hour, and the Holy Sacrifice of the Mass. Most meals were eaten in silence accompanied by spiritual readings. Recreation was a communal affair. The vow of poverty was strictly enforced and no members were permitted separate savings or checking accounts. The Salvatorian habit was eschewed only for sports and manual labor. Manly deportment was expected at all times.²⁵⁹

To the religious superior belonged the tasks of maintaining strict discipline and an *esprit de corps* in the house. He is the chief guardian of the observance of the rule by all members of the common household.²⁶⁰ All permissions for anything not considered routine came through the superior.²⁶¹

All in all, Salvatorian life including the training and formation for the priesthood and brotherhood from the post-war era to the close of the Second Vatican Council mirrored the standards for the religious life found in the Catholic Church the world over.

Revolution, Upheaval and Disintegration

The American Salvatorians reacted favorably to the call to "return to the original charism of their founder" and to experiment with new forms of communal living and worship and service found in the Second Vatican Council's decrees on the renewal of religious life, *Perfectae Caritatis*, and *Renovationis Causam*.²⁶² The Salvatorian leadership at Mount St. Paul College in Waukesha, Wis. and the Divine Savior Seminary in Lanham, Md., enthusiastically threw itself behind the program of "renewal."²⁶³ Their first task was to rework the Society's Constitutions and Rule of Life.²⁶⁴

In June 1969, a special meeting of Salvatorian Chapter leaders was called in Rome by the General Director for the express purpose of revising the order's Constitution. The American delegation succeeded in ramming through its own agenda of liberalizing the Society's rules of governance at all levels. Under the principle of subsidiarity, much of the authority and power of the Generalate, the Society's central governing body heretofore dominated by the Germans, was given over to Provincial and local administration. The move toward greater autonomy for national offices corresponded to the increased desire of the North American Province to be free of Roman influence.²⁶⁵

In the midst of the disruption to the order caused by the new radicalism and progressivism and modernity of its leaders and some rank and file members, the North American Province was hit with a major financial disaster.

The Province's indebtedness was due in part to its overextended building programs of the previous two decades and the failure of a speculative stock-market program to produce the revenue required to maintain these programs. The Americans were drowning in debt and neither the Society's Generalate in Rome or the Holy See were of a mind to bail them out. On November 3, 1970, the Province filed for bankruptcy in U.S. Federal Court in Milwaukee.²⁶⁶ The strain of trying to maintain a semblance of continuity while closing and selling off much of its buildings and property added to the instability of the North American Province already besieged by growing internal dissent and division.

The new model of religious life that was eventually adopted by the North American Province stressed the autonomy and dignity of the individual, at the expense of the demands of the religious community at large.²⁶⁷ "Community where it existed would be voluntary."²⁶⁸ Not surprisingly, the Salvatorians' traditional communal life of liturgical prayer and worship virtually disappeared overnight as members left the larger formalized apostolates to form smaller more informal communities that better served the autonomous person and his particular needs, wants and desires. Scores of Salvatorians left the Society either to marry or to "find themselves."

Corporate discipline, that is the prescribed rules of the house, was not relaxed. It simply vanished as the militant young Turks in the order demanded more control over their lives. Their demands were met.²⁶⁹

"Individual initiatives, individual apostolates, individual lifestyles (even those traditionally at variance with community values) were to be encouraged or at least tolerated," said Avella.²⁷⁰ Presumably, the reference to "lifestyles" included opening up the Salvatorian novitiate to homosexual candidates, if indeed an exclusion policy had been in effect in the past. The new activist apostolic model also embraced a ministry for "gay men and women."²⁷¹

"This newfound religious identity was celebrated as a triumph of pluralism and diversity which many believed would make the Society stronger—a forerunner of the shape of religious life to come," Avella noted.²⁷²

In fact, the "renewal" of Salvatorian life never materialized. Instead renewal became another word for dissolution. By the late 1990s, the Salvatorian Order had virtually "renewed" itself into oblivion. There can be little doubt that the Salvatorian's dalliance with the Homosexual Collective was an important factor in the overall disintegration of the North American Province.²⁷³

The Formation of a "Gay Task Force"

In February 1972, the newly created 15-member "Salvatorian Commission for Justice and Peace" met for the first time in Milwaukee, Wis. to lay out the Society's new agenda for social justice and human rights

agenda and to establish individual task forces to implement the Commission's overall objectives and initiatives. The most controversial of these task forces was the "Gay Ministry Task Force."²⁷⁴

According to historian Avella, the inspiration for this particular task force was an African-American Salvatorian brother from Philadelphia named Grant Michael Fitzgerald. Brother Fitzgerald's credentials as a "gay rights" activist and self-professed homosexual-religious were well known, in and out of Salvatorian circles.²⁷⁵

Fitzgerald was present at the organizing meeting of the Peace and Justice Commission and urged the membership to include the full range of "gay rights" in its campaign for human rights. The Commission's Human Rights Task Force, later renamed the Gay Ministry Task Force, was created in September 1972.

In the meantime, Fitzgerald also worked with Father Ramon (Ronald) Wagner, SDS, the Director of Renewal for the Provincialate, to develop a series of resolutions upholding "gay rights" for presentation to the membership of the National Federation of Priests' Councils (NFPC) meeting in Denver in March 1972.²⁷⁶

Fitzgerald was also active in the Gay People's Union in Milwaukee in an effort to "help those who are homosexual to become accepting of and comfortable with (integrated in) their homosexuality."²⁷⁷

At its September 19–30, 1972 meeting, the Salvatorian Gay Ministry Task Force set its goals for the coming year:

To develop a program of ministry to the Salvatorian community in the area of human sexuality. Specifically, the task force will attempt to educate Salvatorians and others so that fears and ignorance ... will not inhibit them from upholding the dignity of all persons whatever their sexual orientation.²⁷⁸

The task force also enumerated an 11-point program that included human sexuality workshops for the Salvatorians as well as the distribution of a bibliography on homosexuality and the integration and networking of the Gay Ministry Task Force with other Salvatorian Peace and Justice ministries.²⁷⁹

At the 15th Provincial Chapter held in the Siena Center in Racine, Wis. in February 1973, the membership sanctioned Fr. Ramon's "Peace and Justice" itinerary including the resolution that "the American Province of Salvatorians affirms and pledges support to its members engaged in efforts to establish a viable ministry to the homosexual community—as those efforts are outlined in the 11-point proposal of the Salvatorian Justice and Peace Commission's Task Force for Gay Ministry."²⁸⁰

With the passage of this resolution, the North American Province of the Society of the Divine Savior became part of the Homosexual Collective within the Catholic Church. With the election in June 1973 and subsequent

reelection in 1976 and 1979 of Fr. Myron Wagner as Provincial Superior, the moral rout of the Society in the United States was complete. Father Wagner, a devotee of Abraham Maslow and his theories of “self-actualization” did for the Salvatorians what Carl Rogers had done for the Sisters of the Immaculate Heart in California.

News of the passage of the Gay Ministry resolution was picked up by *Crux of the News* in its April newsletter and the Gay Ministry Task Force started to attract international attention.²⁸¹ In response, the Task Force formulated a general mailing that announced the good news of “gay liberation.” Two educational modules were later developed—one on “homophobia” and one entitled “A Christian, Gospel and Ministerial Rationale for a Ministry to Homosexual Persons.” Avella reports, “By the end of 1973, the task force had a mailing list of 150 names, \$500 in donations, and a mandate from the NFPC to continue its work.”²⁸²

In March 1974, the Salvatorian Gay Ministry Task Force produced a 40-page booklet, *Ministry/USA: A Model for Ministry to the Homosexual Community*, with two appendices—a short “gay” bibliography on homosexuality and a list of “gay” organizations around the United States. The publication was given wide distribution by the National Center for Gay Ministry in Milwaukee.²⁸³

The cover letter that accompanied the publication stated that the insights of the Task Force publication were not to be considered definitive and that the proposed model for homosexual ministry was based “primarily on experimental wisdom of members of the task force ...and have not been fully developed.”

When Wagner presented the overtly pro-homosexual publication for approval by the representatives of the NFPC meeting in San Francisco in March 1974, it was rejected by the House of Delegates.

Avella said that after the meeting, the impression went out that the Society of the Divine Savior was now open to active homosexuals. He also noted that there were a number of “unpleasant episodes” in the Washington, D.C. area when active homosexual men began to apply for admission to the order after the national publicity received by the Salvatorian Gay Ministry Task Force.²⁸⁴

In 1978, in a report to the Provincial Synod, Fr. Glenpatrick Willis, Director of Formation, complained that pressure from their own Gay Ministry Task Force had led to the acceptance of “unqualified” and “risky” candidates for membership in the Salvatorians simply because they were homosexuals. He expressed a need for a more authoritative and formalized position on the matter.²⁸⁵

By now, discontent with the pro-homosexual bias of the Gay Ministry Task Force had polarized the entire Salvatorian Community in the United States. But Father Wagner was unimpressed.

Avella said that Wagner “went on to dismiss critics of the ministry as being uncomfortable with a truly prophetic stance, being unaware of the changing nature of sexual ethics, and even being out-and-out homophobes.”²⁸⁶ Wagner said the task force’s position did not contradict Church moral teachings, but was simply an affirmation of gay civil rights.²⁸⁷

Under Wagner’s watch, Father Raphael Birringer, a Salvatorian pastor at St. Pius X Church in Wauwatosa, Wis., permitted Dignity to use his parish until Archbishop Weakland clamped down on the pro-homosexual organization many years later.²⁸⁸

According to Avella, despite Father Wagner’s attempt to defend the existence and rationale for the Peace and Justice Commission’s Gay Ministry Task Force, by 1975 it had lost its effectiveness as a change agent within the American Province. It was disbanded under the new administration of Provincial Director, Father Justin Pierce in 1979.

Unfortunately, this was not the end of the story for while the Gay Ministry Task Force was formally dissolved by Fr. Pierce, it did not disappear entirely. It simply went underground to be resurrected as part of a new organization, New Ways Ministry, created by Salvatorian Robert Nugent and School Sister of Notre Dame Jeannine Gramick.

In Chapter 17 on New Ways Ministry, we will see how all the elements of the Homosexual Network in AmChurch that have been discussed in this section come together to move the Homosexual Agenda in the Church ever forward. By any measure, it makes for a very chilling tale of deceit and subversion.

Notes

- 1 The term “religious orders” as used in this chapter refers in the broadest sense to orders proper, to congregations, and to societies of apostolic life even though there are specific differences between these groupings.
- 2 Rueda, 344. The quote is taken from a speech titled “Sexual Forms” (in Sexuality) given by Gabriel Moran, a Christian Brother, in Lockport, Ill. in 1977. Moran was teaching at Boston College at the time of his talk. The sitting bishop of Boston was Humberto Cardinal Medeiros. In his talk, Moran referred to same sex relations as “homophile relations.” He stated that married and single heterosexuals feel threatened by homophiles who are not isolated individuals nor are they getting together to have children. He added, “Responsible homophile relations are a dramatic example of mutual love. They show that patriarchal ownership is not necessary and that sex is not simply a contract for mutual exploitation...” Moran left the Christian Brothers in 1986 and later married. He is the director of the graduate program of religious education at the Steinhardt School of Education, New York University and continues to be one of the most important figures in the catechetical revolution of post-Vatican II. His writings are listed on the USCCB Department of Education website.
- 3 Aquin.: SMT SS Q[11] A[3] Body Para. 2/2 at <http://www.aloha.net/~mikesch/aquinas.htm>.
- 4 See Wagner, “Gay Catholic Priests: A Study of Cognitive and Affective Dissonance.”
- 5 Rueda, 341.
- 6 Ibid. See Chapter 17 for an in-depth examination of both organizations.
- 7 For a birds-eye view of Western Monasticism see <http://www.newadvent.org/cathen/10472a.htm>.
- 8 For an excellent discussion of religious orders and their unique role in history of the Roman Catholic Church see <http://www.newadvent.org/cathen/12748b.htm>. For background on the Hospitallers see <http://www.newadvent.org/cathen/07476a.htm>. For information on Military Orders see <http://www.newadvent.org/cathen/10304d.htm>.
- 9 This modified quote is taken from Romano Amerio in *Iota Unum*. As Amerio correctly points out, Christ’s command that “man should deny himself not *realize* or *actualize* himself,” is the foundation of all Christian life not just that of religious. Compare this statement with that of Carmelite Father Ernest E. Larkin in “Scriptural-Theological Aspects of Religious Life,” a speech delivered at the Conference of Major Superiors of Religious Men held in Mundelein, Ill., on June 26, 1968. Father Larkin explained that “Pre-Vatican thinking saw the religious vocation less in terms of becoming a person, creating community, and being involved in the great social issues than in personal detachment and a supernatural charity nourished by spiritual exercises and the observance of the cloister. The emphasis has shifted now to these new values...” See carmelnet.org/larkin/larkin065.pdf.
- 10 Statistics taken from the Catholic Information Project, USCCB Department of Communications at <http://www.nccbuscc.org/comm/cip.htm>.

- 11 David O'Reilly, "Religious orders unlikely to adopt mandatory dismissal," *Philadelphia Inquirer*, 8 August 2002 at www.philly.com/mld/inquirer/3797296.htm.
- 12 See John P. Marshall, "Diocesan and Religious Clergy—A History of a Relationship 1789–1969," *The Catholic Priest in the United States*, ed. John T. Ellis (Collegeville, Minn.: St. John's University Press, 1971) for an interesting historical perspective on diocesan and religious life and problems.
- 13 Ibid.
- 14 Amerio, 318.
- 15 Ibid. According to Amerio, during this same ten-year period the numbers of Dominicans worldwide fell from 10,000 to 6,000; Capuchins fell from 16,000 to 12,000; Jesuits from 36,000 to 26,000; and Salesians from 22,000 to 17,000.
- 16 Ibid., 319.
- 17 Ibid., 318.
- 18 Ibid., 321.
- 19 Ibid., 319.
- 20 Ibid., 325.
- 21 Larkin.
- 22 Although it is almost impossible to get an accurate statement of assets directly from religious orders, such information sometimes surfaces in indirect ways. For example, on January 5, 2004, Mellon Bank, a global financial service, issued a press release stating that the Daughters of Charity, one of the oldest orders of nuns, had agreed to let the bank retain custody and manage its \$1 billion fund.
- 23 Rueda, 506.
- 24 Ibid., 504–507.
- 25 Ibid., 332–333.
- 26 Shaughnessy, "The Gay Priest Problem."
- 27 See Don Lattin, "Catholic Groups Religious Orders Test for AIDS," *San Francisco Chronicle*, 1988, at [wysiwyg://187/http://www.aegis.com/news/sc/1988/sc880806.html](http://www.aegis.com/news/sc/1988/sc880806.html). Lattin reports that the Oblates of Mary Immaculate have initiated AIDS testing for candidates to the Order on the basis of financial (not moral) considerations. He wrote that other religious orders such as the Marists (Society of Mary) are considering testing for AIDS as part of the screening process for men seeking to enter the Order, while groups like the Jesuits are divided on the issue of mandatory testing for AIDS.
- 28 Rueda, 345.
- 29 Ibid.
- 30 Ibid.
- 31 Ibid., 346.
- 32 Ibid.
- 33 Ibid., 345.
- 34 The Dallas "Charter for the Protection of Children and Young People," developed by the Bishops' Ad Hoc Committee on Sexual Abuse requires the

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permanent removal from all ministries of any priest (not bishop or cardinal) found guilty of the sexual abuse of a minor. Offenders will not receive a future assignment. The Charter requires church authorities to notify civil authorities of an allegation of abuse against a priest and provides for the creation of a Diocesan Review Board and a National Review Board to monitor the effectiveness of individual dioceses in implementing the Charter and to make recommendations to the USCCB and American bishops on matters related to the sexual abuse by clerics, religious, brothers, and diocesan employees. The full text of the Dallas Charter (Revised Edition) passed at the November 2002 General Meeting of the American Bishops has yet to be ratified by the Vatican. It is available at the USCCB website at <http://www.nccbuscc.org/bishops/charter.htm>.

- 35 Gill Donovan, "Religious orders take a different view of abuse policy," *National Catholic Reporter*, 16 August 2002.
- 36 Joseph G. Cote, "Edmundites chime in on pedophile priests," *The Echo*, 13 November 2002 at <http://journalism.smcvt.edu/echo/11.13.02/USCCB.htm>.
- 37 The 112-page *Report of the Independent Board of Inquiry Regarding St. Anthony's Seminary*, (public edition), was issued in November 1993.
- 38 Ibid.
- 39 Ibid.
- 40 The original Report of the Inquiry Board was confidential as it named victims and their alleged abusers and contained confidential reports on the status of certain friars who were undergoing treatment or had been reassigned to a county other than Santa Barbara. The report that was made public on November 1993 was a sanitized version of the original report. It also eliminated any materials that the Provincial decided to remove on his own.
- 41 Barry Bortnick, "Man Settles suit against ex-rector of seminary," *Santa Barbara News-Press*, 22 April 1997.
- 42 Members of the original Board of Inquiry included Geoffrey Stearns, Esq. Chairman; Kathleen Baggarley-Mar, and Keith Mar, Eugene Merlin, Rev. Dismas Bonner, OFM, and Ray Higgins. Stearns and Merlin later served on the St. Anthony's Seminary Independent Response Team (IRT) in January 1994. The work of Ray Higgins on the Board was most impressive. He revealed that one of the bitterest recollections suffered by him and his wife Anne was the memory of their son pleading with them to let him leave the seminary in his junior year without telling them the reason he wanted out of the seminary, and their decision to force him to complete his senior year at St. Anthony's during which time their son was subject to additional sexual abuse at the hands of the friars. Higgins' son received a \$90,000 settlement, but after the attorney took his cut of 40%, there was hardly enough to cover the cost of therapy. Higgins was credited with saving the life of at least one former seminarian from St. Anthony's Seminary who was on the verge of suicide when Higgins contacted him as a Board member and offered him support. The Higgins family has since left the Catholic Church as have some of their close relatives. Ray and Anne Higgins have become advocates for victims of clerical sex abuse. See <http://www.americancatholic.org/Messenger/Jun2003/Feature2.asp>.

- 43 *Report*, 27. The Franciscan Order offered to cover 50 sessions over an 18-month period. Payment for the therapy could be extended if conditions warranted it.
- 44 *Ibid.*, 45.
- 45 *Ibid.*, 15–16.
- 46 *Ibid.*, 59.
- 47 *Ibid.*, 49.
- 48 *Ibid.*
- 49 *Ibid.*, 50.
- 50 *Ibid.*, 20.
- 51 *Ibid.*
- 52 *Ibid.*, 29.
- 53 *Ibid.*, 31,
- 54 *Ibid.*, Appendix, 3.
- 55 *Ibid.*, 67.
- 56 *Ibid.*, 19, 37.
- 57 *Ibid.*, Appendix, 30.
- 58 *Ibid.*, 45.
- 59 *Ibid.*, 66.
- 60 *Ibid.*, 67.
- 61 *Ibid.*
- 62 *Ibid.*
- 63 *Ibid.*, 41.
- 64 Bortnick, “Man Settles suit.”
- 65 “Former choir boy in Santa Barbara files sex abuse lawsuit,” Associated Press release, 3 January 2003 at <http://www.sfgate.com/cgi-bin/article.cgi?file=/news/archive/2003/01/03/state2224ESTO168.DTL>.
- 66 Carol McGraw, “Orange Diocese allowed priest accused of molestation to stay at parish,” Knight Ridder/Tribune News Service, 17 May 2002.
- 67 *Ibid.*
- 68 Snap Network article on Rev. Gus Krumm taken from the *Sacramento Bee*, 11 July 2003.
- 69 *Ibid.*
- 70 *Ibid.*
- 71 *Ibid.*
- 72 “Priest Removed from Oregon church for sexual misconduct ends up in Sacramento,” Associated Press release, 11 July 2003.
- 73 *Report*, 14.
- 74 *Ibid.*, 46.
- 75 *Ibid.*, Foreword.
- 76 *Ibid.*, 46.
- 77 Quote from interview with Ray and Anne Higgins at <http://www.americancatholic.org/Messenger/Jun2003/Feature2.asp>.

- 78 Glenn F. Bunting, "Cloak of Silence Covered Abuse at Jesuit Retreat" *LA Times*, 24 March 2002.
- 79 See the comments of Michael Harris on "whistleblowers," in *Unholy Orders — Tragedy at Mount Cashel* (Ontario: Viking Press, 1990). Harris' book on the Christian Brothers is one of the best texts ever written on clerical sexual abuse.
- 80 Bunting, "Cloak of Silence."
- 81 Ibid.
- 82 See *Bollard v California Province of the Society of Jesus*, Ninth Circuit, 5/5/00; 211 F3d 1331.
- 83 Glenn F. Bunting, "Priest Gets 2 Years for Sex Abuse of Man," *LA Times*, 29 June 2002.
- 84 Ibid.
- 85 Ibid.
- 86 Ibid.
- 87 Ibid.
- 88 Ibid.
- 89 Oliver Burkeman, "Jesuits pay \$7.5 m to two men abused for 30 years," *The Guardian*, September 2002.
- 90 Corinne Asturias, "Holy Unsuitable," May 9, 2002 online at <http://www.metroactive.com/papers/metro/05.09.02/sexual-abuse-0219.html>.
- 91 Burkeman, "Jesuits pay \$7.5 m."
- 92 Bunting, "Priest Gets 2 Years for Sex Abuse of Man."
- 93 Glenn F. Bunting, "L.A. Priest Blamed for legacy of Pain," *LA Times*, 14 December 2002.
- 94 Ibid.
- 95 Text of the Radcliffe letter at <http://freespace.virgin.net/crc.english/promise.htm>. Also, <http://www.Op.org/Curia/MG/englet.html>. Father Timothy Radcliffe, OP, the English-born aristocrat was elected Master General in 1992 for a nine-year term. His successor is the Very Rev. Carlos Azpiroz, OP, from Buenos Aires.
- 96 Ibid., 6.
- 97 Ibid., 8. Also compare Father Goergen's statement with Father Matthew Fox's almost identical listing in *The Coming of the Cosmic Christ* (San Francisco: Harper & Row, 1988), 44–47. For a look at Father Fox's career, see Donna Steichen, *Ungodly Rage—The Hidden Face of Catholic Feminism* (San Francisco: Ignatius Press, 1992) 219–241. After his dismissal from the Dominican Order, Fox was received as an Episcopal priest by Bishop William Swing of the Diocese of California. For a favorable book review of Radcliffe's book, *Sing a New Song*, see http://www.faihalivebooks.com/books/tp_sing_song.html.
- 98 Radcliffe letter, 11.
- 99 Ibid., 12.
- 100 Ibid.

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- 101 Acts of the General Chapter of Diffinitors of the Order of Friars Preachers, July 17–August 8, 1995 at Caleruega, p. 42.
- 102 Radcliffe letter, 12.
- 103 This section is based on the author's interviews and notes with a number of Dominican Fathers, from 1987 to 2004, and with Dr. Herbert Ratner of Oak Park, Ill. who was a close friend of Father Charles Corcoran.
- 104 The Philadelphia-born Corcoran entered the Dominican Novitiate at St. Rose Priory in Springfield, Ky. in 1939. After the creation of the new Province of St. Albert the Great in Chicago, he was sent to the Dominican House of Studies in River Forest to begin his philosophical and theological studies. He was ordained to the priesthood on June 18, 1946. From 1952 to 1965, he was Professor of Psychology in the Studium of the Province. Fr. Corcoran also joined the faculty of the Spiritual Institute at River Forest as Professor of Spiritual Theology. This association with the summer program of the Institute continued for more than 30 years. In 1969, the Diffinitorium of St. Albert's Province assigned him as a member of the Theological and Spiritual Renewal Consultants in Chicago. It was at this time that he began his family life apostolate and cemented his life-long friendship with Dr. Herbert Ratner, editor of *Child and Family*. See <http://www.op.org/domcentral/people/inmemoriam/lives81-85.htm#corcoran>.
- 105 History of Loras College at <http://depts.loras.edu/marketing/college/history.html>. The College became coeducational in the fall of 1971. Loras College's current "gay" courses includes a Social Work course on "Identity and Alternative Lifestyles," that "explores the development of diverse lesbian, gay, bisexual and transgender (LGBT) identities, families, and communities. ... Particular attention will be paid to examining the roots, forms, functions, and effects of heterosexism on the LGBT." The college also holds institutional membership in the pro-abortion American Association of University Women which lobbies heavily for pro-abortion legislation on Capitol Hill.
- 106 The ecclesiastical province of Dubuque includes the Archdiocese of Dubuque (Iowa) and Dioceses of Davenport, Des Moines and Sioux City (Iowa).
- 107 For an updated view of Goergen's support of Teilhard's spirituality and the Cosmic Christ see "Current Trends: Recent Studies of Pierre Teilhard de Chardin," at <http://www.spiritualitytoday.org/spir2day/823436goergen.html>.
- 108 Donald Goergen, *The Sexual Celibate* (New York: Seabury Press, 1974). The publication was favorably reviewed by a number of Catholic publications including *Commonweal*, *America*, the Jesuit magazine and the *Long Island Catholic*, the official news organ of the Diocese of Rockville Centre.
- 109 Ibid. See 81, 82, 83, 85, 101, 127, 195, 203.
- 110 See Parable Conference website at <http://www.op.org/parable/default.htm>.
- 111 Letter dated January 12, 1989 from Fr. John O'Connor, OP, to Joseph Cardinal Ratzinger, Prefect, Sacred Congregation for the Faith, Rome. Fr. O'Connor attended the weeklong Goergen lectures.
- 112 Father Corcoran relayed this account to a small group of friars at River Forest in the 1970s. The contents of this conversation was confirmed by Fr. John

O'Connor who was present at the River Forest session, and by Dr. Herbert Ratner, in a conversation with the author.

- 113 Rueda, 341.
- 114 Ibid., 334, 346, 556.
- 115 Letter from *Communication* to Rev. Donald J. Goergen, OP, and to the Dominican Fathers at River Forest, dated March 25, 1988.
- 116 See Rueda, 556.
- 117 Father Charles Fiore, a native of Wisconsin, made his first vows as a Dominican in August, 1955, and then began three years of philosophical studies at the Pontifical Faculty of the Dominican House of Studies in River Forest, Ill., where he was awarded a Bachelor's and Master's degrees in philosophy. In 1958 he studied theology at Aquinas Institute in Dubuque and earned his second Master's degree. He was ordained a Catholic priest on June 3, 1961. He was serving at St. Albert the Great Seminary in Oakland Calif. in 1973 when he discovered the presence of a homosexual clique there. He reported his finding to the Dominican superior at which point he was given 36 hours to evacuate his residence and clear out of the Dominican Province of the Holy Name. Fr. Fiore kept a list of known homosexuals in the Dominican Order and in AmChurch's hierarchy and he and this writer would often compare notes. I knew nine names on his list of Dominican homosexuals. As of 2004, two of the nine ended up at the University of Notre Dame teaching theology and pressing for women's ordination and married priests and other neo-modernist causes; one became a hospital chaplain; two served as chaplains for a nuns' order; one became a popular liturgist; and the remainder went on to teach theology at Dominican-operated institutions in the United States.
- 118 Letter dated April 28, 1987 to Cardinal Bernardin from a Mary's Helper at St. Vianney's Parish.
- 119 Letter of May 11, 1987 from Cardinal Bernardin to Fr. John O'Connor. One of the charges made against O'Connor was that he committed child abuse by speaking to parochial school children about the Satanistic influences of contemporary rock music.
- 120 Father John O'Connor made all his correspondence with his order and Rome available to the author.
- 121 Letter dated April 6, 1989 from Fr. John O'Connor to Rev. Alfred J. Kunz, a canon lawyer in Dane, Wis. Fr. Kunz, who was a good friend of Fr. Charles Fiore, was found brutally murdered, his throat slit, on March 4, 1998, in the hallway of St. Michael School in Dane. To date, his murder remains unsolved.
- 122 As of the summer of 2004, the Dominican Ashram consists of three Dominican friars and three Dominican nuns. One of the friars, Fr. Dick de Ranitz, a Dominican theologian, practices Raja Yoga, Vipassana meditation, Zen Shikantaza meditation and T'ai Chi. Newest member, Fr. Stan Drongowski, formerly served as Novice Master for the Dominican Province of St. Albert the Great. Sister Kathy Smith, a Dominican Sister of the Sinsinawa (Wis.) Congregation is deeply involved in Hindu spirituality and philosophy. All members of the Ashram can be seen contemplating their navels at <http://www.op.org/ashram/prayer.htm>.

- 123 See “Three Priests Receive Dominican Highest Honor,” at <http://www.domcentral.org/prov/3stms.htm>.
- 124 Ibid.
- 125 See Richard Woods, OP, *Another Kind of Love—Homosexuality and Spirituality* (Ft. Wayne, Ind.: Knoll Publishing Co., 1977).
- 126 Ibid.
- 127 Ibid.
- 128 See Pete Sherman, “A High Calling,” *Illinois Times*, 12–18 December 2002, pp. 12–19.
- 129 Ibid.
- 130 Jack Bacon, Three Dominican friars make simple profession of vows,” *Denver Catholic Register*, 21 August 2002.
- 131 Sherman, “A High Calling.”
- 132 Letter dated January 21, 2003 from Very Rev. David F. Wright, OP, to Steve Brady, RCF.
- 133 Letter dated July 11, 2003, Prot. 38202/2003, from P. Jesus Torres, CFM, Undersecretary, Institutes of Consecrated Life and Societies of Apostolic Life to Steve Brady, RCF.
- 134 “Careful Selection And Training of Candidates For The States Of Perfection And Sacred Orders,” Sacred Congregation for Religious, Vatican City, Rome, February 2, 1961, *Canon Law Digest*, 5, pp. 452–486.
- 135 Ibid.
- 136 Ibid.
- 137 From the March 28, 2002 statement on the SSJ scandal by Rev. Richard A. Munkelt. The full text is available at [http://www.saintjustinmartyr.org/news/ReverendMunkeltsStatement\(1\).html](http://www.saintjustinmartyr.org/news/ReverendMunkeltsStatement(1).html). Fr. Munkelt joined the SSJ as a deacon in September 1999. He was ordained into the priesthood by Bishop James Timlin of Scranton for service in the SSJ. He later resigned from the SSJ and is currently a priest of the Scranton Diocese. Fr. Munkelt was one of the first to expose the fraudulent nature of the Society’s land development scheme. He also expressed concern about the particular relationships that members of the SSJ were developing with young men including graduates of St. Gregory’s Academy, although he did not make any association between these actions and homosexual activity until a later date.
- 138 Lawsuit was filed on March 21, 2002 in U.S. District Court in Pennsylvania, No. 3: CV 02-0444 by attorneys James E. Bendell of Washington State and Douglas A. Clark of Peckville, Pa.
- 139 The Priestly Fraternity of St. Peter or (FSSP) was erected in 1988 by the Pontifical Commission Ecclesia Dei. Its founders were originally members of the Society of St. Pius X or *Fraternitas Sacerdotalis Sancti Pii X* (SSPX). The Society of St. Pius X is an international Catholic society of Roman Catholic priests founded on November 1, 1970 by Archbishop Marcel Lefebvre and approved by the Vatican on February 18, 1971. The FSSP split from the SSPX occurred after Lefebvre consecrated four Bishops without permission from the Holy See. Unlike the Society of St. John that is a “Public Association of

the Faithful,” the FSSP is a Pontifical Association directly responsible to the Holy Father. Priests of the SSPX, FSSP and the SSJ say the traditional Latin Mass exclusively. At the time of the alleged abuse of John Doe, Fr. Arnaud Devillers, was the District Superior of the FSSP for North America District Headquarters located in Elmhurst (Moscow), PA, and Fr. Joseph Bisig was the Superior General in Rome. The present District Superior is Fr. Paul Carr. The FSSP numbers 105 priests and has two international seminaries and 140 seminarians.

- 140 See Code of Canon Law, 1983, Book II, The People Of God, Chapter II: Public Associations of Christ’s Faithful, Can. 312- Can. 320 at http://www.deacons.net/Canon_Law/book_2.htm.
- 141 Ibid.
- 142 See www.ssjohn.com/.
- 143 The SSJ “Founding Document” is available at <http://www.ssjohn.com/library/founding.html>.
- 144 Ibid.
- 145 Ibid.
- 146 Ibid.
- 147 Ibid.
- 148 Ibid.
- 149 Ibid.
- 150 See Munkelt statement at [http://www.saintjustinmartyr.org/news/ReverendMunkeltsStatement\(1\).html](http://www.saintjustinmartyr.org/news/ReverendMunkeltsStatement(1).html).
- 151 See <http://www.stgregorysacademy.org/welcome.htm>.
- 152 See <http://www.stgregorysacademy.org/welcome.htm>.
- 153 Ibid. The decision was approved by Fr. Joseph Bisig, the FSSP Superior General in Rome and Bishop Timlin.
- 154 Affidavit of Jude A. Huntz signed on Feb. 15, 2002 at <http://www.saintjustinmartyr.org/news/LetterOfAffidavotHuntz.html>.
- 155 The English-born Fr. Paul Carr was ordained a FSSP priest in 1992 and served as a member of the faculty at the FSSP’s Our Lady of Guadeloupe Seminary and a chaplain at St. Gregory’s Academy. In 2000, Carr became the District Superior of the North American FSSP.
- 156 Huntz affidavit.
- 157 See Brief of Plaintiffs in Opposition to the Motion for Summary Judgement filed by the Priestly Fraternity of St. Peter and St. Gregory’s Academy filed on July 16, 2004 by James Bendell, Co-counsel for Plaintiffs. Case No: 3CV 02-0444.
- 158 See Mr. Jeffrey Bond’s Letter of Warning to St. Gregory Parents at <http://www.saintjustinmartyr.org/news/LetterWarningToStGregorysParents.html>.
- 159 Ibid.
- 160 See <http://www.saintjustinmartyr.org/news/LetterOfAffidavitHornak.html>.
- 161 Ibid.

- 162 Ibid.
- 163 Ibid. Fr. Daniel Fullerton served for a short period as the Superior of the Society of St. John, but he was only a figure head. The real power in the order has always been Fr. Urrutigoity.
- 164 Letter of January 27, 2002 from Brother Alexis Bugnolo to RCF in response to its press release of January 15, 2002 on the SSJ scandal. The complete text is posted at www.saintjustinmartyr.org/news/LetterFromBugnolo.html. See also <http://www.saintjustinmartyr.org/news/BrBugnolosResponse.html>. Brother Bugnolo is not a friar, but has taken private vows to observe the Rule of St. Francis in accordance with canon 1191.
- 165 Ibid.
- 166 Ibid.
- 167 See <http://www.saintjustinmartyr.org/news/LetterWarningToStGregorysParents.html>.
- 168 See brief of Plaintiffs filed July 16, 2004.
- 169 See www.saintjustinmartyr.org/news/LetAffidavitSciambra.html.
- 170 Affidavit of a Former Novice of the SSJ on March 3, 2002 at <http://www.saintjustinmartyr.org/news/AffidavitAnonymous.html>.
- 171 Affidavit of Mr. Joseph Girod written from Valbonne, France on Sept. 15, 2002 at <http://www.saintjustinmartyr.org/news/AffidavitGirod.html>.
- 172 Ibid.
- 173 Communication from Dr. Jeffrey Bond to author dated August 24, 2004.
- 174 Letter of Nov. 10, 2002 to Bishop Timlin from Mr. Conal Tanner.
- 175 Affidavit of Diane Toler of Cherry Hill, NJ on May 6, 2002 at <http://www.saintjustinmartyr.org/news/TolerAffidavit.html>.
- 176 See <http://www.saintjustinmartyr.org/news/CarlosUrrutigoityinLaReja.htm>. Fr. Morello was rector of the SSPX seminary in La Reja from 1981–1988. He is currently the rector of a group called “Campania de Jesus y de Maria” located in the Andes.
- 177 Ibid.
- 178 Ibid.
- 179 Ibid.
- 180 Ibid.
- 181 Terrie Morgan-Sesecker, “Accuser to get reports in priests,” March 24, 2004, *Times Leader*.
- 182 Ibid.
- 183 Deposition of Matthew Selinger in Civil Action No. 02-0444 in Pittsburgh, PA on October 24, 2003.
- 184 Ibid.
- 185 See Tillett, *The Elder Brother*.
- 186 Selinger eventually left the seminary, married and settled in California to raise a family. When it became known that he would likely be subpoenaed to testify against Fr. Urrutigoity in the Case of John Doe, Fr. Eric Ensey, who helped found the SSJ and who replaced Urrutigoity as spiritual advisor for

a time at St. Thomas in Winona, paid a visit to Selinger and attempted to persuade him to leave the country to prevent him from being called as a witness against Urrutigoity. He told the former seminarian that Urrutigoity had “a medical protocol” about the penis. He said that if the priest-founder went down he would take him (Ensey) and the whole order down with him. When these arguments failed to move Selinger, Ensey said that Urrutigoity’s lawyer had connections to the Mafia—a suggestion that implied that harm might come to Selinger or his family if he testified against the priest. Selinger said he had no intention of leaving his wife and children to escape a subpoena and showed Ensey the door.

- 187 Jeffrey Bond Fourth Open Letter of May 19, 2002 to Bishop Timlin, Diocese of Scranton at <http://www.saintjustinmartyr.org/news/BishopTimlinOpenLetter4.html>.
- 188 Affidavit of Jude A. Huntz.
- 189 Ibid.
- 190 Deposition of Fr. Carlos R. Urrutigoity, May 2, 2003 in Scranton, Federal Doe Case No. 2000 Civil 2961. He was deposed under oath by attorney Jim Bendell.
- 191 Depositions of Stephen Fitzpatrick and Patrick McLaughlin taken by Attorney James Bendell on Nov. 10, 2003. See summary comments by Dr. Jeffrey Bond at http://runningoff.blogspot.com/2004_09_05_runningoff_archive.html.
- 192 Jeffrey M. Bond, “An Open letter to Bishop James C. Timlin,” Diocese of Scranton, January 27, 2002. In addition to calling for the laicization of Fathers Urrutigoity and Ensey, Bond demanded that there be an independent investigation of all other members of the Society including Fathers Daniel Fullerton, Basel Sarweh, Dominic Carey, Dominic O’Connor, Marshall Roberts, Bernardo Terrere, and Deacons Joseph Levine and James Lane.
- 193 See Jeffrey M. Bond, “An Open letter to Bishop James C. Timlin, Diocese of Scranton,” January 27, 2002.
- 194 See Lawsuit March 21, 2002 in U.S. District Court in Pennsylvania.
- 195 St. Joseph’s House and Fatima House were two homes that bordered the SSJ property. The owners permitted the SSJ to use the homes rent free. However, when they were informed of the financial and criminal activities of Urrutigoity, Ensey and other SSJ priests, the owners evicted the order.
- 196 See <http://www.saintjustinmartyr.org/news/TribunalPhiladelphia.htm>.
- 197 According to Mark Pazuhanich, former Monroe County District Attorney who was handling the Clay Case in May 2002, the investigation into the charges against Clay was continuing. However, the current District Attorney, E. David Christine, Jr. has reported that the Clay file is missing from the office (but can be reconstructed if necessary) and his office had no knowledge of the case. As it turns out, Mark Pazuhanich is under investigation for sexual molestation. See Bonnie Adams and Mark Guydish, “Ex-bishop: Priest OK’d for duty,” *Times-Leader*, 4 July 2004.
- 198 Ibid.
- 199 Susan Hogan Albach, “Accused priest led Mass in Arlington,” *The Dallas Morning News*, 30 June 2004.

- 200 Ibid.
- 201 See Lawsuit March 21, 2002 in U.S. District Court in Pennsylvania.
- 202 Brief of Plaintiffs in Opposition to the Motion for Summary Judgement Filed by the Priestly Fraternity of St. Peter and St. Gregory's Academy on July 16, 2004 by James Bendell, Co-counsel for Plaintiffs. Case No: 3CV 02-0444.
- 203 See online letter dated November 1999 by Fr. Carlos Urrutigoity, "Dearly Beloved of Our Lady.." on the initiation rites of John Zosack at http://www.ssjohn.com/news/update_99_11.html.
- 204 A copy of the original Zosack affidavit is available on the PACER website at www.pacer.psc.uscourts.gov.
- 205 David Singleton, "Society of Silence," and "Deposition Excerpts," *Sunday Times Tribune*, 29 August 2004.
- 206 Mark Guydish, "What does Timlin know? It's hard to tell," *Times-Leader*, 1 July 2004.
- 207 See: <http://www.churchcrisis.blogspot.com/> A Second Open Letter to Bishop Joseph F. Martino.
- 208 Bond, "An Open letter to Bishop James C. Timlin, Diocese of Scranton," January 27, 2002.
- 209 Tom Kane, "Scranton Bishop Suppresses Conservative Group," *River Reporter*, 2 December 2004 at <http://www.riverreporter.com/issues/04-12-02/head3-stjohn.html>.
- 210 A picture of Fr. Carlos Urrutigoity is displayed at the website of PATMOS, a lay corporation of the SSJ formed in 2004. See www.patmos.us. PATMOS markets traditional Catholic items such as prayer books and first communion items. A *Child's Missal* shows a photograph of Fr. Urrutigoity offering Mass in a traditional Catholic setting.
- 211 Matt C. Abbott, "Will suppressed Catholic group use donated money to relocate to 'Hell itself'?" 1 December 2004 at <http://www.renewamerica.us/columns/abbott/041201>.
- 212 See Pope John Paul II, "Address to the Legionaries of Christ and members of the Regnum Christi Movement," 4 January 2001 at http://www.vatican.va/holy_father/john_paul_ii/speeches/2001/documents/hf_jp-ii_spe_20010104_legionari-cristo_en.html.
- 213 Alfonso Torres Robles, *La Prodigiosa Aventura de los Legionarios de Cristo* (Madrid: Ediciones Foca, 2002). See book review at <http://www.regainnetwork.org/article-LCAventure.htm>.
- 214 Alejandro Espinosa Alcala, *El Legionario* (Mexico City: Grijalbo, 2003). The book is available only in Spanish from www.randomhousemondadori.com.mx. However, a translation of Section I on Father Maciel's early background is provided at <http://www.regainnetwork.org/article-legionary1.htm>.
- 215 Ibid.
- 216 Ibid.
- 217 In 1948, the Legion was elevated to a Diocesan Right by Maciel's uncle Bishop González in Mexico.
- 218 Espinosa, *El Legionario*

219 Ibid.

220 Ibid.

221 See <http://www.exlegionaries.com/xlegion/viewthread.php?tid=239> for a discussion by ex-Legionaries about sex abuse at Ontaneda Seminary in the 1980s.

222 Jose Martinez Velazco, *Los Legionarios de Cristo: el nuevo ejercito del Papa* (Madrid: LA ESFERA, 2002). A book review of Spanish text is available at <http://www.regainnetwork.org/article-LCArmy.htm>.

223 The organizational pattern, recruiting methods, and overall operations of the Legionaries of Christ, like that of the Society of St. John, mirror those of the personal prelature of Opus Dei, the prototype for modern-day sects in the Church. The Legion's apostolic school for boys considering the priesthood, a facility similar to the FSSP's St. Gregory Academy in Elmhurst, Pa. is located at Centre Harbor, N.H. The Legion also operates numerous colleges, three universities in Mexico, the Francisco de Vitoria in Spain, and Regina Apostolorum in Rome and the Center for Bioethics of the University of the Sacred Heart in Rome. The Legion owns Zenit News Service with branches in Rome and New York and *National Catholic Register* and *Twin Circle*. Its "ecumenical" efforts are coordinated through the Center for Studies on New Religion of Massimo Introvigne and the Acton Institute for the Study of Religion and Freedom. Financial support for the Legion comes from a variety of sources including the Murphy Foundation, Family Foundation, Adveniat, Misereor and Kirche. Like Opus Dei, the Legion maintains a large number of front organizations, "apostolates" and publishing houses not immediately identifiable as being Legion entities including Catholic World Mission, Con-Quest Clubs and Camps, CIPS, (Catholic Institute for Psychological Sciences), Washington, DC, and the Center for Integral Formation, Hamden, Conn. The Legion operates numerous websites designed to attract traditional-minded Catholics including New Woman (www.newwoman.org), Catholic Youth World Network (www.cywn.net), and www.catholic.net. Again, like Opus Dei, its corporate empire and financial holdings are vast. A complete analysis of the Legion's multi-international corporate entities is yet to be made public.

224 Velazco, *Los Legionarios*.

225 Espinosa, *El Legionario*. According to Espinosa, in 1954, Cardinal Valerio Valeri, Prefect of Religious in the Roman Curia found Maciel in Rome's Salvator Mundi Hospital "frothing at the mouth" from an overdose of morphine. Cardinal Alfredo Ottaviani, Pro-Secretary of the Holy Office, ordered an investigation but it was obstructed by pro-Maciel elements inside and outside the Roman Curia including Cardinal Merry del Val's former secretary, Nicola Cardinal Canali.

226 Letters of Bishop Polidoro Van Vlierberghe, as Apostolic investigator from 1957–1959 posted at <http://www.legionaryfacts.org/polidoro.html>. See also <http://www.legionaryfacts.org/kearns.html>.

227 Ibid. See also Espinosa, *El Legionario*.

228 The original copyrighted article by Gerald Renner and Jason Berry, "Head of Worldwide Catholic Order Accused of History of Abuse," *Hartford Courant*,

- 23 February 1997 is available at <http://www.atrrio.org/sd3-2Courant.htm>. See also G. Renner, "Maciel accusers seek accountability," *National Catholic Reporter*, 3 November 2000 at <http://www.rickcross.com/reference/loc/loc1.html>. The February exposé was part of an ongoing series on the Legion that included first-hand accounts from ex-seminarians on the use of intimidation, pressure and other unethical practices by the order. See G. Renner, "Novices Accuse Catholic Order of Intimidation, Pressure" *Hartford Courant*, 10 June 1996 at <http://www.rickcross.com/reference/loc/loc11.html>. The Maciel saga is detailed in the companion book by Jason Berry, *Vows of Silence: The Abuse of Power in the Papacy of John Paul II* (New York: Simon & Schuster, 2004).
- 229 Renner and Berry, "Head of Worldwide Catholic Order Accused of History of Abuse."
- 230 Ibid.
- 231 Ibid.
- 232 Ibid.
- 233 Ibid.
- 234 Ibid.
- 235 Ibid.
- 236 Espinosa, *El Legionario*.
- 237 Ibid.
- 238 Renner and Berry.
- 239 Espinosa, *El Legionario*.
- 240 Ibid.
- 241 Ibid.
- 242 Renner and Berry.
- 243 Ibid.
- 244 Espinosa, *El Legionario*.
- 245 Renner and Berry.
- 246 Espinosa, *El Legionario*.
- 247 Renner and Berry
- 248 Ibid.
- 249 Espinosa, *El Legionario*.
- 250 Fr. Maciel to date has had the backing of what can be called the "Catholic Establishment" in the United States. Among the members of the Establishment who have spoken out in defense of the Legionaries and of Fr. Maciel in particular are Deal Hudson, editor and publisher of *Crisis* magazine, William Donohue, President of the Catholic League for Religious and Civil Rights, Father Richard John Neuhaus, President of Religion and Public Life, Professor Mary Ann Glendon of Harvard University Law School and papal biographer George Weigel. In her testimonial of May 23, 2002, Glendon said, "I simply cannot reconcile those old stories with the man's (Maciel) radiant holiness." Father Neuhaus, a convert to the Church, ties the accusations against Maciel to the liberal ideology of author Jason Berry and dismisses them both. He states, "Common sense is also entered into evidence. Is it

believable that, as alleged, a pathological, drug addicted child molester could have founded a religious order in the 1940s that was approved by the Church and flourished for decades, while all the time casual sodomy and other heinous sexual abuses reigned in its houses.” Neuhaus makes the truly remarkable observation that all of Maciel’s accusers left under unhappy circumstances! He concludes that “the charges against Fr. Maciel and the Legion are false and malicious and should be given no credence whatsoever.” See <http://www.legionaryfacts.org/WmBennett.html>.

- 251 See http://www.snapnetwork.org/snap_statements/2005_statements/010305_vatican_maciel.htm.
- 252 For the early history of the Salvatorians see M. Rudge, transcribed by J. F. M. Freeman, “The Order of the Divine Savior,” at <http://www.newadvent.org/cathen/05053b.htm>.
- 253 Additional historical information on the Salvatorians in the United States is found in Steven M. Avella, *The Moment of Grace—One Hundred Years of Salvatorian Life and Ministry in the United States*, Part II, 1947–1992, ed. Daniel Pekarske, SDS. (Milwaukee: Society of the Divine Savior, 1994). Father Avella, a former Salvatorian priest, became a diocesan priest while teaching at St. Francis Seminary. He joined the Marquette faculty in 1991.
- 254 Avella, *The Moment of Grace*, 377–381.
- 255 Ibid., 173.
- 256 Ibid., 178–179.
- 257 Ibid., 182.
- 258 Ibid., 223.
- 259 Ibid.
- 260 Ibid., 225.
- 261 Ibid., 225–226.
- 262 Ibid., 171.
- 263 In the post-Vatican II spirit of “renewal” Mount St. Paul College in Waukesha closed in 1970 and the Divine Savior Major Seminary in Lanham, Md. closed in 1969.
- 264 Ibid., xix.
- 265 Ibid., 106–108.
- 266 Ibid., 117.
- 267 Ibid., 126.
- 268 Ibid.
- 269 Ibid., 171.
- 270 Ibid., 126.
- 271 Ibid., xix.
- 272 Ibid., 126.
- 273 Statistics don’t tell the whole story, but they do have *something* to contribute in terms of diagnosing the general health and vitality of a religious community. In the years 1967, 1977, 1979, 1982, 1984, and 1990 the North American Province of the Society of the Divine Savior registered zero investitures. Since 1976, investitures have ranged from zero to three per year, a far cry

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from the 30 to 50 investitures of the first half of the 20th century. Trinity Preparatory Seminary closed in 1965. Mackin H.S. closed in 1962. Mother of the Savior Seminary in Blackwood, N.J. and Jordan Seminary in Menominee, Mich. both closed in 1967. Francis Jordan H.S. closed in 1969. Mount St. Paul College, whose leaders had welcomed the Vatican II renewal, closed in 1970. Saint Pius X Seminary closed in 1977. The Salvatorian Seminary to JFK Prep, Fr. Myron Wagner's "dream child" closed in 1982. Marian High school in Mishawaka, Ind. closed in 1986. Bishop Manogue H.S. closed in 1987. St. Mary's H.S. in Lancaster, N.Y. closed in 1988.

- 274 Ibid., 132–133. The use of term "gay" by Avella or by his editor Pekarske as opposed to the term "homosexual" reveals a political bias that favors the Homosexual Collective.
- 275 Ibid., 133–134.
- 276 Ibid., 134.
- 277 Ibid.
- 278 Ibid.
- 279 Ibid.
- 280 Ibid., 135.
- 281 Ibid., 138.
- 282 Ibid.
- 283 Ibid.
- 284 Ibid., 139.
- 285 Ibid.
- 286 Ibid.
- 287 Ibid.
- 288 Ibid., 353.

Chapter 17

New Ways Ministry—A Study in Subversion

Introduction

New Ways Ministry was founded by Sister Jeannine Gramick, formerly with the School Sisters of Notre Dame and now with the Sisters of Loretto, and Father Robert Nugent of the Society of the Divine Savior. Second, perhaps, only to the Washington D.C.-based national homosexual group Dignity, New Ways has been the most influential of all the Homosexual Collective's auxiliaries within the Catholic Church. It has served as a critical link between the lesbian feminist covens of female religious orders and the "gay" priesthood and the secular Homosexual Collective.

This in-depth study of New Ways, is the first since Fr. Rueda exposed its machinations in *The Homosexual Network* in 1982. It is as much an indictment against what passes for "religious orders" these days, as it is against New Ways. Both Gramick and Nugent have led a freewheeling existence thanks to the superiors of their respective religious orders, the School Sisters of Notre Dame and the Salvatorians. Both orders have bankrolled New Ways' operations and aided and abetted its attack on the Church for decades.

The story of Sister Gramick and Father Nugent and New Ways illuminates the complex interplay between homosexual activists in religious orders and the diocesan priesthood, their superiors and bishops in the United States, and Church authorities in Rome.

The history of New Ways documents how AmChurch's interlock of homosexual and "gay friendly" bishops and its vast bureaucracy at the NCCB/USCC (USCCB) has helped to advance the Homosexual Collective's ideology and programs and put its resources at the service of the Collective. Access to the sources of power within a given institution is an essential tool in the subversion process, and New Ways has never lacked for access to the corridors of power within AmChurch.

One of the guiding rules of investigative research is "follow the money trail," but this proved virtually impossible since religious orders are not required to file tax returns. The IRS returns of New Ways and its close affiliate, the Quixote Center, were available, however, and they show how the Homosexual Collective within the Church uses a multiplicity of front organizations to attack and undermine the Catholic Church's opposition to homosexuality.

The most important thing to remember about New Ways is, that despite its religious trappings, it is essentially a political not a religious organi-

zation. It is not a “ministry” in the accepted meaning of the word, hence it is referred to as “New Ways” throughout this book except for direct quotes. Its primary objectives are political in nature and designed to strengthen the role of the Homosexual Collective within the Catholic Church. It is only incidentally religious, that is, it uses religion solely for political ends. That is why all New Ways activities must be viewed principally through a political prism not a religious one.

In the words of its founders, New Ways exists “to explore and develop those areas that for many remain formidable obstacles to an acceptance of homosexual identity and expression as potentially morally good and healthy as heterosexuality in the Judaeo-Christian scheme.”¹

The Transformation of Sister Gramick

Jeannine Gramick was born in 1942 and grew up in a traditional Catholic family in the Philadelphia area. An only child, Gramick recalls that she was very pious and attended daily Mass. After her high school graduation, she relinquished “a passionate relationship with a young college man,” and at the age of 18 joined the religious order of the School Sisters of Notre Dame (SSND), a branch of the international French Congregation of Notre Dame.²

When Gramick entered the convent in 1960, the SSND was by and large still a traditional order, although the continuous promptings of Pope Pius XII to modernize religious life had begun to stir the waters of revolution ever so gently.³ By the mid-1960s, however, the order was “gone with the wind.” The SSND nuns underwent a period of radical “renewal” comparable to the ill-fated Sisters of the Immaculate Heart of Mary in Los Angeles.

The prominent role of the SSND in the building of Women-Church has been well documented by Donna Steichen in *Ungodly Rage—The Hidden Face of Catholic Feminism*.⁴ Steichen catalogues the involvement of SSND nuns in a variety of ecumenical/feminist workshops that feature such topics as Mother/Destroyer Archetype Hindu goddess Kali, Wiccan (witchcraft), lesbianism, Creation Spirituality, inclusive liturgical language, “re-productive rights” and the “sin” of sexism.⁵ But not to worry. Lay Catholics who keep the order financially solvent can be consoled by the fact that the School Sisters of Notre Dame raise their own organic food on EarthRise Farm as part of their Center for Earth Spirituality at the Mankato Motherhouse in Minnesota.⁶

Between 1960 and 1985 the number of vowed women religious in the SSND fell worldwide from 11,000 to 8,000. By 2003 the number had plummeted to 4,400. Unfortunately, Sister Gramick was not among the dropouts.

In 1968, Sr. Gramick received word that her mother was seriously ill and she returned home to Philadelphia with the approval of her religious superior. While on leave, she decided to take advantage of the SSND’s con-

tinuing teaching education program and enrolled at the University of Pennsylvania as a full-time graduate student to begin her doctorate in mathematics education.

According to Gramick, in 1971, during a “home liturgy” attended mainly by university students, she reported her first encounter with Dominic Bash, a homosexual male friend who “inspired” her calling to minister to her “gay” sisters and brothers. By this time, Gramick, now in her late 20s, was already well indoctrinated into the “theology” of radicalized feminism and lesbianism.

After Gramick returned to Baltimore in 1972, to teach at the College of Notre Dame in Maryland, she helped found Dignity/Washington, D.C.

One year later, with the help of Father Joseph Hughes, a Baltimore diocesan priest, Gramick helped found Dignity/Baltimore. The first Mass for the “Catholic” group was celebrated in the chapel of St. Jerome’s Convent where Jeannine lived with four other SSND sisters, all of whom supported the political objectives of the Homosexual Collective.⁷ Dignity/Baltimore continued to meet at the convent until it secured a Catholic parish to hold its services.

Gramick is proud of the fact that she conducted a workshop for lesbians that later inspired the founding of the Conference for Catholic Lesbians.

Gramick’s actions in helping to establish Dignity/Philadelphia, Dignity/Washington, D.C. and Dignity/Baltimore and a lesbian association indicates the degree to which Gramick was politically radicalized *before* she founded New Ways.

In her essay “Lesbians and the Church: Bridging the Gap,” that appeared in the Christian feminist magazine *Daughters of Sarah* in 1988, Gramick recalls her early contacts with the homosexual community in the Philadelphia area and her work with “a sensible and attractive lesbian ex-nun” with whom she developed “a support group for lesbian and gay Catholics.”⁸

Gramick states, “From lesbian women, I also learned that homophobia can be rooted in personal fears and anxieties about one’s own sexuality.”⁹ “In the early years of my ministry,” she says, “I remember feeling uncomfortable with a woman because I became conscious of my own same-sex attractions. ...Unless we make friends with our own homosexual passions we will be imprisoned by them,” she concludes.¹⁰ She says society’s “heterosexual bias” and the Church’s “ecclesiastical sexism” and its treatment of homosexuals like Dominic as “outcasts” distressed her.¹¹

Gramick’s leadership positions in the National Coalition of American Nuns (NCAN), the first “Catholic” organization to affirm ‘the rights of gay and lesbian people,’ and in the Women’s Ordination Conference (WOC) demonstrates her dual-commitment to the Homosexual Collective and the Lesbian/Feminist Movement.

Sister Jeannine Tells Her “Story”

My first gay man that I ever met. I met Dominic at a home mass—that was in the days of 70s. And he told me his whole life story—that he left the Catholic Church, he said, because the Catholic Church had nothing to offer him as a gay man. ...Certainly I felt he was greatly discriminated against, but I also felt that somehow he wasn't normal—that was the attitude that I had because that was what society said to me. And that maybe he could change. But after speaking with him, and listening to his story, and he told me he had tried and wanted to be heterosexual and couldn't, I realized that stereotype was just that, a stereotype. Lesbian and gay people can't change their orientation. We struck up a good friendship. And that transformed my entire life.¹²

Sister Jeannine Gramick, June 24, 2001
CBC Radio Interview “To Live with Courage”

The impression one would get from reading Gramick's story of her first meeting with Dominic Bash in the 2001 Canadian radio interview, is that here was some poor lost soul, a homosexual struggling to find his way home, but finding himself constantly “rebuffed” by the Catholic Church. Gramick never mentions what happened to this young man that she befriended and encouraged to live out his homosexual identity. Permit me to do so.

Dominic Bash was a native of the greater Philadelphia area. He was four years younger than Gramick. After he graduated from North Catholic High School in 1965, he enrolled as a novice with the Fathers of the Oblates of St. Francis DeSales, Wilmington-Philadelphia Province, but was eventually dismissed from the seminary. He tried to get into another seminary, possibly Episcopalian, but was also rejected as a candidate for the ministry, presumably because of his homosexuality.¹³

Dominic took up hairdressing.

By the early 1970s, about the time that Gramick began holding “Eucharistic gatherings” for Bash and his homosexual friends in the Philadelphia area, Bash was heavily into homosexual politics. He, together with Gramick, helped to organize Dignity/Philadelphia, and Bash is recognized today as one of the chapter's founding members and a trailblazer activist for “gay rights.”

In 1991, when the Archdiocese of Philadelphia cracked down on Dignity and prohibited the pro-homosexual group from meeting on Church property, Dominic Bash and Dignity/Philadelphia found a new home at St. Luke and the Epiphany Episcopalian Church in center city Philadelphia.

That same year, Bash made headlines as the City of Brotherly Love's most famous diva. He was the Master of Ceremonies at the Third Annual “Coming Out” Block Party on Pine Street. He came in drag flaunting a tight black skirt, fishnet stockings and a tiara.

Bash also helped organize a demonstration at the Cathedral Basilica of SS. Peter and Paul where Cardinal Anthony Bevilacqua was holding his first Mass for people with AIDS. Havoc broke loose when one demonstrator (not Bash) dumped condoms on the altar.

In response to the AIDS epidemic, Bash, who later contracted the disease, organized an AIDS ministry within Dignity/Philadelphia.

Sadly, from his seminary days up until his death, Bash insisted that the Catholic Church had never loved him. But Sister Gramick should have known better. She had the opportunity of sharing the Gospel message of repentance and conversion of heart with the young man she called her friend. Instead, she confirmed Dominic in his sin.

Dominic Bash died of AIDS in January 1993 at the age of 47, without the last Sacraments of the Catholic Church. His ashes are buried in a vault at the Episcopal Church of St. Luke and the Epiphany.

Father Nugent and his “Story”

Robert Nugent was born on July 31, 1937, and educated in Norristown, Pa. He was ordained a diocesan priest of the Archdiocese of Philadelphia under Archbishop (later Cardinal) John J. Krol on May 22, 1965.

By 1971, Father Nugent was without a parish and serving as a chaplain with the de la Salle Christian Brothers in Elkins Park, Pa. According to Nugent, he was in “a period of transition from parish work to an unofficial leave of absence to explore non-parochial ministerial possibilities.”¹⁴ In other words, six years after ordination, he decided to leave the diocesan priesthood for a more fluid existence as an order priest. In the meantime, he was busy pursuing graduate studies at Temple and Villanova Universities and doing volunteer work with his good friend and loyal companion, Jack Farnell who worked at St. John’s Hospice in Philadelphia operated by the Little Brothers of the Good Shepherd. It was at St. John’s that Nugent said he was “inspired” to minister to homosexual men and women.

That same fall, Nugent said he saw an article in the *Philadelphia Bulletin* on Sr. Jeannine’s homosexual ministry and phoned the nun to offer his services. Soon he found himself providing “counseling, confessions and home liturgies” for Dignity/Philadelphia.

Working cheek by jowl with Nugent to bring the Homosexual Collective into the Church were three other priests, Rev. Paul Morrissey an Augustinian, Father Myron Judy of the Order of Our Lady of Mt. Carmel and Father John Cimino, a Norbertine priest.¹⁵

Father Morrissey went on to become a founding-director of Communication Ministry, Inc. (CMI).

Created in 1982, CMI became one of the most important links in the underground homosexual network in the Catholic priesthood and religious

life in the United States. Its primary function is to promote an alternative ideology based on that of the Homosexual Collective for homosexual clergy.

In the early 1970s, Nugent became the first priest in the Archdiocese of Philadelphia to testify in favor of a “gay rights” bill at the City Council hearings. Shortly thereafter, Cardinal Krol showed him the door. Nugent took a formal leave of absence from the diocesan priesthood and never returned.

In 1973, Nugent expressed an interest in joining the Society of the Divine Savior and entered the Provincial House of the Salvatorians in Milwaukee. His novitiate began on June 15, 1976. By this time he had relocated to Washington, D.C. to complete his program of religious formation. Once established in the Capitol region, Nugent developed close ties to the national office of Dignity/USA for whom he prepared a “Homosexuality Worksheet for Catholics.” He also negotiated the terms by which Dignity was permitted to hold its worship services on the Georgetown University campus.¹⁶

Nugent professed his first vows as a Salvatorian on June 16, 1977.

Why did Nugent pick the Salvatorians? According to Rueda, Nugent needed to find “a freer environment that would enable him to work within the homosexual movement.”¹⁷

As we saw in Chapter 15, the post-Vatican II informal restructuring of the Society of the Divine Savior opened the order up to large-scale homosexual colonization. In the mid-1970s, when Nugent applied for admission into the Salvatorian Order, its Gay Ministry Task Force was still active.

A 1979 communication from Mr. Edward Freeman, the head of the Morning Star Community of Kansas City, Mo., an “experimental” homosexual religious community, to Salvatorian Provincial Myron Wagner at the Vocations Office in Milwaukee, reveals a great deal about the Homosexual Collective that had entrenched itself into the Society of the Divine Savior.¹⁸

As reported by Rueda, Mr. Freeman wanted to draw Father Wagner’s attention to the Morning Star Community as an alternative for homosexual men and women, chaste and unchaste, who felt drawn to the religious life. Freeman said the constitution for the growing and financially solvent “gay” community was based on the ecumenical Christian rule of the School Sisters of Notre Dame.¹⁹ Freeman invited Wagner to send one of his priests to visit his community. The provincial passed the invitation on to “Bob” Nugent.²⁰

There were a number of rank and file Salvatorian priests who continued to oppose the lavenderization of their order, but they were rebuffed by some, though not all, of their religious superiors both in the United States and in Rome.

In a handbill distributed at a 1984 vocations conference, Salvatorian priest, Father James Buckley, who had been waging a four-year war against Nugent and New Ways, alerted his colleagues to the fact that while at least

three Archbishops of the United States have repudiated Nugent's homosexual apostolate, nevertheless the provincials of the Salvatorians continued to defend the priest and his pro-homosexual activities. Fr. Buckley, now a priest of the Priestly Fraternity of St. Peter, summed up the irony of the situation:

Despite the opposition of 43 American Salvatorians, the provincial continues to support Nugent's pro-homosexual activities. Apparently the rest of the province also supports him or considers the matter too trivial to protest. If you want to belong to a religious community that will advance the growing homosexual movement, the Salvatorians are for you.²¹

For the record, at least four consecutive Secretaries General of the Salvatorians in the U.S. have permitted Nugent to continue his homosexual apostolate.

The Quixote Center—Parent of New Ways

Nugent claims that he first contacted Sr. Gramick in 1971 in connection with the Philadelphia article on her new ministry to homosexuals. Gramick says they met at Quixote Center *after* she had moved to Baltimore to teach at Notre Dame College and while she was serving as a chaplain to Dignity.²²

In any case, we do know that while Dignity was the ideological inspiration for *New Ways*, its physical parent was the Quixote Center.

The Quixote Center, a million dollar plus pro-Marxist, pro-abortion and pro-homosexual organization, began as a small operation in a 3rd floor walk-up in Mt. Rainier, Md. just outside Washington, D.C.

It was incorporated on July 20, 1976, as a 501 (c) (3) tax-deductible "non-profit, benevolent, charitable, educational and philanthropic enterprise" in Prince George's County. Its principal purposes were changed in May 1978 to read: (a) to foster and sponsor Christian educational and religious development and (b) to alleviate poverty and to otherwise remedy maldistribution of wealth and power, domestic and foreign.

The four incorporators and trustees of the Quixote Center as listed on the Articles of Incorporation are: Jesuit William R. Callahan, the founder of Priests for Equality, an organization favoring the ordination of women to the Catholic priesthood; radical feminist Dolores "Dolly" Pomerleau, a journalist with a Masters in Women's Studies from George Washington University; Eileen Olsen of Call to Action/1976; and Father Robert Nugent, SDS.

The address for Nugent on the Articles of Incorporation of the Quixote Center is 6808 Trexler Road, Lanham, Md., the location of the Divine Savior Seminary that has since closed its doors. This means that in 1976, Nugent, who had not yet made his final vows with the Salvatorians, would have needed permission from his Salvatorian superiors to help found the Quixote Center and to become a Co-director.

THE RITE OF SODOMY

The Quixote Center's archives note that Gramick and Nugent brought with them "their concern for the situation of lesbians and gay men, both in church and society," and that "they designed and launched New Ways workshops which offered interdisciplinary presentations on sexual orientation to help people with their homophobia."²³

Father Nugent said his organization was inspired by the National Conference of Catholic Bishops' Pastoral Letter of November 11, 1976, "To Live in Christ Jesus—A Pastoral Reflection on the Moral Life." The ill worded, mischievous section on homosexuality reads:

Some persons find themselves through no fault of their own to have a homosexual orientation. Homosexuals, like everyone else, should not suffer from prejudice against their basic human rights. They have a right to respect, friendship and justice. They should have an active role in the Christian community. Homosexual activity, however, as distinguished from homosexual orientation, is morally wrong. Like heterosexual persons, homosexuals are called to give witness to chastity, avoiding, with God's grace, behavior which is wrong for them, just as nonmarital sexual relations are wrong for heterosexuals. Nonetheless, because heterosexuals can usually look forward to marriage, and homosexuals, while their orientation continues, might not, the Christian community should provide them a special degree of pastoral understanding and care.²⁴

Readers will note the juxtaposition of homosexual behavior (sodomy) with nonmarital sexual relations. Also, whereas the Church has always condemned willful sinful thoughts and words as well as sinful acts, in the document, homosexuality is considered "morally wrong" only when it is acted out.

In 1978, Gramick and Nugent established New Ways as a separate non-profit corporation headquartered in Mt. Rainier, although the Quixote Center continued to serve as a front for a number of other New Ways projects. By this time, both Gramick and Nugent had had plenty of experience in recruiting and organizing Catholic homosexuals in the clergy and religious life.

That same year, Cardinal William Baum informed Nugent that his priestly faculties for the Archdiocese of Washington had been withdrawn.

In May 4–6, 1979, the Quixote Center, the Episcopal Church and Society Network, *The Witness* magazine, and the Universal Fellowship of Metropolitan Community Churches, joined later by New Ways, co-sponsored a "Strategy Conference on Homophobia in the Church." The funding for the pro-homosexual sideshow was provided by the Lesbian Rights Committee and Committee on Women and Religion of the National Organization for Women (NOW) and New Ways.²⁵

As reported by Rueda, the three-day affair attracted not only the feminist and leftist liberal elements of these organizations, but also representatives of 16 mainline churches who pledged to devote all their energies and

resources to the development of an ambitious anti-homophobic political/action agenda with an implementation deadline of May 6, 1982.²⁶

On February 22, 1980, the Quixote Center ran a four-page ad, "Even the Stones Will Cry Out," in the *National Catholic Reporter*. The ad was critical of the Vatican's disciplinary action against dissident theologians such as Father Hans Küng, Father Edward Schillebeeckx, OP, and self-outed homosexual apologist Father John J. McNeill. The ad bore 2,600 signatures from 100 organizations including many religious orders.

Over the years, New Ways returned the favors of the Quixote Center by supporting its projects and demonstrations and sending their staff and volunteers to the Center's anti-national defense demonstrations in Washington, D.C. as well as pro-ERA political gatherings.²⁷ Other issues of joint concern include apartheid practices in South Africa, "reproductive rights" (abortion), and women's ordination to the priesthood.²⁸

In 1984, Sr. Gramick, signed a death warrant for unborn children when she became a signatory to the first "Catholics for A Free Choice" ad in the *New York Times*. The pro-abortion ad claimed that a diversity of opinions regarding abortion exists among committed Catholics.

Gramick's enthusiasm for baby killing is unbecoming for any woman, especially one who calls herself a Catholic nun, but as Donna Steichen has observed of radical religious feminists, "...among contemporary assailants of the Church, the female of the species is more spiteful, irrational, unscrupulous and destructive than the male."²⁹

New Ways Receives Federal Grant

During New Ways' early period of formal incorporation and reorganization as a separate entity from the Quixote Center, Gramick was awarded a three-year federal grant of \$38,000 to study the plight of lesbian women. The research was funded in part by two grants from the National Institute of Mental Health (NIMH) to Dignity/San Diego and New Ways.³⁰

It was the financial influx of federal monies that permitted Gramick and Nugent to launch New Ways as a separate entity from the Quixote Center.³¹

The stated purpose of Gramick's "Study of the Coming Out Process and Coping Strategies of Lesbian Women," was to "document the coming out process in lesbians (including African American lesbians and older lesbians) and to create a seven-stage model to describe this process."³²

The 118 volunteers of lesbians and bisexuals from 18 to 76 years of age, represented diverse ethnic, racial, economic, religious, familial, and educational backgrounds. They were recruited from personal contacts, lesbian and women's organizations, lesbian bars and clubs, and lesbian and feminist newspapers and newsletters.

The interview process took place between February and May 1979. It consisted of a 90-minute personal interview with each unpaid volunteer

by one of six employees of New Ways trained by Gramick. The format included pre-coded questions and several open-ended questions related to their “initial lesbian experience,” their “coming-out process,” “job discrimination” and “societal oppression.” Kinsey’s homosexual-heterosexual continuum and other criteria were used to measure the degree of “homosexual orientation” of the interviewees.

According to Gramick, her study showed that the inter-relational dynamics of lesbianism and homosexuality are quite different.³³ She cited a three-year interval between the self-identification of a woman as a lesbian and her entry into lesbian circles.³⁴

The Staff of New Ways

New Ways has always been a small operation, organizationally speaking, with a small staff and relatively modest office and budget. It is an organization driven by ideology rather than monetary concerns. The structure of New Ways has remained basically unchanged since its separation from the Quixote Center as an independent 501 (c) (3) tax-exempt, tax-deductible non-profit, non-membership group. The Department of State of Baltimore forfeited the corporation on October 6, 1983, although New Ways continued to operate and solicit funds under New Ways Ministry, Inc.

Up until 1984, Gramick and Nugent acted as co-directors of New Ways. They were then (technically speaking) replaced by a new Executive Director, Francis (Frank) DeBernardo, a graduate student and former reporter for *The Tablet*, the diocesan weekly for the Diocese of Brooklyn headed at the time by homosexual Bishop Francis John Mugavero.

New Ways has a Board of Directors and an Advisory Board as well as a small staff composed primarily of volunteers and interns and sometimes shared staff from the Quixote Center.

Xaverian Brother Joseph Izzo who worked at New Ways in the early 1980s is typical of the politically savvy activist breed of “religious” long associated with the organization.

Izzo, an avowed homosexual, was a member of the Congregation of the Brothers of St. Francis Xavier, a lay institute and teaching order, and a counselor at Catholic University of America.³⁵ He served on the Boards of Directors of New Ways, Dignity/Washington and the Catholic Coalition for Gay Civil Rights, an arm of New Ways. He was also a member of Pax Christi and sat on the Social Justice Committee of the Xaverian Brothers American Central Province.³⁶

In a letter that appeared in the *National Catholic Reporter* on November 13, 1981, Izzo asserted that many American bishops are homosexual.³⁷ Presumably he shared the names of homosexual bishops with Gramick and Nugent and other New Ways staffers—knowledge that was used to gain access to the corridors of power at the NCCB/USCC and to secure hierarchical support for New Ways.

In 1982, Izzo left the Xaverian Brothers and the Roman Catholic Church.

Religious Orders Support New Ways

In terms of funding, with the exception of Gramick's 1977 government grant from the NIMH to study lesbianism, the principal source of New Ways funding has always been Roman Catholic religious orders. Had New Ways been forced to depend on financial support from outside these religious institutions, the organization would have collapsed long ago.

The transfer of monies from Catholic religious orders to New Ways is accomplished through grants, donations, stipends, gifts of stock and fees accrued from New Ways seminars, workshops, and retreats.³⁸

Among the most important financial backers of New Ways has been the founders' own orders, the School Sisters of Notre Dame and the Salvatorians.³⁹ The Sisters of Loretto have also made sizable donations through the Loretto Community Special Need Fund.⁴⁰

Although Gramick has denied that Catholic religious orders have been the financial backbone of New Ways, Nugent himself told Father Rueda that the organization receives sizable funding from religious orders.⁴¹ The fact that the School Sisters of Notre Dame and Salvatorians released Nugent and Gramick to head New Ways while continuing their stipends, of course, was in itself a significant "donation."⁴²

Also, as Rueda notes, it is not uncommon for churches (and religious orders) to use their tax-exempt status to launder funds to homosexual groups especially large donations from individual donors.⁴³

During the 1980s, the Catholic Coalition for Gay Civil Rights acted as a conduit for the transfer of funds from religious orders to New Ways. Once a religious institution has endorsed the Coalition they then become an ongoing source of funds for New Ways.⁴⁴

Religious orders such as the School Sisters of Notre Dame are considered to be a church and do not file IRS returns.

In 2001, this writer attempted to get information on the SSND's funding of New Ways and the Catholic Coalition for Gay Civil Rights. Sister Joyce Kolbet referred me to Sister Rose Mary Snaza, the order's treasurer, but the latter never honored the author's repeated requests for information.

The support of Catholic religious orders for New Ways' homosexual apostolate also confers many intangible benefits on New Ways including a degree of legitimacy as a "Catholic" organization.

New Ways Finances

An examination of New Ways' IRS tax returns for the accounting period of July 1, 1997 to June 30, 1998, provides some interesting insights into New Ways finances and operations as well as its networking activities with other "progressive" pro-homosexual groups in the Church.

The records show that during this time period, New Ways took in \$138,263.41. The net assets of the organization was \$211,957.47.

Paul Thomas is listed as Chairman of the three-member Board of Directors on the return. His address is given as 637 Dover Street, Baltimore, which was Father Nugent's address until 2001. Thomas, actually Father Thomas, is a self-identified homosexual priest of the Archdiocese of Baltimore and a long-time "gay rights" political activist.⁴⁵

Other Board members include Robert Mialovich, an avowed "gay Catholic" and President of Dignity/USA, and Mary Kilbride, a long-time leader of PFLAG, Parents and Friends of Lesbians and Gays and mother of a homosexual son.

The Executive Director of New Ways is Francis DeBernardo, salary \$12,600. His address is given as New Ways' office.

The stated tax-exempt purpose of New Ways is "to provide spiritual development and education to the public about gay and lesbian issues and Catholicism."

Sources of income totaling \$57,541.97 came from:

- *Bondings* (New Ways newsletter), \$3,633.00
- Sale of New Ways books and tapes, \$6,599.39.
- Georgetown University debate, "Bridging the Gap: A Theological Debate on Homosexuality and Catholicism," that drew 325 people, \$31,990.00.
- "Networking with national organizations concerned about lesbian/gay Catholics and with progressive groups," \$11,856.58.
- "Journey to Strength" a weekend retreat for parents of lesbian/gay children at Graymoor in Garrison, N.Y., \$5,785.13.
- History Project on New Ways—\$10,539.42.
- *Womanjourney Weavings*—A newsletter for lesbian nuns, \$5,731.20.
- Resources/Publications Project, \$2,443.24.
- Lecture/Education Project, \$2,613.28. The New Ways programs took place in St. Paul, Minn.; Claremont, Calif.; South Bend, Ind.; Boston; Nazareth, Ky.; Marriottsville, Md.; Gaylord, Mich.; Oldenburg, Ind.; Hartford, Conn.; and Shepherdstown, W.Va.
- Building Bridges Project—"Fifteen regional projects about building bridges between gay and lesbian people and the church." Sessions were held in Tropy, N.Y.; Worcester, Mass.; Providence, R.I.; San Diego; Orange, Calif.; Las Vegas; Cleveland, Columbus, Dayton, Cincinnati, Ohio; Wheeling, W.Va.; Lexington, Ky.; Nashville, Memphis, Tenn.; Evansville, Ind. Total number of persons served—265. \$37,129.19.
- Spirituality/Sexuality—a six week discussion series on *Wrestling With The Angel—Faith and Religion in the Lives of Gay Men* for 12

people. \$1,684.93. (Edited by Brian Bouldrey, this book contains twenty-one essays by active homosexual men from different religious backgrounds including at least six unrepentant and bitter former Catholics. Frank Browning's essay "The Way of Some Flesh," contains a blasphemous analogy that is too obscene to be quoted.)

- Pilgrimage—"A pilgrimage to Greece and Turkey to walk in the footsteps of St. Paul for lesbian/gay Catholics and their parents and friends for 43 people from January 19–26, 1998," conducted by Father Nugent and Sister Gramick.

Contributions, gifts, and grants to New Ways totaled \$70,552.96, but the names of individual and corporate donors are not listed on the IRS 990 form.

Groups receiving donations from New Ways included the Quixote Center, People for the American Way (pro-abortion), Mary's Pence (the feminist version of Peter's Pence), and Communication Ministry, Inc. publisher of *Communication*, a newsletter for homosexual clergy and lesbian nuns.⁴⁶

The lion's share of New Ways' expenditures totaling \$124,361.41 went to pay for the above "program accomplishments" not one of which has the slightest connection to authentic Catholicism, and for salaries, management, and fundraising costs.

***Bondings*—A Newsletter That's Hard to Beat**

The ideology of New Ways is best expressed through its newsletter *Bondings*, a title with decidedly sadomasochist implications.

Bondings, published in newspaper format, contains articles on homosexuality and related fields with advertisements for New Ways publications and programs including lesbian retreats and alternative forms of spirituality. Among the American bishops quoted *ad nauseam* in *Bondings* are Bishop Thomas Gumbleton, Bishop Walter Sullivan, Bishop Matthew Clark, Bishop Joseph K. Symons, Bishop Kenneth Untener, and Archbishop Rembert Weakland.

The newsletter provides advice for the lovelorn on guidelines for same-sex "marriage" and gives directions to "gay friendly" churches. *Bondings* also covers the "gay" international scene with an especially critical eye of all things Roman. The importance of gay and lesbian symbolism was illustrated in a story on the rainbow sash fashioned by French couturier Jean-Charles de Castelbajac for Pope John Paul II when the Holy Father visited Paris in August 1997.

New Ways "homophobia" and "building bridges" workshops are systematically covered as are the latest political issues on the Homosexual Collective's agenda.

Soap opera confessions like, “My Daughter is a Lesbian” and biographies of clerical homosexuals who have died of AIDS help fill out the news. Many of the articles featured in *Bondings* are reprints from the *National Catholic Reporter*.

The most important thing to remember about *Bondings*, is that it never, ever strays from the official party line of the secular Homosexual Collective.

Political Lobbying, Symposiums, and Retreats

The loyalty of New Ways and its founders toward the Homosexual Collective are most evident in New Ways’ political agenda and tactics. Father Rueda drives this point home in *The Homosexual Network*.

One particular incident that stuck in this writer’s mind occurred in January 1981 when the Archdiocese of New York was preparing to oppose New York City’s “Gay Rights” bill. The Homosexual Collective wanted to find out what legislative strategies the Archdiocese would use to oppose the measure.

In December 1980, a representative of New York City’s National Gay Task Force contacted Brother Rick Garcia, a member of the non-canonical order of the Brothers for Christian Community who worked for New Ways.⁴⁷ Garcia was told to contact the archdiocese and get that important information for the National Gay Task Force as well as for New Ways.⁴⁸

On January 9, 1981, the dutiful Garcia sent a follow-up letter to an earlier phone conversation with Father Damien, the Archdiocesan Director for Communications, in which he (Garcia) asked for “a copy of the official position of the archdiocese...on the anti-discrimination legislation (Intro 384) relative to homosexually oriented women and men.”⁴⁹ Garcia described New Ways as a “national Catholic center involved in education and ministry to sexual minorities, their families, friends and the larger Catholic community.”⁵⁰

That very same day, Garcia sent a letter to Jesse Lowen of the National Gay Task Force and told him he was in the process of securing a copy of the position paper of the archdiocese in opposition to the pro-homosexual legislation. Garcia wrote, “With that in hand, we will be better prepared to respond to its ‘problem.’”⁵¹ Garcia went on to say:

I feel that New Ways Ministry can be of use in combating the Archdiocese as we are a Roman Catholic organization involved full time in gay rights and gay ministry. We have prominent supporters within the Catholic Church all over the country and many in New York City. ...If we can be of service to you in any way—please do not hesitate to contact me...fraternally yours, in the struggle for justice.⁵²

In addition to maintaining close relations with secular homosexual organizations like the National Gay Task Force, New Ways keeps close ties

with other ostensibly religious-based national homosexual organizations including the Universal Fellowship of Metropolitan Churches (UFMCC).

Even before New Ways had formally organized, R. Adam DeBaugh, the Christian Social Action Director and a full-time lobbyist for the UFMCC in Washington, D.C., had pledged his support for the new group.⁵³

In a “Dear Bob” letter dated April 4, 1978 to Father Nugent, DeBaugh, an avowed homosexual and long-time activist for “gay rights” said he was sorry to have missed Bob at the Southeastern Conference of Lesbians and Gay Men in Atlanta that past weekend, but hoped they could get together to discuss the new center (New Ways) and Washington politics. In the meantime, DeBaugh was sending Bob and Jeannine the latest issue of *Gays on the Hill* and a new “Write to Congress” pamphlet.⁵⁴

In 1980, Nugent assisted the UFMCC in putting together “Denominational Statements on Gay Rights” which was used to lobby the U.S. Congress and Senate and to assist in the formation of pro-homosexual political caucuses in churches and seminaries.⁵⁵

New Ways—The Struggle for Power

Organizational relationships between New Ways and groups like Dignity and the National Gay Task Force are generally cordial although internal struggles for power and control of the Homosexual Movement within the Catholic Church are always simmering just below the surface.

In 1980, New Ways executives locked horns with Dignity’s Executive Board over some financial aspects of their jointly published booklet, *Homosexual Catholics: A New Primer for Discussion* by Jeannine Gramick and Thomas Oddo.

According to the minutes of Dignity’s Executive Board meeting in Vancouver, B.C. on October 12, 1980, which were obtained by Father Rueda, Dignity, Inc. had put up the money for the printing of the *Primer* and the profits were to go to the authors. Dignity accused New Ways of not living up to its agreement. It charged that New Ways sent out their own orders before Dignity had a chance to publicize the *Primer* and recoup their expenses. Behind this minor financial spat, however, loomed a more serious problem.⁵⁶

Joe Totten, Dignity’s treasurer, accused Father Nugent of sabotaging Dignity’s efforts to set up a booth at the Conference on Evangelization by telling the Director of the conference that Dignity was not a Catholic organization and was not in line with Catholic teaching. Actually both charges were correct, but they applied equally to New Ways. Dignity said that New Ways “had closed the door on Dignity getting in, and as a result none of the groups got in.”⁵⁷ The Dignity officers said that in the future, any agreement with New Ways must take the form of a written contract.⁵⁸

In addition to maintaining contacts with pro-homosexual activist groups like Dignity, New Ways interacts regularly with other liberal quasi-religious

organizations such as the National Ecumenical Coalition, Inc. (NEC) in Washington, D.C. The NEC has pledged its support to New Ways and its goal of eliminating “ALL discrimination against homosexual men and women.”⁵⁹

“We believe that any steps you can take toward achieving the objectives on the civil and constitutional rights of all gay men and women, will be most beneficial in achieving what we perceive to be a shared goal—dignity, love, and justice for all,” NEC officers Rev. Williams Hibbs and Nancy C. Ware assured Gramick and Nugent.⁶⁰

During the early 1980s, Nugent and Gramick worked with the National Conference of Catholic Bishops and the U.S. Catholic Conference on various projects.

Fr. Nugent was appointed a consultant at the NCCB/USCC for “sexual minorities.” When the USCC Department of Education published *Planning for Single Young Adult Ministry: Directives for Ministerial Outreach*, Nugent wrote the section on “Single Young Adult Sexual Minorities.”⁶¹

New Ways has been permitted to distribute its pro-homosexual propaganda at official NCCB/USCC conferences including the East Coast Conference on Religious Education held in Washington, D.C. in March 1982.⁶²

New Ways Seminars, Workshops and Retreats

From the late 1970s onward, New Ways organized many lesbian/nun and “gay”/priest workshops and retreats. These events are usually held at undisclosed locations in Catholic dioceses around the country. New Ways facilitators urge homosexual clergy and religious to “share their experiences and their pain.” New Ways provides the attendees with a wide variety of information from how to “come out” to one’s superior or bishop, to instruction on how to organize “gay” and lesbian political caucuses within their order or diocese.

One of these gatherings called “Telling The Story: Hers, His, Ours” for lesbians and “gays” was held at the Dominican Weber Center in Adrian, Mich. from November 6–8, 1981. The following April, Gramick and Nugent held a lesbian retreat titled “Woman, Gay, and Catholic” at the same site.

In November 20–22, 1981, New Ways sponsored the “First National Symposium on Homosexuality and the Catholic Church” in Washington, D.C. dedicated to combating the “sin of homophobia” in the Church. The response from Catholic religious was so overwhelming that New Ways organizers had to move the event from the Holy Trinity Seminary in Silver Spring to a commercial facility.⁶³

New Ways reported that 78% of the 180 attendees were nuns, religious, or diocesan priests or brothers including 18 major superiors of orders, 20 vocation or formation directors in religious orders, and 21 representatives

of diocesan organizations and Dignity groups.⁶⁴ Among the orders represented at the symposium were the School Sisters of Notre Dame, Salvatorians, Dominicans, Franciscans, Sisters of St. Joseph, Ursulines, Maryknolls, Paulists, Capuchins, Augustinians, Carmelites, and Christian Brothers.⁶⁵

The Catholic Coalition for Gay Civil Rights

While New Ways' retreats and workshops helped to provide an ideological base to justify and sustain clerical homosexuals in the diocesan clergy and religious life, the real task of New Ways is to *organize* these individuals into a coherent *political* force capable of moving the agenda of the Homosexual Collective forward in the Church and in Society. The location of New Ways' office just outside of the capital has given its staffers ready access to its primary staging areas and sources for recruitment—Catholic seminaries and houses of religious that are concentrated in the Washington, D.C. area and Catholic University of America and Georgetown University.

Toward this end, Nugent and Gramick created one of the most important powerful pro-homosexual political organizations of the period—the Catholic Coalition for Gay Civil Rights (CCGCR).

To disguise the fact that the CCGCR was, in fact, a creature of New Ways, a New York post office box address was used on the Coalition's petitions and mailings.⁶⁶

According to Nugent, the CCGRC was created to implement the resolutions of the 1976 United States Bishops' "Call to Action" Conference in Detroit on homosexuality. The CTA called for programs and services to meet the needs of homosexual men and women; rooting out structures and attitudes which foster discrimination against homosexuals; providing pastoral care to "sexual minorities" who are subjected to "societal discrimination and alienation" and providing counseling and support to families whose members are part of "a sexual minority."⁶⁷

In 1980, *Bondings* reported that 1,373 individuals and 91 groups had endorsed the pro-homosexual objectives of the CCGCR. By November 1981, the number of endorsements had grown to 2,469 individuals and 150 organizations including 606 Catholic priests and brothers, 747 Catholic nuns, and over 50 Catholic religious orders.

The CCGCR urged all Catholics to support pro-gay legislation under the banner of "civil rights" and to refrain from any opposition to pro-homosexual ordinances "on the basis of unfounded fears, irrational myths and inflammatory statements about homosexual persons," and to support the CCGCR's leadership and witness in "this ministry of justice, healing and reconciliation."⁶⁸

Among the male religious orders backing the Catholic Coalition for Gay Civil Rights were the Jesuits, Franciscans, Dominicans, Holy Cross Fathers, Salvatorians, Oblates of St. Francis de Sales, Oblates of Mary

Immaculate, Benedictines, Augustinians, Christian Brothers and Brothers of the Sacred Heart.

Among women religious, the School Sisters of Notre Dame lead the parade followed by the Sisters of Loretto, Sisters of the Sacred Heart, Dominican Sisters, Sisters of Mercy, Franciscan Sisters, Sisters of the Immaculate Heart of Mary, and the Sisters of St. Joseph.

Other supporters of the CCGCR homosexual lobby included Sisters in Gay Ministry Associated (SIGMA), the Quixote Center, Association of Chicago Priests, Capuchin Gay Caucus, Georgetown University (Office of Campus Ministry), National Assembly of Religious Brothers, Women's Ordination Conference (WOC) and the Thomas Merton Center (Pittsburgh, Pa.).

One of the Coalition's most influential members was Reverend Anthony Kosnick, a priest of the Archdiocese of Detroit, Professor of Moral Theology, and Dean of Saints Cyril and Methodius Seminary, Orchard Lake, Mich. Father Kosnick held a Doctorate in Sacred Theology from the Angelicum in Rome and a degree in canon law from the Gregorian University and was reported to be close friends with Pope John Paul II.

In 1972, Kosnick was appointed Chairman of the Catholic Theological Society of America's Committee on the Study of Human Sexuality. The Committee's final report was issued in 1977 under the title, *Human Sexuality—New Directions in American Catholic Thought*.⁶⁹ The report is an unabashed apologia for sodomy and all forms of deviant behavior and an open attack on Catholic morality. Two of the five members of the Committee were members of the CCGCR.

The language, lexicon and arguments used by the CCGCR to promote the vice of homosexuality as a virtue was identical to that of the secular Homosexual Collective. The CCGCR claimed that homosexuals are an "oppressed people" who need to be "liberated," that homosexuality is an "inborn condition" and not a matter of choice, that homosexuals do not recruit youth, that the homosexual movement is "family-friendly" and pederasty has no connection whatsoever to homosexuality.

In a 1987 *Wall Street Journal* article on homosexuality and the Catholic Church by Dianna Solis, Father Nugent was identified as the leader of the 3,500 member CCGCR. Solis quoted Nugent as saying, "There is just terrible pain out there."⁷⁰ He said that homosexuality was a divisive issue in the Church and Society and he just didn't see "things settling down."⁷¹

One of the last projects carried out by the CCGCR in the late 1980s, was a series of seminars conducted by Nugent and Gramick on "Homosexuality, Homophobia, and Holiness." One could, however, have eliminated the reference to holiness.

According to Rev. William Witt, who attended the CCGCR seminar given at the Newman Center of Youngstown State University, the word

holiness was mentioned but once in the daylong seminar. Nor was there any mention of prayer or God's will, said Witt.⁷²

And why should there be?

New Ways is a *political* action organization not a *religious* one. To view it through anything other than a political prism is an exercise in self-deception.

By the early 1990s, the CCGCR seemed to disappear from the scene as quickly as it had appeared.

It was replaced by other New Ways fronts including Sisters in Gay Ministry Associated, the Center for Homophobia Education, and Catholic Parents Network.

Nugent and Gramick created the Center for Homophobia Education (CHE) in 1991, after they had been ordered by the Vatican in 1983 to separate themselves from New Ways. The CHE is listed on some brochures as a project of Windmills, Inc. a subsidiary of the Quixote Center. On other CHE materials, the New York City address of the CCGCR is given. The U.S. tour of the CHE was funded in part from a grant from the James R. Dougherty, Jr. Foundation, Beeville, Texas.

The Catholic Parents Network was created by Nugent and Gramick in 1995. Its wheels are greased by the same pro-homosexual propaganda that drives New Ways. The organization has multiple office addresses including one in Hyattsville, Md. and Nugent's Dover Street address in Baltimore.

Trouble in Paradise—Vatican Investigation Begins

From the moment Sr. Gramick and Fr. Nugent began their public "ministry" to homosexuals, the Vatican has been flooded with complaints from orthodox Catholics demanding that New Ways be disbanded.

The protests against New Ways were so insistent that beginning in 1977, the Vatican's Congregation for the Institutes of Consecrated Life and Secular Institutes (CICL) was forced to order the superiors of the Salvatorians and the School Sisters of Notre Dame to conduct no less than three "internal studies" of New Ways.⁷³ Since the superiors themselves were actively involved in funding and promoting New Ways, their reports to the CICL in Rome were uniformly supportive of the organization.

In the meantime, a few American bishops had taken matters into their own hands.

In 1978, Cardinal James Hickey stripped Nugent of his faculties to preach and hear confessions in the Archdiocese of Washington, D.C. However, Hickey did not make his action against Nugent public. It was not until mid-November 1981, when Gramick and Nugent scheduled their "First National Symposium on Homosexuality and the Catholic Church" in his archdiocese, that Hickey's earlier sanctions against Nugent came to light. At this time Hickey asked Nugent's and Gramick's religious superiors

to remove the offending priest and nun from his jurisdiction, but the request was ignored. New Ways continued to operate in the archdiocese.

In the spring of 1981, Nugent and Gramick were informed by Cardinal Cody of the Archdiocese of Chicago that New Ways could not hold a workshop scheduled for June 9 at St. Clement's Catholic Church. Cardinal Cody banned them from holding any workshops or seminars in his archdiocese. The affair was rescheduled for Grace Episcopal Church, but was later cancelled after the rector had second thoughts about incurring Cody's displeasure. The New Ways workshop was eventually held at the Trinity Episcopal Church.

On May 5, New Ways was joined by representatives from Dignity, Chicago Call to Action, NOW, Lesbian Community Center, Integrity, and Parents and Friends of Lesbians and Gays at a press conference to protest Cardinal Cody's actions.

Under Cardinal Joseph Bernardin, the Archdiocese of Chicago again opened its doors to New Ways.⁷⁴

In the late 1980s, Archbishop Theodore McCarrick of Newark, N.J., and Bernard Cardinal Law of Boston took action against New Ways. Most Catholic dioceses, however, remained open to New Ways. By 1986, the organization reported that it had been in 50 dioceses in the United States.⁷⁵ By 1992, New Ways had infected 130 of the 169 dioceses in the United States.⁷⁶

Congregation for Religious Takes Action

In 1983, the Congregation for the Institutes of Consecrated Life and Secular Institutes, renamed the Congregation for Religious and Secular Institutes, instructed Sister Gramick and Father Nugent to separate themselves totally and completely from New Ways and forbade them from engaging in any homosexual apostolate unless they made it manifestly clear that homosexual acts are intrinsically and objectively wrong.

Callers to the New Ways office were told that Sister Gramick was on a one-year leave of absence and Father Nugent was no longer connected with New Ways, but these statements were not true.

As late as 1984, both Gramick and Nugent were still active with the New Ways front organization, the Catholic Coalition for Gay Civil Rights, and Nugent still maintained his Dover Street residence in Baltimore with avowed homosexual Father Paul Thomas, Chairman of the Board of Directors of New Ways. According to veteran Washington, D.C. reporter Gary Potter, by the early 1980s, Thomas's housemate, Father Nugent, had also "publicly acknowledged his own homosexuality."⁷⁷

In the fall of 1984, Sr. Gramick was given sanctuary by homosexual Bishop Francis Mugavero of Brooklyn, the only Catholic bishop on the East Coast willing to take her in. She continued her lesbian/gay "ministry" under

the aegis of the School Sisters of Notre Dame.⁷⁸ The Sisters of Mercy's Office of Social Action also lent its support to Gramick's "ministry."

In 1989, Gramick moved back to the Archdiocese of Baltimore where her homosexual "ministry" was supported by the Baltimore Province of the School Sisters of Notre Dame, in defiance of the ruling of the Congregation for Religious and Secular Institutes.

Nugent had also wanted to settle into the Brooklyn Diocese, but Mugavero refused to incardinate him.

In 1984, the Salvatorian priest relocated himself in the "gay friendly" Archdiocese of Newark, N.J. under Archbishop Peter Gerety. After Gerety retired, Archbishop Theodore McCarrick refused to renew Nugent's faculties and in late 1987, he was forced to return to Baltimore to continue his work on behalf of the Homosexual Collective.⁷⁹

Nugent In Ireland

The late 1980s saw Gramick and Nugent continuing their pro-homosexual apostolate, primarily through their writing and low profile speaking engagements, lectures, and workshops.

During Advent of 1987, Nugent visited Ireland where he gave a series of lectures on homosexuality and the Catholic Church. He was interviewed by *Intercom*, a magazine published by the Catholic Communications Institute for Catholic clergy and church workers in Ireland.⁸⁰

In the *Intercom* interview, Nugent identified himself as "a Salvatorian priest from New Jersey and a lecturer and expert on homosexual ministry."⁸¹ Nugent said that homosexuals were a "hidden minority in our Church," and therefore, it was necessary to do some "conscience raising" in the Church as to their needs.⁸² He cited ways in which Catholic school children in religious instruction and sex education classes could be sensitized to the needs of homosexuals whose "difference" makes them outsiders.⁸³ The Salvatorian priest went on to discuss "the gifts that homosexual Catholics have to offer the community, among them the experience of being rejected and neglected and condemned."⁸⁴ He also gave his doctrinal views on the "primacy of conscience," and "the principle of gradualism in moral ideals."⁸⁵ He said he would like to see parish-based support groups for homosexuals and quoted U.S. Archbishop Rembert Weakland on the advisability of seeking out friendship with homosexual people.⁸⁶ Unfortunately, Archbishop Weakland of Milwaukee, home of the Salvatorian's Vocations Office, took his own advice too literally and would live to regret it.

Vatican Creates the Maida Commission

Finally, amidst more complaints from the United States and Europe about the continued involvement of Gramick and Nugent in pro-homo-

sexual intrigues, the Congregation for Religious and Secular Institutes announced the formation of an independent U.S.-based committee to study the matter. The publication of Gramick's controversial article "Social Discrimination of Lesbians and the Church," in the international theological journal *Concilium* may have been a precipitating factor in getting the Vatican to act.

On March 4, 1988, Archbishop Vincent Fagiolo, on behalf of the Congregation's Prefect, Jérôme Cardinal Hamer, notified Sister Patricia Flynn, General Superior of the School Sisters of Notre Dame, and Father Malachy McBride, General Superior of the Society of the Divine Savior in Rome, that a commission would be established in the United States "to render a judgment as to the clarity and orthodoxy of the public presentations" of Sister Jeannine Gramick, SSND, and Father Robert Nugent, SDS, "with respect to the Church's teaching on homosexuality."

On May 6, 1988, Archbishop Pio Laghi, the Pro-Nuncio to Apostolic Nunciature in Washington, D.C., announced the appointment of Bishop Adam Joseph Maida, then Bishop of Green Bay, Wis. to head the three-member commission.⁸⁷ Bishop Maida was joined by Msgr. James Mulligan, a moral theologian and Director of Priestly Life and Ministry Programs for the Diocese of Allentown, Pa. and Sister Sharon Holland, IHM, an expert on the law and religious life from the Catholic University of America. In September 1989, Sister Holland was replaced by Dr. Janet Smith, Professor of Philosophy of the University of Texas, Irving.⁸⁸

Unfortunately, despite his expertise in both civil and canon law, Bishop Maida was a poor choice from the start to head any inquiry into New Ways' founders. Subsequent events bore this out.

Bishop Maida was ordained to the priesthood by Bishop (later Cardinal) Dearden in 1956, and served as Dearden's Vice Chancellor and General Council in the Diocese of Pittsburgh. On May 1, 1968, Dearden ordained Father Thomas J. Gumbleton, an Auxiliary of Detroit. Bishop Gumbleton became one of New Ways' most loyal and devoted servants. Yet, after Maida became Archbishop of Detroit on June 12, 1990, he did nothing to reign in his notorious pro-homosexual auxiliary. How could he justify an investigation of New Ways' founders Gramick and Nugent without calling into question Bishop Gumbleton's role in aiding and abetting New Ways? It was a question that went begging.

On July 23, 1988, after the preliminary preparations and juridical process for the independent investigation by the Maida Commission were agreed upon, Archbishop Fagiolo advised Sr. Gramick and Fr. Nugent on the ground rules for the investigation. He explained that when the members of the commission had finished their investigation they would present their finding to Gramick and Nugent, their Institutes, and the appropriate Curial Congregations in Rome.⁸⁹

Fagiolo said that everyone was in agreement that the investigation should be conducted without any publicity so that the process would be carried out “in a fair, just, and peaceful atmosphere” and that, “a public statement would be made at the completion of the commission’s task with the knowledge and consultation of all parties.”⁹⁰

On August 14, a two-page letter was sent by Archbishop Laghi to Archbishop Maida in which the Commission’s mandate was explicitly spelled out.

Then there was silence.

According to Nugent and Gramick, there was no written communication between the Congregation and the two religious communities from May 27, 1989 until January 24, 1994. Because of the lapse of time and the absence of communication, Gramick and Nugent, as well as their religious superiors in the United States, believed that the Maida Commission had been dissolved.⁹¹

For the New Ways founders it was back to business as usual.

Center for Homophobia Education

Unable to operate openly under the umbrella of New Ways after 1984, Gramick and Nugent created another ad hoc group, the Center for Homophobia Education (CHE) that used the New York post office box address of the Catholic Coalition for Gay Civil Rights.

On August 9, 1989, Gramick and Nugent served as facilitators of a “Homophobia in Religion and Society” seminar in the Diocese of Sacramento with the express approval of Bishop Francis A. Quinn.

Veteran pro-lifer Laurett Elsberry was in attendance to record the pro-homosexual road show.⁹²

Identical CHE workshops were held in dioceses throughout California in early September 1989 with favorable reporting from diocesan papers including *The Catholic Herald* that covered the Carmichael “Homophobia” seminar held on September 7, 1989. The *Herald* reporter went along with the ruse and identified the priest and nun as currently being associated with the non-existent office of the Center for Homophobia Education in New York City.

Earning their frequent flier miles, in mid-September, the duo organized a conference titled “Our Lesbian and Gay Religious and Clergy” in Garrison, N.Y. In attendance were Vicars for Religious from the Archdiocese of New York representing John Cardinal O’Connor, the Diocese of Brooklyn representing Bishop Francis J. Mugavero and the Diocese of Rockville Center representing Bishop John R. McGann. News of the gig that featured Sister Gramick ran in the *New York Times* and Catholic independent weeklies such as *The Wanderer*.

It was only a matter of time before the news that Nugent and Gramick were foot-loose and fancy-free reached the ears of Cardinal Hickey in the Archdiocese of Washington, D.C.⁹³

Hickey Goes on the War Path

On October 10, 1989, Cardinal Hickey fired off two letters, one to the Congregation for Religious and Secular Institutes, now known as the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, and one to Bishop Maida at the Chancery office in Green Bay. Hickey reminded Curial officials and Maida that in 1988, Archbishop Pio Laghi had reaffirmed the 1983 ruling from the Congregation that prohibited Gramick and Nugent from engaging in any homosexual apostolate, whatsoever, unless it is clearly stated “that homosexual acts are intrinsically and objectively wrong.”⁹⁴ The responses Cardinal Hickey received from Rome and Maida are not a matter of public record.

What is a matter of public record is that “a cone of silence” fell over the Maida Commission for five long years. During this time Nugent and Gramick created more organizational fronts behind which they continued their work on behalf of the Homosexual Collective. They also continued their pro-homosexual writings.

The Ideological Writings of New Ways

As the Maida Commission was charged with investigating “the clarity and orthodoxy of the public presentations” of Father Nugent and Sister Gramick “with respect to the Church’s teaching on homosexuality,” it was expected that the Commission would include a complete review of all of New Ways’ major publications. For it is through their words, written and spoken, as well as through their activities with New Ways and the Catholic Coalition for Gay Civil Rights and the like, that Nugent and Gramick reveal their anti-Catholic ideological biases.

Since 1983, Gramick and Nugent have edited a number of books on homosexuality and the Catholic Church and have contributed various essays on the subject, many of which are at the “cutting-edge” of the new “gay/lesbian theology.” A review of all these important in-house works is presented in order of the date of publication beginning with *A Challenge to Love* in 1980 and ending with *Voices of Hope* that was published in 1995 after the Maida Commission had made its findings public.



A Challenge to Love

A Challenge to Love—Gay and Lesbian Catholics in the Church, edited by Robert Nugent, is the first major work on homosexuality published by New Ways in 1980.⁹⁵

It opens with an invitation “to dialogue” by Bishop Walter Sullivan of Richmond, Va. and is followed by 18 commentaries on homosexuality, ostensibly from different perspectives, i.e., societal, biblical, pastoral and vocational views of homosexuality.

However, with the exception of Rev. Edward A. Malloy’s essay “Point/Counterpoint,” the presentations are unabashedly pro-homosexual. Many of the priest-religious contributors are well-known in homosexualist circles including Dominican Matthew Fox, Father Gregory Baum, Margaret A. Farley, RSM, Franciscan Michael D. Guinan, Jesuit John McNeill, Dominican Bruce A. Williams, Christian Brother James R. Zullo, Marguerite Kropinak of the Sisters of St. Joseph in Pittsburgh and Nugent’s housemate, Father Paul K. Thomas of the Archdiocese of Baltimore.

The lead article by Jeannine Gramick is titled, “Prejudice, Religion, and Homosexual People.”

Gramick asserts that “A societal unwillingness to sanction any sexual behaviors, which depart from an established norm, may be a symptom of homophobia.”⁹⁶ However, the “characteristics and root causes of homosexual prejudice” remain basically the same “religious and familial and sexual dogmatism,” she states.⁹⁷ The nun concludes that homosexual prejudice can be replaced “with toleration” and finally with acceptance, through education and “conscious-raising” efforts directed at the shattering of gay and lesbian “myths and stereotypes,” the removal of discriminatory legal barriers and the end to any “taboo behavior” society assigns as “unnatural.”⁹⁸

In “The Christian Body and Homosexual Maturing,” Christian Brother Zullo and Dr. James D. Whitehead weigh in with the novel idea of the bisexuality of “the body of Christ” i.e., “the people of God” are part homosexual and part heterosexual.⁹⁹ According to the authors, “As the larger Christian community is instructed in the differing patterns of gay religious maturing, it will be exorcised of some of its homophobia, and...come closer, if belatedly and reluctantly, to its own ideal of Christ’s radical mutuality.”¹⁰⁰ “Gay and lesbian Christians are more like heterosexual Christians than they are different,” Zullo and Whitehead conclude.¹⁰¹

Theologian-sociologist Gregory Baum’s essay “The Homosexual Condition and Political Responsibility” centers upon the “oppression” and “liberation” of homosexual peoples and their “divine call to become prophets, critics of society, agents of social change, reformers, or radicals.”¹⁰²

However, the key point Baum wants to drive home is that, “Christian gays want to be loyal to one another, whether they choose to follow the radical or the reformist way.”¹⁰³

In “Homosexuality, Lesbianism and the Future: The Creative Role of the Gay Community in Building a More Humane Society,” the Jesuit priest and “partnered” John McNeill picks up on Baum’s theme of the unique and

even “superior” psychological qualities of gays including their heightened sense of empathy and “pedagogical eros.”¹⁰⁴ McNeill states that one of the “essential services” gays render for heterosexuals is the freeing of the latter from the shackles of “traditional procreative sexual ethics,” by “guiding their heterosexual brothers and sisters to a new, happier, more fulfilled and human sexual life...”¹⁰⁵

Similarly, Gabriel Moran in “Education: Sexual and Religious,” argues that, “The human race will never understand power, love, and transcendence as long as it fails to embrace gay sexuality.”¹⁰⁶

In “Homosexuals: A Christian Pastoral Response Now,” Franciscan priest, Michael Guinan, denies the idea that gays “recruit from the young” or “that they molest the young.”¹⁰⁷

Daniel Maguire in “The Morality of Homosexual Marriage” defends homosexuals against the “calumnious charge of preferred promiscuity.”¹⁰⁸

In “Gay Catholics and Eucharistic Communion: Theological Parameters,” Dominican Bruce Williams, who will later defend Nugent and Gramick before the Congregation for the Doctrine of the Faith in Rome, subtly, but effectively, undermines the Church’s prohibition against actively gay Catholics receiving the Eucharist.

Williams argues that if contracepting couples acting in “good-faith” can receive Holy Communion, why not active homosexuals who are living in a “faithful relationship” and who act in “good conscience ...despite the objective inadequacy of their conformity to the Church.”¹⁰⁹ He bolsters his argument by quoting fellow Dominican, Benedict Ashley, who told American and Canadian bishops in Dallas in February 1981 at a “sexuality workshop” that while the Church “ought to continue to preach from the housetops her perennial moral principles” on the subject of human sexuality, nevertheless, the Magisterium “must not reject or neglect those persons whose subjective conscience does not permit them as yet to see the practical truth of the Church’s teachings on these difficult (sexual not homosexuality specific) matters.”¹¹⁰ Williams concludes that “gay Catholics involved in a lifestyle they honestly do not recognize as sinful should not be discouraged from this unique means of grace any more severely than other seriously errant believers who are presumably in good faith.”¹¹¹

Father Matthew Fox chimes in with the good news of “creation-centered spirituality” and “the homosexual as *anawim* (poor or afflicted)” in “The Spiritual Journey of the Homosexual ...and Just About Everyone Else.” One of Fox’s parting statements is that, as we move from a “sexual era” to a “mystical era” we need those (i.e., homosexuals) “who can teach us the lighter, more playful, less serious, and less goal-oriented side to sexuality—the mystical side.”¹¹² “Here, as Masters and Johnson have found, the homosexual offers a gift to the heterosexual community and society as a whole,” concludes Fox.¹¹³

Father Paul Thomas' essay "Gay and Lesbian Ministry During Marital Breakdown and the Annulment Process" is spliced with subtle pro-homosexual tidbits. For example, there is his biblical reference to Jonathan who, Thomas says, had a homosexual "orientation," and his assertion that "Nearly all contemporary experts...believe that a genuine homosexual or heterosexual orientation is basically irreversible."¹¹⁴ Thomas, a homosexual, calls any attempt to alter a person's "basic personality" including his or her affectional preference, a "moral outrage."¹¹⁵

As a footnote to his comments on the licitness and validity of marital impediments, Thomas tosses out a feeler in favor of "stable homosexual unions":

Ecclesiastical authorities would undoubtedly propose norms and guidelines for the benefit of lesbian and gay male relationships if the Catholic Church ever differentiated its well-known official teaching about same-sex genital behavior (e.g. by qualifying *homosexual* relations as immoral only for *heterosexual* persons, not for *homosexual* couples). Even now some moral theologians, such as Philip Keane, have tentatively suggested that "the Church and society should be open to finding other ways of supporting stable homosexual unions."¹¹⁶

This statement reflects Thomas' opinion that while non-homosexuals "pervert" their own basic nature through homosexual behavior, so gay and lesbian people "act contrary to their own true orientation by entering heterosexual relationships."¹¹⁷ Thomas also supports Kinsey's claim that homosexuality is as natural as heterosexuality. He also approves of the 1973 statement of the American Psychiatric Association that "homosexuality per se implies no impairment in judgment, stability, reliability, or general social or vocational capabilities."¹¹⁸

Father Paul Thomas is identified in *A Challenge to Love* as a priest of the Archdiocese of Baltimore, a Procurator-Advocate for Annulment Cases and Judge-Delegate on the Archdiocesan Tribunal, a member of the Archdiocesan outreach ministry for gay and lesbian Catholics, and a Board of Director of Communication Ministry, Inc. The fact that Thomas is Chairman of the Board of Directors of New Ways is not disclosed.

The essay "Point/Counterpoint" by Rev. Edward A. Malloy, CSC, a professor at Notre Dame and author of *Homosexuality and the Christian Way of Life*, is offered as a counter-weight to the overtly pro-homosexual bias of *A Challenge to Love*. Malloy contends that his research has convinced him that, "the homosexual way of life, as evolved in the social structures and practices of the homosexual sub-culture, is irreconcilable with the Christian way of life."¹¹⁹

On a first reading, especially when compared to the unbridled enthusiasm for homosexuality that marks the other essays, Malloy's approach seems almost Catholic, but it is not. And therein lies the hidden danger for the most dangerous of lies are those that come closest to the truth.

For example, while Malloy disapproves of the impersonal, selfish, and capricious nature of many homosexual interactions, he, like Father Charles Curran, approves of “the homosexual couple who have forged a life together across a considerable period of time in the absence of normal societal approbation and who strive to be faithful to the commitment they share are worthy of respect and understanding.”¹²⁰

This is *not* a Catholic position.

As Father William Hinds, a defender of the Faith explains:

On what possible grounds can a sin gain moral standing because it is habitual? The opposite is true; the more inveterate and long-term, the more insidious the evil. The sin is not now one of passion and maladaptive sexual patterns, but rather a series of conscious choices and reinforcements made repeatedly in the cold light of day...(the) implication being that there might be theological reasonableness to acceptance of long-term homosexual relationships; such an answer is far from the truth of our faith.¹²¹

The final verdict on Malloy’s essay? “Nice try, but no cigar.”

A Challenge to Love ends with Robert Nugent’s essay, “Priest, Celibate and Gay: You Are Not Alone,” in which the author cites the work of Christian Brother Luke Salm on “four basic approaches to chastity”:

- First, the traditional approach, which obliges vowed religious and celibate clergy to abstain from all genital sexual experiences.
- Second, a relaxed traditional approach, which recognizes the traditional norms but “allows for a relaxation and variation in certain limited situation.”
- Third, a complete break with tradition that morally justifies “responsible” genital sexual activity according to individual circumstance which would embrace both “committed” relationships as well as those simply for “pleasure and recreation where neither physical nor emotional harm can result.” Salm favors this approach for religious.
- And fourth, the approach favored by many feminists, that is, the complete redefinition of what chastity and celibacy means from a relational and communal perspective rather than “a patriarchal model” which views celibacy in genital terms.¹²²

In reality what we have here is one mode of chastity and three modes of unchaste behavior since being “a little unchaste” is like being “a little bit pregnant.”

Nugent mentions, but discounts as untenable, a fifth approach for bishops and superiors of religious orders. This approach would be to deny the problem of a sexually active clergy and religious in the hope that the “problem” will disappear, resolve itself naturally, or at least be kept from becoming a source of public scandal.¹²³

Nugent confirms the existence in both the United States and Canada of a “communications network of gay clergy and religious whose main pur-

pose is to share, through a monthly publication, areas of general interest and concern.”¹²⁴ He notes that “Days of reflection and weekend retreats have also been provided by the networks even though widespread publicity is impossible since an obvious need for anonymity dominates this form of support and pastoral concern.”¹²⁵

Nugent is referring to Communication Ministry, Inc. (CMI). The organization conducts nation-wide retreats and gatherings for homosexual clergy and religious and their “lovers.” Although CMI was organized in Philadelphia in October 1977, it was not officially incorporated in the Commonwealth of Pennsylvania until January 1982. Its underground newsletter, *Communication*, was initially published by Dignity/Philadelphia. In 1994, CMI moved its office to the “gay-friendly” Archdiocese of Chicago under Cardinal Bernardin. The organization maintains contact with the USCCB through the National Catholic AIDS Network (NCAN) and the Campaign for Human Development.¹²⁶

Nugent closes his essay with a challenge to the Church to “conquer innate fears and anxieties about homosexuality in general and gay clergy and religious in particular,” so as “to improve the quality of clerical life, enhance the ministerial gifts of many priests, make celibacy itself more credible and compelling, and help other priests come to the experience that one priest recently shared: ‘I have been out with my superiors since I was a novice, and aware of my gayness, they approved me for vows and now for ordination. ...I have witnessed an evolution in myself. ...Now it is clear to me that I must find a way of replacing the cycle of repression and depression that I have inflicted on myself as a mode of ‘reconciling’ my sexuality and my vows with some as yet undiscovered pattern of expression and celebration.’”¹²⁷



Homosexuality and the Catholic Church

Published by New Ways in 1983 and edited by Jeannine Gramick, *Homosexuality and the Catholic Church* contains essays by well-known homosexualist “injustice collectors” including Mercy Sister Theresa Kane, past President of the Leadership Conference of Women Religious, Xaverian Brother Cornelius Hubbuch, Secretary-Treasurer of the Conference of Major Superiors of Men, and avowed homosexual Brian McNaught.¹²⁸

In her preface to the book, Gramick states that between 1973 and 1983, there was a paradigm shift in attitudes towards homosexuality in the Catholic Church, and that these changes were evident at New Ways’ “First National Symposium on Homosexuality and the Catholic Church” held in Washington, D.C. in November 1981.¹²⁹

Her essay, “New Sociological Theory on Homosexuality,” discusses the role of the “social sciences, such as psychology, psychiatry, anthropology,

biology and sociology" as "a source of ethical values."¹³⁰ In the field of sexology, she said, "The trend among professional sexologists seems to view homosexual behavior not as a sexual deviation but rather as a sexual variation."¹³¹ She nixes the idea of an "absolute reality," which views homosexual acts as a transgression against societal norms, in favor of a subjective reality that is "located in consciousness" and is "a consequence of specific interactions" which are in turn "dependent upon the situation and the individuals involved."¹³²

Gramick defines homophobia as "any systemic judgment which advocates negative myths and stereotypes about lesbian and gay persons."¹³³ She paraphrases the theories of psychologists S. F. Morin and S. Wallace who found "that the best predictor of homophobic attitudes is a belief in the traditional family power structure, i.e., a dominant father, submissive mother and obedient children," and "traditional religious beliefs and traditional attitudes toward women."¹³⁴

Nugent's essay, "Homosexuality, Celibacy, Religious Life and Ordination," opens with a plug for the canonization of the supposed "gay patron saint, Aelred of Rievaulx."¹³⁵ He quotes Carl Jung on the "unique" attributes homosexual people bring to religion including a "particular receptivity to spiritual realities," and "a richness of religious feelings."¹³⁶

Nugent notes that by the early 1970s, some American bishops had expressed concern over the growing numbers of candidates for the priesthood who were "overtly effeminate," and, that, in fact, there were "increasing numbers of self-acknowledged homosexual males" who were seeking admission to seminaries and religious orders.¹³⁷

Among already ordained gay and lesbian priests and religious, he says, there is a growing "inner need either to identify publicly with the struggles of homosexual people in church and society or to come out to avoid a sense of personal hypocrisy or duplicity."¹³⁸

In a back-door attack on priestly celibacy, Nugent raises the question "does physical abstinence of itself ever have a religious value (hard to affirm if we do not want to promote an anti-sexuality attitude)?"¹³⁹ He goes on to quote a statement that Thomas Merton was supposed to have uttered that "conditions had changed and that celibacy even for a monk was a thing of the past."¹⁴⁰

Sr. Theresa Kane's essay, "Civil Rights in a Church of Compassion," gives an interesting perspective to the inter-lock between the Homosexual Movement and the Feminist Movement. She traces her interest in homosexuality as a civil rights issue to early 1979 when she and five other Mercy Sisters endorsed the statement of the Catholic Coalition for Gay Civil Rights distributed by New Ways. That same year, the Mercy Sisters opened their Generalate and Motherhouse in Potomac, Md. to a New Ways-sponsored "Strategy Conference on Homophobia in the Church."¹⁴¹

Kane acknowledges that some Mercy Sisters did not agree with either the endorsement of the CCGCR or the use of Mercy facilities to house the New Ways' conference, but the General Administrative Team of the Sisters of Mercy of the Union, approved of the actions nevertheless.¹⁴²

Kane concludes her article with a feminist plea for the Church to commit itself to "a stance of compassion." The Church also needs to overcome the "sin of sexism," and welcome a spirit of "diversity and dissent," she says.¹⁴³

Another contributor to the New Ways' book is Father Charles Curran. Pontificating from his seat as a Professor of Moral Theology at the Catholic University of America, Curran dismisses the "natural law theory" in his essay "Moral Theology and Homosexuality."

Under the penumbra of what Curran calls "a theory or theology of compromise," he affirms that "for an irreversible, constitutional, or genuine homosexual, homosexual acts in the context of a loving relationship striving for permanency are objectively morally good."¹⁴⁴ However, when homosexual acts, occur outside the context of such a relationship, as in the case of pedophilia or bestiality, these acts cannot be justified, he says.¹⁴⁵

Other essays include "Reflections of a Gay Catholic" by avowed homosexual writer Brian McNaught, "Overcoming the Structured Evil of Male Domination and Heterosexism," by feminist theologian Barbara Zanotti of the Women's Ordination Conference (WOC), and "Growing Up Lesbian and Catholic" by former Dignity official, Ann Borden.



Homosexuality and the Magisterium

Edited by John Gallagher, *Homosexuality and the Magisterium—Documents from the Vatican and the U.S. Bishops 1975–1985* was published by New Ways in 1986. It purports to bring together the teachings of the Church on the issue of homosexuality.¹⁴⁶ However, as Gallagher states in his introduction, "The articulation of magisterial teaching on homogenital behavior is not the main point of most of these statements from Roman and United States Catholic sources".

Dwelling on a "simple and unnuanced repetition" of such magisterial teachings becomes "a source of oppression for gay and lesbian people," says Gallagher, and "is often seen as being prejudicial against homosexual people."¹⁴⁷

The collection of official and unofficial statements, therefore, tends to be what Bishop Walter Sullivan calls "pastoral" in nature, and which, according to Gallagher, "best convey some sense of movement and growth in the Church's awareness of the reality of a homosexual identity in our Church and culture."¹⁴⁸

In other words, the text is long on “homosexuality” and short on “Magisterium.”

The book identifies the following bishops, some of whom are now deceased, as being sympathetic to the Homosexual Collective—Bishop Francis Mugavero, Archbishop John R. Roach, Archbishop John R. Quinn, Archbishop Rembert Weakland, Bishop Walter Sullivan, Archbishop Raymond Hunthausen, Archbishop John F. Whealon, Archbishop James A. Hickey, and Cardinal Joseph L. Bernardin.

There are two full-length documents cited in the text that scream out for special comment.

The first is the April 28, 1983 statement of the Washington State Catholic Conference (WSCC) in Seattle, Wash., titled “The Prejudice Against Homosexuals and the Ministry of the Church.”

The WSCC paper is said to have been “commissioned by Church authorities to represent an official Church position,” therefore, “it does not attempt to rethink or develop substantially the Catholic position on the morality of homosexuality.”¹⁴⁹ The drafters of the document continue, “...much such rethinking and development is needed in this and all other areas of the Church’s tradition.”¹⁵⁰

Despite the statement that the WSCC position paper is orthodox and represents “the current official position of the Church as a given for its limited purposes,” the document’s primary focus, as the title suggests, is “the nature and the reprehensibility” of “prejudice” against homosexuals.¹⁵¹

According to the WSCC, “the prejudice against homosexuals is a greater infringement of the norm of Christian morality than is homosexual orientation or activity.”¹⁵² The Church “can combat the evil of prejudice against homosexuals by strongly proclaiming the gross evils of prejudicial attitudes and conduct towards lesbians and gays; by fostering legislation at all levels in the State and in the ecclesiastical arena to remove systemic prejudice; and by fostering ongoing theological research and criticism with regard to its own theological tradition on homosexuality, none of which is infallibly taught,” state the drafters of the document.¹⁵³

The second questionable document titled “Ministry and Homosexuality in the Archdiocese of San Francisco,” is a Pastoral Statement formulated by the Senate of Priests of San Francisco in May 1983 and approved by Archbishop John R. Quinn. It is of special significance given the large population of homosexuals who live in the San Francisco Bay Area.

The introduction to the Pastoral Statement promises fidelity to the Gospel, but it does not deliver on that promise.

For example, in a section on “Ministry to Homosexual Communities,” Father John Harvey’s Catholic support group Courage is mentioned. However, the pastoral goes on to state that for many homosexuals, groups like Courage “do not constitute a realistic avenue of personal development.”¹⁵⁴ Therefore the Church must stand ready to support other types of

organizations of Catholic homosexual men and women “in their efforts to fight homophobia,” and “help them to gain access to Church facilities for meetings.”¹⁵⁵

The Priest Senate proposal outlines an elaborate, multi-faceted Board of Ministries to improve diocesan communication and cooperation with these groups.¹⁵⁶ Since major pro-homosexual groups like Dignity and the Metropolitan Community Churches are not specifically excluded, the reader can safely conclude that these are the organizations to which the Archdiocese of San Francisco should “build bridges.”

Certain sections of the Pastoral Statement read like Goss’ *Gay and Lesbian Manifesto*:

The whole believing community must come to appreciate the oppressive walls that have been and are being erected to cut us off from our homosexual brothers and sisters. And we must work together on all sides of those walls to tear them down, inch by inch, until the barriers of anger and misunderstanding and fear that divide us exist no more.”¹⁵⁷

The document perceives the Catholic educational system as a potent vehicle “to sensitize their faculties and students to issues regarding homosexuality.”¹⁵⁸ It calls for a high school level “mandatory curriculum that deals with homosexuality” to be integrated into existing “sexuality, or life-planning, or science courses.”¹⁵⁹ This educational component would include “Sessions dealing with real-life experiences of homosexual men and women; their feelings of alienation, of depression, of being discriminated against, of whole personhood.”¹⁶⁰

Most of the documents cited in *Homosexuality and the Magisterium* are not as overtly pro-homosexual and anti-Magisterial as the above two statements, but the overall selection of documents of AmChurch are skewed in favor of the Homosexual Collective within and without the Church.



The Vatican and Homosexuality

The Vatican and Homosexuality was published in 1988 by Crossroad Publishing Company of New York and edited by Jeannine Gramick and Pat Furey (a pseudonym).¹⁶¹ It contains 26 “reflections” on the Vatican’s 1986 *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons*.¹⁶² This document was a belated follow-up to an earlier work of the Sacred Congregation for the Doctrine of the Faith, *Persona Humana—the Declaration on Certain Questions Concerning Sexual Ethics*.¹⁶³

The disastrous document *Persona Humana*, commonly referred to as the *Declaration on Sexual Ethics*, was issued by the Sacred Congregation for the Doctrine of the Faith, Franjo Cardinal Šeper, Prefect, and was promul-

gated by Pope Paul VI on December 29, 1975. The soft, almost effeminate language used throughout the text is striking, especially when compared to traditional Church documents on sexual morality.

The relevant discourse on the question of homosexuality begins with Section VIII.

The *Declaration* states that there are two categories of homosexuals.

First, there are “homosexuals whose tendency comes from a false education, from a lack of normal sexual development, from habit, from bad example, or from other similar causes, and is transitory or at least not incurable.” Then there are “homosexuals who are definitively such because of some kind of innate instinct or a pathological constitution judged to be incurable.”¹⁶⁴

The paradigm shift from the traditional view of homosexuality or sodomy as an acquired vice to the idea of homosexuality as an inborn condition or genetic acquisition is immediately discernable.

With regard to the congenital homosexual, the *Declaration* states that “some people conclude that their tendency is so natural that it justifies in their case homosexual relations within a sincere communion of life and love analogous to marriage, in so far as such homosexuals feel incapable of enduring a solitary life.”¹⁶⁵

As it stands, this statement is, quite simply, a mess.

Its open ending gives the impression that “a sincere communion of life and love analogous to marriage” can actually exist in a sodomitical relationship and that such a relationship might even be meritorious for those who cannot bear the single life.

Section VIII states that sodomites who are suffering from “personal difficulties and their inability to fit into society must be given understanding and hope and ‘their culpability’...judged with prudence.”¹⁶⁶

Even though Sacred Scripture condemns sodomy as a “serious depravity and even presented as the sad consequence of rejecting God,” the document claims this reality doesn’t “permit us to conclude that all those who suffer from this anomaly are personally responsible for it.” Say what?

Finally, at the end of Section VIII, the document concludes that homosexual acts (but not willful, lustful and perverted thoughts and words) “are intrinsically disordered and can in no case be approved.”¹⁶⁷

Not only was this wretched piece of homosexual apologia approved by the Holy See, but it was permitted to stand uncorrected for 11 years until October 1, 1986 when Joseph Cardinal Ratzinger issued the *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexuals*.

The 1986 Letter, however, does not come out forthrightly and acknowledge the errors present in *Persona Humana* and start with a fresh slate. The confusion is further compounded by the continued use of non-defined terminology used in *Persona Humana*.¹⁶⁸

The document's use of the term "homosexual person" is as ill advised in the 1986 *Letter* as it was in *Persona Humana*.

The *Letter* does declare, in the gentlest of terms that bugging one's neighbor is an immoral act.

"This does not mean that homosexual persons are not often generous and giving of themselves," the reader is assured, "but when they engage in homosexual activity they confirm within themselves a disordered sexual inclination which is essentially self-indulgent."¹⁶⁹

The *Letter* deplores "violent malice in speech or in action" against "homosexual persons" without reference to the fact that violence and malice are endemic in the homosexual personality as well as the homosexual "sub-culture" to which the document pays scarce attention.¹⁷⁰

It also encourages the hierarchy to institute special forms of pastoral care for homosexuals even though these "ministries" with the exception of Courage, have seriously compromised the Church's stand against homosexuality and in many cases have served as an inducement to sin.

As to the Congregation for the Doctrine of the Faith's suggestion that *more* sex instruction for Catholic schoolchildren, including information on homosexuality, be implemented in Catholic dioceses, one can only believe that the writers of the document have taken leave of their wits to offer such a proposal.¹⁷¹

The one positive note in the *Letter* is the suggestion (not order) that all support, including the use of Church facilities, should be withdrawn from any organization which seeks to undermine Church teachings. This singular admonition did, in fact, prod some American bishops to finally withdraw support for organizations like Dignity and New Ways and prohibit them from using Church facilities to launch their attacks on Catholic morality.

With this background, let us return to *The Vatican and Homosexuality*.

Among the well-known feminist and/or lesbian cohorts invited to comment on the 1986 *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons* are Sister Gramick, her SSND pro-abortion colleague Margaret Ellen Traxler, Ann Patrick Ware, a Sister of Loretto and leader of the National Coalition of American Nuns, Mary Jo Weaver, a "Herstory" feminist and a dabbler in Wicca (pagan witchcraft), and Rosemary Haughton, a Catholic convert and self-taught feminist theologian. These women reflect the growing influence of feminists on the Homosexual Movement.

Other contributors include Dominican Benedict M. Ashley, Father André Guindon, Professor of Moral Theology at St. Paul's University in Ottawa, Peter Hebblethwaite, the popular writer on Vatican affairs, Archbishop John R. Quinn of San Francisco and Robert Nugent.

In "Toward an Understanding of the Letter 'On the Pastoral Care of the Homosexual Person,'" Archbishop Quinn appears to want to distance him-

self from the document without actually publicly rejecting it.¹⁷² As critic William H. Shannon notes in his "A Response to Archbishop Quinn," which follows the prelate's statement, "he (Quinn) quotes absolutely nothing from the CDF letter," but rather depends on documents like *To Live in Jesus Christ* that provide for a more sympathetic and ambiguous presentation on homosexuality.¹⁷³

From a feminist viewpoint, the 1986 *Letter* from the office of Cardinal Ratzinger has no redeeming qualities whatsoever. According to Sister Ann Patrick Ware, the Vatican document fails to address "the distress" of homosexual persons and "homophobia in society."¹⁷⁴ She finds the document "harsh," "unfeeling" and "dangerous."¹⁷⁵

Lillanna Kopp says the document is "irremediably" flawed because of "fundamentalist biblical exegesis," "prescientific church tradition," and "seriously inexact historical data."¹⁷⁶

Mary C. Segers decries the fact that the CDF directive has ended Dignity masses in the Dioceses of Brooklyn, Buffalo, Atlanta, New York, Pensacola, and Vancouver, B.C.¹⁷⁷ According to Segers, the document is inadequate from both a juris-prudential and moral theological perspective because it "assumes an excessively rigid, narrow, reductionist definition of sexuality; it holds to a negative conception of same-sex love as inevitability disordered and sinful...and it seems to overlook women's experience."¹⁷⁸ The Church "can learn from lesbian feminists a more subtle, rich appreciation of same-sex love," she says, and instead of "pronouncing homosexuality to be an evil...might focus on healthy, committed same-sex relationships which provide the setting and conditions for moral and spiritual growth."¹⁷⁹

In "Rome Speaks, the Church Responds," Jeannine Gramick states that, "Lesbians and gay Catholics, privately and publicly, have called the Vatican letter disgusting and vile," but she hopes that they "can bring themselves to forgive the pride, lack of compassion, and self-righteousness which are part of the scandals of the Roman Catholic Church."¹⁸⁰ Gramick criticizes the 1986 *Letter* as being, "preoccupied, almost to the point of obsession, with genital activity" but silent on issues of "social justice, prejudice and violence against homosexual persons."¹⁸¹

In "Compassion and Orientation," Dominican Benedict M. Ashley states he entirely agrees with the substance of the Vatican document. However, he makes a number of statements and assumptions that tend to support the homosexualist position.

Father Ashley talks of homosexuality in general and homosexual orientation in particular, as a "disability," which "prevents one not from loving sexually, but heterosexually, and therefore from the ability to make a permanent and procreative marriage commitment."¹⁸² He uses the Homosexual Collective's term "homophobia" in an uncritical manner claiming that "many heterosexuals are not secure in their orientation..."

and that these “homophobic Catholics are scandalized at forms of ministry that seem to condone homosexuality.”¹⁸³ Thus we have to be compassionate, not only toward “struggling gays” but the majority of people who fear that the Church is “getting soft,” on homosexuality, says Father Ashley.¹⁸⁴

Church ministry to homosexuals should, according to Ashley, advocate the protection of civil rights for homosexuals, give special prominence to AIDS ministry, and foster support groups which are consistent with the teachings of the Church as well as solid family life where children can achieve “heterosexual maturity.”¹⁸⁵

In closing, Ashley asks “forgiveness” for having “offended” any homosexual by his use of “language that may seem condemnatory, or lacking in sensitivity.”¹⁸⁶ He also notes that while the 1986 document can be criticized “on details of expression or a lack of nuance” inevitable in a brief document directed at clearing up past ambiguities, nevertheless, it speaks a truth which is not “destructive but healing.”¹⁸⁷

Perhaps the most original, and therefore, the most interesting of the essays, is Peter Hebblethwaite’s “Please Don’t Shoot the Bearer of Bad Tidings: An Open letter on Cardinal Ratzinger’s Document.”

As his title implies, Hebblethwaite goes right for the jugular when he states that the Church will *never* budge on the matter of the objective and intrinsic sinfulness of homosexual acts which is based upon natural law arguments.¹⁸⁸ He advises homosexual enthusiasts to avoid the common pitfall of imagining that “what I *wanted to happen* was actually *going to happen*.”¹⁸⁹

Hebblethwaite does, however, offer Catholic homosexuals some unsolicited advice—“rules” he calls them. He suggests that they remain in the Church, that they not repay insults from Cardinal Ratzinger in kind, that they watch out for unguarded claims, and continue with AIDS ministries.¹⁹⁰

The Vatican and Homosexuality concludes with the essay “How the Church Can Learn from Gays and Lesbians,” by ex-Jesuit John Giles Milhaven, a board member of Catholics for A Free Choice and pro-abortion theorist of “delayed animation.” Editors Gramick and Furey identify Milhaven as a Professor of Religious Studies at Brown University in Providence, R. I.

According to Milhaven, “The Catholic Church has at present no sexual ethics,” that is, “sexual ethics that anyone pays attention to.”¹⁹¹ His main complaint is that the Church makes “its judgments on the nature and value of sex without a single reasoned appeal to the experience of sex.”¹⁹² Since it is “the task of the theologian to help the rest of the Church by drawing with broad conceptual strokes a model of the moral life,” he says, “Gay and lesbian Catholics could help the theologian by doing what they themselves (unless they are also theologians) don’t need to do: put into general terms why sex is important to them.”¹⁹³

Although the Vatican's 1975 *Declaration on Certain Questions Concerning Sexual Ethics* certainly strengthened the position of the Homosexual Collective in the Church, and the 1986 *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons*, did little to disturb the day-to-day activities of Catholic homosexual clergy and religious, it is interesting to note that groups like New Ways and Dignity still felt the need to push the envelope even when it was not to their great advantage to do so. The Collective views all attempts by the Vatican to flatter and cajole it into submission as a sign of weakness and an invitation for further attack—a perception which is unfortunately all too correct.



Homosexuality in the Priesthood and the Religious Life

Homosexuality in the Priesthood and Religious Life edited by Jeannine Gramick and published by Crossroad Publishers in 1989 is a valuable book in terms of the insights it offers into the early inner-workings of the homosexual network within the Church especially the role played by New Ways and various homosexual auxiliary groups within Catholic dioceses and religious orders in the 1970s.¹⁹⁴

Contributors include homosexual historian John Boswell, radical feminist Rosemary Radford Ruether of Women-Church, and pro-abortion Daniel C. Maguire of Marquette University. Other contributors like Capuchin Richard J. Cardarelli, a self-avowed homosexual, and Father John P. Hilgeman, who has been active in the gay politics since 1974, are less known outside of clerical “gay” circles.

Editor Gramick provides a timetable for in-house organizational interest in the issue of homosexuality among Catholic priests and religious starting in the 1970s.¹⁹⁵

Gramick states that in 1977, a small group of Christian Brothers held a “sexuality” study/seminar which resulted in the booklet *Sexuality and Brotherhood* containing an essay by Gabriel Moran that suggests religious life “might provide a stable setting for the working out of homosexual love,” and that religious organizations should be “a natural bridge for the meeting of straight and gay worlds.”¹⁹⁶ In 1982, Gramick says, that same study group issued *Prejudice*, a booklet tackling the theological and sociological aspects of “homophobia.”¹⁹⁷

About the same time that the Christian Brothers broke the internal barrier of silence on the issue of homosexuality among clergy and religious, Gramick says, the Jesuits broached the issue of homosexuality in their periodical *Studies in the Spirituality of Jesuits*.¹⁹⁸

In 1978, Gramick reports, the National Assembly of Religious Women published an interview with two lesbian nuns.¹⁹⁹ The following year, the

National Conference of Vocation Directors of Men published an article on homosexual candidates for the priesthood.²⁰⁰

In the late 1970s, Father John Harvey formed Renewal, Rest, and Re-Creation to directly minister to homosexual priests and religious in accordance with the tenets of the Catholic Church, says Gramick. At the same time, Communication Ministry, Inc. began to network and organize homosexual clergy and religious at the grassroots level. A third group, New Ways Ministry, was also formed in 1977, says Gramick. One of its earliest projects was a retreat for lesbian nuns who apparently were distressed that male clergy and religious were dominating the homosexual retreat scene.²⁰¹

Gramick notes that public awareness of homosexual priests began to grow in the 1980s as media revelations of clerical sexual abuse of minors began to dominate the airways. "Although adult homosexuality and pedophilia are distinct clinical categories," she says, "gay priests have unfortunately been linked to this dysfunctional behavior in the public's mind."²⁰² It is significant that Gramick refers to pederasty as "dysfunctional," rather than "criminal" behavior.

A segment of *Homosexuality in the Priesthood and Religious Life* is devoted to essays by lesbian nuns and homosexual brothers and priests who, in the words of Gramick, "are claiming their own pride and goodness and following the Gospel mandate to let their light shine instead of hiding them under a bushel or in a closet."²⁰³

In "Lord, Make Me an Instrument of Your Peace," avowed homosexual Father Richard J. Cardarelli, recalls that he knew from an early age that he was "somehow different from other boys."²⁰⁴ After a troubled youth, he said, he entered religious life as a means of hiding his "real identity" as a homosexual and to "learn how to be someone else."²⁰⁵ Sadly, he says, the walls of the Capuchin monastery were unable to protect him from "those sexual feelings and emotional attractions to others," or the "homophobia" that was "rampant" within the order.²⁰⁶

Cardarelli says he sought spiritual guidance from a Franciscan friar connected to Dignity/Boston who assured him that it *was* possible to "be a priest and be gay."²⁰⁷ Shortly afterwards, in 1974, Cardarelli left the novitiate to find himself within the embrace of the Homosexual Collective. Eventually, having been "cured" of his "self-hatred," and the "deadly effects of homophobia," he returned to his order, received therapy for alcoholism and was ordained a Capuchin priest, he says.²⁰⁸ Throughout this period he remained active in Dignity and served as its chaplain.

"I am convinced that my sensitivity to the suffering of others and my compassionate commitment to justice and peace concerns are due to my homosexuality and the long process of accepting it," says the Capuchin priest.²⁰⁹ They asked Jesus "Are you a king," and they ask him (Cardarelli), "Are you a queen," and he replies, "Yes...I am a priest. I am gay. I am proud..."²¹⁰

In addition to maintaining an association with Dignity, Carderelli has also maintained close contact with New Ways.

Other homosexuals who tell their “story” in *Homosexuality in the Priesthood and Religious Life* are Trappist monk Matthew Kelty, the noted spiritual writer and confessor to (Fr. Lewis) Thomas Merton, artist William Hart McNichols, SJ, and Sister Judith Whitacre.

In the final section of the book dealing with “Ministerial Perspectives” we find essays by Fr. Robert Nugent on “Homosexuality and Seminary Candidates,” Sister Gramick on “Lesbian Nuns: Identity, Affirmation, and Gender,” and Fr. John P. Hilgeman, “The Sycamore Is Not the Only Kind of Tree Outside My Window,” an essay on how the Church can assist “gay seminarians, priests, and religious,” by “giving positive messages about homosexuality from the earliest stages of formation,” by rejecting “homophobia,” by encouraging people to “risk the journey of growth,” while climbing the often “rocky and uncertain” path to the virtues of celibacy and chastity, and by encouraging “positive and healthy role models for them,” in terms “of openly gay priests, religious, bishops and popes for the gay community.”²¹¹



The Road to Emmaus—Daily Encounters with the Risen Christ

This “inclusive devotional,” was published by Emmaus Press in 1989 and is distributed by New Ways.²¹² The editor of *The Road to Emmaus* is Joseph W. Houle, an avowed homosexual and Director of Emmaus House of Prayer of the Mid-Atlantic District of the Universal Fellowship of Metropolitan Community Churches in Washington, DC.

In his preface, Houle says that the text “has been provided by writers who are either openly gay and lesbian Christians or who actively support gay and lesbian Christians in their struggle for self-esteem and full acceptance in the world and in the church.”²¹³

Jeannine Gramick and Robert Nugent provide the meditations for January.

Not unexpectedly, while these Scriptural meditations are not particularly religious, they are thoroughly political.

In her January 3rd meditation (John 10:7–17), Gramick whines, “I have seen the bands of ecclesiastical predators expel lesbians and gay Christians from our churches, relegate women to second-class citizenship, and support government policies that oppress the poor...”

In her January 11th meditation, Gramick writes, “...I also need to meet our Father-Mother God in a quiet place.”

In her January 13th meditation, the nun’s thoughts drift to modern day self-righteous “pariahs” such as “the religious leaders who enforce doctrinal orthodoxy at the expense of God’s command to love,” and “politicians,

business people, and scientists who perpetuate a military-industrial complex that keeps the Third World supplied with weapons instead of food.”

Issues related to the ordination of women to the priesthood and to homosexual “unions” arise in Gramick’s January 14th meditation when she prays to Jesus to abolish unjust laws. “...I bring to you church laws which prohibit women from being ordained to the priesthood or which bar homosexual persons from having their committed relationships blessed,” she prays.

The hierarchy gets another blast in Gramick’s January 25th meditation (Mark 6:14–29) in which she ponders, “Like Herod, some of our church leaders are also so drunk with power that they seek to control the intimate, private lives of others. They save face by appealing to church doctrine, all the while failing to ask forgiveness for past and present religious intolerance, racism and sexism.”

In his meditations, Nugent makes use of the thoughts of some modernist prototypes such as Dutch Dominican Edward Schillebeeckx, Nikos Kazantzakis, author of *The Last Temptation of Christ*, and homosexual activist Brian McNaught.

In his January 7th meditation (John 2:1–11), Nugent reflects on “Weddings and Holy Unions” but without mentioning the words “husband and wife.” Instead, he uses the neutered term “couples” or “partners.” Similarly, he gives a plug for alternative family structures in his January 17th meditation (Mark 5:1–20) when he prays “...He (Jesus) simply makes it clear that commitments to the reign supersedes all family ties. Like Jesus, we need family loyalty. And, like Jesus, we often find our loyalties in other kinds of families, especially among those who support and nourish our commitments to personal integrity.”

In his January 20th meditation (Mark 4:35–41), Nugent expresses his fear of drowning in “the debates and polarization that rock the church-ark over issues of human sexuality, nuclear weapons, capital punishment, abortion and authority.”

The issue of outmoded religious “symbols and signs (doctrines, practices, acts, objects)” is the theme of Nugent’s January 28th meditation (Mark 7:1–23). “He (Jesus) performed the prescribed rituals and prayed the required prayers, but in a way that illuminated their true meaning. And when they were empty and meaningless, he did not hesitate to transform them, replace them, or discard them,” Nugent meditates.



***“Homosexuality: Protestant, Catholic and Jewish Issues:
A Fishbone Tale”***

This important essay by Robert Nugent and Jeannine Gramick originally appeared in *Homosexuality and Religion*, edited by Richard Hasbany,

Ph.D. and published by Harrington Park Press in 1989.²¹⁴ Harrington Park Press is an imprint of Haworth Press, Inc., with offices in New York, London and Oxford, and caters to gay, lesbian and gender interests.²¹⁵ The article was later reproduced in booklet form and distributed by New Ways.

The appearance of "Homosexuality: Protestant, Catholic, and Jewish Issues: A Fishbone Tale" in a prominent secular journal on homosexuality is one indication of the expanding influence of Gramick and Nugent in homosexual circles outside of the Catholic Church.

As the title "A Fishbone Tale" suggests, Nugent and Gramick compare homosexuality to "a fishbone caught in the church's throat that the church can neither eject nor swallow entirely."²¹⁶ Therefore, homosexuals "struggling for full acceptance in the church must confront the classical understanding of the human being and human sexual differentiation as these concepts have traditionally influenced the churches."²¹⁷

The authors present the statements of major figures in the mainline U.S. Christian denominations and branches of Judaism "who have spoken publicly and urged study and reassessment of the traditional teachings and practices regarding homosexuality" and "contemporary major church studies and policy statements of several Christian denominations."²¹⁸ Nugent and Gramick also outline and critique "several possible ecclesial stances on homosexuality and articulate some of the common theological and pastoral concerns" that these Christian denominations share."²¹⁹

The essay begins with a discussion of various "models" or approaches to homosexuality. The first model is the "religious" model that characterizes homosexuality as a direct result of personal, moral failure or of a deliberate sin for which the individual is held accountable, blameworthy, and sometimes even punished either in this world or the next."²²⁰ Then there is the "medical" model that views homosexuality as an "illness."²²¹ Finally there is the contemporary "essentialist/scientific" model which holds that "true homosexual orientation is established at a relatively early stage of development in the individual, is permanent and generally impervious to techniques for radical change."²²²

In terms of the morality of sexual acts, homosexual or otherwise, Nugent and Gramick claim that there is "a trend among many moralists in all denominations today who question whether there are *any human acts that can be labeled intrinsically evil* when judged apart from other considerations such as consequences, the intention of the acting person, and...the tensions between the moral values and disvalues associated with all human acts."²²³

Gramick and Nugent cite the early works of Jesuit theologian John McNeill and Charles Curran as contributing to the "reexamination of traditional church teachings" in the "Roman Catholic scholarly community."²²⁴ They also cite "Vatican II's abandonment of the 'primary' and 'secondary' language when speaking of the procreational and unitive aspects of hetero-

sexual intercourse in marriage” as an indication that “some contemporary moralists had begun to question the value and viability of an act-centered morality and encouraged the use of more personal criteria such as the relational aspects of human sexuality.”²²⁵

The authors applaud the 1977 Catholic Theological Society of America report *Human Sexuality—New Directions in American Catholic Thought* for its stress on “creative growth for integration as the chief purpose or basic finality of sexual intercourse, as opposed to the procreative and unitive dimension that classical Roman Catholic doctrine teaches.”²²⁶

Gramick and Nugent place the position of various denominations on the morality of homosexuality into four categories.

The first is the “rejecting-punitive” approach that views “both the homogenital expression and the homosexual condition/orientation as sinful and prohibited by God.”²²⁷ Gramick and Nugent reject this approach in *toto*.

The second approach is “rejecting-nonpunitive.”²²⁸ Religions that hold this position condemn homogenital *acts* as being contrary to human nature, but do not reject homosexual persons, explain the authors. Nugent and Gramick reject this approach to “a doctrine of unchanging nature,” and suggest that “God is doing something new; part of a new, ongoing creation is found in believing, faith and Spirit-filled homosexual Christians whose experience, values, and decisions about their lifestyles have something positive to say to the larger church.”²²⁹

The third approach is the “qualified acceptance position,” that approves of homosexual genital as an acceptable way of living out the Christian life,” but one that remains inferior to heterosexuality.²³⁰ This “compromise” position, the authors claim, is reflected in the 1980 Catholic Social Welfare Commission report for the Roman Catholic Bishops of England and Wales, but it is not satisfactory to them because it sees heterosexuality as “necessarily the human ideal.”²³¹

The fourth and final approach and one that Nugent and Gramick embrace is the “full acceptance position,” that evaluates “wholesome sexuality” in terms of “intercommunication,” that is “the nature and quality of the relationship of the persons involved, regardless of gender.”²³² According to Nugent and Gramick, the latter position views homosexuality as “part of the divine plan of creation,” and “that homosexual people are present as a sign of the rich diversity of creation, and that homosexual expression is as natural and good in every way as heterosexuality.”²³³

In connection with this approach, Nugent and Gramick mention the “sex-for-recreation” category.²³⁴

Here, “there are no claims other than the free consent of the persons involved,” they state.²³⁵ Using this criterion, the authors speculate that “...some would argue that if homogenital behavior is humanly good and natural, then logically it ought not be reserved to constitutionally homosexual

persons; others would be free to choose this form of sexual expression as a legitimate variant or preference in sexual relationships.”²³⁶

All in all, Nugent and Gramick hope that the issues raised in the article “will be explored and developed even further,” but they admit that the lesbian and gay struggle will be a painful and difficult one and that for many, “the changes will not be substantial enough or come soon enough.”²³⁷

“If a paradigm shift is occurring in the churches and synagogues, then gay men and lesbian women will have an even more important part to play in helping explore, understand and embrace that shift. If war is too important to leave to the generals, then spirituality and sexuality are too important to leave to the theologians and hierarchical leaders,” conclude Nugent and Gramick.²³⁸

Readers will want to keep in mind that “*A Fishbone Tale*” must have been written about the time the Maida Commission was instituted in March of 1988 or a short time later since Haworth Press published *Homosexuality and Religion* in 1989. More importantly, there are no references to this important essay in the final Maida Commission Report.



Building Bridges—Gay and Lesbian Reality and the Catholic Church

Building Bridges, by Robert Nugent and Jeannine Gramick, published in 1992 by Twenty-Third Publications, is a pivotal publication in the history of New Ways and in the life of its authors as it became the focal point of the reactivated Maida Commission in 1994.²³⁹

The book is dedicated to those persons who made New Ways possible, that is, the Superiors of the School Sisters of Notre Dame and the Society of the Divine Savior in the U.S. and Rome including U.S. Provincials, Sisters Francis Regis Carton, Ruth Marie May, Patricia Flynn and Christine Mulcahy and the SSND Generalate leaders in Rome, Mother Georgianne Segner and Mother Mary Margaret Joha, and U.S. Salvatorian Provincials, Fathers Myron Wagner, Justin Pierce, Barry Griffin and Paul Portland and SDS Superiors in Rome, Gerard Rogowski and Malachy McBride.

Except for Nugent’s novel idea that the Church should set up a “new model of ministry” composed solely of priests and religious who have AIDS or are HIV-positive, there is not an original idea in the book.²⁴⁰ Nugent and Gramick simply regurgitate the arguments for homosexuality put forth by the secular Homosexual Collective.

In “Gay and Lesbian Rights” Nugent hails the coming of age of the “gay liberation movement” at the Stonewall Inn in 1969. He says that homosexuals are “born that way” and, therefore, must be true to their nature. He dismisses the idea that AIDS is related to sodomy. He predicts that “the struggle for gay rights will continue and expand in the coming years.”²⁴¹

Gramick likewise frames the question of “gay rights” in terms of “liberation” and a new “declaration of independence.”²⁴² She admits that “many gay males in the visible gay subculture are promiscuous,” but she blames this on “social and cultural factors” which make it difficult for homosexual men and women to have “stable relationships.”²⁴³

She states that “Most experts now believe that a change in orientation, i.e., in desire and attraction, is not possible.”²⁴⁴ Although Gramick admits that “an obvious function of the genital organs is reproduction,” she wonders, “If other parts of the body may serve multiple purposes, why is it that the sexual parts may not?”²⁴⁵ “Placing a hierarchy of value on bodily parts,” Gramick says, “leads to an idolatry or sacralization of some parts.”²⁴⁶ One cannot talk of the natural law, says the nun, since nature is “dynamic and always in a state of flux.”²⁴⁷ Gramick decries “extreme, subtle and personal homophobia.”²⁴⁸

Among the options Nugent offers to married homosexuals is that of maintaining an “open relationship” whereby the homosexual partner (and sometimes the heterosexual partner) can “seek out genital relationships with an understanding that these will not become an emotional threat to the primary commitment.”²⁴⁹ He does note, however, that AIDS has made this solution somewhat problematic.²⁵⁰

One of the authorities that Gramick calls upon to support her theory that “many, if not most basically heterosexual persons experience some degree of same-sex feelings, fantasies, desires, or attraction,” is the notorious homosexual/pederast, Rev. Paul Shanley. The nun describes Shanley as “the Boston ‘street priest of the 1960s’ [who] used to point out that almost everyone has a sexual ‘major’ and ‘minor.’”²⁵¹

It is one of the telling characteristics of all New Ways’ publications, and the writings of Gramick and Nugent in particular, that the problem of homosexual pederasty and the unbelievable tragedy and moral chaos clerical predators leave in their wake, is rarely acknowledged much less addressed.

On the matter of admitting homosexuals into the priesthood, Nugent suggests that anyone opposed to the practice needs to undergo deprogramming for “homophobia.”²⁵² “Some gay candidates are challenging us to explore appropriate expressions of sexuality and intimacy in religious life,” he states.²⁵³ “We have to face a new reality that some people come to the seminary or religious life either with an entirely different working definition of celibacy or with simply an *a priori* rejection of the traditional understanding that excludes genital intimacy,” he adds.²⁵⁴

A homosexual candidate for the priesthood may have strong attachments to his gay network of friends, says Nugent, and “he will certainly expect to maintain contact with some of them and expect that they will be welcomed into the seminary or congregation’s houses with warmth and hospitality.”²⁵⁵ In other words, a diocese or religious order that accepts

homosexual candidates, is also expected to accept homosexuals from the outside as guests at the seminary or house of religion.

In his essay "Theological Contributions of the U.S. Church," Nugent quotes Fr. Richard McCormick's theories of "proportionism" and "subjectivity" whereby one judges the morality of homosexual acts by "the meaning and pattern of homosexual acts in the person's life."²⁵⁶ Nugent states that "McCormick and others attempting to renew Roman Catholic morality believe that morality is too often equated with acts, especially external ones."²⁵⁷

Among the U.S. Catholic theologians cited by Gramick who have challenged the traditional teachings of the Church on the inherent sinfulness of sodomy are John McNeill, Margaret Farley, Rosemary Ruether, and Daniel Maguire.²⁵⁸

In her closing essay "Lesbian/Gay Theology and Spirituality: The New Frontier," Gramick claims that "Although a gay and lesbian spirituality began to be formally constructed only since the late 1970s, lesbian and gay persons long incarnated a spirituality that put them uniquely in touch with the transcendent."²⁵⁹

"Only when there is no societal, economic, or religious prejudice felt by an individual because of his or her sexual orientation, gender, color, religious, or political beliefs, can the church claim that humankind is beginning to feel on this earth the freedom of the daughters and sons of God," Gramick concludes.

There are no surprises in *Building Bridges*. It is simply a political exercise in pro-homosexual apologetics.



Voices of Hope—A Collection of Positive Catholic Writings on Gay and Lesbian Issues

Voices of Hope—A Collection of Positive Catholic Writings on Gay and Lesbian Issues, is edited by Jeannine Gramick and Robert Nugent, and is published by New Ways Ministry and the Center for Homophobia Education. The book was published in 1995—a year *after* the Maida Commission completed its work and made its findings and recommendations public.²⁶⁰

The book's revelation of the political intrigues of Gramick and Nugent in connection with the 1992 Vatican statement *Some Considerations Concerning the Catholic Response to Legislative Proposals on the Non-Discrimination of Homosexual Persons* demonstrates their utter contempt for legitimate ecclesiastical authority and their undying devotion to the Homosexual Collective.

Voices of Hope opens with a compendium of statements favorable to the Homosexual Collective made by American bishops and other Catholic bishops from England and Europe, the United States National Conference

of Catholic Bishops and the United States Catholic Conference (NCCB/USCC) and other national conferences, religious orders and diocesan organizations, Catholic national newspapers and magazines, and apologists for the Homosexual Collective from 1973 to 1995.

Among the most interesting inclusions in this anthology is “Called to Blessing: A Pastoral Letter on Faith and Homosexuality,” issued by the Working Group of Catholic Gay Pastors, Huissen, the Netherlands in 1989.

The pastoral letter notes that, “With few exceptions, our bishops, both nationally and internationally, appear incapable of speaking liberating words...about homosexuality and gay and lesbian relationships in particular,” and “...the Working Group as a whole and some of its members as individuals are confronted with rejection by bishops.”²⁶¹ Thus, the need to appeal directly to “our brothers and sisters in the Dutch Catholic Church.”²⁶²

The Working Group recalls that in May 1994, the Dutch bishops issued a mandate forbidding Catholic membership in a number of political and social organizations including the Bond for Sexual Reform (later renamed the Netherlands Society for Sexual Reform).²⁶³

Despite the Dutch bishops’ actions, however, “liberation” of all kinds including sexual liberation appeared to be “irrevocable,” says the Working Group, especially since the Second Vatican Council. The idea that “sexuality is intended exclusively for procreation” is passé, it claims, and “this criticism of traditional morality has brought with it a stronger emphasis on personal conscience,” and a “new view of homosexuality.”²⁶⁴

The Working Group points to the publication of *A Person Does Not Have To Be Alone* by the Dutch Council of Churches in 1977 which states that homosexuality is not an illness and that homosexual expressions based on love are just as legitimate as heterosexual ones.²⁶⁵ The Vatican nixed the Council report, but the Dutch bishops were divided on it. No further action was taken on the formulation of a joint statement on homosexuality between the Dutch Council of Churches and the Dutch bishops.²⁶⁶

In opposition to Church doctrine that condemns homosexual acts, the Working Group proclaims the primacy of the homosexual “experience” and the conviction that “homosexual people can give expression to their longings in ways that are good, ways that make them whole, and which affirm them in their faith in God’s love for them and for the world,” and that “homosexual friendships and relationships can be made publicly known and are deserving of all respect there.”²⁶⁷

The Working Group decries the use of Scripture, as in the destruction of Sodom and Gomorrah, as a weapon against homosexual people which has resulted in “cruelty and even bloodshed.”²⁶⁸ However, it notes, there are “gay friendly” passages to be found in Scripture such as “the liberation from slavery in Egypt,” and “the destruction of the bonds of death.”²⁶⁹

Unlike the Catholic Church, the Working Group says it stands ready to see "reality as it is." It rejects the old tradition of hiding away "scandals" in the Church, especially since this is no longer possible "because the reality of homosexuality, both its pleasant and unpleasant sides, is visible in public life and thought."²⁷⁰ To suggest that boys and girls "normally" have heterosexual sexual drives or to retain the expression "marital act" for sexual intercourse, the Working group observes, "obscures the facts."²⁷¹ There are many types of homosexual and heterosexual expressions, it states, including a "permanent relationship, a series of relationships, multiple partners without any permanent commitment or a life of celibacy."²⁷²

Within "an extensive gay culture" that exists in the West, the Working Group states, "homoerotic themes can be found everywhere in artistic expression ...there are churches which cater to homosexuals, and there are commercial enterprises where much money is spent and earned in connection with homosexuality."²⁷³ "These range from the press, fashion, health clubs and tourist industry, to prostitution, pornography and sex-tourism," the Working Group candidly explains.²⁷⁴

The Working Group urges homosexuals to follow the admonition of Saint Paul: "Do not model yourselves on the behavior of the world around you, but let your behavior change, modeled on a new mind. Then you will be able to discern the will of God, and to know what is good, acceptable and perfect." (Romans 12:2).

But exactly what is the Working Group's interpretation of putting on a "new mind?"

It certainly is not abandoning homosexual behavior, for the authors make it very clear that, "sexual abstinence is not *per se*, and for most, not the way there," and neither does "the way lie for anyone in the denial of one's sexual desires."²⁷⁵

Rather, the Working Group speaks in terms of avoiding domination over and misuse of others, avoiding materialism, and eschewing esteem from peers in order to find "the vision of peace in which people are attractive for each other and in which they freely promote each other's good, both physical and spiritual."²⁷⁶

Putting on a "new mind," according to the Working Group, means rejecting "the traditional definition of family, marriage and parent-child models" and "the inevitable connection between sex and procreation."²⁷⁷ It means rejecting "stereotyped images and roles, especially those based on gender."²⁷⁸ It means taking an "integrated approach" to sexuality, in which homosexuality "will be considered as one form of sexuality and relationships, alongside others."²⁷⁹ It means that "gay and lesbian unions be taken seriously in a religious context."²⁸⁰ It means acceptance of "actively homosexual lay pastors" who are not bound by the same vows of celibacy or chastity that binds homosexual and heterosexual priests and religious.²⁸¹

“Called to Blessing: A Pastoral Letter on Faith and Homosexuality” is signed by six members of the Working Group of Catholic Gay Pastors: Father Prof. Drs Theo Beemer, Drs Cor Hoegen, Drs Jan van Hooydonk, Father Theo Schermer, SJ and Father Jan Schlatmann.²⁸²

Throughout the text of the more than 100 statements found in *Voices of Hope* can be found many themes that are fully consistent with the philosophy and agenda of the Homosexual Collective such as:

- Homosexuals do not choose their sexual orientation and cannot change that orientation.
- Support for civil legislation that bans discrimination on account of sexual orientation in the areas of employment, housing and public accommodations.
- Church support for civil and religious “unions” of homosexual partners.
- The image of homosexuals as “a suffering people,” who require “special parish ministry” because they suffer from “societal rejection” and other “homophobic” prejudices.
- Support for the inclusion of “gays” in the military.
- Scripture writers were ignorant of contemporary social science findings related to “constitutional or irreversible homosexual orientation” and their condemnations against sodomy were actually directed against abuses of “hospitality, blackmail, prostitution, and especially idolatry,” rather than homosexual acts *per se*.²⁸³
- “Homophobia” is a greater infringement of the norm of Christian morality than is homosexual orientation or activity.
- Any connection between child molestation and homosexuality is the result of unfounded prejudice and “homophobic” fears.²⁸⁴
- Homosexual people have special gifts including spiritual gifts which “can help alleviate the religious impoverishment of society and the Church, an impoverishment that is due largely to the poor imagery for communicating the secret of the Unspeakable.”²⁸⁵

Part Three of *Voices of Hope* is devoted to criticism of the Congregation for the Doctrine of the Faith statement “Some Considerations Concerning the Catholic Response to Legislative Proposals on the Non-Discrimination of Homosexual Persons,” issued in June 1992. An official and revised version of the statement was printed in the Vatican newspaper *L'Osservatore Romano* on July 24, 1992.²⁸⁶

The 1992 Vatican statement reiterates major points of the Congregation for the Doctrine of the Faith’s 1986 *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons* including condemnation of civil legislation which directly or indirectly serves to legitimize homosexual acts or lifestyle.

The 1992 statement, rejects outright the idea that “sexual orientation” is akin to race, ethnic background, etc., in respect to non-discrimination, and affirms that it is not “unjust discrimination” to consider the issue of sexual orientation in dealing with public policies related to adoption, foster care, the teaching or coaching of children or military recruitment.²⁸⁷ Further, in terms of defending and promoting family life and insuring the common good, the revised 1992 document states that church authorities can neither “endorse nor remain neutral toward adverse legislation even if it grants exceptions to church organizations and institutions.”²⁸⁸ “The church has the responsibility to promote family life and the public morality of the entire civil society on the basis of fundamental moral values, not simply to protect herself from the application of harmful laws,” the document concludes.²⁸⁹

Obviously, the 1992 statement strikes at the very heart of the basic tenets of the Homosexual Collective, so it is not surprising that New Ways was instrumental in organizing Catholic opposition to the position paper especially among Catholic clergy and religious. In *Voices of Hope*, Gramick and Nugent confide to their readers how this was done.

They note that initially, the Apostolic Nunciature sent the original draft of the June 1992 statement of the Congregation for the Doctrine of the Faith to officials at the National Conference of Catholic Bishops. It was then distributed, without comment or publicity, to all the American bishops on June 25 by the NCCB’s General Secretary, Msgr. Robert Lynch.

With perhaps the exception of the Italian bishops, the low-level, unsigned document was directed principally at the American hierarchy. The author of *Some Considerations* was most likely an American familiar with the Homosexual Movement and its “gay rights” agenda, claim Gramick and Nugent.²⁹⁰

Gramick and Nugent state that the original text of the 1992 document was kept secret from the larger Catholic community. However, New Ways obtained a copy of the document from either a cooperative bishop or a friendly contact inside the NCCB/USCC, and it was released to the Catholic and secular press along with New Ways’ own critical analysis of the Vatican statement on homosexuality and the politics of discrimination.²⁹¹ The fact that New Ways could brag it had access to a copy of the quasi-secret document indicates how well connected it is to the NCCB/USCC. Traditional Catholics, on the other hand, had no such access to the document.

The Vatican’s reaction to the exposé was to reissue a second version of the document with some minor changes on July 24, 1992. Opus Dei Vatican Press Secretary Dr. Joaquin Navarro-Valls issued an accompanying press release that minimized the impact of the document by stating that it was not intended “to pass judgment” on previous bishops’ or state conference actions in the arena of homosexual gay civil rights legislation, and that it was “not intended to be an official and public instruction ...but a background

resource offering discreet assistance to those who may be confronted with the task of evaluating draft legislation regarding non-discrimination on the basis of sexual orientation.”²⁹²

Gramick and Nugent said that the reception of the Vatican document was generally *pro forma* by the American hierarchy.

However, Bishops Thomas Gumbleton of Detroit, Walter Sullivan of Richmond, and Charles Buswell of Pueblo, did sign a New Ways protest ad containing 1,621 signatures that appeared in the November 13, 1992 issue of the *National Catholic Reporter*. The ad was timed to coincide with the NCCB’s annual meeting in Washington, D.C. A copy of the ad was presented to former NCCB President Bishop James Malone.²⁹³ Cardinal Joseph Bernardin and Archbishops Thomas Murphy and John Quinn subsequently announced that their archdiocesan policies of defending human and civil rights for homosexuals would remain the same.²⁹⁴

Voices of Hope features a multitude of statements in opposition to the 1992 Vatican statement by an assortment of Catholic bishops, Catholic newspapers, members of religious orders and, of course, New Ways.



New Ways Publications Subvert Catholic Doctrine

So here we have it.

Can there be any doubt in the reader’s mind that New Ways uses its publications to undermine and subvert the Church’s teachings on homosexuality?

Even where the official position of the Church is *stated* (however deficiently), it is clear that the position is not *upheld* by New Ways and its founders, Sister Jeannine Gramick and Father Robert Nugent.

One has to wonder why it took the Maida Commission five years to discover this obvious and simple fact.

Gramick and Nugent Road Show Continues

In March 1990, Gramick and Nugent were back in Oakland, Calif. with another “homophobia” workshop sponsored by the Center for Homophobia Education.²⁹⁵ The workshop was attended by about 40 people including priests, religious brothers, nuns and laity. All information packets handed out to attendees contained copies of New Ways’ newsletter, *Bondings*.

Pro-life writer Edward C. Freiling covered the seminar and filed his report with *The Wanderer* on March 22, 1990.²⁹⁶

Freiling said that the object lesson of the workshop was simple to discern—homosexuality is normal and homophobia is sick. “Rather than calling it a ‘homophobia workshop,’” Freiling said, “a more accurate

description would have been 'desensitizing to and indoctrination for homosexuality.'"²⁹⁷ His observation on the personal demeanor of Gramick and Nugent was that the latter was "the less ingratiating member of the team."²⁹⁸

On the upside, Freiling concluded:

The principal value of the workshop was that it alerted the attendee to the great danger the homosexual movement poses for both potential recruits and traditional values. It provided hard evidence for Randy Engel's observation in the Feb. 8th issue of *The Wanderer*: "The growing number of homosexual and pedophile priests and brothers and lesbian nuns have formed a fifth column within the Church in the United States."²⁹⁹

One of Nugent and Gramick's most controversial gatherings took place the following spring on April 9, 1991 at the Dominican Convent at Sparkhill, N.Y. in the Archdiocese of New York. The one-day workshop on "Homophobia" was sponsored by New Ways and an ad hoc group called the Catholic Coalition of Religious and Priests Ministering to and with Lesbian and Gay Persons.

Among the clerical and religious homosexual activists featured at workshop was Capuchin Father Richard Cardarelli who told his audience that his pro-homosexual activities had led to the removal of his priestly faculties in the Archdiocese of New York. He said he was also banned from visiting his alma mater, a Catholic boys' high school in Middleton, Conn., after a front-page article in the *Hartford Courant* detailed his life as a homosexual religious.³⁰⁰

In 2001, Father Cardarelli left the Capuchin Order and the Roman Catholic Church altogether. He became a "bishop" of the American Apostolic Catholic Church, an ecumenical community based in Yarmouth, Mass. He eventually left the American Apostolic Church. At last sighting, he was seeking to be incardinated into the Episcopal Diocese of Connecticut.³⁰¹

The female side of the ledger appeared to fare better than their male counterparts.

Sister Judith Whitacre, a self-outed lesbian who also spoke at the Sparkhill conference said she was a nun in good standing with the Sisters of St. Joseph. She told a local reporter covering the conference that "When I hear people say, 'I don't care if you're a lesbian, it's nobody's business,' I feel a call to be invisible," she told a local reporter covering the event, but "I don't want to be invisible. ...It's everybody's business."³⁰²

Sister Jeannine Gramick who also spoke at the Sparkhill gathering joined Sister Whitacre in addressing the "pain and suffering" she has met at the hands of the "institutionalized" Church.

In mid-October 1991, Gramick and Nugent brought their "Homophobia in Religion and Society" road show to four Catholic dioceses in the southwest region of Pennsylvania—Pittsburgh, Greensburg, Altoona-Johnstown,

and Youngstown (Ohio). The nun and priest came armed with letters of recommendation to the Ordinaries of the dioceses from the following bishops who wanted their names kept secret:

- Bishop Kenneth J. Povish, Diocese of Lansing, Mich.
- Bishop John McRaith, Diocese of Owensboro, Ky.
- Aux. Bishop Thomas Costello, Diocese of Syracuse, N.Y.
- Bishop Francis A. Quinn, Diocese of Sacramento, Calif.
- Bishop Eugene J. Gerber, head of the Wichita Diocese provided a letter of recommendation to Gramick and Nugent in 1990, but it was later withdrawn from circulation.

Opposition to the Gramick and Nugent “homophobia” road show was organized by the U.S. Coalition for Life (USCL) of Export (Pittsburgh), Pa., headed by this writer.

The USCL offensive included a letter writing campaign to Church officials in the four targeted dioceses and to the Holy See, as well as the superiors of the religious orders who were hosting Gramick and Nugent. It was backed up by a saturated media blitz in the secular press.

In a pre-conference interview that made the front page of the *Pittsburgh Press* on October 5, 1991, the unhappy Nugent charged Randy Engel, the Director of the USCL, with having “a classic case of homophobia.”³⁰³ He told the *PP* reporter that “We try to uphold the positive things the church says about gay and lesbian people ...The views of revisionist theologians will be presented along with official church teachings.”³⁰⁴

The first of the four diocesan workshops was scheduled to take place in the Pittsburgh Diocese on October 12, 1991 at St. Mary’s Convent on the Carlow College campus operated by the Sisters of Mercy.

In a letter to the USCL, Sister Sheila Carney, RSM, President of Carlow College, defended the Sisters of Mercy’s sponsorship of Nugent and Gramick, by citing the Vatican’s 1986 *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons* that condemned making homosexual persons the object of violent malice in speech or in action.³⁰⁵

Sister Carney stated that the workshop on homophobia attempts to address this kind of attitudinal violence by helping persons recognize the negative consequences of our fears of persons who are in any way different from ourselves. “Our hosting of this program constitutes neither ‘a violation of Vatican directives on homosexuality’ nor a ‘homosexualist scandal at St. Mary’s Convent in Pittsburgh,’ as your memo suggests,” she said. “It is, rather, reflective of our community’s commitment to promote the dignity of all persons.”³⁰⁶

In a statement to the *Pittsburgh Press*, Sister Sally Witt, Director of Communication for the Pittsburgh-based Sisters of Mercy, confirmed that every member of the community was informed about the workshop and

no one questioned it. "Randy Engel is the only one who has objected to it," she said.³⁰⁷

Fr. Ronald Lengwin, spokesman for the Pittsburgh Diocese told a *Wanderer* reporter that Bishop Donald Wuerl was not convinced the workshop would violate Church doctrine. "We have been assured," said Lengwin, "that the presentation would not be contrary to the teaching of the Church. We live within that level of trust."³⁰⁸ Lengwin added that Bishop Wuerl could not cancel the program because it was being held on property owned by the Sisters of Mercy and it was not church property.

This is, of course, sheer nonsense. All religious orders remain in a diocese at the good pleasure of the Ordinary of the diocese and it was within Wuerl's power, had he chosen to exercise it, to tell the Sisters of Mercy to cancel the event or, at the very least, relocate it off campus.

The Sisters of Mercy Motherhouse in Brooklyn reacted against the USCL criticism of Gramick and Nugent with a letter to Randy Engel affirming the event. "How gracious of the Sisters of Mercy to extend hospitality to this group! The Leadership Team of the Brooklyn Regional Community of Sisters of Mercy of the Americas affirms their action and wishes them well."³⁰⁹

Although the Gramick and Nugent workshop went on as scheduled in Pittsburgh, the attendance was very small, due in part to the controversy created by the USCL.

The next stop for Gramick and Nugent was the Diocese of Greensburg where they were scheduled to present an identical workshop on October 14 at the Doran Hall Retreat Center on the Seton Hill College campus operated by the Sisters of Charity.

Sister Mary Ann Winters, Major Superior for the Sisters of Charity defended the presentation. She wrote the USCL that, "I hear your concerns about the workshop, but also know that it is valuable to have opportunities for dialogue and for learning about the experiences of people who are marginalized (sic) by our society. Be assured that the dignity of persons will be basic to this workshop."³¹⁰

Bishop Anthony Bosco of the Greensburg Diocese told Engel that he had learned about the Gramick and Nugent workshop at Seton Hill only after the fact, and had he been consulted, he would have strongly disapproved of the seminar. He said that he had expressed his views to the Sisters of Charity.

Nevertheless, when the USCL asked Bishop Bosco to warn Catholics against attending the conference, Vicar General Fr. Roger Statnick, spokesman for the diocese, said the diocese would not attack the program because it did not want to draw attention to it. Statnick did say that the presenters' position "is not the mainline position of the Church, which we would like to be the primary message given there. But we are not going to

make any judgment of the presenters in terms of their personal morality or orthodoxy.”

In a letter dated October 9, 1991, to the USCL, Bishop Bosco confirmed Fr. Statnick’s statement. He said that drawing attention to the seminar would be “counterproductive.”³¹¹

As was the case with the Sisters of Mercy-sponsored workshop in Pittsburgh, attendance at the Seton Hill workshop was small, mostly Sisters of Charity nuns, a few priests and laymen and two reporters including this writer.

The third presentation by Gramick and Nugent took place in Canfield, Ohio in the Diocese of Youngstown at the Education Center of the Ursuline nuns. The event was picketed by the Youngstown Friends of Life chapter much to the delight of some of the older Ursuline nuns. The demonstration was organized by Rev. William Witt, whose observations on “the odd couple” have already been noted.

On October 7, 1991, a reporter from the Youngstown newspaper, *The Vindicator* was told by Ursuline Sister Isabel Rudge that despite opposition, the Nugent and Gramick workshop on “homophobia” would go on as scheduled on October 9. She said she was impressed by the workshop the Maryland group put on several years ago. “The people who are doing the presenting are in good standing in the church and religious community,” said Rudge.³¹²

The Vicar for Pastoral Life and Worship for the Diocese of Youngstown, Rev. Bradford N. Helman, said he had investigated the seminar and found it had good credentials and had received high recommendations from bishops of other dioceses. “They are teaching Catholic morality regarding these sexual issues that are going to be the topic of their workshop,” Helman said. Bishop James W. Malone, former President of the NCCB was unavailable for comment.

In a follow-up story on the “homophobic” workshop at the Ursuline Center, Leon Stennis, religion editor of *The Vindicator*, identified Gramick and Nugent as being associated with the Center for Homophobia Education in Hyattsville, Md.

Sister Gramick explained to Stennis how she came to be involved in a homosexual ministry. In this revised version of her encounter with Dominic Bash, the nun says she became concerned when she met a young man who was disgruntled with the church because he said it had no place for his brother, who was a homosexual.³¹³

The fourth and final workshop was scheduled to take place on October 15, 1991 at the Diocesan Family Life Center of the Altoona-Johnstown Diocese.

A week earlier, *The Tribune-Democrat* in Johnstown ran the complete USCL press release opposing the Gramick and Nugent workshop. Diocesan officials were visibly upset about the controversy.

A reporter for the newspaper said that Nugent had told him in a phone conversation that both he and Sister Gramick still retained their church credentials. When pressed for more information, Nugent would only say that his current parish was in northwest Pennsylvania. The reporter did some research on his own and found that both Nugent and Gramick had been ordered by the Vatican in the late 1980s to withdraw from New Ways, and that they were not permitted to work in gay-lesbian ministry.³¹⁴

The article triggered a long series of responses from the Diocese of Altoona-Johnstown beginning with a letter to the USCL from Sr. Marilyn Welch, Director of the Family Life Office, who stated that the decision to permit the "Homophobia in Religion and Society" workshop was made "after careful thought and discussion."³¹⁵ "Reviewing several references from other dioceses indicated to us that the presentations provided in other workshops were orthodox in regard to the teachings of the Catholic Church," she said.³¹⁶ Sr. Welch then quoted from *To Live In Christ Jesus*—that "homosexual persons, like everyone else, should not suffer from prejudice against their basic human rights." She said the diocese would not cancel the workshop which "we believe supports the basic teachings of the Catholic Church."³¹⁷

On September 25, 1991, the Rev. Dennis R. Boggs, Secretary to Bishop Joseph V. Adamec, confirmed Sister Welch's position in a letter to the USCL.³¹⁸

Later, the USCL received a strange letter from Rev. Msgr. George B. Flinn, the Chancellor for the Altoona-Johnstown Diocese, dated October 7, 1991. Msgr. Flinn said that Bishop Adamec had read the USCL documentation against Sr. Gramick and Fr. Nugent and that he (Adamec) "reconfirms his adherence to the official Church teaching with regard to human sexuality."³¹⁹

The Flinn letter was in turn followed by a lengthy correspondence from the Very Rev. Stanley B. Carson, Vicar General of the diocese who expressed disapproval that the USCL had used *The Tribune-Democrat* to protest the Gramick and Nugent workshop since the newspaper had an anti-Catholic bias. "Your decision to publicly disagree with a diocesan decision will probably be used as fuel to keep the fire of anti-Catholic bias alive and burning," he said.³²⁰

Rev. Carson said he had received letters of reference from four bishops who "have verified the orthodoxy of the presentations made during the workshops by Sr. Jeannine Gramick and Fr. Robert Nugent." "We have no information that would lead us to believe that the program 'Homophobia in Religion and Society,' violates the intention and letter of Church teaching..." he said. According to Rev. Carson, the diocese did not publicize the workshop "since it was intended for persons in leadership positions (not the general laity)."³²¹

The response from Vatican officials to the USCL protest against the latest in a series of Gramick and Nugent road shows was *pro forma*. A letter dated September 30, 1991 was received by the USCL from the Washington office of the Apostolic Pro-Nuncio signed by Agostino Cardinal Cacciavillan who acknowledged receipt of the USCL documents against Gramick and Nugent and that they were “duly noted.”³²² A second letter dated November 8, 1991, was received from the Vatican Secretariat of State. It acknowledged the USCL complaint and said that the documents had been “duly noted.” It was signed by Msgr. C. Sepe, Assessor, Secretariat of State First Section General Affairs.³²³

Thus ended the battle between the U.S. Coalition for Life and Sr. Gramick and Fr. Nugent and the four Catholic dioceses in the fall of 1991.

The Gramick and Nugent road show rolled on.

“H-O-M-O-P-H-O-B-I-A: Is It Catching?”

The 1992 New Year found Gramick and Nugent in Cajun country. On January 31 they gave a multi-diocesan “Homophobia” workshop in the Catholic Diocese of Houma-Thibodaux.

Dominican Sister Paul Richard, the pastoral associate of St. Bernadette Soubirous Church in Houma and diocesan superintendent of the Office of Religious Education, attended the Nugent and Gramick seminar. The nun later described her transforming experience for readers of the diocesan paper, *The Bayou Catholic*.

In her article, “H-O-M-O-P-H-O-B-I-A: Is It Catching?” Sr. Richard said that most common folk suffer from some form of the dreaded disease “homophobia.” And what is the source of this contagion? “Homophobia is usually based on ignorance ...on succumbing to stereotypes ...the result of some psychologically hidden factors within ourselves which have gone undetected for years!” the nun wrote.³²⁴

The bias against homosexuality and homosexuals, she explained, is evident in such “cliches” as “Homosexuality is a sin, because the Bible says so; homosexuality is a sin because it’s against the natural law of God” or “...homosexuality is a sin because it spreads AIDS.”³²⁵

“As the day progressed,” said Sr. Richard, “I saw slowly developing before me what Sister Jeannine and Father Nugent were trying so desperately to tell us. And we were listening at last! They showed us in their simple, dedicated way that “homophobia” is an unwarranted fear of homosexuality in oneself or in others.”³²⁶

“And how do we detect ‘homophobia’?” she asked. “According to the workshop directors, it can show up in language and tone ...in the reasons and the rhetoric of opposition to gay and lesbian rights ...in the myths we continue to accept and circulate about homosexual people ...in some religious teachings on homosexuality which reflect a fundamentalistic interpretation of Scripture ...and it can show up in our silence and neglect of

these people in our churches and society,” Sr. Richard said.³²⁷

As for the remedy for “homophobia,” Sister Richard offered two words — “Reaching out.”³²⁸

New Ways held its “Third National Symposium on Lesbian and Gay People and Catholicism: The State of the Question” in Chicago on March 27–29, 1992. Five hundred people attended the event including three members of the American hierarchy, Bishop William Hughes of Covington, Ky., Bishop Kenneth Untener of Saginaw, Mich. and Bishop Thomas Gumbleton, now an auxiliary to Archbishop Maida in Detroit. Of the 91 organizations represented at the conference, 76 were religious congregations of men and women including the Conference for Catholic Lesbians that had been inspired by a lesbian workshop given by Sr. Gramick a decade before.³²⁹

In the summer of 1992, with Nugent and Gramick working behind the political scenes, New Ways launched “Project Civil Rights” as a protest against the recently released Vatican document *Some Considerations Concerning the Catholic Response to Legislative Proposals on the Non-Discrimination of Homosexual Persons*. New Ways charged that the Congregation for the Doctrine of the Faith opposed civil rights for lesbians and gays in the area of teaching, athletic coaching, adoptive parenting and military recruitment.

New Ways prepared a position paper titled “A Time to Speak—Catholics for Lesbian and Gay Civil Rights” that appeared as a paid advertisement in the November 13, 1992 issue of the *National Catholic Reporter*. “A Time to Speak” claimed that homosexuals make excellent coaches, that homosexuals love children, and that gays can serve effectively in the military.

New Ways also circulated petitions to be presented to the American bishops at their annual Washington, D.C. meeting in November 1992. The petitions called for a special pastoral program for sodomites and asked that the topics of homosexuality and “homophobia” be added to the NCCB/USCC agenda for 1993. The always cooperative Archbishop Daniel Pilarczyk, President of the NCCB, instructed Bishop James Malone to receive the signed 13,160 petitions.³³⁰

The year 1993 passed quickly with Gramick and Nugent continuing their writings and “homophobia” workshops.

One of their workshops took place on May 13 at the Paulist-staffed Pope John XXIII Catholic Center at the University of Tennessee in Knoxville. During her lecture, Gramick reiterated her claim that the “sin of homophobia” is worse than homogenital activity.³³¹

The Gramick and Nugent road show kept rolling on.

The Reactivation of the Maida Commission

On January 24 1994, to their shock and dismay, Gramick and Nugent, who had just returned from a sabbatical at the Catholic University of

Louvain, and their religious superiors, received word that the Maida Commission, which they believed had self-destructed, was ready to begin its formal proceedings—five years and nine months after Archbishop Pio Laghi had appointed the three-member task force.³³²

Incredibly, the Gramick and Nugent Case would drag on for seven more years before a partial resolution of the conflict was reached, bringing the total number of years of “investigation” of the pair to thirteen. During the interim period, Bishop Maida had been installed as the fourth Archbishop of Detroit on June 12, 1990. Like John Cardinal Dearden and Edmund Cardinal Szoka before him, Archbishop Maida took no disciplinary action against Auxiliary Bishop Thomas Gumbleton who was permitted to continue his role as an advisor to New Ways.

The following is a general timetable for proceedings of the reactivated Maida Commission and the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICL) and the Congregation for the Doctrine of the Faith (CDF) that eventually assumed control of the case after the Maida Commission had filed its report with Rome in 1995.

Except for some preliminary communication that went on between the Commission and the defendants and their religious superiors from March 1988 to late May 1989, the members of the Commission had only met for one three-day meeting prior to the reactivation of the Commission in January 1994.

For the convenience of the reader, the notes that record the programs and activities of Gramick and Nugent and their supporters from the time the Maida Commission begins its formal inquiry until the Holy See delivers its verdict on Father Nugent and Sister Gramick are set in a different type face.



The Maida Commission Timetable and Notes 1994–2001

1994

January 24—Commission Chairman Maida asks the defendants, Sister Jeannine Gramick and Father Robert Nugent and their religious superiors to a March 18 procedural meeting.

January 26—Gramick and Nugent submit statement to the Commission containing selected passages from *Building Bridges*.

February 14—In a letter to Eduardo Cardinal Martinez Somalo, Prefect for the CICL in Rome, the defendants protest the procedures and make-up of the Maida Commission and continue to meet with their superiors.

THE RITE OF SODOMY

- February 25—Vatican informs Gramick's immediate superior, Sr. Patricia Flynn, SSND, that the Commission stands as is.
- March 15—General Superior Sr. Patricia Flynn protests the presence of Dr. Janet Smith on the Commission.
- March 18—First meeting in Detroit is held to examine procedures to be used in the investigation. Walter Hurley, a staff member for the Commission is in attendance. Gramick and Nugent and their superiors, Sr. Christine Mulcahy, SSND, and Fr. Portland, SDS, continue to protest the composition of the Commission. Protest is noted and dismissed. The Commission agrees to use *Building Bridges*, written in 1992 by Gramick and Nugent, as the primary document of its investigation along with other materials from New Ways workshops and seminars. Gramick and Nugent affirm that *Building Bridges* is the most representative of their works. They state they were at the hearing under duress. The objection to the proceedings is noted.
- March 28—Sister Christine Mulcahy files a protest against Commission member Dr. Janet Smith on the basis that she lacks "pastoral experience." Protest is noted and dismissed.
- April—The month is taken up with providing the defendants' superiors with technical papers related to the hearings. Commission members query Nugent and Gramick on the meaning and implications of statements in *Building Bridges*. All responses are to be made in writing.
- May 11—The Detroit Archdiocese issues a press release on the Maida Commission.
- May 25—A second hearing is held in Detroit with Gramick and Nugent in the presence of two of their three advisors.
- June 9—Commission reviews New Ways workshop handouts provided by Nugent and Gramick. It sends additional queries to defendants on the nature of their ministry to homosexuals.
- June 24—Nugent and Gramick respond in writing to questions posed by the Commission.
- July 23—Archbishop Fagiolo on behalf of the Prefect for the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life sends a letter to each defendant containing a copy of the Maida Commission's preliminary findings and recommendations to the Congregation.
- July 26—Third meeting on procedures and substance related to canonical issues is held in Detroit. In addition to their religious provincials, Sr. Christine Mulcahy, SSND and Fr. Dennis Thiessen, SDS, and former Provincial Fr. Paul Portland, the defendants have their advisors present—Bishop John Snyder, Bishop of St. Augustine, Fla., Rev. Bruce Williams,

OP, and Dr. James Hanigan, Chairman of the Theology Department, Duquesne University, Pittsburgh.³³³ The advisors will help formulate the defendants' responses to the Commission and the Holy See. Msgr. Leonard Scott, Judicial Vicar, Diocese of Camden, is also present. Bishop John Snyder offers personal testimony on Nugent and Gramick's presentation in his diocese. He states the nun and priest were "positive ... in terms of the doctrinal content, and especially in terms of their sensitivity and awareness of the pastoral needs of gays and lesbians." During the meeting it is agreed that Gramick's name on an ad in the *National Catholic Reporter* for Mary's Pence, the feminist alternative to the Vatican's Peter's Pence collection, would not be a consideration at the hearings.

August 31—The media are advised that three meetings of the Commission with the defendants have taken place in Detroit. The defense team requests access to all the correspondence received by the Maida Commission. The members of the defense team are informed that only 11 of the 250 responses received by the Commission were written in opposition to Nugent and Gramick. Access to the actual correspondence to the Commission is denied.

October 4—The Maida Commission's "Report of the Findings of the Commission Studying the Writings and Ministry of Sister Jeannine Gramick, SSND and Father Robert Nugent, SDS" is made public.³³⁴

The Maida Commission expresses praise for the defendants "courage and zeal" and for the "love and compassion" that Nugent and Gramick have exhibited in their "important and needed ministry." It finds, however, that some of their views on homosexual behavior as expressed in *Building Bridges* are ambiguous and doctrinally deficient or erroneous.

The Commission states that while Gramick and Nugent were ordered by the Holy See to separate themselves from New Ways Ministry in 1984, they did not do so.

The Commission concludes that while it "clearly recognizes the value of certain aspects of their ministry ... it is obligated to point out the other significant areas that are problematic."

The complete report of the Maida Commission to the Holy See, that includes the official minutes of the three Detroit meetings, press releases on the Commission, a copy of *Building Bridges*, and the recommendations of the Commission were not made public.

October 11—Defendants and their U.S. superiors receive copy of Maida Commission Report.

November 9—Sr. Christine Mulcahy informs Archbishop Maida she is disappointed in the Commission Report.

1995

January 1—Fr. Nugent's new superior, Father Dennis Thiessen opposes the Commission Report.

Sr. Jeannine Gramick, the Director of the Lesbian/Gay Ministry for the Baltimore Province of the School Sisters of Notre Dame plays yenta to a group of lesbian women religious in the Baltimore-Washington area. The result is the founding of Womanjourney Weavings—a forum newsletter for lesbian religious issued by New Ways Ministry.

January 11—Sr. Christine Mulcahy reiterates her opposition to the Maida Commission Report. She says it made possible misleading inferences. She also complains that Gramick and Nugent's superiors were not given copies of the Commission's recommendations to the Holy See, nor were they made privy to the disciplinary action the Commission recommended to the Congregation for the Doctrine of the Faith.

January 12, 25—Gramick and Nugent respond to the Maida Commission Report.³³⁵ In a lengthy statement they dispute the overall charge of the Commission that they have not supported the Church's teachings on homosexuality. They claim that they were denied due process and suffered at the hands of prejudicial and insensitive inquisitors. Attached to their response were letters of support for their ministry from 19 American bishops—Bishop Thomas J. Costello (1987), Bishop Francis A. Quinn (1989), Bishop John J. McRaith (1989), Bishop Kenneth J. Povish (1991), Bishop Leroy T. Matthiesen (1992) (1994), Bishop Gerald O'Keefe (1994), Bishop Joseph L. Imesch (1994), Bishop Lawrence L. McNamara (1994), Bishop Charles A. Buswell (1994), Bishop Walter F. Sullivan (1994), Bishop William A. Hughes (1994), Bishop Robert F. Morneau (1994), Bishop Raymond A. Lucker (1994), Bishop Matthew H. Clark (1994), Bishop William Friend (1994), Bishop John S. Cummins (1994), Bishop P. Francis Murphy (1994), Bishop Frank J. Rodimer (1994), and Bishop Peter A. Rosazza (1994).

February 12—Sr. Patricia Flynn writes to the CICL in Rome in support of Sr. Gramick's ministry and expresses a willingness to be of aid to the Congregation. She is notified by letter that the Congregation has sufficient materials on which to make a sound judgment in the case.

February 22—Gramick and Nugent respond in writing to the Maida Commission Report and its findings. The response contains their views on the "naturalness" of homosexuality, the nature of homosexual acts, homosexuality as an inborn condition, the role of the social sciences in illuminating new insights into homosexual behavior, and the overwhelming support for Gramick and Nugent and their homosexual ministry by Catholic religious orders and diocesan bishops.

October 4—Bishop Thomas Gumbleton, Cardinal Maida's auxiliary, receives New Ways' "Bridge Building Award" for his advocacy of "gay rights" and defense of Dignity and New Ways.

1996

The Maida Commission Report is received by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICL) in late 1995 or early 1996. Because of grave doctrinal questions related to Gramick and Nugent's writings, the CICL turns the case over to the Congregation for the Doctrine of the Faith. Gramick and Nugent and their superiors do not learn of this change, however, until late 1997.

February 22—The CICL asks Gramick and Nugent to respond in writing to three questions related to: homosexual orientation, heterosexuality v. homosexuality, and moral limitation.

November—Nugent's article "Reaching Out To Parents of Homosexuals" appears in *Liguorian* magazine. The author is billed as the coordinator of the Catholic Parents Network. The headquarters for the CPN is listed as 637 Dover Street, Nugent's residence. Nugent is also listed as a consultant for the NCCB Committee that drafted "Always Our Children."³³⁶

1997

Nugent and Gramick learn that Rome is reviewing other texts besides *Building Bridges* including their newest book *Voices of Hope* (1995).

March 7–9 —New Ways holds its "Fourth National Symposium on The Teaching Church/Teaching the Church" in Pittsburgh, Pa. The conference receives the endorsement of numerous religious orders including the School Sisters of Notre Dame (Baltimore Province), SSND (Chicago Provincial Council, Mankato Provincial Council, and the Wilson, Conn. Provincial Council), the Loretto Community, and Sisters of the Divine Savior (Salvatorian Sisters/North American Province).

April 11–13—Gramick and Nugent under the auspices of the Catholic Parents Network, conduct a retreat for parents of homosexuals.

May 30–June 13—Gramick and Nugent host a Catholic Parents Network retreat in Ronkonkoma, Long Island, NY. The event is promoted in the newsletter of the National Association of Catholic Diocesan Lesbian & Gay Ministries. NACDLGM maintains close relations with the NCCB/USCC.

October 24—Twenty years after the creation of New Ways Ministry, the Congregation for the Doctrine of the Faith, with the approval of the pope, issues a formal *contestatio* that declares the writings of Gramick

and Nugent contain grave errors and represent a clear and present danger to the faithful. In "Erroneous and Dangerous Propositions in the Publications *Building Bridges* and *Voices of Hope*," the Holy See declares that "...the work of the two religious often involves a studied ambiguity regarding a faithful presentation of the truth of the Church teaching on homosexuality and, thus, does a disservice to the Church, to those engaged in the pastoral care of homosexual persons and to those seeking guidance from the Church. It can never be forgotten that 'only what is true can ultimately be pastoral. The neglect of the Church's position prevents homosexual men and women from receiving the care they need and to which they have a right.'" ³³⁷

December 19—Cardinal Ratzinger and Archbishop Tarcisio Bertone, Secretary to the CDF meet with General Superiors Patricia Flynn, SSND, and Rev. Karl Hoffman, SDS, in Rome. Ratzinger informs them that the case of Fr. Nugent and Sr. Gramick has been transferred from the CICL to the Congregation for the Doctrine of the Faith because grave doctrinal issues were involved in their writings.

1998

February 5—Sr. Gramick responds to the CDF *contestatio* of October 24, 1997. She holds that the Catholic Church will ultimately change its position on the intrinsic sinfulness of homosexuality citing the Vatican's 1975 document *Declaration on Certain Questions Concerning Sexual Ethics*, that affirmed four basic tenets favorable to homosexuality: 1) it made a distinction between orientation and act 2) it distinguished between the temporary homosexual and the permanent or constitutional homosexual 3) it supported homosexual rights, dignity and special pastoral care and 4) it attacked unjust discrimination and violence against homosexuals as dual evils. ³³⁸

February 6—Fr. Nugent files his response to the CDF *contestatio* of October 24, 1997. Attached to this document was a letter from Fr. Karl Hoffman stating he believed that Nugent should be free to continue his ministry to homosexuals. ³³⁹

February 10—Sr. Patricia Flynn, Gramick's superior, informs the CDF that she has asked Gramick to correct the errors in her writings on homosexuality. Rev. Karl Hoffman, SDS Superior General in Rome, informs the CDF that Nugent wants to continue his ministry.

February 12—Sr. Patricia Flynn, requests another meeting with Vatican officials.

February 22—Sr. Flynn's request is denied.

May 4—Gramick and Nugent conduct a workshop sponsored by the Catholic Parents Network and Parents and Friends of Lesbians and Gays

(PFLAG) for parents of homosexuals and clergy, religious and laymen at the Christ Episcopal Church in Dayton, Ohio. Gramick explains how she and Nugent have continued to influence the NCCB/USCC. She tells her audience that the original draft of "Always Our Children" stated that homosexual acts are not sinful if a person prays before engaging in them and reaches the judgment that such acts are not sinful. This sentence was edited out of the final draft, she said, because certain bishops felt that it would not pass through the Administrative Committee of the NCCB.³⁴⁰

May 6, 20—An Ordinary Session of the Congregation for the Doctrine of the Faith finds Nugent's and Gramick's responses to the Congregation unsatisfactory. The Congregation decides that the defendants should sign a "Profession of Faith" in which they declare their interior assent to the teachings of the Catholic Church on homosexuality and to acknowledge *Building Bridges* and *Voices of Hope* contain errors.

❧ "Profession of Faith" ❧

With firm faith I believe that God, in creating human beings as male and female, has created them equal as persons and complementary as male and female. In marriage, they are united by God and become "one flesh" (Gn 2:24), in a union that is by its very nature ordered to the procreation and education of offspring (cf. Gn 1:28) and to the good of the spouses (cf. Gaudium et spes 12, 48–51; Familiaris consortio 11–15; Mulieris dignitatem 6–7; Codex Iuris Canonici can 1055; Catechism of the Catholic Church 371–372).

I firmly accept and hold that every baptized person, "clothed with Christ" (Gal 3:27), is called to live the virtue of chastity according to his particular state of life; married persons are called to live conjugal chastity; all others must practice chastity in the form of continence. Sexual intercourse may take place only within marriage (cf. Persona humana 7, 11–12; Familiaris consortio 11; Catechism of the Catholic Church 2348–2350).

I also firmly accept and hold that homosexual acts are always objectively evil. On the solid foundation of a constant biblical testimony, which presents homosexual acts as acts of grave depravity (cf. Gn 19:1–29; Lv 18:22, 10:13; Rm 1:24–27; I Cor 6:10; 1 Tim 1:10). Tradition has always declared that homosexual acts are intrinsically disordered (cf. Persona humana 8; Homosexualitatis problema 3–8; Catechism of the Catholic Church 2357, 2396).

I adhere with religious submission of will and intellect to the teaching that the homosexual inclination, though not in itself a sin, constitutes a tendency towards behavior that is intrinsically evil, and therefore must be considered objectively disordered (homosexualitatis problema 3; Catechism of the Catholic Church 2358).

I also adhere with religious submission of will and intellect to the teaching that, while homosexual persons must be received with respect and protected from all unjust forms of discrimination, no one can claim any right to engage in homosexual behavior (cf. Persona humana 8; Homosexualitatis problema 9–10; Catechism of the Catholic Church 2358).

Moreover, I also adhere with religious submission of will and intellect to the teaching that homosexual persons, by the virtues of self-mastery which lead to inner freedom, by prayer and sacramental grace and other forms of assistance, can advance toward Christian perfection (Homosexualitatis problema 12; Catechism of the Catholic Church 2359).³⁴¹



June 27—Sr. Rosemary Howarth, the newly installed General Superior of the SSND in Rome, informs Gramick that her response to the *contestatio* is unsatisfactory to the CDF. Gramick refuses to give any assent, whatsoever, to the teaching of the Church on homosexuality.

July 4—Rev. Karl Hoffman in Rome informs Nugent that his response to the *contestatio* is unsatisfactory to the CDF. Nugent formulates his own version of the “Proclamation of Faith” with elements that are contrary to Church teachings on homosexuality.

July 29—Gramick files another response to her unsatisfactory *contestatio* with the CDF.

August 6—Nugent responds from London, England where he is on a six-month sabbatical. He writes that he stands by the corrections he made to the CDF’s Profession of Faith. He stated that he had never been charged with public dissent from magisterial teachings. Nugent concludes that he takes full responsibility for any failures in his writings and any harm coming from his actions or writings. He states he accepts the Church’s doctrine contained in *Persona Humana* (1975), *Homosexualitatis problema* (1986) and the *Catechism of the Catholic Church* (1994) and the adherence that is due to it.

Fall—In an article titled “Addressing Celibacy Issues with Gay and Lesbian Candidates” in *Horizon*, the Journal of the National Religious Vocation Conference, Nugent attacks the idea that “One size fits all,” when working with seminarians who have different backgrounds including different “sexual orientation.” He is critical of a “...highly idealized or over spiritualized celibacy formation program not in touch with the concepts, language and sexual realities of these diverse individuals.”³⁴²

December 22—Rev. Karl Hoffman, SDS, tells Nugent his clarifications are not acceptable to the CDF. A deadline of two weeks is set by the CDF for Nugent to sign the “Profession of Faith.”

1999

January 25—Nugent sends a letter to Archbishop Bertone, Secretary of the Congregation for the Doctrine of the Faith in Rome. He states that he will not sign the “Profession of Faith” of the CDF and instead submits an alternative document that is rejected by the CDF. He says he wants the investigation to end and his ministry to homosexuals to continue.

February 11—*Gramick and Nugent present a seminar on “Always Our Children” under the auspices of the Catholic Parents Network in Springfield, Ill, at the invitation of homosexual Bishop Daniel Ryan. They also give the same presentation in Palm Beach, Fla. under homosexual Bishop Joseph K. Symons.*

May 14—Pope John Paul II approves of CDF “Notification” on Sr. Gramick and Fr. Nugent and orders it printed.

July 1—Fr. Nugent and Sr. Gramick are summoned to Rome by their superiors.

July 9—Archbishop Vincent Fagiolo sends an advance copy of the CDF “Notification” document to the President of the NCCB/USCC.

July 13—The Vatican releases the 1,700 word statement of the Congregation for the Doctrine of the Faith issued on May 31, 1999 titled “Notification from the Congregation for the Doctrine of the Faith Regarding Sr. Jeannine Gramick, SSND and Father Robert Nugent, SDS” concerning the final disposition of the Gramick and Nugent case.³⁴³ The Vatican rules that Gramick and Nugent are permanently prohibited “from any pastoral work regarding homosexual persons, and [they] are ineligible, for an undisclosed period, for any office respective of religious institutions.” No disciplinary action, however, is taken against the superiors of the School Sisters of Notre Dame and the Salvatorians who knowingly aided and abetted Gramick and Nugent in their homosexual apostolate for more than three decades.

In a later clarification, Cardinal Ratzinger, Prefect for the CDF states that “the two religious are certainly prohibited from any involvement with workshops, retreats, liturgical celebrations and any other pastoral initiative for homosexual persons or their parents.” On the matter of their writings and publication of books, Ratzinger states that “the canonical norm presently in force, binding on all religious ... must be observed. Finally, with regard to Father Nugent, Ratzinger said that the priest may continue to preach and administer the sacraments, but not for gatherings of homosexual persons.”³⁴⁴

Bishop Joseph A. Fiorenza of the Diocese of Galveston, President of the NCCB, issues a statement on the disciplinary action taken by the Holy See against Sr. Gramick and Fr. Nugent. He declares that the American bishops “share” a commitment to homosexual ministry. Fiorenza said

that the Maida Commission did not find their ministry to homosexuals to be without “positive aspects,” and he added, “the teaching of the Church cannot be used to justify bigotry in any form.”³⁴⁵

Adam Cardinal Maida expresses his opinion that the juridical process used for the Maida Commission hearing was fair to the defendants and capably handled. He joined with his fellow Commissioners, Msgr. James Mulligan and Dr. Janet Smith, “in the hope and prayer that Father Nugent and Sister Gramick can find the way to accept the decision of the Congregation for the Doctrine of the Faith.”³⁴⁶

July 14—Nugent and Gramick, who have just returned from Rome, see the CDF notification copy for the first time. Gramick announces she is taking a one-month leave of absence for a private retreat.

July 22—*Bishop Walter Sullivan, President of Pax Christi issues press release calling upon NCCB President Joseph Fiorenza and the U.S. Catholic Bishops to appeal the Vatican’s judgment against Sr. Gramick and Fr. Nugent by reason of the fact that the Holy See’s negative assessment of their ministry to homosexuals runs counter to the NCCB Administrative Board’s pastoral “Always Our Children.”*³⁴⁷

July—*New Ways organizes a national letter write-in campaign to support Nugent and Gramick against the CDF’s “Notification.”*

July 23—Gramick issues her statement on the CDF judgment. The statement is reprinted and circulated by the Association for the Rights of Catholics in the Church. In the statement, the nun tells her “story” about her early meeting of Dominic Bash. She also claims her right to privacy of conscience, and states that she has tried to follow the “common ground” model of the late Cardinal Bernardin. She pleads with unhappy homosexuals and their families not to leave Church.

August 10—Gramick consults with the General Superior, Provincial, and General Council for the School Sisters of Notre Dame.

September 23—Gramick thanks the SSND for their support. She states that her religious order evaluated her ministry to homosexuals in 1982 and 1985 and approved of it.³⁴⁸ She claims that the Maida Commission ignored her religious superiors and intruded upon her private beliefs. She also claims that the SSND’s gay and lesbian ministry is in line with the Constitution of School Sisters of Notre Dame. She says that her order fights injustice. She tells the *National Catholic Reporter* that she will not defy the Vatican, but will “work to have [its] decision overturned.”

October 22—Gramick speaks on her experience with the Vatican and her efforts to overturn the CDF on her ministry to homosexuals at DePaul University in Chicago. She says she not only had support for New Ways from her own religious order but also from the National Conference of

Catholic Bishops. She said she attended the convention of the National Association of Catholic Diocesan Lesbian and Gay Ministry just four days earlier.

The School Sisters of Notre Dame create the Fund for Lesbian and Gay Ministry within the Baltimore Province.

2000

January 30—Gramick and Nugent address the San Diego and Los Angeles chapters of Call to Action at the Mother of Good Counsel Church. The event is part of Gramick's national tour to speak up against the ban by the CDF.

May 23–24—Gramick and Nugent are ordered to Rome by the CDF. They are both served with a formal order of silence by their superiors. The original CDF directive of July 14, 1999 was expanded by their religious superiors in Rome to include: speaking or writing about the ban or the ecclesiastical processes that led up to it; speaking or writing on matters related to homosexuality; protesting against the ban or encouraging the faithful to publicly express dissent from the official magisterium; and criticizing the magisterium in any public forum whatsoever concerning homosexuality or related issues.

May 25—Gramick responds to the silencing penalty with a public statement that opens with the line—"Society hears the pain of battered women..." She says that the Vatican has violated the principles of fair judicial procedure as outlined in the Catholic Church's document *Justice in the World* (par. 45). "I choose to obey the voice of God within me, and in this instance, the voice of God is saying that I should not collaborate with my own oppression." Gramick is warned that she could be dismissed from the School Sisters of Notre Dame.

May 26—SSND Provincial Sr. Joan Burke in Baltimore states that Gramick will follow her conscience.

May 30—Nugent agrees to accept the decision of the CDF and express his intention to implement it accordingly.

June 16—Loretto Sister Maureen Fiedler, co-director of the Quixote Center, the parent group of New Ways, urges the superiors of the School Sisters of Notre Dame to stop cooperating with the Vatican.

June 16—Sr. Joan Burke, SSND in Baltimore states she will oversee the activities of Sr. Gramick. Sr. Rosemary Howarth, General Superior of the SSND in Rome, informs the Holy See that the School Sisters of Notre Dame will continue their ministry to gays and lesbians.

September 16—Gramick delivers a speech at Haverford College in Philadelphia on "The Place of Silencing in the Teaching of the Church."

2001

January 5—Gramick publicly states that as a SSND nun she will not be silenced and that she will ignore the CDF sanctions of July 1999. She states that as of January 5, 2001 she had not as yet received a formal warning by her superiors.³⁴⁹

Nugent says he has signed the “Profession of Faith” and will ride things out. He says “Disciplinary actions and punishments ... die with the pope, and they would have to be reconfirmed by a new administration.” He is currently doing parish and adult education work.

February 3—Gramick addresses a New Ways Conference at Christ the King Parish in Oakland, Calif. The conference is sponsored by Dignity/San Francisco/San Jose and the local chapter of Call to Action.

February 15–25 Gramick hosts a pilgrimage to the Holy Land and Egypt.

May 6—During PrideFest America, “a weeklong celebration of gay and lesbian culture” held in Philadelphia, Sr. Gramick is given the “Tom Stoddard National Role Model Award” as a tribute to her campaign for civil rights for homosexuals.³⁵⁰

August—Sr. Jeannine Gramick announces that she has left the School Sisters of Notre Dame and has joined the Sisters of Loretto based in Denver. The transfer spares the SSND from dismissing Gramick from their order. Gramick says her transfer to a new religious community makes the directive on silencing by her former SSND superior no longer valid. Sister Ann Coyle, former President of the Sisters of Loretto states that Gramick’s work fits with the order’s mission of peace and justice. Asked what the Loretto order will do if the Vatican tries again to silence Gramick, Coyle said, “We’ll cross that bridge when we come to it.” The Sisters of Loretto have set up a tax-deductible “Sr. Jeannine Gay Ministry Fund” to help Gramick continue her pro-homosexual activities and New Ways has a campaign to raise funds to permit Gramick to continue her work.

This, dear reader, is about where we came in 32 years ago.



Final Thoughts on the Gramick-Nugent Affair

The “Notification” by the Congregation for the Doctrine of the Faith on May 31, 1999 was absolutely correct in its condemnation and silencing of Sister Jeannine Gramick and Father Nugent. The problem is that it was too little and too late. The damage is done and it is both incalculable and, barring a first class miracle, irreparable.

For many religious congregations already teetering on the brink of extinction after the fallout of the Second Vatican Council, the wide-scale

homosexual colonization of male religious orders and the diocesan priesthood, and the spread of lesbianism in convents and female religious orders fostered by New Ways and other members of the Homosexual Collective in the Catholic Church has proven to be the final *coup de grâce*.

There are, of course, many lingering questions about the whole affair beginning with the Maida Commission and its utter lack of competent research and investigation into the backgrounds of Gramick and Nugent and their New Ways “apostolate” which the Commission praised in a number of sections in the Report. The Commission Report quotes a number of errors found in Gramick and Nugent’s *Building Bridges*, but it failed to recognize the essential fact that New Ways is a political organization not a religious one. The Commission ignored the burning question—To what, and to whom are Sister Gramick and Father Nugent “building bridges?” Why should the Church seek to “build bridges” to the most perverse of all vices and to the Homosexual Collective that is distinguished solely by the promotion and practice of that vice? In short, the Maida Commission Report was an affront to the many faithful Catholics who have been battling against New Ways and its founders for more than 30 years.

The Holy See’s investigation was little better than that of the Maida Commission even though the Congregation for the Doctrine of the Faith reached the correct decision in the end. The formal contestatio “Erroneous and Dangerous Propositions in the Publications *Building Bridges* and *Voices of Hope*,” and the “Notification from the Congregation for the Doctrine of the Faith Regarding Sr. Jeannine Gramick, SSND and Father Robert Nugent, SDS” contain numerous ill-advised concessions to the Homosexual Collective within and without the Church.

There remains, of course, the \$64,000 question as to why only Sr. Gramick and Fr. Nugent were told to make the “Profession of Faith.” After all, from day one, they were egged on and supported by their respective superiors of the School Sisters of Notre Dame and the Salvatorians. They had the active support of at least 19 American bishops and the NCCB/USCC. Their case was argued before the Maida Commission by well-known supporters of the Homosexual Collective including the notorious Father Bruce Williams, OP, who teaches at the Angelicum in Rome and has actively supported “gay rights.” Why were these prelates and religious superiors deprived of the honor of also signing the “Profession of Faith”?

In fact, given the current state of the crisis in the universal Church, why are not *ALL* seminarians, clergy and religious at the time of their ordination as well as all bishops, cardinals and laymen in positions of higher education in Catholic universities and colleges required to make the “Profession of Faith?”³⁵¹ Let the signers think of it as a replacement for the “Oath Against Modernism” of Saint Pius X that Pope Paul VI discarded.

No! Better yet—let them take both!

Notes

- 1 Jeannine Gramick and Robert Nugent, *Homosexuality: Protestant, Catholic & Jewish Issues; A Fishbone Tale* (New York: Haworth Press, 1989), 11.
- 2 Jeannine Gramick, "From Good Sisters to Prophetic Women," *Midwives of the Future American Sisters Tell Their Story*, Ann Patrick Ware, ed. (Kansas City, Mo.: Leaven Press, 1985), 227.
- 3 The Congregation of Notre Dame was founded in France by Saint Peter Fourier in 1597. For a history of the School Sisters of Notre Dame see <http://www.newadvent.org/cathen/11130a.htm>.
- 4 See Donna Steichen, *Ungodly Rage—The Hidden Face of Catholic Feminism* (San Francisco: Ignatius Press, 1992).
- 5 Ibid., 31, 106–107, 261, 324, 329, 342.
- 6 For information on the SSND Center for Earth Spirituality and Rural Ministry, Mankato, Minn. see www.ssndmankato.org/ and www.ncrlc.com/religiouscongregationsland.html.
- 7 Jeannine Gramick and Robert Nugent, *Building Bridges* (Mystic, Conn.: Twenty-Third Publications, 1992), 197.
- 8 Jeannine Gramick, "Lesbians and the Church: Bridging the Gap," *Daughters of Sarah*, 1988.
- 9 Ibid.
- 10 Ibid.
- 11 Ibid.
- 12 Interview with Sister Jeannine Gramick, "To Live with Courage," Sunday Morning Edition, CBC Radio Interview of June 24, 2001 at radio.cbc.ca/programs/thismorning/sites/people/gramick_010624.html.
- 13 Biographical data on Dominic Bash was taken from Ralph Cipriano "A spiritual guide for men dying with AIDS," *Philadelphia Inquirer*, 20 November 1991 reprinted in *Bondings*, 14, no. 1, Fall 1991, p. 2; Ralph Cipriano and Alicia C. Shepard, "Out of Control," *American Journalism Review*, October 1998, Part I; and personal communication from Jimmy Calnan, Dignity/Philadelphia, March 31, 2001.
- 14 Gramick and Nugent, *Building Bridges*, 196.
- 15 Ibid.
- 16 Ibid., 197.
- 17 Rueda, 358.
- 18 Ibid., 354–356.
- 19 Ibid., 355.
- 20 Ibid., 353.
- 21 Father Buckley's handbill was dated February 10, 1984.
- 22 Gramick, *Midwives of the Future*, 234.
- 23 Quixote Archives at <http://www.quixote.org>.
- 24 Nolan, *Pastoral Letters, Vol. IV 1975–1983*, p. 182.
- 25 Rueda, 277.
- 26 Ibid., 277, 508.

- 27 Ibid., 400, 417–418.
- 28 Ibid., 421.
- 29 Steichen, *Ungodly Rage*, 26.
- 30 See Jeannine Gramick, “Developing a Lesbian Identity,” Trudy Darty and Sandee Potter, *Women-Identified Women* (Palo Alto, Calif.: Mayfield Publishing Co., 1984). The nature of Nugent and Gramick’s relationship with Dignity/San Diego is clear from the following short letter that was reproduced in the October 1976 Dignity/San Diego chapter newsletter *Hummingbird*:

Dear Walter: Jeannine and I here at the center want to thank you and the group for including us on your mailing list. The *Hummingbird* has always been one of my favorite Dignity chapter publications, and we find it most useful in keeping in touch with Dignity life and spirit on the west coast. There are also several fine articles which I have used in talks, discussions and other educational settings. I am also glad to see that some of the material from the Primer is useful to your group. Some day I’d like to expand the question you recently printed on gay marriage—perhaps an article for another issue of *Hummingbird*!

Cordially, (Fr.) Robert Nugent, SDS. Co-director.
- 31 Gramick and Nugent, *Building Bridges*, 198.
- 32 Gramick, *Women Identified*.
- 33 Ibid.
- 34 Ibid.
- 35 Rueda, 40.
- 36 Ibid., 420.
- 37 Ibid., 217–218.
- 38 Letter dated July 22, 1999 in support of Gramick by Dominican radical-feminist Sister Carol Coston.
- 39 Rueda, 506.
- 40 Virginia Culver, “Gay Catholic group will go on,” *Denver Post*, 1 August 1999.
- 41 Rueda, 506.
- 42 Ibid.
- 43 Ibid.
- 44 Ibid., 505.
- 45 Likoudis, *Amchurch Comes Out*, 70.
- 46 Donations ranged from \$310 to \$3 and totaled \$1,825.
- 47 The Brothers for Christian Community, a free-lance “gay positive” religious order is affiliated with the radical feminist pro-abortion Sisters for Christian Community, a Women-Church Convergence group, with members in the Archdioceses of Chicago and Portland, Ore. and other dioceses around the country. Before joining New Ways, Garcia was President of Dignity/St. Louis and a volunteer for National Organization for Women. See Donna Steichen, “The Quixote Complex,” at <http://www.petersnet.net/browse/2903.htm>.
- 48 Rueda, 358.

- 49 Ibid., 360.
- 50 Ibid.
- 51 Ibid.
- 52 Ibid.
- 53 Adam DeBaugh has worked for the Universal Fellowship of Metropolitan Community Churches for over 22 years, and is currently head of Chi Rho Press, the publishing arm of the UFMCC. He served on the Board of Directors of the Washington *Blade* in the early 1970's and joined the Board of Emmaus House of Prayer in Washington, D.C. He gives lectures and workshops for male homosexuals and lesbians on all aspects of living the "gay" Christian life. See <http://members.aol.com/AdamDeB/index.html>.
- 54 Rueda, 273.
- 55 Ibid., 275.
- 56 Ibid., 366.
- 57 Ibid., 366–367.
- 58 Ibid., 366.
- 59 Ibid., 289.
- 60 Ibid.
- 61 Ibid., 308. See also *Bondings*, Fall 1981.
- 62 Ibid., 330.
- 63 Ibid., 358–359.
- 64 Ibid., 359.
- 65 Ibid.
- 66 The address that appeared on CCGCF petitions and ads, P.O. Box 1985, N.Y., N.Y. 10159, was later used by the Center for Homophobia Education.
- 67 See *CCPA News and Views*, the newsletter of Catholics for Political Action, Gary Potter, editor, Washington, D.C., 3., no. 12., October–November 1983, pp. 1–4. More than 100 bishops were among the 1,340 voting delegates and 1,500 observers at the original Call To Action Conference. John Cardinal Dearden, head of the NCCB Ad Hoc Committee for the American Bicentennial gave the opening address. He called upon Catholics to implement the peace and social justice teachings of Vatican II. Eventually, the NCCB was forced to disassociate itself from CTA. In 1978, CTA formed its own organization in Chicago with local affiliates nation-wide. Nevertheless CTA has continued to play an important role in AmChurch and is supported by a number of liberal bishops.
- 68 Ibid., CCPA insert on the CCGCR.
- 69 See Catholic Theological Society of America, *Human Sexuality—New Directions*.
- 70 Dianna Solis, "Sex and Salvation: Homosexuals' Status In the Catholic Church Is Divisive Issue in U.S.," *Wall Street Journal*, 19 February 1987 at <http://www.aidsinfobbs.org/articles/wallstj/87/24>.
- 71 Ibid.
- 72 Privately circulated article by Rev. William Witt, "The Odd Couple: A Trojan Horse Show," 1989.

- 73 The Congregation for the Institutes of Consecrated Life and Secular Institutes was formerly called the Congregation for Religious.
- 74 Rueda, 314.
- 75 See Jeannine Gramick and Pat Furey, *The Vatican and Homosexuality*, (New York: Crossroad, 1988).
- 76 Gramick and Nugent, *Building Bridges*, 206.
- 77 Gary Potter, "Keep Up the Pressure," *CCPA News & Views*, Washington, D.C., Oct.-Nov. 1983, pg. 1. In a phone interview in 2003, Mr. Potter said that Father Nugent never contradicted the charge that he was a homosexual.
- 78 Gramick and Nugent, *Building Bridges*, 203.
- 79 *Ibid.*, 204.
- 80 "Ministry to Homosexuals," *Intercom*, Dublin, Ireland. Part I, 17, no. 9 (November): 4–25. Part II, 17, no. 10 (December 1987/January 1988): 13–14.
- 81 *Ibid.*, Part I.
- 82 *Ibid.*
- 83 *Ibid.*
- 84 *Ibid.*
- 85 *Ibid.*
- 86 *Ibid.*
- 87 Apostolic Pro-Nuncio Letter of May 9, 1988 announcing the appointment of Bishop Maida to head the Commission. See http://www.natcath.com/NCR_Online/documents/nuncio.htm. Other documents related to the investigation are available at: http://www.natcath.com/NCR_Online/documents/gramnuge.htm.
- 88 Both Flynn and McBride sought to have the Maida Commission enlarged to include at least five members including two members of their own choosing. On May 27, 1989, they presented the Congregation with a list of "gay friendly" candidates including Archbishop Thomas C. Kelly, OP, Archbishop of Louisville and Bishop John F. Kinney, Bishop of Bismarck. The list had been drawn up with the cooperation of Sister Christine Mulcahy, the SSND Provincial Leader of the Baltimore Province, and Father Paul Portland, the SDS Provincial of the North American Province. In the end, the number of commission members remained unchanged. When a vacancy occurred due to the withdrawal of Sister Holland, the Congregation selected Professor Smith to replace her. The SSND and Salvatorian superiors did not learn about Smith's appointment until 1994. See http://www.natcath.com/NCR_Online/documents/fagiolo.htm.
- 89 Letter from Archbishop Vincent Fagiolo of the Congregation for Religious and Secular Institutes to Fr. Nugent and Sr. Gramick regarding the Maida Commission, Rome, July 23, 1988 at http://www.natcath.com/NCR_Online/documents/fagiolo.htm.
- 90 *Ibid.*
- 91 See http://www.natcath.com/NCR_Online/documents/history.htm.
- 92 In May 21, 1994 when news of the reactivation of the Maida Commission was made public, Laurett Elsberry submitted a letter to the Commission with documentation on the Sacramento workshop.

- 93 Frank Morriss, "The Church's Authorities Must Respond to the Homosexual Offensive," *Wanderer*, 6 June 1991.
- 94 See Cardinal Hickey's letter of October 10, 1989 to the Congregation for the Institutes of Consecrated Life and Apostolic Societies at http://www.natcath.com/NCR_Online/documents/Hickey1.htm. Cardinal Hickey's letter to Bishop Maida, also dated October 10, 1989 is available at http://www.natcath.com/NCR_Online/documents/Hickey2.htm.
- 95 Robert Nugent, ed., *A Challenge to Love—Gay and Lesbian Catholics in the Church* (New York: Crossroad, 1980).
- 96 Ibid., 5.
- 97 Ibid., 5–6.
- 98 Ibid., 16.
- 99 Ibid., 20.
- 100 Ibid., 36.
- 101 Ibid.
- 102 Ibid., 39.
- 103 Ibid., 51.
- 104 Ibid., 67.
- 105 Ibid., 61.
- 106 Ibid., 162.
- 107 Ibid., 70.
- 108 Ibid., 127.
- 109 Ibid., 212–213.
- 110 Ibid., 214.
- 111 Ibid.
- 112 Ibid., 202.
- 113 Ibid.
- 114 Ibid., 220, 224. At the New Ways Conference held in Pittsburgh, Pa. in March 1997, Fr. Paul Thomas, the archivist for the Archdiocese of Baltimore introduced militant lesbian speaker Virginia Apuzzo. Thomas said that when he first met Apuzzo "she was wearing blue and he was wearing pink, a color he still wears, at a time when she was completely 'out' and he was just starting to 'poke my head through the closet door.'" See Likoudis, *Amchurch Comes Out*, 70.
- 115 Nugent, *A Challenge to Love*, 225.
- 116 Ibid., 229.
- 117 Ibid., 230.
- 118 Ibid., 225, 223.
- 119 Nugent, ed., *A Challenge to Love*, 107. Rev. Edward A. Malloy is the President of Notre Dame. In *Homosexuality and the Christian Way of Life* he is on record as favoring "gay rights" and blames the "discrimination" that homosexuals face on the Judeo-Christian tradition. An interesting aside on Malloy's views on sexuality is found in a Notre Dame alumnus commentary, "Our Lady Weeps: V-Monologues Comes to Notre Dame by Bud Macfarlane of Michigan, Class of 1984 found at <http://www.catholicity.com/commentary/macfarlane/vmonologues.html>.

Macfarlane says he remembered a conversation he had with Father Malloy when he was an undergraduate before Malloy became President. Malloy told the young man that the Church needed to change its position on “alternative forms of orgasmic behavior.” The two men were standing in a men’s room next to a urinal. Macfarlane said that President Malloy also defended Notre Dame’s showing of the blasphemous movie *The Last Temptation of Christ* in the late 1980s, and in more recent years, the university’s production of *The Vagina Monologues*.

- 120 Ibid., 107.
- 121 Michael Rose, “Always Our Children: Reasons for Suspicion,” *Saint Catherine Review* (January-February 1998). Father Hinds is pastor of St. Patrick Church in Maysville, Ky.
- 122 Nugent, ed., *A Challenge to Love*, 268–269.
- 123 Ibid., 270.
- 124 Ibid., 274.
- 125 Ibid., 274.
- 126 See Rueda, *The Homosexual Network* for an excellent discussion of Communication Ministry, Inc. Appendix IV of *The Homosexual Network* contains a number of back issues of *Communication*, many containing announcements for New Ways lesbian religious retreats and Dignity events. One priest said he felt committed to the ministry of “sexual justice.” For additional information on CMI see the Spring/Summer 2000 issue of RCF’s periodic newsletter, *Ad Majorem Dei Gloriam*.
- 127 Nugent, ed., *A Challenge to Love*, 275–276.
- 128 Jeannine Gramick, ed., *Homosexuality and the Catholic Church* (New York: Crossroad, 1980).
- 129 Ibid., 9.
- 130 Ibid., 60.
- 131 Ibid., 63.
- 132 Ibid., 68.
- 133 Ibid., 70.
- 134 Ibid., 71.
- 135 Ibid., 89.
- 136 Ibid., 90.
- 137 Ibid., 100–101.
- 138 Ibid., 108.
- 139 Ibid., 96.
- 140 Ibid., 97.
- 141 Ibid., 122.
- 142 Ibid.
- 143 Ibid., 125–127.
- 144 Ibid., 162.
- 145 Ibid., 164.
- 146 John Gallagher, ed., *Homosexuality and the Magisterium Documents from the Vatican and the U.S. Bishops 1975–1985* (Mt. Rainier, Md.: New Ways Ministry, 1986).

- 147 Ibid., 2.
- 148 Ibid.
- 149 Ibid., 46.
- 150 Ibid.
- 151 Ibid.
- 152 Ibid., 50.
- 153 Ibid., 53.
- 154 Ibid., 70.
- 155 Ibid.
- 156 Ibid., 70–71.
- 157 Ibid., 72.
- 158 Ibid., 74.
- 159 Ibid., 74–75.
- 160 Ibid., 75.
- 161 Jeannine Gramick and Pat Furey, eds., *The Vatican and Homosexuality* (New York: Crossroad, 1988).
- 162 The *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons* is available at http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19861001_homosexual-persons_en.html.
- 163 *Persona Humana—Declaration on Certain Questions Concerning Sexual Ethics* is available at http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19751229_persona-humana_en.html.
- 164 Ibid., Section VIII.
- 165 Ibid.
- 166 Ibid.
- 167 Ibid.
- 168 See Guimarães, *In the Murky Waters of Vatican II*, for an excellent review of these post-Conciliar documents on homosexuality.
- 169 The *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons*, 7.
- 170 Ibid., 10.
- 171 Ibid., 17.
- 172 Gramick and Furey, eds., *The Vatican and Homosexuality*, 13–19. The Quinn article originally appeared in *America* magazine, February 7, 1987.
- 173 Ibid., 21.
- 174 Ibid., 29.
- 175 Ibid., 31.
- 176 Ibid., 41.
- 177 Ibid., 83.
- 178 Ibid., 89.
- 179 Ibid.
- 180 Ibid., 96.
- 181 Ibid., 100.

- 182 Ibid., 105.
- 183 Ibid., 108.
- 184 Ibid.
- 185 Ibid., 108–109.
- 186 Ibid., 109.
- 187 Ibid., 109.
- 188 Ibid., 135–136.
- 189 Ibid., 136.
- 190 Ibid., 140–143.
- 191 Ibid., 216.
- 192 Ibid.
- 193 Ibid., 222.
- 194 Jeannine Gramick, *Homosexuality in the Priesthood and Religious Life* (New York: Crossroad, 1989).
- 195 Ibid., ix.
- 196 Ibid.
- 197 Ibid., x.
- 198 Ibid.
- 199 Ibid., 200.
- 200 Ibid.
- 201 Ibid., xi.
- 202 Ibid., xii.
- 203 Ibid., xv.
- 204 Ibid., 153.
- 205 Ibid., 155.
- 206 Ibid.
- 207 Ibid., 156.
- 208 Ibid.
- 209 Ibid., 158.
- 210 Ibid., 159.
- 211 Ibid., 191.
- 212 Joseph W. Houle, *The Road to Emmaus—Daily Encounters with the Risen Christ* (Washington, D.C.: Emmaus Press, 1989).
- 213 Ibid., Preface.
- 214 Gramick and Nugent, in *Homosexuality and Religion*.
- 215 Harrington Park Press also publishes the Gay and Lesbian Studies Series, the lesbian Alice Street Editions, the male homosexual Southern Tier Editions and a wide range of periodicals on homosex including the *Journal of Bisexuality*, *Journal of Gay & Lesbian Psychotherapy*, *Journal of Homosexuality*, and *Journal of Gay & Lesbian Politics*. Haworth Press, Inc. is located in Binghamton, N.Y.
- 216 Gramick and Nugent, “A Fishbone Tale,” 7.
- 217 Ibid.
- 218 Ibid., 11.

- 219 Ibid.
- 220 Ibid., 12.
- 221 Ibid.
- 222 Ibid.
- 223 Ibid., 14.
- 224 Ibid.
- 225 Ibid., 15.
- 226 Ibid., 27.
- 227 Ibid., 31.
- 228 Ibid., 37.
- 229 Ibid.
- 230 Ibid., 39.
- 231 Ibid.
- 232 Ibid.
- 233 Ibid.
- 234 Ibid., 41.
- 235 Ibid.
- 236 Ibid.
- 237 Ibid., 43.
- 238 Ibid.
- 239 Gramick and Nugent, *Building Bridges*.
- 240 Ibid., 107.
- 241 Ibid., 17.
- 242 Ibid., 20.
- 243 Ibid., 28.
- 244 Ibid., 40.
- 245 Ibid., 43.
- 246 Ibid.
- 247 Ibid., 45.
- 248 Ibid., 65.
- 249 Ibid., 84.
- 250 Ibid.
- 251 Ibid., 101. A complete dossier on Rev. Paul Shanley is available at <http://www.bishopaccountability.org>.
- 252 Ibid., 108.
- 253 Ibid., 110.
- 254 Ibid.
- 255 Ibid., 117.
- 256 Ibid., 151.
- 257 Ibid., 152.
- 258 Ibid., 163.
- 259 Ibid., 184.

- 260 Jeannine Gramick and Robert Nugent, *Voices of Hope—A Collection of Positive Catholic Writings on Gay and Lesbian Issues* (New York: New Ways Ministry and the Center for Homophobia Education, 1995).
- 261 Ibid., 127.
- 262 Ibid.
- 263 Ibid., 129.
- 264 Ibid., 129–130.
- 265 Ibid., 130.
- 266 Ibid., 131.
- 267 Ibid., 132–133.
- 268 Ibid., 134.
- 269 Ibid.
- 270 Ibid., 135.
- 271 Ibid., 135.
- 272 Ibid.
- 273 Ibid., 136.
- 274 Ibid.
- 275 Ibid.
- 276 Ibid.
- 277 Ibid., 137, 140.
- 278 Ibid., 139.
- 279 Ibid., 142.
- 280 Ibid., 143.
- 281 Ibid., 145.
- 282 A graduate who has completed a four-year or five-year university degree program earns the Dutch title of doctorandus (drs).
- 283 Ibid., 77.
- 284 Ibid., 148.
- 285 Ibid., 140.
- 286 Congregation for the Doctrine of the Faith, “Some Considerations Concerning the Catholic Response to Legislative Proposals on the Non-Discrimination of Homosexual Persons,” July 24, 1992 available at http://www.catholicinsight.com/original/political/homo/vatonlaw_799.html. Note that this is the revised version of original letter issued in June 1992.
- 287 Ibid., Sec. II, 10, 11.
- 288 Ibid., Sec. II, 16.
- 289 Ibid.
- 290 Ibid.
- 291 Ibid., 175.
- 292 Ibid., 230.
- 293 Ibid., 176.
- 294 Ibid., 225.
- 295 The address for the Center for Homophobia Education was given as Hyattsville, Md., not New York.

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- 296 Edward C. Freiling, "Homophobia Workshop," *Wanderer*, 22 March 1990, p. 3.
- 297 Ibid.
- 298 Ibid.
- 299 Ibid.
- 300 See Frank Morriss, "Homosexual Workshop in Sparkhill," *Wanderer*, 25 April 1991, p. 1 and "The Church's Authorities Must Respond to the Homosexual Offensive," 6 June 1991, p. 5.
- 301 See www.capecod.net/~dkeefe/St_Lukes.htm.
- 302 Cathy Carroll, "Homophobia and the Catholic Church," *Journal News*, 10 April 1991, pp. B1, B3.
- 303 "Conservative Group opposes seminar scheduled at convent," *Pittsburgh Press*, 5 October 1991, p. 1.
- 304 Ibid.
- 305 Letter dated Oct. 5, 1991 from Sister Sheila Carney, RSM, President of Carlow College to Randy Engel, Director, U.S. Coalition for Life.
- 306 Ibid.
- 307 "Conservative Group opposes seminar," *Pittsburgh Press*, 5 October 1991, p. 1.
- 308 Statement of Fr. Ronald Lengwin of the Pittsburgh Diocese to *Wanderer*, 17 October 1991, p. 3.
- 309 Letter dated October 1991 to Randy Engel, Director, USCL, from Sister Lois J. Keller, RSM, President of the Brooklyn Regional Community of Mercy Sisters who supported New Ways in 1984.
- 310 Letter dated Sept. 30, 1991 from Sister Mary Ann Winters, Major Superior for Sisters of Charity to Randy Engel, Director, USCL.
- 311 Letter dated October 9, 1991 from Bishop Anthony Bosco to Randy Engel, Director, USCL.
- 312 "Homophobia seminar set, despite opposition," *Vindicator*, 7 October 1991.
- 313 Leon Stennis, "Homophobic Workshop" *Vindicator*, 9 October 1991.
- 314 "Controversial Ministry," *Tribune-Democrat*, 4 October 1991, p. A4.
- 315 Letter dated September 24, 1991 from Sr. Marilyn Welch, CCW, Director of the Family Life Office to USCL, Export, Pa.
- 316 Ibid.
- 317 Ibid.
- 318 Letter dated September 25, 1991 from Rev. Dennis R. Boggs to USCL.
- 319 Letter dated October 7, 1991 from Rev. Msgr. George B. Flinn to USCL.
- 320 Letter dated October 7, 1991 from the Very Rev. Stanley B. Carson to USCL.
- 321 Ibid.
- 322 Letter No. 5404/5 dated September 30, 1991 from Apostolic Pro-Nuncio, A. Cacciavillan to the USCL.
- 323 Letter dated November 8, 1991 from Msgr. C. Sepe, Assessor, Secretariat of State First Section General Affairs, Secretariat of State to the USCL, Export, Pa.

- 324 Sister Paul Richard, OP, "H-O-M-O-P-H-O-B-I-A: Is It Catching?" *Bayou Catholic*, 26 February 1992.
- 325 Ibid.
- 326 Ibid.
- 327 Ibid.
- 328 Ibid.
- 329 New Ways post-conference wrap-up dated May 11, 1992.
- 330 See Gustav Niebuhr, "Two Bishops Sign Ad Backing Gay Rights," *Washington Post*, 1 November 1992.
- 331 "From the Mail," *Wanderer* 13 May 1993.
- 332 For an interesting debate on the homosexual subculture at the University of Louvain and its sister American College of the Immaculate Conception in Louvain, Belgium operated by the American bishops see Michael S. Rose, *Goodbye! Good Men* (Cincinnati, Ohio: Aquinas Publishing Ltd., 2002); Joe Kellenyi, "Joseph Bernardin: A Double Life Prince of the Church and the 'Lavender Mafia' Don," *AMDG*, Fall/Winter 2003, Roman Catholic Faithful.
- 333 Bishop John Snyder is a native of New York City. Bishop Francis Mugavero ordained him on February 2, 1973, as an Auxiliary of the Diocese of Brooklyn.
- 334 "Report of the Findings of the Commission Studying the Writings & Ministry of Sister Jeannine Gramick, SSND and Father Robert Nugent, SDS" at http://www.natcath.com/NCR_Online/documents/gn03.htm.
- 335 The response to the "Report of the Findings of the Commission Studying the Writings and Ministry of Sister Jeannine Gramick, SSND, and Father Robert Nugent, SDS," issued in January 1995 is available at http://www.natcath.com/NCR_Online/documents/gn04.htm.
- 336 Robert Nugent, "Reaching Out To Parents of Homosexuals," *Ligourian*, 84, no. 11, November 1996, 22–28.
- 337 "Erroneous and Dangerous Propositions in the Publications *Building Bridges* and *Voices of Hope*" issued on October 24, 1997 document by the Congregation for the Doctrine of the Faith is available at http://www.natcath.com/NCR_Online/documents/gn06.htm.
- 338 Response of Sister Jeannine Gramick, SSND to the CDF contestatio is available at http://www.natcath.com/NCR_Online/documents/gn07.htm.
- 339 Response of Father Nugent to the CDF contestatio is available at http://www.natcath.com/NCR_Online/documents/gn08.htm.
- 340 See *St. Catherine Review*, Special Report, 1998 by Michael S. Rose at www.aquinas-multimedia.com/catherine/New Ways.html.
- 341 Text of "Profession of Faith," available at http://www.natcath.com/NCR_Online/documents/gn11.htm.
- 342 Donald B. Cozzens, *The Changing Face of the Priesthood—A Reflection on the Priest's Crisis of Soul* (Collegeville, Minn.: Liturgical Press, 2000), 103.
- 343 Text of the CDF "Notification" of May 31, 1999 is available at <http://www.ewtn.com/library/CURIA/CDFNUWAY.HTM>.
- 344 Gerald Coleman, "Ministry to Homosexuals Must Use Authentic Church Teaching," *America*, Aug. 14–21, 1999.

- 345 Bishop Joseph A. Fiorenza of Galveston-Houston, President of the National Conference of Catholic Bishops/U.S. Catholic Conference issued a statement on July 13, 1999 in favor of Gramick and Nugent and New Ways. He used the statement from the CDF 1986 Letter referring to the special pastoral care of homosexuals to defend the existence of special ministries like New Ways.
- 346 See "Catholic Ministry to Homosexuals Dismissed," *San Francisco Bay Catholic* at <http://sfbayc.org/magazine/html/maida1.htm>.
- 347 Bishop Walter Sullivan, "Pax Christi USA asks Catholic Bishops to Appeal Vatican Ban on Ministry to Gay Community," July 22, 1999. Pax Christi is part of the National Catholic Peace Movement based in Erie. It coordinates a number of activities with groups such as New Ways Ministry and the Quixote Center. In 1976, Bishop Sullivan of Richmond established a diocesan "Sexual Minorities Commission" with consultative status. The Richmond Diocese regularly sponsors "gay" retreats, and offers counseling and assistance to "gays" and lesbians.
- 348 The School Sisters of Notre Dame was the largest single contributor to the Coalition for Gay Civil Rights and to New Ways.
- 349 Under canon law, a member of a religious order is subject to dismissal for certain serious causes, including "stubborn disobedience to the legitimate precepts of superiors in a grave matter." It sets out the procedures for such a dismissal process that includes the collection of proof of disobedience. Two canonical warnings are given fifteen days apart. A secret ballot is then taken by the Superior General and Council. A vote for dismissal must be confirmed by the Vatican.
- 350 Michael Rubinkam, "Nun Awarded for Work With Gays," Associated Press, 6 May 2001.
- 351 The language of the "Profession of Faith" needs to be reworked by a competent staff that is familiar with the nuances of the homosexual dialect before it is released again.

† The Leonine Prayers

Instituted by Pope Leo XIII in 1884

Hail Mary (3 times)

Hail Mary, full of grace, the Lord is with thee.
Blessed art thou amongst women and
blessed is the Fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

The Hail, Holy Queen (Salve Regina)

Hail, Holy Queen, Mother of mercy,
our sweetness, and our hope!
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs, mourning and
weeping in this valley of tears.
Turn then, most gracious advocate, thine eyes of
mercy toward us.
And after this exile, show us the blessed
Fruit of thy womb, Jesus.
O clement! O loving! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God

R. That we may be worthy of the promises of Christ.

Let us pray. O God, our refuge and our strength, look down in
mercy upon Thy people who cry to Thee, and by the intercession
of the glorious and immaculate Virgin Mary, Mother of God, of
Saint Joseph her spouse, of Thy blessed Apostles Peter and Paul,
and of all the Saints, in mercy and goodness hear our prayers we
pour forth for the conversion of sinners, and for the liberty and
exultation of our holy Mother the Church.
Through the same Christ our Lord. Amen.

Saint Michael the Archangel, defend us in battle;
be our protection against the wickedness and snares of the devil.
May God rebuke him, we humbly pray: and do thou,
Prince of the heavenly host, by the power of God,
thrust down to hell Satan and all wicked spirits,
who wander through the world seeking the ruin of souls.

R. Amen

V. Most Sacred Heart of Jesus,

R. Have mercy upon us. (3 times)

PRAYERS

† The Prayers of Fatima

O my Jesus, forgive us. Deliver us from the fire of hell.
Lead all souls to Heaven, especially those in most
need of Your Mercy.

O Jesus, it is for Your Love, for the conversion of
sinners, and in reparation for the sins committed
against the Immaculate Heart of Mary.

My God, I believe, I adore, I hope and I love Thee!
I ask forgiveness for those who do not believe,
do not adore, do not hope and do not love Thee!

Most Holy Trinity, Father, Son, Holy Ghost
I adore Thee profoundly and offer Thee the most
Precious Body, Blood, Soul and Divinity of Jesus
Christ, present in all the tabernacles of the world,
in reparation for the outrages, sacrileges, and
indifferences by which He is offended.
And through the infinite merits of His Most
Sacred Heart and of the Immaculate Heart of Mary,
I beg of Thee the conversion of poor sinners.

† Prayer for Priestly Vocations

O God, we earnestly beseech Thee to bless Thy Church with
many vocations to the Holy priesthood: **men** who will serve
Thee with their whole strength and gladly spend their lives for
Thy Church, and to make Thee known and loved. Amen.

Mary, Mother of priests, obtain for us many holy priests.



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About the Author

Randy Engel, one of the nation's top investigative reporters, began her journalistic career shortly after her graduation from the University of New York at Cortland in 1961. A specialist in Vietnamese history and folklore, she became the editor of *The Vietnam Journal*, the official publication of the Vietnam Refugee and Information Services (VRIS), a national relief program for South Vietnamese war refugees and orphans based in Dayton, Ohio. She recorded for the Voice of America and Radio Saigon. In 1970, she received the Distinguished Service Medal for "exceptional and meritorious service to Vietnam."

In the mid-1960s, in addition to her writings and relief work on behalf of the VRIS, Randy Engel developed an intense interest in pro-life issues including population control, abortion and eugenics, putting her on the ground floor of the emerging Pro-Life Movement. In 1972, she founded the U.S. Coalition for Life in Pittsburgh, Pennsylvania, an international pro-life research and investigative agency. The USCL *Pro-Life Reporter's* four-year study on the eugenic policies and programs of the March of Dimes titled "Who Will Defend Michael?" quickly put the USCL on the map as the finest pro-life research agency in the U.S., and led to the establishment of a pro-life alternative to the March of Dimes, the International Foundation for Genetic Research, popularly known as the Michael Fund in 1978.

Her investigative findings documenting the rise of the federal government's anti-life programs at home and abroad served as the basis for her testimony before Congressional hearings in the U.S. House of Representatives and the U.S. Senate. Randy Engel's groundbreaking investigative findings related to the United States Agency for International Development's abortion and sterilization programs in Latin and South America, Asia and Africa were instrumental in bringing about major pro-life changes in USAID's foreign assistance programs.

Many of her original research publications for the USCL including "A March of Dimes Primer—the A-Z of Eugenic Abortion," and "The Pathfinder Fund—A Study of US/AID Anti-Life Funding" have become pro-life classics and continue to enjoy wide circulation.

In 1995, the veteran pro-life researcher exposed the long-standing eugenic abortion record of Dr. Henry Foster, President Bill Clinton's nominee for U.S. Surgeon General, resulting in the Senate's failure to approve the nomination.

Sex Education—The Final Plague, Randy Engel's first full-length book on the sexual conditioning of Catholic school children, was pub-

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Over the last forty-five years, Randy Engel's articles have appeared in numerous Catholic publications including *Liguorian Magazine*, *Our Sunday Visitor*, *The Wanderer*, *Catholic Family News* and *Homiletic and Pastoral Review*. She has received numerous awards for excellence in investigative journalism including the prestigious Linacre Quarterly Award for Distinguished Writing by the Catholic Medical Association.

Meticulous documentation and references and easy readability are the hallmarks of Randy Engel's investigative writings, and *The Rite of Sodomy—Homosexuality and the Roman Catholic Church* is no exception to the rule. This work, now available in serial format, reads like a top-flight mystery thriller—except that it is not fiction—it is true.

A native New Yorker, Randy Engel resides in Pittsburgh, Pennsylvania, where she continues to write and lecture on traditional Catholic themes. For a listing of her current articles and books including "Sisters in Rebellion," and "Pope John Paul II's Theology of the Body—A study in Modernism" go to

www.newengelpublishing.com

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THE RITE OF SODOMY

VOLUME V

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THE RITE OF SODOMY

**HOMOSEXUALITY
AND THE
ROMAN
CATHOLIC CHURCH**

VOLUME V

**THE VATICAN AND
POPE PAUL VI—
A PARADIGM SHIFT
ON HOMOSEXUALITY**

RANDY ENGEL



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Dedication

To Saint Peter Damian (1007–1072 AD),
author of the treatise *Liber Gomorrhianus* on
clerical sodomy and pederasty

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VOLUME V

The Vatican and Pope Paul VI— A Paradigm Shift on Homosexuality

The Roman Catholic Church is a hierarchical Church—no significant change in doctrine or discipline can take place without a willing pope. The enemies of the Church have long recognized this fact even when the Catholic faithful have been unwilling or unable to do so.

The paradigm shift that enabled the Homosexual Collective to gain a stronghold within the Catholic priesthood and religious life in the United States and throughout the world in the 20th century did not occur in a vacuum apart from the Holy See.

Chapter 18, “Twentieth Century Harbingers” attempts to put the phenomenon of the homosexual infiltration and colonization of the Catholic clergy within the larger context of the Revolution that has rocked the Roman Catholic Church over the last 100 years. It includes an analysis of the popes of the 20th century who opposed the Revolution and those who embraced the Revolution. This chapter also includes a look at the role that International Communism and other external enemies of the Church played in advancing the Revolution that contributed to the rise of the clerical sodomite and pederast in the Roman Catholic Church in modern times.

When I made the decision to include this section on the post-Conciliar Church and its role in the rise of homosexuality and pederasty in the Catholic priesthood and religious life, I had to ask myself whether or not its inclusion would compromise the overall integrity of the book.

I decided it would not. My research and documentation on the Homosexual Collective in AmChurch will stand on its own merit regardless of how the reader reacts to Chapter 18 and the concluding chapter on Pope Paul VI and his alleged habituation to the vice of homosexuality.

Traditionally, Catholics have been able to separate the man from the office, but in the case of Giovanni Battista Montini who ascended the Chair of St. Peter as Pope Paul VI, the two are so inextricably intertwined that they make such a distinction well-nigh impossible. Pope Paul VI’s homo-

sexuality has had and continues to have a profound effect upon the Church both in terms of faith and morals.

Readers of both liberal and traditional persuasion may find these concluding chapters objectionable, perhaps even more so than any preceding chapter. Here I am not just referring to the unfortunate charge of homosexuality against a pope of recent memory, but also to the historical context in which I have chosen to place the issue of clerical homosexuality and pederasty.

I do not begrudge any reader his right to reject the theories I have put forth to explain the rise of homosexuality in the Church today. All that I ask in return is the right to state my case—in its entirety—for the reader's consideration. I think it is a fair proposal.

Chapter 18

Twentieth Century Harbingers

The Visionaries of “NewChurch”

Pope John called the bishops of the world to assemble. His summons will be seen not so much as a call for consultations as a demand for signatures. With many of the transformations already in place and many others well worked out on paper, John’s welcome to the long, slow procession of high-mitred prelates on that October morning in 1962 will be seen as the fulfillment of an extended, persistent undertaking. In perspective, the Council appears to have been a bringing of the hierarchy to Rome in order to show them what was already happening, to give them the satisfaction of a very limited amount of participation and then to exert strong moral pressure on them to put their names to each and every document emerging from the skillfully managed deliberations. Signatures were of the greatest importance, giving us as they would, credibility to the transformations, thus making it easier for the bishops to face their flocks when they returned home with a bag full of novelties.¹

Mary Ball Martínez

The Undermining of the Catholic Church

In her historic 1991 exposition on the roots of the Revolution of the Second Vatican Council, *The Undermining of the Catholic Church*, the distinguished Catholic writer and former member of the Vatican press corps, Mary Ball Martínez, opens with the thesis that since the Catholic Church is a hierarchical Church, the Vatican II Revolution was by necessity a hierarchical affair. “Any mutation in doctrine or practice must come from the very top, from the papacy itself. ... There is no other way,” she states.²

Martínez indicts six 20th century Italian prelates who embraced a vision of a “Church of the Future.” They are Cardinal Mariano Rampolla, Pope Leo XIII’s Secretary of State for 16 years; Cardinal Pietro Gasparri, the powerful Secretary of State for Pope Benedict XV and Pope Pius XI; Giacomo della Chiesa who served as Rampolla’s private secretary at the Nunciature in Madrid and who ascended the papacy as Pope Benedict XV; Eugenio Pacelli, another protégé of Rampolla who served under Cardinal Gasparri and who ruled as Pius XII; Angelo Roncalli, the future Pope John XXIII; and Giovanni Battista Montini who became Pope Paul VI.³

In the early 20th century, Pope Saint Pius X signaled “Danger Ahead” to the Catholic hierarchy, clergy and faithful in his encyclical *Pascendi dominici gregis* On the Doctrines of the Modernists, the decree *Lamentabili*, and the Oath Against Modernism. The oath was required of all

religious superiors, seminary rectors and professors of theology as well as by every priest throughout the world at the time of his ordination.⁴

After this direct hit from Pius X, the heresy of Modernism was temporarily forestalled and its spread among the majority of the faithful was prevented world wide.⁵ For their part, the enemies of the Church, from within and without, simply remained at their posts and/or went underground to emerge at a more propitious time.⁶

The homosexualization of the Catholic clergy and religious is part and parcel of the phenomenon of NewChurch. One cannot understand the former without an understanding of the latter. This chapter attempts to put the issue of clerical homosexuality within the larger context of the emergence of NewChurch and serves as a preparatory text to the final segment on the Montinian Pontificate.

Rampolla and his Heirs

Mariano Rampolla del Tindaro was born in Polizzi, Sicily about 40 miles southeast of Palermo on August 17, 1843. He was ordained in 1866 and educated at the Accademia dei Nobili Ecclesiastici in Rome.⁷ On December 19, 1882, Pope Leo XIII made Rampolla a bishop and sent him to Madrid to serve as the Apostolic Nuncio of Spain.⁸ The pope recalled Rampolla to Rome in 1887, raised him to the cardinalate on March 14, 1887, and made him Secretary of State, a position he held for 16 years.

While Rampolla was in Madrid, Pope Leo XIII issued one of his most famous encyclicals *Humanum Genus*, a condemnation of Freemasonry on April 20, 1894.⁹ After Rampolla became Secretary of State, all specific papal condemnations of Freemasonry ceased.¹⁰

With the death of Pope Leo XIII on July 20, 1903, Cardinal Rampolla, a “Progressivist,” who favored a “democratic” as opposed to a “demagogic” Church, became “papabile”—the leading candidate in the upcoming conclave.¹¹

By any standard the conclave of 1903 was an extraordinary one.

First, the sudden death of Msgr. Volpini, Pro-Secretary of the conclave, brought Bishop Rafael Merry del Val, a Rampolla supporter, to the forefront as Secretary of the papal election. Traditionally, it is the Pro-Secretary who bears the white *zucchetto* after the election of the new pope. The pope removes his Cardinal’s cap, replaces it with the white cap and places his red hat on the head of the Pro-Secretary making him the first Cardinal of the new Pontificate.¹²

Prior to their assembly, the French bishops were requested by the French Foreign Minister to back Rampolla, an unusual intervention at the time, but one that reinforced the going political consensus that a vote for Rampolla was a vote for the continued pro-French policies of Pope Leo XIII.

On July 29, 1903, all the cardinals in the world, save two, were sequestered for the conclave. After the reading of the Apostolic Consti-

tutions, and the taking of oaths to observe the rules of the election process, the voting commenced. Cardinal Rampolla took an early lead with 25 of the 60 possible votes and a mere five votes for the last candidate in line, Giuseppe Melchiorre Cardinal Sarto, Patriarch of Venice.

Outside the closed doors, Rampolla's protégés Msgr. della Chiesa, Under-Secretary of State, and Rampolla's private secretary Eugenio Pacelli waited anxiously with Bishop Pietro Gasparri, Secretary of the Roman Curia for the good news that was never to come—that Rampolla was elected pope.

All appeared to be going well for Cardinal Rampolla when the unimaginable happened.

Jan Cardinal Puzyna de Kosielsko, Metropolitan of Krakow rose to speak on behalf of His Imperial Majesty Franz Josef of Austria-Hungary. The Polish primate pronounced a veto on the election of Cardinal Rampolla that by treaty made the intervention legally binding.¹³ The Imperial privilege had not been exercised in 400 years.

Prior to casting the veto, the Polish Cardinal Puzyna informed Pro-Secretary Merry del Val of his intentions. According to del Val's good friend and biographer, Msgr. Vigilio Dalpiaz, the Pro-Secretary, supported the election of Rampolla and vigorously tried to dissuade the Polish prelate, but to no avail.¹⁴

The action of Cardinal Puzyna on behalf of the Austrian emperor was immediately assumed by the astonished assembly to be political. Martínez suggests that most of the cardinals assumed the reason for Austria's displeasure was due to Rampolla's pro-French policies.¹⁵ Another possible assumption was that the veto had been cast because of Rampolla's alleged refusal to grant a dispensation for Franz Josef's son, Crown Prince Rudolf Von Hapsburg, to be buried on sacred ground following the murder-suicide at Mayerling in 1889. In fact, no "vendetta" existed as the Holy See had given permission for the body of the Crown Prince to be laid to rest in the Kaisergruft, the Imperial crypt of the Capuchin Church in Vienna. The burial took place on February 5, 1889, six days after the tragedy.¹⁶

Immediately upon hearing the veto, Rampolla rose to his feet to protest the Austrian veto, all the while disclaiming any ecclesiastical ambition, but the deed was done. After recognizing his defeat, Rampolla asked his supporters to cast their vote for Cardinal Sarto. The final vote was cast on August 4, 1903 with the Patriarch of Venice securing 55 votes. The coronation of Giuseppe Cardinal Sarto, who took the name Pius X, took place on August 9, 1903.¹⁷

One of Pope Pius X's first actions was to issue a *motu proprio* abolishing the privilege of veto given at different times in history to the Emperors and Kings of Europe.¹⁸ It is possible that Pope Pius X misread the intentions behind the Austrian veto, as the reason for it did not become clear until after Cardinal Rampolla's death on December 16, 1913.

Pope Pius X, however, did not misread the dangers to the Faith posed by growing trends in certain academic and clerical circles favoring Modernism and other heretical tendencies that were outlined earlier in Chapter 10.

After the publication of his decrees against Modernism, Pope Pius X appointed Father Umberto Benigni, a member of the Secretariat of State to head the *Sodalitium Pianum* (Solidarity of Pius), which was charged with organizing diocesan “Committees of Vigilance.” These committees were to report suspected Modernists to the Curia.

In the meantime, Cardinal Rampolla continued to reside at the Palazzetto Santa Marta behind St. Peter’s Basilica, consoled by the knowledge that although he was no longer Secretary of State, his friend Bishop (soon to be Cardinal) Merry del Val had been appointed by Pope Pius X to take over his diplomatic post. Also, all of his “favorites” who shared his “progressivist” views remained in office.

Cardinal Rampolla retained his post as President of the Pontifical Biblical Commission established by Pope Leo XIII in 1902, and on December 30, 1908, Pius X appointed him Secretary of the Holy Office.

It was not until after Rampolla’s unexpected death on December 16, 1913, that information on Cardinal Rampolla’s secret life emerged and the real reason for the Austrian veto at the 1903 conclave revealed.

The private papers of Rampolla, which were turned over to Pope Pius X for final deposition, documented the cardinal’s association in a secret, occult, Masonic sect known as the *Ordo Templi Orientis*.¹⁹ The documents confirmed what had, hereto, been known only to a few, principally through the efforts of Msgr. Ernest Jouin, a French priest and specialist on Masonic sects from St. Augustine’s Parish in Paris.²⁰

The *OTO* is a phallic cult rooted in the ancient secret occult and magical wisdom and knowledge of the ages gleaned from Gnosticism, the Jewish Kabala and Eastern Mysticism.²¹ According to one of its founders, Karl Kellner, the *OTO* brings “all occult bodies again under one governance,” including the Gnostic Church, the Order of the Illuminati, Hermetic Order of the Golden Dawn, the Rosicrucian Brotherhood and various Masonic Rites including the Rite of Memphis and Rite of Mizraim.²²

The *OTO*’s most famous World Master was the Cambridge-educated Aleister Crowley, aka Frater Perdurabo, the High Priest of the Gnostic Mass, a Master of the Black Arts and Magick and corrupter of females and males alike.²³

Catholic writer, Craig Heimbichner, in “Did a Freemason Almost Become Pope?” notes that the eleventh degree of the *OTO* is the “initiation” of sodomy.²⁴ Crowley freely engaged in sodomy with initiates, thus fulfilling the *OTO* Credo of “Do What Thou Wilt Shall Be The Whole Of The Law.”²⁵

According to Mary Ball Martínez, Father Jouin claimed he had irrefutable evidence that Cardinal Rampolla was not only an associate of the Brotherhood, but that he was Grand Master of the *Ordo Templi Orientalis* having been initiated into the rite in Switzerland a few years earlier.²⁶ When Jouin's efforts to bring this information to the attention of Vatican officials prior to the 1903 conclave were thwarted, he found a sympathetic hearing from Emperor Franz Josef and officials at the Imperial Court, thus, the Austrian veto against Cardinal Rampolla at the 1903 conclave.

The Papacies of Benedict XV and Pius XI

The reign of Giacomo della Chiesa, Archbishop of Bologna and heir of Rampolla, who succeeded Pius X to the papacy as Pope Benedict XV, was of a relatively brief duration—less than eight years.²⁷

Preoccupied with the horrors of World War I (1914–1918), the ever-growing demands for world-wide humanitarian war relief and post-war reconstruction, and the rise of Bolshevism and the Communist International, Pope Benedict XV had little time for progressivist reforms within the Church. Instead, with the assistance of Secretary of State Pietro Cardinal Gasparri, Pope Benedict XV concentrated on dismantling the Anti-Modernist structures set up by Pope Pius X including the offices of the *Sodalitium Pianum* that were finally closed down altogether in 1921.²⁸

When Pope Benedict XV died suddenly of influenza on January 22, 1922, progressivist elements within the Curia headed by Cardinal Gasparri and working in tandem with the rising diplomat-cleric Bishop Eugenio Pacelli and newcomer Monsignor Giovanni Battista Montini, threw their support behind the candidacy of a dark horse, Ambrogio Achille Cardinal Ratti, Archbishop of Milan.²⁹

The decision of Ratti to honor the memory of Pope Pius X by taking the name Pope Pius XI signaled trouble ahead for those prelates dedicated to the creation of NewChurch. Indeed, as Martínez points out, the running paradox of Pius XI's conflicting policies suggest that either Pius XI suffered from an unlikely case of "intermittent schizophrenia," or "his seventeen year pontificate was a running battle with his successive Secretaries of State, Gasparri and Pacelli."³⁰

The encyclicals of Pius XI, the most intellectually brilliant of all the popes of the 20th century, cover a wide range of topics—spiritual, political, social and educational. Among his most memorable pronouncements were *Quas Primas* On the Feast of Christ the King (1925), *Mortalium Animos* On Religious Unity (1928), *Divini Illius Magistri* On Christian Education (1929), *Casti Connubii* On Christian Marriage (1930), *Quadragesimo Anno* On Reconstruction of the Social Order (1931), *Divini Redemptoris* On Atheistic Communism (1937), and *Mit Brennender Sorge* On the Church and the German Reich (1937) drafted by Secretary of State Eugenio Pacelli.³¹

Although Pope Pius XI ultimately denounced totalitarianism in all its forms including Socialism, Nazism, Communism and Fascism, he first entered into a series of complex concordats with Fascist Italy and Nazi Germany in an attempt to reach a political solution to the ongoing territorial conflicts with the Italian Government involving the Papal States and to stave off armed conflict in Europe.³² However, as he discovered to his sorrow, concordats are worthless if they are not enforceable especially where the State is fundamentally hostile to religion.³³

Among Pius XI's most controversial policies were the destruction of Catholic political parties, especially the powerful Catholic Popular Party headed by Sicilian priest Don Luigi Sturzo in favor of apostolic works, i.e., Catholic Action, a lay association for the diffusion of Catholic principles among all classes of society.³⁴

Under the provisions of the Lateran Treaties of 1929, the Holy See received financial compensation for the loss of the territories of the former Papal States—approximately 700 million lire—monies that furnished the foundation for the Vatican's entrance into the world of modern finance and ultimately into the world of financial corruption, organized crime, and Masonic intrigue.

On matters of doctrine, Pope Pius XI held firm.

Behind the scenes, however, Rampolla's heirs were busy pushing assorted progressivist misadventures including the Malines Conversations, an inter-religious "dialogue" between Anglicans and the Roman Catholic Church.³⁵

Also, the tragic failure of the Church to defend Mexican Catholics and the Faith against the Masonic-Communist-lead governments that came to power in Mexico after 1917 can be traced in large part to the intrigues of Gasparri and Company.³⁶

The subject of homosexuality, though not the subject of any specific document issued by Pope Pius XI, became an object of increased Vatican gossip with the rise of known sexual perverts and pederasts among key members of Hitler's personal entourage including Ernst Röhm head of the *Sturmabteilung* (SA).

Hitler, himself, was not ignorant of the power of homosexual accusations when he attempted to strike back against the Church for its anti-Nazi articulations by staging a series of morality trials at which a handful of priests and religious were charged (justly or not) with sodomy and pederasty.³⁷

The Revolution Takes Hold Under Pius XII

Both advocates and critics of the Revolution of the Second Vatican Council agree that the role of Eugenio Maria Giuseppe Giovanni Cardinal Pacelli who ascended the Chair of Peter on March 12, 1939, as Pope Pius XII, was instrumental in securing the revolutionaries a foothold on the papacy.³⁸

As Martínez solidly documents, and as inveterate collaborators of New-Church like Archbishop Annibale Bugnini, C.M., reaffirm, Pius XII opened the Church to “Progressivism” both politically and theologically.³⁹

Under his 19-year-pontificate, the foundation and stepping-stones for the futuristic NewChurch were laid.

The following is a short list of decrees and movements initiated by Pope Pius XII that propelled NewChurch forward:

■ The Destruction of the Liturgy ■

As Archbishop Annibale Bugnini records in his opening chapter to *The Reform of the Liturgy 1948–1975* on the well-springs of “liturgical reform,” as early as 1942, less than three years into his pontificate, Pope Pius XII assigned a project for liturgical reform (liturgical codification) to Benedictine Father Pio Alfonzo, a liturgist who taught at the College of the Propaganda and advised the Sacred Congregation of Rites.⁴⁰ Fr. Alfonzo’s “General Norms” however, was not acted upon at that time.

It was not until four years later, on May 10, 1946, in an audience with Carlo Cardinal Salotti, Prefect for the Congregation of Rites, that Pius XII instructed Salotti to begin a study of the general reform of the liturgy.

On July 17, 1946, Pius XII determined that a Commission for General Liturgical Restoration be established to consider the nature and substance of a general reform of the liturgy and offer concrete proposals. On May 28, 1948, the pope selected the members of the Commission. Father (later Cardinal) Ferdinando Antonelli, OFM, was named General Director and Fr. (later Archbishop) Annibale Bugnini named Secretary.⁴¹ When the Commission was dissolved in 1960, to make room for the Pontifical Preparatory Commission on the Liturgy established in connection with the forthcoming Second Vatican Council, Bugnini was again appointed to serve as Secretary for the new assembly. After the opening of the Council in 1962 by Pope John XXIII, until its closing in 1964 under Pope Paul VI, Bugnini continued to function in the capacity of *peritus* (expert) to the Conciliar Commission on the Liturgy. From 1964 to 1969, Bugnini again served as Secretary to the Consilium for the Implementation of the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) promulgated by Pope Paul VI on December 4, 1963.⁴²

These seemingly mundane facts are presented here so that there can be no question that Annibale Bugnini knew of what he spoke when he made the following confession:

In the twelve years of its existence (June 28, 1948 to July 8, 1960), the commission held eighty-two meetings and worked in absolute secrecy. So secret, in fact, was their work that the publication of the *Ordo Sabbati Sancti instaurati* at the beginning of March 1951 caught even officials of the Congregation of Rites by surprise. The commission enjoyed the full confidence of the Pope (i.e. Pius XII), who was kept abreast of its work by

Monsignor Montini and even more, on a weekly basis, by Father Bea, confessor of Pius XII. ...The first fruit of the commission's work was the restoration of the Easter Vigil (1951). ...It was a signal that the liturgy was at last launched decisively on a pastoral course. The same reforming principles were applied in 1955 to the whole of Holy Week, and in 1960, with the Code of Rubrics, to the remainder of the liturgy.

The second force operative in ensuring the coming of liturgical reform found its mature expression at Assisi (1956). This International Conference Congress on Pastoral Liturgy, was, in God's plan, a dawn announcing a resplendent day that would have no decline. Who would have predicted that three years later the greatest ecclesial event of the century, Vatican Council II, would be announced? ...Pope Pius XII gave a fine address. ...In his introduction he made a historic remark: "The Liturgical movement is ... a sign of the providential dispositions of God for the present time [and] of the movement of the Holy Spirit in the Church. ..."

It is clear today the reform was the fruit of a long period of maturation, a fruit produced by the thought and prayer of elite minds and then shared with ever wider circles of the faithful.⁴³

In *The Murky Waters of Vatican II*, Catholic writer Atila Guimarães cites the works of the frequently quoted post-Conciliar writer Antonio Acerbi who confirms that long before the Second Vatican Council opened, a "synthetic school" existed that attempted to integrate two currents acting on the Church—one "progressive" and the other "conservative." This "synthesis," Acerbi suggests, inspired Pope Pius XII's Encyclical *Mystici Corporis* (1943).⁴⁴

The draft of *Mystici Corporis* was actually prepared by Dutch Jesuit theologian Fr. Sebastian Trump.⁴⁵ Its publication was a watershed event—a major paradigm shift in redefining the juridical and societal role of the Catholic Church. Commenting on the revolutionary nature of *Mystici Corporis*, Father Avery Dulles, SJ, noted that an attempt to introduce the same concept of the Church as the Mystical Body of Christ was rejected in 1870 at the First Vatican Council as being "confusing, ambiguous, vague, inappropriate, and inappropriately biological."⁴⁶

In *History of Vatican II—Announcing and Preparing Vatican Council II*, editor Joseph A. Komonchak states that Pius XII led the Revolution under the banner of "reform."⁴⁷

Komonchak credits Pius XII's Encyclical on Biblical Studies *Divino Afflante Spiritu* (1943) that was prepared from a draft written by German Jesuit Augustin Bea, then Director of the Biblical Institute, with the freeing of Biblical scholars from former restrictions and opened up Biblical Studies to progressive thought.⁴⁸

"Less open, because it attacked the two fronts of spiritualism and juridical formalism... *Mystici Corporis Christi*, issued in that same year [1943], replaced a purely conceptual ecclesiology with an organic one, even while asserting that the Roman Church is coextensive with the Church of Christ,"

claims Komonchak.⁴⁹ “The masterpiece of these reforms was the restoration of the feast of Easter to its ancient splendor by assigning the central role once again to the Vigil, the nocturnal service celebrated between Holy Saturday and Easter Sunday,” he explained.⁵⁰

Archbishop Annibale Bugnini, a major architect of the *Novus Ordo*, confirmed that Pius XII’s action was seen as a step “leading gradually to the new structuring of the liturgical year on its traditional foundations.”⁵¹

Other reforms instigated by Pius XII, said Komonchak, included the establishment of secular institutes such as Opus Dei, the restoration of the permanent diaconate as an “ecclesiastical office independent of the priesthood,” and the internationalization of the Curia, more by the Consistory of 1946 than the Consistory of 1953.⁵²

Bugnini credited Pius XII with putting “the seal of his supreme authority” on the Liturgical Movement in his Encyclical *Mediator Dei* of November 11, 1947.⁵³

He also notes that in 1945, two years before the encyclical appeared, Pius XII commissioned a new Latin version of the Psalms under the Pontifical Biblical Institute.

“This work, which had been brought to completion by the tenacious determination of the rector, Father (later Cardinal) Augustin Bea, helped ripen in the pope’s mind the idea of a reform of the entire liturgy; the new Psalter would be simply the first building block of the new edifice,” claimed Bugnini.⁵⁴

In the United States, as early as 1940, the Benedictines at St. John’s Abbey in Collegeville, Minn. were hosting “Liturgical Weeks.” At such *avant-garde* gatherings, “NewMass” was said in the vernacular with the “presider” facing the people and concelebration the norm. Chewy bread replaced the host. Private devotions were discouraged.

From the beginning, homosexual clergy and religious like Archbishop Rembert Weakland were greatly attracted to the concept of “liturgical reform” as a vehicle of doctrinal and moral change. Catholic historian, Joseph White was very perceptive when he noted that “Liturgical activists were concurrently social reformers.”⁵⁵

■ The Undermining of Seminary Life ■

Before Pope Pius XII issued *Menti Nostrae* On the Development of Holiness in Priestly Life on September 23, 1950, members of the Curia informed the pope that the wholesale changes embraced by the apostolic exhortation, especially those tied to the “updating” of seminary life, would adversely affect the priesthood.

The concerns of the Sacred Congregation of Seminaries and Universities centered on the predictable erosion of spirituality and seminary discipline likely to result from *Menti Nostrae*’s novel emphasis on new

methods of training and courses of professional studies that mimicked secular education. Pius XII ignored the Curia's warning.⁵⁶

Under the guise of "seminary reform," all forms of discipline including prayer life and dress were relaxed to enable seminarians to break out of their "isolation" and fraternize with the "modern world."⁵⁷ The decline in seminary discipline and morale was also mirrored in the general priesthood as the Holy See began to receive increased numbers of requests for laicization i.e., reduction to the lay state, by priests.

In the seminary classroom, especially in the United States, the mandatory use of Latin, the universal language of the Church, was already in precipitous decline by the early 1950s.⁵⁸ Giuseppe Cardinal Pizzardo, the Prefect for the Congregation correctly claimed that without Latin the sources of the Catholic tradition would become inaccessible to upcoming seminarians and priests—a thoroughly delicious thought to the architects of NewChurch.⁵⁹ The replacement of Latin with the vernacular anticipated a number of other important "reforms" already on the drawing boards including the use of the vernacular in Sacred Liturgy and the internationalization of the Roman Curia.⁶⁰

Up until the start of the Second World War, the Italian-dominated Curia and College of Cardinals remained Catholic, that is, universal, competent, and faithful to Tradition. Like the Legislative branch of government, the Holy Office has offered a system of checks and balances in the governance of the Church and has served as a counter-weight to papal abuse of power especially when it threatened the Deposit of Faith.

No less an authority than Rev. Thomas J. Reese, SJ, the sympathetic chronicler of AmChurch, acknowledges that the internationalization or de-Romanization of the Curia began under Pius XII. In 1946, the pope raised the overall number of the Sacred College of Cardinals from 36 to 70 and in 1953 he added 24 more cardinals with an eye fixed on breaking the historic dominance by Italians in the Curia.⁶¹

■ The Promotion of Episcopal Conferences ■

Closely connected to the de-Romanization of the Curia was the expansion in scope and power of Episcopal National Conferences under Pius XII.

While Cardinal and Secretary of State from 1930 to 1939, Eugenio Pacelli backed the creation of a centralized Church bureaucracy within each nation or groups of nations, a practice begun under Pope Benedict XV.

Today every nation has its "Bishops Club" such as the United States Conference of Catholic Bishops or a super-structured bureaucracy such as CELAM created in 1955 in Rio de Janeiro, Brazil, that today represents some 22 Episcopates in Latin America and the Caribbean.

By the time Pius XII's successor, Pope John XXIII, gave formal approval to the structure of National Episcopal Conferences in *Annuario Pontificio* (1959), 40 such bureaucracies were already in place.⁶²

As noted in Chapter 11, there was justifiable concern among American bishops when the NCCB/USCC was created in 1966, that the new Episcopal bureaucracy would undermine the authority of the individual bishop and interfere with the age-old line of transmission that has existed between a bishop and the Holy See in the person of the pope.

The creation of NewChurch would have been very difficult, if not impossible, without the existence of these vast and universal bureaucratic structures. In the U.S., the Homosexual Collective personified by New Ways Ministry, could hardly have had its way with the Church had it not been for the cooperation and resources of the NCCB/USCC and its successor, the USCCB.



One could cite numerous other examples, including the ill-fated “updating” of religious orders, to document the unhappy fact that the current Revolution sweeping the Roman Catholic Church today began, in earnest, at the top, with Pope Pius XII.

The completion of the Revolution would have to wait for Pope Paul VI with Pope John XXIII serving as the bridge between the two pontiffs.

Enemies from Without

Thus far this chapter has concerned itself with personalities and incidents that have contributed to the Vatican II Revolution from *within* the Roman Catholic Church during the first half of the 20th century. In this enormous task, the visionaries of NewChurch were happily and ably assisted by the Church’s traditional enemies from *without*. Among these International Communism, International Freemasonry and International Jewry/Zionism hold a special place.

I have selected International Communism, to demonstrate how these outside forces have contributed to the Revolution in the Catholic Church, although I could just as easily have chosen Freemasonry or International Jewry/Zionism, as they all proceed from the same font. To understand one is to understand all. For while each wears a different face, they are all bound together by the same tail that identifies their origin—the Devil.

Pius XI on the Evil of Communism

In *Divini Redemptoris* issued on March 19, 1937, Pope Pius XI set forth the position of the Roman Catholic Church on Communism—yesterday, today and tomorrow. Readers who are unfamiliar with this encyclical will want to acquaint themselves with this important work, as it is the last of its kind to be written in the 20th century by any pontiff from Pope Pius XII, onward.⁶³

The following excerpts from *Divini Redemptoris* explain why Communism is “intrinsically wrong” and is and always will be an enemy of God, Church and State:

4] Ever since the days when groups of ‘intellectuals’ were formed in an arrogant attempt to free civilization from the bonds of morality and religion, our predecessors overtly and explicitly drew the attention of the world to the consequences of the dechristianization of human society. With reference to Communism, Our Venerable Predecessor, Pius IX, of holy memory, as early as 1846 pronounced a solemn condemnation, which he confirmed in the words of the Syllabus directed against “that infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself.” Later on, another of our predecessors, the immortal Leo XIII, in his Encyclical *Quod Apostolici Muneris*, defined Communism as “the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin ...”

5] In our Encyclicals *Miserentissimus Redemptor*, *Quadragesimo Anno*, *Caritate Christi*, *Acerba Animi*, *Dilectissima Nobis*, We raised a solemn protest against the persecutions unleashed in Russia, in Mexico and now in Spain.

8] The Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism, which communicates a zealous and contagious enthusiasm to the multitudes entrapped by delusive promise.

[58] See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless.⁶⁴

In Chapter 3 on Renaissance England, this writer documented the successful infiltration and subversion of the Roman Catholic Church, including the attempted moral corruption of seminarians and priests by Protestant enemies at the English College in France during the Elizabethan Period.

In Chapter 5, we explored the connections between the world of the English born and bred Cambridge spies and the European Homintern during World War II and the post-Cold War era.

In this next to final chapter, we will examine the degree to which the Communists were able to successfully penetrate and subvert the Catholic Church in the United States during the Stalin era and beyond and to deter-

mine if these actions contributed to the rise of homosexuality in the Catholic priesthood and religious life in the United States.

Since it is always helpful to go from the known to the unknown, let us begin our inquiry with a look at a successful secular model of Communist penetration, the Administration of President Franklin D. Roosevelt (1933–1945), followed by a study of the equally successful subversion by the Communist International of non-Catholic religious groups and institutions in the United States during the same time period.

FDR—No Reds Under the Beds

In terms of overall Soviet penetration, no single U.S. Administration was ever more thoroughly done in than that of President Franklin D. Roosevelt. There may not have been a Communist spy under every bed in the White House, but there were Soviet agents, moles and “sleepers” in every United States wartime and intelligence agency including the Departments of State, Treasury, Justice and Defense, the Office of Strategic Services, the Federal Bureau of Investigation, the Manhattan Project and the Atomic Energy Commission, all New Deal agencies, the staff of U.S. Senate and House Committees, and the U.S. House of Representatives.

It has only been within recent years with the release of the highly classified VENONA Codex in 1995 and the opening of Soviet files to research scholars such as Harvey Klehr, John Earl Haynes, and Kyrill M. Anderson, authors of *The Soviet World of Communism*, that Americans have been able to appreciate the breadth and depth of the Communist espionage, not only against the Roosevelt Administration, but against all of Stalin’s target populations and institutions.⁶⁵

In sharp contrast to Stalin who was overly paranoid about spies and traitors, Roosevelt was under paranoid and dismissed the whole idea of espionage rings within his administration as “absurd.”⁶⁶ To repeat Austrian historian Ernst Topitsch’s observation, President Franklin D. Roosevelt was so completely engrossed in his “liberal Masonic internationalism” that he was completely oblivious to Stalin’s long-term plans of conquest.⁶⁷

Among the most important of the Soviet agents planted in the Roosevelt Administration were Alger Hiss, Assistant to Secretary of State Edward Stettinius, Jr., Harry Dexter White, Assistant Secretary of the Treasury; and Lauchlin Currie, White House liaison to the State Department and FDR’s top personal aide.⁶⁸

In 1936, there were so many Communists in the State Department that in a black comedy of errors, Hiss attempted to recruit a colleague, Noel H. Field, who had connections to the State Department and League of Nations, but Field was already working for Soviet Military Intelligence. Hiss and the American-born, Cambridge-educated and State Department “volunteer” Michael Straight also tried to recruit one another.⁶⁹

In 1940, President Roosevelt was able to persuade Pope Pius XII to deep-six *Divini Redemptoris* and to use the offices of the Papal Nuncio in Washington, D.C., to quell the opposition of certain American bishops and outspoken Catholic laymen to the President's Lend-Lease Program that gave Roosevelt the power to sell, lend and lease war materials, military information and technology to any country he deemed necessary to ward off aggression against the United States including the Soviet Union.

The Papal Nuncio, Msgr. Amleto Cicognani, dutifully instructed the American bishops to tell their flocks that they could support such aide as it was designed to help the Russian people not the Communist regime of Stalin. Congress passed the Lend-Lease Law on March 11, 1941, without Catholic opposition.

"Uncle Joe" Stalin received over \$11 billion in U.S. aid.

To show his appreciation, Stalin used the U.S. bombers that were part of the Lend Lease fleet to transport tons of U.S. classified documents stolen by Soviet spies from Washington, D.C., Los Alamos (where Lavrentii Beria head of the NKVD had 29 active agents at work), and other U.S. intelligence centers, to the Soviet Union.⁷⁰ Although some of the diplomatic mail pouches were routinely opened for security purposes, the Army officers who examined the contents hadn't a clue as to the significance of references to the "Manhattan Engineering District," "Oak Ridge," "uranium," and "cyclotron," but Stalin did.⁷¹

President Roosevelt died on April 12, 1945. Within hours, Vice President, Harry S. Truman, was sworn in to succeed him as the 33rd President of the United States. At that moment in history, Stalin knew more about the atomic bomb and other U.S. military, defense and diplomatic secrets than did Truman.

The dangers posed by Truman's ignorance of national security measures were compounded by his unbelievable naiveté regarding the "trustworthiness" of Stalin. By the time Truman came to his senses, the Red Army occupied most of Eastern Europe and had initiated the blockade of West Berlin, China had fallen to Chairman Mao and his "agrarian reformers," and the Soviets had detonated an atom-bomb.

Ex-Communists Break The Silence

Prior to the public testimony of a number of important defectors from the American Communist Party in the mid-to-late 1940s, the American people were, as a whole, completely oblivious to the dangers and damage wrought by the Soviet espionage apparatus in the United States.⁷²

Since the information obtained by the VENONA decrypts were kept secret, the little Americans knew about Communist espionage in the United States came from the sworn testimony of high level Communist Party defectors before the United States House and Senate during the Cold

War.⁷³ They included Elizabeth Bentley, Whittaker Chambers, Louis Budenz, Benjamin Gitlow, Manning Johnson, and Bella Dodd.

All, but Whittaker Chambers, were knowledgeable concerning the Communist infiltration of U.S. churches.⁷⁴

Louis F. Budenz was managing editor of the *Daily Worker* and a high-level member of the Communist Party/USA (CP/USA) from 1935 to 1945.⁷⁵

At a secret meeting of the Party's Central Committee in December 1938, the minutes of which were sent to Moscow, Budenz explained the importance of Catholics as a group: "We can see what this Catholic question means in the building of the democratic front, when we consider the Catholics in the Democratic Party," he said. "The overwhelming majority of Catholics of all national origins are Democrats....We cannot begin to touch the Democratic Party at any point, particularly in the industrial centers and its progressive wing, without being confronted with active Catholic leaders."⁷⁶

After his defection in 1950, Budenz returned to the Catholic Church and became Assistant Professor of Economics at Fordham University and served on the faculty at Seton Hall University.

His testimony before various U.S. Senate Committee investigations on Soviet espionage activities in the United States included detailed information on Soviet infiltration and influence of Protestant Churches and Schools of Divinity including New York City's Union Theological Seminary.

Budenz named Pastor John Howard Melish of the Episcopal Church of the Holy Trinity in Brooklyn Heights, Episcopalian pastor William B. Spofford Sr., a leader of the American League Against War and Fascism, and Joseph F. Fletcher, Professor of Practical Theology at the Episcopal Theological Seminary in Cambridge, Mass., as active members of the Communist Party.⁷⁷

Budenz's charges were backed up by fellow Party defector, Benjamin Gitlow, a Jewish Socialist who had helped establish the CP/USA in 1919.⁷⁸

Gitlow claimed that shortly after the formation of the Third Communist International, and the United Front in 1921, Lenin ordered the start of a campaign to infiltrate churches worldwide.⁷⁹

According to the Millenari, it was Lenin's belief that the Secretary of the Communist party in a Catholic state must dress himself up in a Franciscan robe to succeed.⁸⁰

Budenz's and Gitlow's testimony was in turn supported by Albert Vassart, a leader of the French Comintern and Secretary of the French Communist Party from 1932 to 1939. Vassart was instrumental in establishing the French Popular Front Against Fascism. He was expelled from the Party in 1939 and later became an active anti-Communist.⁸¹

According to Vassart, in 1936, Moscow had issued an order that “sure and carefully selected members of the Communist youth” were to enter seminaries, and after training, receive ordination as priests. Vassart identified the Dominican religious order as being a prime target of Communist infiltration.⁸² He also confirmed that, as with the CP/USA, the French Communist Party took its orders directly from Moscow.

Max Bedacht [Codename—MARSHALL], former Secretary of the International Workers Order, CP/USA functionary and a Soviet courier said that the Soviets viewed the Roman Catholic Church as a “formidable opponent...because of its ideological unity and its organizational centralization.”⁸³ “If we revolutionists have not already learned these lessons in our experience, we could learn the value of ideological unity and organizational centralization from the Catholic Church,” Bedacht concluded.⁸⁴

At the 1953 hearings of the Senate Internal Security Subcommittee and House Committee on Un-American activities, Gitlow along with a host of ex-Communists including Manning Johnson, Leonard Patterson, Joseph Kornfeder, Paul Crouch, Karl Prussion, and Albert Vassart gave sworn testimony on the progress of Stalin’s program of infiltration and colonization of churches and synagogues in the U.S. and abroad.⁸⁵

Joseph Kornfeder, alias, Joseph Zack, a Slovak, joined the Communist Party in 1919 and trained at the Lenin School of Political Warfare in Moscow from 1927–1930. He rose rapidly in the ranks of Communist apparatus until 1934 when he left the Party over a dispute concerning Trotsky deviations.⁸⁶ He testified that there were an estimated 600 secret Party members among the American clergy and between 2000 to 3000 clerical fellow travelers who followed the Red Star to the East.⁸⁷ He made the point that the Soviets often advised certain agents not to join the Party. Whether or not one was a “card-carrying” member of the Communist Party was not as important as one’s ability to follow orders, promote Communist objectives or become involved in Soviet front organizations.

Mr. Manning Johnson, a former official of the CP/USA and leader in the National Negro Congress stated that he was assigned by the Soviets to infiltrate black churches, especially those in the Bible Belt.

In his testimony before the House of Un-American Activities in July 1953 in New York City, Johnson stated:

In the early 1930s, the Communists instructed thousands of their members to rejoin their ancestral religious groups and to operate in cells designed to take control of churches for Communist purposes. ...Once the tactic of infiltration of religious organizations was set by the Kremlin, the actual mechanics of implementing the ‘new line’ was a question of following the general experiences of the Living Church Movement in Russia where the Communists discovered that the destruction of religion could proceed much faster through infiltration of the Church by Communist agents operating within the Church itself. The Communist leadership in the United

States realized that the infiltration tactic in this country would have to adapt itself to American conditions and religious make-up peculiar to this country. In the earliest stages it was determined that with only small forces available it would be necessary to concentrate Communist agents in the seminaries. The practical conclusion, drawn by the Red leaders, was that these institutions would make it possible for a small Communist minority to influence the ideology of future clergymen in the paths conducive to Communist purposes.⁸⁸

Johnson testified that the Soviet objective with regard to U.S. religious institutions in the United States was two-fold: 1) to diminish the Church's effective opposition to Communism and, 2) to direct clerical thinking away from spiritual ends and redirect them toward the temporal and the political, that is, to emphasize the preaching of the so-called "Social Gospel." Later in his testimony Johnson stated, "This policy was successful beyond even Communist expectations."⁸⁹

Johnson identified the prominent Methodist minister Dr. Harry F. Ward, Professor of Christian Ethics at Union Theological Seminary, as the chief architect for Communist infiltration and subversion in the religious field in the United States.⁹⁰

Rev. Ward and the "Social Gospel Movement"

The London-born Ward was ordained a Methodist minister at turn of the century. In 1907, John D. Rockefeller, Jr. gave money to Ward to establish the Methodist Federation for Social Action (Social Services) to bring the "Social Gospel" to Protestant ministers. Ward was also instrumental in the creation of the Federal Council of Churches of Christ in America (FCC), the forerunner of the World Council of Churches (1948) and the National Council of Churches (1950).

Indoctrinated with a spirit of political radicalism and revolutionary zeal for the "Social Gospel" of Christ, Ward made a number of visits to Moscow, though apparently not to any Soviet gulags. He became convinced that Communism was the fulfillment of the ethics of Jesus Christ.⁹¹ Ward was also a steady contributor to columns of the *Daily Worker* where Louis Budenz was managing editor.

Ward was associated with at least 60 Communist fronts including the American League Against War and Fascism which he chaired, and he played an active role in the Civil Rights Congress, the legal arm of the American Communist Movement. He also served as Chairman of the American Civil Liberties Union.⁹²

Ward, along with Episcopalian minister, William Spofford, Sr., remained loyal to the League and followed Communist directives slavishly to the bitter end.⁹³

During the 25 years that Ward taught at the Union Theological seminary, he was a major recruiter for the CP/USA and for Communist front

organizations. Almost every CP/USA defector had a story to tell about the Red Reverend including Elizabeth Bentley, perhaps the most well placed and important of all Communist defectors.⁹⁴

Bentley told of a meeting in the spring of 1935 that she had with "Edwin," a student at the Union Theological Seminary who was nearing ordination. Edwin told her "the old Christianity is dead, Elizabeth." "I am convinced that Communism is the Christianity of the future, that I, as a potential Christian minister, must *per se* be a Communist, even though it will be a very hard life."⁹⁵

When Bentley asked him if he had discussed the issue with anyone at the seminary, Edwin replied cheerfully, "Yes. I've talked to Dr. Harry Ward about the question of my joining the Communist Party. He's not a member, as you know, but he told me that I should follow the dictates of my own conscience. In fact, he indicated that my membership would make absolutely no difference in my being ordained."⁹⁶ Bentley said Edwin paused for a moment, then looked up and said, "You know, it's funny, but I would swear he approved the step I am taking."⁹⁷

Bentley affirmed that Ward was one of the big shots in the American League Against War and Fascism, and that, with a few exceptions, the whole staff of the League was Communist.⁹⁸

Manning Johnson testified that Communist professors like Ward were planted in seminaries where they organized cell groups. He said that Church publications were even easier to subvert.⁹⁹

In her testimony Bentley identified *The Protestant* as a Communist-controlled entity.¹⁰⁰

The Protestant was founded in December 1938 with Kenneth Leslie as editor. It was financed by wealthy American Jews. Leslie was supposed to have convinced these Jews that an American anti-Jewish pogrom was in the making.¹⁰¹ *The Protestant* was militantly anti-Catholic and pro-Jew.¹⁰² The publication attacked Franco's Spain, denounced "anti-Semitism," hailed the feats of Stalin's Red Army and claimed Communism was based on Christ's basic principles.¹⁰³

Historically, Protestants and Jews have viewed the Roman Catholic Church as a common enemy. They also share the common bonds of International Freemasonry. The Communists were able to exploit this hatred and fear of the Church for their own ends.

The Unitarian Church, which claims neither creed nor dogma nor liturgy nor moral standards, was highly favored by the Soviets as a religious role model.¹⁰⁴ Its official publication, the *Christian Register* was known as "a Beacon Street edition of the *Daily Worker*."¹⁰⁵

As for the Jews, the sixth floor of the Communist Party headquarters at 35 East 12th street in New York City held the publication offices of the Communist Yiddish newspaper, the *Morning Freiheit*, and the "Jewish Commission."¹⁰⁶

As might be expected, the *Daily Worker* seethed with hatred for religion in general and the Roman Church in particular, even though Catholics and former Catholics made up the bulk of membership in the CP/USA.¹⁰⁷ Protestants and Jews generally quit practicing their faith after joining the Communist Party, but Catholics held on to theirs—at least for appearance sake.¹⁰⁸ From the 1930s to the 1950s, Roman Catholics played prominent roles in the labor and trade unions, so it is not surprising that they were primary targets of Soviet recruitment.

As more and more of the unpleasant revelations came to the fore at the House and Senate hearings on Soviet infiltration and subversion of U.S. churches and sects during the 1950s, pressure mounted from the Establishment and powerful foundations to bring the sessions to an end. Amid charges that the U.S. Congress was violating the so-called “separation of Church and State,” the House hearings on Communist infiltration of organized religion in the United States were shut down.

Bella Dodd on Communist Infiltration

After their debriefings by the FBI and appearances at public and closed-door Congressional hearings, a number of Communist Party defectors took their stories directly to the American people. Bella Dodd was among these brave souls.

Born in Italy in 1904, into a Catholic family of nine children, Maria Asunta Isabella Visono joined her immigrant family in the United States six years later. Despite the language barrier she became an excellent and highly motivated student. After graduation from high school, she attended Hunter College, where like Elizabeth Bentley, her exceptional talents attracted the attention of Communist professors who served as talent spotters for CP/USA and Soviet GPU and NKVD recruiters. She then went on to New York University School of Law after which she became an active member of the CP/USA.

In her autobiography *School of Darkness*, Bella Dodd describes her total absorption by the Party to the exclusion of any meaningful personal and family life and her 21-year rise up the CP/USA ladder from legal counsel specializing in labor matters to a political powerhouse in the Soviet-controlled East Coast apparatus. She became the head of the New York State Teachers' Union and a specialist in the infiltration and control of various educational-related organizations.¹⁰⁹ She was also active in women's groups such as the Congress of American Women and numerous Communist “peace” fronts.

Her fall from grace and expulsion from the Communist Party in the early 1950s eventually led her to the doorstep of Bishop Fulton J. Sheen in New York and a return to the Catholic faith.

During this time period, Dr. Dodd was subpoenaed for Senate Committee hearings regarding areas in which she had particular expertise—Communist infiltration of labor unions and educational institutions.

Her testimony was always concise, direct and truthful.

Dodd also embarked on a series of private lecture tours for Catholic audiences in which Dodd spoke of the infiltration of churches by Soviet agents and Communist fellow travelers.¹¹⁰

From the testimony of Dodd and other former members of the CP/USA and former Soviet intelligence agents working in the U.S., we know that both Lenin and Stalin invested the majority of their espionage talent, time and finances in the infiltration and subversion of trade unions, the labor movement, key government posts, “think-tanks” and foundations, industrial and military installations, local, state and national political parties and other secular American institutions. This does not mean, however, that the Soviets were any *less* successful in smaller-scale projects they undertook including the subversion of religious institutions including the Roman Catholic Church.

Unfortunately, while there appears to be no dearth of evidence on the successful penetration of Protestant seminaries, churches and sects in the U.S. by the Soviets from the 1930s onward, we have no comparable record of the Communist infiltration of the Catholic Church including Catholic seminaries, and churches and its hierarchical bureaucracy.

However, to suggest, as some skeptics have, that since Catholic seminaries and houses of religious formation are relatively “closed societies,” they are immune from Communist subversion is to ignore the facts before us. After all, Soviet master spy Richard Sorge successfully penetrated the highest levels of Japanese society and government, which were believed to be impenetrable by Western intelligence.¹¹¹

Certainly there were serious obstacles to infiltrating Catholic seminaries from the 1930s to the 1950s, that were not present in the case of their Protestant counterparts such as the requirement of celibacy and systematic vetting and close monitoring by superiors. The attrition rate among those Communist and Socialist radicals who volunteered or were pressured into these assignments must have been very high.

In his autobiography, the well-known historian Will Durant confesses that after graduation from high school in 1907 he got caught up in a flight of socialist euphoria and decided to infiltrate the priesthood in order to “work from within to lead the Catholic Church in the United States to cooperation with the socialist movement.”¹¹² His experiment lasted for three years until a bad conscience got the better of him and he left Seton Hall in New Jersey for a career in journalism and a beautiful girl named Ariel, who became his wife.

Despite the hardships involved, however, some Soviet agents must have made it through to ordination. The key to their future success would

lie in avoiding parish work and securing a desk job in a Chancery or with the National Catholic Welfare Conference. The latter would provide the agent with an opportunity for advancement up the bureaucratic ladder, with a minimum of intrusion of religion, to a position of power and influence in AmChurch.

With the wholesale relaxation of standards of admission to Catholic seminaries and the precipitous decline in discipline and morals of seminarians and ordained clergy that marked the Vatican II Revolution, and the establishment of the National Conference of Catholic Bishops/U.S. Catholic Conference in Washington, D.C. in 1966 at the height of the Cold War, the doors were open to subversion on an even greater scale.¹¹³ At the NCCB/USCC, a well-placed Soviet agent wearing a Roman collar would be capable of inflicting maximum damage to Catholic Church both in the U.S. and in Rome.

The Russian State Church— A Model of Communist Subversion

The history of the 70-year Soviet campaign against the Russian State Church offers many invaluable lessons on how national centralized church bureaucracies can be completely subverted and brought under Communist control.

Details of how the Soviets brought the Russian State Church and its hierarchy and clergy to heel are contained in *The Sword and the Shield* by Cambridge historian Christopher Andrew and Vasili N. Mitrokhin, a former KGB officer who defected to Britain in 1992.¹¹⁴

When the Russian State Church separated from Rome in the Great Schism of 1054, the Eastern Church traded the authority of the Vicar of Christ for subservience to the State—first the Tsars and later Lenin and Stalin and their heirs.¹¹⁵ The Russian people, therefore, were no stranger to mixing religion and politics. After the October 1917 Revolution, Lenin brutally murdered and suppressed the Russian State clergy, plundered and destroyed churches, monasteries and schools and sent thousands of priests to forced labor camps. By the time Stalin took power, the schismatic church had been brought to its knees. When Stalin eventually permitted the re-opening of churches, seminaries and schools, it was with the knowledge that the entire bureaucratic structure of the church, its hierarchy and its seminaries were under total Communist control.

With the entry of the Soviet Union into the Second World War in 1941, Stalin was forced to enlist the assistance of the Russian State hierarchy in rallying the Russian people in the battle to save “Mother Russia.”¹¹⁶ However Stalin did not entirely relinquish his strong hold on the Russian State Church.

According to Andrew and Mitrokhin, in the early 1940s, Stalin ordered his secret intelligence service to create a new department known as the

Council for Religious Affairs which was used to place NKVD agents in top echelons of the State Church.

In 1943, Stalin permitted the formal reestablishment of the Moscow Patriarchate under the leadership of Patriarch Aleski I and his assistant Metropolitan Nikolai. Both were Soviet agents.¹¹⁷

In the post-war years, Stalin permitted the Russian State Church a short respite.

At the same time, he brutally attacked the hierarchy and clergy of the Uniate Roman Catholic Church of the Ukraine, the largest of the underground churches that the Soviets were unable to either eliminate or control.¹¹⁸ In a ten-year reign of terror, the Soviet government murdered and deported to the gulags of Siberia, thousands of Uniate clergy and faithful who refused to join the “church of the Regime” including ten of its eleven bishops.¹¹⁹

The truce, however, between the Soviet State and the Russian State Church was illusory. The Russian hierarchy was unable to wrest itself from Soviet control and manipulation. The degree to which the prelates remained subservient to their Soviet taskmasters became obvious to all when in 1955, two years after Stalin’s death, Patriarch Aleski I publicly declared that the Russian State Church totally supports its government’s peaceful foreign policy and that Communist ideology corresponds to the Christian ideals which the Church preaches.¹²⁰

As the Cold War heated up, so did Communism’s worldwide campaign against organized religion. The KGB redoubled its efforts “to divide, demoralize, and discredit” religious institutions by the placement of its agents in positions of authority within the Christian churches and by the creation of numerous religious and “peace” fronts under the direct control of Moscow.¹²¹

Between 1961 and 1962, the KGB infiltrated reliable agents into high-level positions of the Moscow Patriarchate, the Roman Catholic dioceses, the Armenian Gregorian Church and other religious groups in the Soviet Union to the extent that it was in a position to remove all remaining “reactionaries” from their Church or secular posts. Top on the list of Protestant sects to be arbitrarily put down were the Reformed Adventists, Reformed Baptists, Pentecostals, and Jehovah’s Witnesses.¹²²

In 1961, as Soviet Premiere Nikita Khrushchev was continuing to rein in dissident clergy and shutting down monasteries, churches and schools throughout the country, the KGB gave permission for the Russian State Church to join the World Council of Churches. The price tag was high.

The KGB appointed all the Russian delegates, interpreters, and staff members to the WCC. Daily reports on all WCC business were sent to the Soviet Council for Religious Affairs still under the auspices of the Soviet secret police. The appointed task of the Soviet delegation to the WCC “ecumenical” meetings was to debunk tales of religious persecution behind

the Iron Curtain, and redirect the organization's members and resources away from the issues touching upon religious persecution to the condemnation of Western "imperialism," "colonialism" and "racism."¹²³ The Soviet plan, to reiterate the statement of Manning Johnson on the Soviet penetration of seminaries and novitiates "was successful beyond even Communist expectations."

The Mitrokhin files confirm that the KGB used Russian priests to spy on émigré communities abroad including the United States, to identify agent recruits, and to exploit the Russian State Church's joint religious-cultural programs.¹²⁴

The KGB developed a three-tiered system for classifying the Russian hierarchy.

Category one included those patriarchs and metropolitans who were willingly and fully cooperating with the Soviet regime; category two included those who were loyal to the State and agreed to assume the "correct attitude" toward the regime; category three were those members of the hierarchy who were reluctantly cooperative with the State, but cooperative nevertheless.¹²⁵ There was no category four as the KGB permitted no active dissident priest to be promoted.

As for the rank and file clergy, according to Russian State Church leader Father Dmitri Dudko, "One hundred percent of the clergy were forced to cooperate to some extent with the KGB and pass on some sort of information—otherwise they would have been deprived of the possibility to work in a parish."¹²⁶

Key Russian State Church clergy identified as KGB agents include Alexei Sergeyevich Buyevsky [Codename—KUZNETSOV], lay secretary of the Moscow Patriarchate's Foreign Relations Department headed by Metropolitan Nikodim (Rotow).¹²⁷ The same office housed another Soviet agent, a monk named Iosif Pustoutov whom the KGB sent on various missions to Italy.¹²⁸ There was also Nikolai Lvovich Tserpitsky [Codename—VLADIMIR], private secretary and confidant to Metropolitan Nikodim.¹²⁹

Then there was Metropolitan Nikodim himself. His KGB Codename was ADAMANT.

Nikodim was one of the Russian State Church's high-flyers—the Soviet equivalent of a Joseph Cardinal Bernardin.

Nikodim rapidly rose through church ranks, a certain indication he had KGB approval as no dissenter from the Party line was permitted to advance. In 1960, at the age of 31, he became the youngest bishop in Christendom. The following year he was put in charge of the Moscow Patriarchate's Foreign Relations Department where he played an important role in the negotiations leading up to the Russian State Church's acceptance into the WCC. In 1964, he was appointed Metropolitan of Leningrad. As a lead delegate and later a member of the WCC Central Committee, Nikodim was instrumental in blocking any potential condemnation of the

Soviet invasion of Czechoslovakia in August 1968. In November 1975 at a meeting in Canterbury (England), he was elected one of the six presidents of the WCC.

In the West, the person of Metropolitan Nikodim was highly esteemed.

Pope John Paul I appeared to be particularly taken by the Russian. When Nikodim fell dead from a heart attack during a papal audience with Pope John Paul I in September 1978, the pontiff hailed the Metropolitan's "saintliness."

Nikodim was no stranger to the Holy See.

In August 1962, two months before the opening of the Second Vatican Council, Metropolitan Nikodim representing the Russian State Church and the Soviet State met Eugène Cardinal Tisserant, Dean of the Sacred College of Cardinals representing the Holy See and Pope John XXIII, at the Convent of the Little Sisters of the Poor in Borny (Metz), France, to negotiate the terms of what has come to be known as the Pact of Metz or the Rome-Moscow Pact.

Under the terms of the quasi-secret agreement, the Holy See pledged to refrain from condemnation of Communism/Marxism at the upcoming Second Vatican Council in return for the presence of two representatives of the Russian State Church at the Council. The specific conditions under which the Soviet regime would permit the Russian State Church representatives to travel to Rome as official observers of the Council was worked out by Bishop (later Cardinal) Johannes Willebrands of the Netherlands, an assistant to Jesuit Cardinal Augustin Bea, President of the Pontifical Council for Promoting Christian Unity.

According to a report provided by the Bishop Paul Joseph Schmitt of the Diocese of Metz, "The decision to invite Russian State Church observers to Vatican Council II was made personally by His Holiness John XXIII with the encouragement of Cardinal Montini, who was counselor to the Patriarch of Venice when he was Archbishop of Milan. ... Cardinal Tisserant received formal orders to negotiate the accord and to make sure that it would be observed during the Council."¹³⁰ The reader will note the hidden hand of Montini moving behind the scenes to insure his instructions to John XXIII were carried out.

Despite the fact that the Council Fathers wanted a full-scale discussion of Communism at the Council and many even signed a petition during the Council for Pope Paul VI to open the floor for a debate on Communism, the Council closed without so much as a peep on Communism, although the Council Fathers managed to condemn racism, nationalism, xenophobia and "anti-Semitism."

Agent ADAMANT and the KGB had done their job well.

In addition to identifying Metropolitan Nikodim as a KGB agent, the Mitrokhin archives also confirmed Aleski I, Patriarch of Moscow as an agent of influence, and Aleski II, as a Soviet KGB agent.¹³¹

On August 28, 2004, the Vatican returned the venerated icon of Our Lady of Kazan to Aleski II and the Russian State Church.

It is regrettable, but nevertheless true, that it was the hierarchy of the Russian State Church and not the regular clergy who were most compromised by the financial allurements and promises of advancement made by the KGB.

Soviet Penetration of the Holy See

Tucked away in the closing pages of Andrew and Mitrokhin's *The Sword and Shield* is a reference to a meeting held by senior officials of the KGB with representatives of the secret intelligence services of Bulgaria, East Germany, Hungary, and Poland and other Soviet Bloc countries in July 1967 in Budapest. The meeting was chaired by the new head of the KGB, Yuri Vladimirovich Andropov. At the time of his appointment, KGB agents and their "co-optees" numbered several million.¹³²

The meeting was called to determine the most effective means of diminishing the power and influence of the Vatican and its "capitalist" allies, most especially the "Main Adversary," that is, the United States. Of special concern to the Russians were the activities of the Roman Catholic Ukrainian Uniate Church, which despite decades of overt persecution, had managed to retain its independence from the Soviet State.¹³³ Andropov was reported to be obsessed with the notion that the Holy See was engaged in a major conspiratorial effort to subvert the Soviet Union.¹³⁴

The Mitrokhin papers indicate that on April 4, 1969, two years after the Budapest meeting, KGB chief Andropov ordered his agents to concentrate on penetrating the Vatican including the Roman Curia and all its departments. Among those entities singled out for special attention were the Congregation for the Eastern Church and the Russicum and other Pontifical colleges training priests for Eastern churches.¹³⁵

Active measures approved by Andropov included increased persecution of Catholic Ukrainian Uniates and their hierarchy and priests. Charges of sexual immorality were to be used to discredit the Uniate hierarchy.¹³⁶

The KGB was able to recruit three clerics, all of whom had been born in the Soviet Union to successfully infiltrate the Russicum and the Gregorian University.¹³⁷ The Soviet Secret Service also obtained the assistance of two Lithuanian clergy, one of whom was a bishop [Codename—Daktaras].¹³⁸

A follow-up report made to KGB chief Andropov indicated that by February 1975, secret intelligence agents from Poland, Czechoslovakia and Hungary had secured significant positions in the Vatican bureaucracy.¹³⁹

Among religious orders, the Jesuits joined the Dominicans as a primary target of Soviet infiltration.

Vatican Officials selected for cultivation by KGB and Soviet Bloc agents included: Bishop Agostino (later Cardinal) Casaroli, Secretary, Roman Curia

and future Secretary of State under Pope John Paul II; Bishop (later Cardinal) Johannes Willebrands, President of the Pontifical Council for Promoting Christian Unity; Archbishop (later Cardinal) Franz König of Austria and Ordinariate of Austria, Faithful of Eastern Rite; and Archbishop (later Cardinal) Giovanni Benelli in the Office of Secretary of State who was a confidant of Pope Paul VI.¹⁴⁰

The chief characteristics that KGB agents sought out in their lower level co-optees at the Vatican, especially those connected with the Secretariat of State, were corruption, lack of honesty, and immoral conduct.

Through the years there have been stories exposing Soviet subversives operating out of the Vatican or through other Church channels in Italy.

The anonymous Millenari in *The Shroud of Secrecy* tell the tale of a seminarian named Andrea Sanomonte who acted as a spy and courier for the Soviets. Sanomonte approached Don Pasquale Uva, founder of the House of Divine Providence in Bisceglie to apply for admission into the new fraternity. By chance, compromising materials suggesting Sanomonte was not the aspiring priest he pretended to be were found and handed over to the rector of the order. The Italian police were also called into the case. In the meantime, Don Uva sent the young man home. A more thorough investigation of the novice's room by the authorities later produced a day planner that contained secret coded materials of highly classified information regarding the Italian Navy.¹⁴¹

When the Mitrokhin dossier on KGB espionage in the Vatican was made public in 1999, Church officials offered no comment. This was in contrast to the Italian government, which published a list of politicians, journalists and other national personalities who were paid agents of the KGB. The Vatican has maintained strict secrecy on the issue of Soviet espionage and subversion against the Church.¹⁴²

The Homintern in AmChurch

One of the still unanswered and perhaps unanswerable questions that has arisen in connection with the Communist infiltration of the Catholic Church in the U.S. is whether or not Soviet subversion was a major factor in the rise of homosexuality among Catholic priests and religious, especially after the Second Vatican Council?

We know that the Soviet Intelligence used homosexuals as full-time agents to compromise important targets who were attracted to their own sex. Quite probably, there were homosexuals among the Soviet agents sent to penetrate Catholic seminaries and houses of religion from the 1930s onward and that some of these agents rose to high office in AmChurch.

Also, in so far as Communism was able to help move the Vatican II Revolution forward, it can be said to have been a contributing factor in the doctrinal and moral breakdown of AmChurch that permitted the homosexual network to flourish in the Church.

Anything more specific is difficult to pin down.

From the Russian State Church experience it appears that ideological convictions, money and the promise of advancement proved sufficient inducement in bringing the hierarchy into the Soviet fold and keeping them there. Sexual blackmail, homosexual or otherwise, appears not to have played a major role in compromising the celibate or widowed Russian State hierarchy.¹⁴³

This was probably true of the Soviet infiltration of the Catholic hierarchy and other high-level clerical executives at the NCCB/USCC. Homosexual blackmail may have played a minor role in subverting or compromising American prelates and bureaucratic officials, but ideological convictions, money and the promise of advancement, no doubt, were more important factors over the long haul.

In conclusion, therefore, while the Church's enemies from *without*, including International Communism, contributed to the overall demoralization of the priesthood and religious life in the United States, the main impetus for the pro-homosexual paradigm shift in the Church in the second half of the 20th century came from *within*—in the form of expanded hierarchical, diocesan and religious order homosexual networks that flowed from the Cardinal O'Connell and Cardinal Spellman legacy—and by the election of a homosexual to the Chair of Peter.

Notes

- 1 Mary Ball Martínez, *The Undermining of the Catholic Church* (México, D.F., Mexico: 1991), 21–22. The book is available from the author at Apartado Postal 57–212, 06501 México, D.F., Mexico. See <http://newmax.dataflux.com.mx/socios/undermining/>. Martínez was an accredited member of the Vatican press corps for 25 years and currently resides in Mexico City. She covered five Synods, two Papal conclaves, two Papal elections and two Papal funerals. I am indebted to Mrs. Martínez for her scholarship and her friendship.
- 2 Ibid., 23.
- 3 Ibid., 38–39.
- 4 Ibid., 43.
- 5 Modernism, however, remained deeply embedded in Academia in the United States and Europe.
- 6 Ibid., 44.

- 7 The Accademia dei Nobili Ecclesiastici was founded in 1701 by Pope Clement XI to prepare largely non-Romans for diplomatic service to the Holy See.
- 8 Vincenzo Gioacchino Raffaele Luigi Pecci who ascended the papal throne as Pope Leo XIII reigned from 1878 to 1903. His status as “Prisoner of the Vatican” in no way hampered his active papacy. He wrote 50 encyclicals and devoted his pontificate to seminary reform and the extension of Biblical studies. See Chapter 10 for his condemnation of Americanism. A biography of Pope Leo XIII is available at <http://www.newadvent.org/cathen/09169a.htm>.
- 9 See Pope Leo XIII’s Encyclical *Humanum Genus* On Freemasonry at <http://www.ewtn.com/library/ENCYC/L13HUMAN.HTM>. The document recalls the traditional condemnation of secret societies and specifically Freemasonry beginning with Pope Clement XII in the year 1738, and continuing through Benedict XIV, Pius VII, Leo XII, Pius VIII, Gregory XVI and Pius IX.
- 10 The Holy Office managed to hold the line against Freemasonry through the 1950s. The Code of Canon Law of 1917 (c. 2, 335), initiated by Pope Pius X and promulgated by Pope Benedict XV continued to prohibit membership in Masonry and similar sects under penalty of *ipso facto* excommunication. However, in the New Code of Canon Law promulgated by Pope John Paul II on January 25, 1983, all references to Freemasonry have been removed. The English text of the 1983 Code of Canon Law is available at http://mywebpages.comcast.net/enpeters/canonlaw_canonistics.htm. On November 26, 1983, Cardinal Ratzinger, Prefect of the Congregation for the Doctrine for the Faith issued a “Declaration on Masonic Associations” that reaffirmed the Church’s prohibition against Catholic membership in Masonic sects. See <http://www.trosch.org/for/masons1983.html>.
- 11 John Jay Hughes, *Absolutely Null and Utterly Void The Papal Condemnation of Anglican Orders* (Washington, D.C.: Corpus Books, 1968), 190. The title of Hughes book is based on Pope Leo XIII’s Papal Bull *Apostolicae Curae* issued on September 13, 1896, which declared Anglican Orders null and void. Cardinal Rampolla was in favor of the recognition of Anglican Orders by the Holy See as an “ecumenical” gesture.
- 12 Donavan, ed., *A Papal Chamberlain*, 244.
- 13 Martínez, 36.
- 14 Msgr. Vigilio Dalpiaz, *Cardinal Merry Del Val*, (Vatican City: 1937), 60.
- 15 Martínez, 36.
- 16 The body of Crown Prince Rudolf’s young mistress, the Baroness Maria (Mary) Vetsera, was buried at the cemetery of the Cistercian Abbey of the Holy Cross in Heiligenkreuz. The Emperor converted Mayerling into a penitential convent of Carmelite nuns.
- 17 Giuseppe Melchiorre Sarto was born on June 2, 1835, to a poor family in the Province of Treviso, in Venice. His exceptional intellectual and spiritual qualities were recognized at a young age and he received a scholarship to the Seminary of Padua where he completed his studies in the Classics, Philosophy and Theology with honors. He was ordained in 1858, and continued his studies of St. Thomas Aquinas and canon law while carrying on his priestly functions in the Diocese of Treviso. He was particularly solicitous in the matter of the religious education of adults. In 1875, he was made a canon

of the Cathedral of Treviso, and nine years later became Bishop of Mantua. At the secret consistory of June, 1893, Pope Leo XIII who was attempting to extricate the Holy See from a myriad of political intrigues with the Italian government, made Sarto a cardinal and appointed him Patriarch of Venice. The pontificate of Pope Pius X was distinguished by its support of seminary reform and reorganization and excellence in priestly formation. Pope Pius X also established the Biblical Institute in Rome under the direction of the Jesuits. In March 1904, he created a special congregation to undertake the updating of the Code of Canon Law under the supervision of Msgr. (later Cardinal) Gasparri. The Curia was also reorganized under a new system of tribunals, congregations and offices. Personally, Pius X was known as the "Pope of the Eucharist" because of his special devotion to the Blessed Sacrament and for his personal sanctity and strength of character. He was also a great patron of the Gregorian chant and the arts. Pope Pius X died August 20, 1914, on the eve of the Great War. He was canonized a saint by Pope Pius XII on May 29, 1954. See <http://homepages.together.net/~stpius/patron.htm>.

- 18 O'Neill, *Cardinal Herbert Vaughan*, 311.
- 19 See Edith Starr Miller (Lady Queensborough), *Occult Theocracy*, Vol. I., (Hawthorne, Calif.: Christian Book Club; reprint Los Angeles: Christian Book Club of America, 1968), 679. Cardinal Rampolla is listed as a part of the "constituent origination assemblies of the OTO" in the "Manifesto of the OTO."
- 20 Msgr. Ernest Jouin later went on to found and edit the well-known *International Revue of Secret Societies* from 1912 to 1930.
- 21 Edith Miller, 575.
- 22 Ibid., 572–573.
- 23 For additional information on Aleister Crowley and the OTO and its connections to other occult sects of the day see Piers Compton, *The Broken Cross—The Hidden Hand in the Vatican* (Cranbrook, Western Australia: Veritas Publishing Co., 1984). Mr. Compton was the literary editor of the highly respected English Catholic weekly *The Universe*. Somerset Maugham, a fellow Englishman and homosexual, who knew Crowley well described him as a fake, "but not wholly a fake." Branches of the OTO still exist including chapters in the U.S. and there are a number of websites dedicated to the Order's occult practices that include ritualistic homosexuality. Writer R.E.L. Masters in *The Homosexual Revolution—A Challenging Expose of the Social and Political Directions of a Minority Group* (New York: Belmont Books, 1962), notes that a chapter of the OTO was founded in New York City in modern times, but it was disbanded when the members seemed more interested in raw sex than the occult.
- 24 Craig Heimlichner, "Did a Freemason Almost Become Pope?" *Catholic Family News*, August 2003 available at <http://www.cfnews.org/ch-ramp.htm>.
- 25 See Aleister Crowley: The Biographical Project at http://www.popsubculture.com/pop/bio_project/aleister_crowley.html.
- 26 Martínez, 37.
- 27 Biographical data on Pope Benedict XV is available at http://en.wikipedia.org/wiki/Pope_Benedict_XV. His Encyclicals are available at <http://www.cin.org/ftp/b15.html>.
- 28 Martínez, 46.

- 29 Born on May 31, 1857, in Desio (Lombardy) in northern Italy, Achille Ratti was educated and trained as a priest of the Archdiocese of Milan. He attended the Gregorian University in Rome where he earned a triple doctorate and in 1907 became the chief director of the Ambrosian Library in Milan until Pope Pius X made him head of the Vatican Library. He was elevated to Cardinal by Pope Benedict XV in 1921 and given the See of Milan. Eight months later he was elected pope.
- 30 Martínez, 49.
- 31 The full texts of encyclicals issued under the pontificate of Pope Pius XI are available at http://www.vatican.va/holy_father/pius_xi/encyclicals/index.htm.
- 32 For an insightful examination of the long-term repercussions of the Vatican's Italian Concordat of 1929 see Americo, *Iota Unum*, 167–172.
- 33 See Anthony Rhodes, *The Vatican in the Age of Dictators [1922–1945]* (New York: Holt, Rinehart and Winston, 1973) for a full analysis of the Vatican's pre-war concordats including the concordat with Hitler in 1933.
- 34 *Ibid.*, 21. See Pope Pius XI's Encyclical *Non Abbiamo Bisogno* On Catholic Action in Italy, June 29, 1931 at http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_29061931_non-abbiamo-bisogno_en.html. Also see Martínez, *The Undermining* in which the author covers the intrigues surrounding the decision of Pope Pius XI to condemn *Action Française* in an apparent contradiction to his well-known policies on Church-State relations.
- 35 Martínez, 50–51. Also see John A. Dick, *The Malines Conversations Revisited* (Brussels: Louvain University Press, 1989) and Leon-Joseph Cardinal Suenens, *A Controversial Phenomenon Resting in the Spirit*, Malines Document No. 6. (Dublin, Ireland: Veritas Press, 1987).
- 36 *Ibid.*, 56–63.
- 37 Rhodes, 209.
- 38 Groomed from birth for the papacy, the future Pope Pius XII was born Eugenio Pacelli on March 2 1876. Contrary to popular belief his ancient ancestry was not Roman. His ancestors came from Aquapendente (Lazio Region, Province of Viterbo) an ancient bordertown just outside Rome. In the 1840s Pacelli's grandfather, Marcantonio, emigrated from the region to the Eternal City and secured a position as a clerkship in Interior Ministry. He later studied canon law and became a confidant in legal matters to Pope Gregory XVI. The Pacelli family followed Pius IX into exile. Marcantonio later helped launch *L'Osservatore Romano*, the Vatican newspaper. Pacelli's father, Filippo, was a Consistorial lawyer. Under Pope Leo XII the Pacelli family began to take a more active role in Vatican finances. According to Mary Ball Martínez, Pacelli's uncle, Ernesto, was a member of the Rothschild banking firm that made a large loan to Papal States under Gregory XVI. He also set up the first offices of the Banco de Roma. As a youth, Eugenio Pacelli was granted a papal dispensation to study privately for the priesthood. The ostensible reason for the dispensation was that the young Pacelli suffered from "delicate health," an oddity since the Pacelli family was notoriously robust with Marcantonio living to 102 and his brother Felice to 103. In any case, Pacelli, like Montini, was not subjected to normal seminary life or vetting. Interestingly, Pacelli was sent to the radically modernist Istituto

Capranica by Cardinal Rampolla for the last two years of his training for the priesthood. He was ordained a priest on April 2, 1899, and continued his training for the Vatican Diplomatic Corps under the watchful eye of Rampolla who became Pacelli's long-time patron and mentor. In 1917, Pacelli was consecrated bishop by Pope Benedict XV and then sent on diplomatic mission to Bavaria and Germany as Apostolic Nuncio. He received the red hat at the December 16, 1929 Consistory and took Cardinal Gasparri's post as Secretary of State under Pius XI on February 9, 1930, at the youthful age of 53. Pacelli's personality and character differed remarkably from his predecessor Pius XI who possessed a superior intellect and a steadfastness in the face of a good fight. The historian Anthony Rhodes records that the Spanish Ambassador to the Vatican told the German Ambassador, Ernst von Weizsacker, in 1937, that "Pacelli presents no real counterweight to Pius XI, because he is completely devoid of will and character. He hasn't even got a particularly good mind." On the other hand, the French Ambassador Vladimir d'Ormesson credited Pacelli with piety, culture and a sharp intelligence. According to Montini, since Pius XII was a canon lawyer and not a theologian, he generally left the drafting of his encyclicals to others. Msgr. (later Cardinal) Domenico Tardini, who was close to Pacelli, said that the man was gentle and shy by nature (some of his critics used the blunt description *effete*) and affirmed he was not born with the fighting temperament of a Ratti. Nevertheless, when it came to moving the vision of New Church forward, Pacelli proved himself both capable and willing.

- 39 See Annibale Bugnini, *The Reform of the Liturgy 1948–1975, La riforma liturgica*, translated by Matthew O'Connell (Collegeville, Minn.: The Liturgical Press, 1990).
- 40 Ibid., 7.
- 41 Members of the Commission for Liturgical Reform established by Pius XII on May 28, 1948, included Presidents, Cardinal Clemente Micara and Cardinal Gaetano Cicognani; Secretary, Annibale Bugnini; and members Anselmo Albareda, OSB, Augustin Bea, SJ, Carlo Brago, CM, Msgr. Alfonso Carinci, Abbot Cesario D'mato, Msgr. Enrico Dante, Msgr. Amato Pietro Frutaz, Joseph Löw, CSSR, and Luigi Rovigatti.
- 42 Bugnini, 5–13.
- 43 Ibid. See also Martínez, 104.
- 44 See Guimarães, *Murky Waters*, 123–125.
- 45 Hebblethwaite, *Paul VI*, 181.
- 46 Martínez, 16.
- 47 See Joseph A. Komonchak, editor, *History of Vatican II—Announcing and Preparing Vatican Council II—Toward a New Era in Catholicism*, Vol. I. (Maryknoll, New York: Orbis Books, 1995), 80, 416.
- 48 Ibid., 80.
- 49 Ibid.
- 50 Ibid., 81.
- 51 Bugnini, 314.
- 52 Komonchak, 81.
- 53 Bugnini, 6.

- 54 Bugnini, 6–7.
- 55 White, *The Diocesan Seminary*, 349. See also Likoudis, *Amchurch Comes Out*. Likoudis documents the dominant role of homosexual clerics and religious in the Liturgical Reform Movement.
- 56 Ibid., 359.
- 57 See *Gaudium et Spes* Pastoral Constitution on the Church in the Modern World promulgated by Pope Paul VI on December 6, 1965, for a description and features of the “modern world.” The document is available at <http://www.ewtn.com/library/COUNCILS/v2modwor.htm>.
- 58 See Amerio, *Iota Unum* for an in-depth examination of the importance of Latin in the life of the Church, pp. 56–60, 623–626.
- 59 White, 290.
- 60 Thomas J. Reese, SJ, *Inside the Vatican The Politics and Organization of the Catholic Church* (Cambridge, Mass.: Harvard University Press, 1996), 89. Until World War II, Italians made up the majority of the Curia as well as the College of Cardinals who voted to fill the Chair of Peter when it fell vacant usually due to death of a legitimate pope.
- 61 Ibid.
- 62 Komonchak, 69.
- 63 This statement may come as a surprise since Pope Pius XII was considered to be virulently anti-Communist. Here, however, we are concerned not so much with public relations as we are with concrete actions. Within this frame of reference, the evidence supports the conclusion that while Pacelli was Secretary of State and as Pope Pius XII, he advanced the interests of the Marxists up to June 28, 1949, when it became politically necessary to condemn Communism. (see *Decree of the Holy Office Against Communism*, July 1, 1949, AAS 41(1949) 334). The outright support of the pontificate of Pius XII for the Allies in WWII was ill-disguised under a banner of “neutrality” that, in fact, did not exist. In 1941, when President Roosevelt needed the support of Catholic voters for his Lend-Lease program to Stalin, Pius XII circumvented *Divini Redemptoris* to permit Catholics in the U.S. to support the action. The task was accomplished through diplomatic channels by instructing the Papal Nuncio in Washington, D.C. to stifle Catholic hierarchical and lay opposition to American aid to the Soviet Union. That Pius XII willingly took part in a plot to eliminate Hitler from power is now a matter of historical record. In Anthony Rhodes, *The Vatican in the Age of Dictators [1922–1945]* we learn that millions of dollars were transferred, usually by Cardinal Spellman to the Vatican. Ostensibly Catholics were told that the money came from the Knights of Columbus, when in fact it came from secret State funds at Roosevelt’s disposal to assist the Allied war effort. One of the starkest incidents of the Holy See’s actions that greatly benefited Stalin was the Holy See’s silence in face of the Katyn Forest Massacre. The cold-blooded murders of more than 20,000 Polish officers and intelligencia were carried out in April 1940. The Poles were captured by the Red Army after the Soviets invaded eastern Poland in September 1939. The massacre was carried out by the Soviet NKVD under orders from Stalin, but was attributed to the Nazis. Both Churchill and Roosevelt knew the truth, but withheld it from the American people out of political considerations. There is no question that the Vatican—the listening post of the world—also knew the truth about the Katyn Forest Massacre, but it remained silent to assist the

Allied war effort. While International Jewry is forever harping on the question, "What did Pius XII do for the Jews?" perhaps it's time for Catholics to ask, "What did Pius XII do for Catholics and other Christians before, during and after WWII under Stalin and his heirs?" See also Martinez, "Safeguarding the Marxists," in *Undermining*, pp. 78–88.

- 64 *Divini Redemptoris* is available at http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_19031937_divini-redemptoris_en.html.
- 65 See Chapter 5, footnotes 193 and 195 for details on the VENONA Codex.
- 66 Andrew and Mitrokhin, *The Sword and the Shield*, 107.
- 67 Topitsch, *Stalin's War*, 139.
- 68 The traitor Alger Hiss came from a privileged Baltimore Episcopalian background. He graduated Phi Beta Kappa from Johns Hopkins University and attended Harvard Law School after which he became a protégé of Felix Frankfurter and clerked for Supreme Court Justice Oliver Wendell Holmes. In September 1936, three years after he entered government service, Roosevelt's Undersecretary Sumner Wells, a flaming homosexual, whether by coincidence or Soviet design, brought Hiss into the State Department. Hiss quickly moved up the governmental ladder forming close friendships with Undersecretary of State Dean Acheson and Secretary of State Stettinius. He went on to play a major role at the Yalta Conference and in the formation of the United Nations as Executive Secretary of Dumbarton Oaks Conference of 1945 in San Francisco. Hiss left the State Department the following year to become President of the Carnegie Endowment for International Peace. He was identified as a Soviet agent by ex-Communists Whittaker Chambers and Elizabeth Bentley before the House Un-American Activities Committee in July 1948. Throughout his trial and long afterwards, Hiss was defended by the elite of the Eastern Establishment. In 1950, Hiss was convicted of perjury (not espionage) and sentenced to prison for five years. The VENONA Codex confirmed his guilt on both accounts, i.e., espionage and perjury. As for Sumner Wells, President Roosevelt was forced to fire his major security risk when the intoxicated Undersecretary attempted to force himself on a colored attendant on a Pullman, and the porter reported the incident to his superiors. Harry Dexter White, Assistant Secretary of the Treasury handed over engraving plates and ink from the U.S. Bureau of Engraving and Printing to the Soviets so that they could counterfeit post-war currency in Germany at cost of millions of dollars to U.S. taxpayer. White died of a heart attack in 1948 shortly after he was identified as a Soviet agent by ex-Communist Elizabeth Bentley. Lauchlin Currie, who operated under the Silvermaster spy ring, was FDR's top personal aide and White House liaison to the State Department. He provided Stalin with an in-depth preview of America's diplomatic strategy for post-war Europe. That knowledge fortified the Soviet dictator's intransigent position at Yalta. Currie worked closely with Owen Lattimore, the Director of the Page School of International Relations at Johns Hopkins University, who played an important role in the fall of China to the Communists. Other key Americans spying for the Soviets included Maurice Halperin, head of the Research Division of the OSS, aeronautical scientist William Perl, and physicist Theodore Hall. The VENONA ciphers confirmed that Julius Rosenberg was an active NKGB agent and that he and his wife Ethel Rosenberg supplied Stalin with priceless atomic secrets that saved the Soviets a great deal of time and money and changed the political

balance of world power forever. The VENONA Codex also exposed U.S. Congressman Samuel Dickstein as a NKVD agent in the late 1930s who spied on his own country for money. It was Dickstein who introduced the original legislation that served as the basis for the creation of the House Committee on Un-American Activities.

- 69 See Straight *After Long Silence*.
- 70 Part of the logistical program for the Lend-Lease Program to the Soviets included the building of a massive air base at the Great Falls Montana Municipal Airport named East Base that provided an air route to Ladd Field, Fairbanks, Alaska and then to the Soviet Union. According to Lynnette Baughman, author of the fictional thriller *A Spy Within* (Dallas, Texas: Wilson and Associates, 1999), "The Soviets sent tons of blueprints, patents, maps, government documents, catalogues of industrial and military products, and much more out of the United States through Great Falls, Montana." "Under the guise of 'diplomatic mail,' 50 black suitcases at a time were loaded aboard U.S. bombers en route to Russia (via Fairbanks, Alaska) under the U.S. Lend-Lease program," Baughman reported.
- 71 Ibid.
- 72 As a whole the Federal Bureau of Investigation even with its WASPish and Masonic roots, (the FBI had its own Masonic Lodge, the Fidelity Chapter that met on Monday nights), made better use of information provided by ex-Communists who knocked on their doors than did British Intelligence. The same was true of the Central Intelligence Agency, albeit, that all U.S. Intelligence Services were driven by the elite of the "Eastern Establishment" and riddled with Soviet spies.
- 73 Both the U.S. House of Representatives and Senate had established committees to investigate and hold hearings on the issue of domestic subversion and espionage. The House Committee on Un-American Activities (HUAC) was created in May 1938 to investigate domestic subversion in the United States under the chairmanship of ten-term Congressman Martin Dies, Jr. In 1947, it held hearings on the Soviet infiltration and subversion of the Hollywood Motion Picture Industry. The following year it heard from Elizabeth Bentley and Whittaker Chambers on the Soviet penetration of Federal agencies. In the U.S. Senate, in reaction to the charges of Soviet espionage in the United States made by Senator Joseph McCarthy (R. WI), the Democrats created a Special Subcommittee on Internal Security of the Senate Foreign Relations Committee Hearings. Senate hearings on Soviet espionage opened on March 8, 1950 under the chairmanship of Senator Millard E. Tydings of Maryland. Five months later, on July 17, 1950, the Tydings Committee issued a 300-page report that Senator McCarthy's claims of wide-scale Soviet infiltration and subversion of the Executive branch of government were "unfounded." The following year, on July 25, 1951, the Senate Internal Security Subcommittee held hearings on the fall of China to the Communists. In 1953 and 1954, the Permanent Subcommittee on Investigations of the Committee on Government Operations, chaired by Senator McCarthy, held a large number of closed executive sessions and public hearings on Communist infiltration and espionage in the United States.
- 74 A native of Philadelphia and Quaker, Whittaker Chambers studied at Columbia University. He joined the CP/USA in 1924, and worked for the *Daily Worker* and *The New Masses*. After his recruitment as a Soviet spy, Chambers (Codename—KARL) operated under Alexandr Ulianovsky, a

member of the GRU, Soviet military intelligence, and became a major player in the Russian espionage apparatus in the U.S. In April 1938 he abandoned the Party and his life as a Soviet agent. He joined the staff of *Time* magazine. Chambers later testified that Alger Hiss [Codename—ALES] was working for the Russians, although his testimony at the time was widely disbelieved given Hiss' Eastern Establishment credentials and prominent social standing. Chambers continued to be vilified in the liberal press of the 1950s. His final vindication came with the public release the VENONA Codex in 1995. See Whittaker Chambers, *Witness—An Autobiography* (New York: Random House, 1952).

- 75 Louis Budenz's books on Communism included *The Techniques of Communism* (New York: Arno Press, N.Y. Times Corporation, 1954). During his debriefings with the FBI and in his testimony before the U.S. House and Senate Committees investigating internal subversion, Budenz identified many Establishment figures as Communist agents including key Communists in the Roosevelt Administration and on powerful Establishment "think tanks" that included the Institute for Pacific Relations (IPR), the epicenter of all Soviet activity in the Far East. The IPR was also served as an important conduit for the placement of Party members, Soviet agents and those sympathetic to the Communist cause in high-level government posts. When Budenz testified before the McCarran Committee on the IPR's role in the fall of China to the Communists, he identified virtually every officer and lead staffer as a Communist or under Communist discipline including Owen Lattimore and millionaire Frederick Vanderbilt Field. Budenz's testimony was challenged by Professor Carroll Quigley of Georgetown, author of *Tragedy and Hope—A History of the World in Our Time* (New York: Macmillan Company, 1966), an insider's guide to the Establishment and New World Order. Quigley denounced Budenz's testimony against Lattimore and Field as entirely false. He said it was part of the "radical Right fairy tale" meant to mislead Americans into thinking that there is "a well-organized plot by extreme Leftwing elements, operating from the White House itself and controlling all the chief avenues of publicity in the United States, to destroy the American way of life." The VENONA Codex supported Budenz's accusations. Quigley should and maybe did know better as he was well aware of the cooperation between the Establishment and support for the Bolshevik Revolution. In *Tragedy and Hope*, Quigley may have revealed more than he should when he wrote, "There does exist, and has existed for a generation, an international Anglophile network which operates, to some extent, in the way the radical Right believes the Communists act. In fact, this network, which we may identify as the Round Table Groups, has no aversion to cooperating with the Communists, or any other groups, and frequently does so. I know of the operations of this network because I have studied it for twenty years and was permitted for two years, in the early 1960's, to examine its papers and secret records. I have no aversion to it or to most of its aims and have, for much of my life, been close to it and to many of its instruments. I have objected, both in the past and recently, to a few of its policies (notably to its belief that England was an Atlantic rather than a European Power and must be allied, or even federated, with the United States and must remain isolated from Europe), but in general my chief difference of opinion is that it wishes to remain unknown, and I believe its role in history is significant enough to be known." Another interesting aside to the Budenz story is that in his testimony on September 23, 1953, before Senator Joseph McCarthy's Senate Permanent Subcommittee on

Investigations of the Committee on Government Operations in New York on “Communist Infiltration in the Army,” Budenz identified Corliss Lamont (1902–1995) as an active member of the Communist Party. Corliss Lamont was the son and heir of the Wall Street tycoon and internationalist, Thomas W. Lamont of the House of Morgan, that helped bankroll the 1917 Bolshevik Revolution. Corliss and his parents, Thomas and Flora Lamont later helped finance the CP/USA as well as many Communist front organizations. The young Lamont also managed a flourishing career as a philosopher, writer and poet and taught a course in “Humanism” at Columbia University where a chair in Civil Liberties was established in his name. Budenz was never so honored. Lamont denied that he was ever a member of the CP/USA but VENONA proved him to be a liar and perjurer. As a millionaire and son of a millionaire he was, as Budenz described him, part of the Communist “caste system.” As Budenz repeatedly stated, Communism is not a classless society. The rich and powerful like the Lamonts and the Fields were the Vanguard—the New Chosen People—the fulfillment of the Messianic message. The proletariat and everyone else were their servants and slaves.

- 76 Romerstein and Breindel, *The Venona Secrets*, 413.
- 77 Roy, *Communism and the Churches*, 84, 89, 221.
- 78 Ibid., 238.
- 79 See Hearings before the Committee on Un-American Activities “Investigation of Communist Activities in the New York City Area,” Parts 5, 6, 7, and 8 held from July 6–14, 1953. Gitlow’s statement is found in Part 5, p. 2018.
- 80 Millenari, *The Shroud of Secrecy*, 167. The Millenari claimed that in 1935, the Italian Secret Service revealed that Lenin had ordered 100 Communist students to infiltrate seminaries and novitiates in Western Europe with the intention of seeking ordination to the priesthood. The long-term goal was to place the Communist agents in positions of importance within their respective national churches.
- 81 See Cqlie and Albert Vassart, “The Moscow Origin of the French ‘Popular Front,’” in Milorad M. Drachkovitch and Branko Lazitch, eds. *The Comintern: Historical Highlights: Essays, Recollections, Documents* (Stanford, Calif.: Stanford University Press, 1966). See Alliance Reprint Series, *COMPASS*, the Journal of Communist League, April 1994, no. 112, “The Popular Front in France” at http://www.alliancecm1.com/CommunistLeague/PopularFrontFranceSpain_Final.htm.
- 82 Ibid.
- 83 Roy, 127.
- 84 Ibid.
- 85 See Hearings before the Committee on Un-American Activities “Investigation of Communist Activities in the New York City Area,” July 6–14, 1953.
- 86 Roy, 235.
- 87 Ibid., 236.
- 88 Manning Johnson Testimony, 1953 Hearings, pp. 2278–2279. Johnson’s reference to the “Living Church Movement” refers to the Bolshevik attempt to

introduce radical reforms within the Russian State Church and other churches that would accommodate Communist ideology.

- 89 Ibid.
- 90 Ibid. See also David Nelson Duke, *In the Trenches with Jesus and Marx—Harry F. Ward and the Struggle for Social Justice* (Tuscaloosa, Ala.: University of Alabama Press, 2003).
- 91 Roy, 90.
- 92 Ibid., 89.
- 93 Ibid., 94.
- 94 Of all the testimony of ex-Communists offered before the House and Senate Committees investigating Communist espionage in America, that of Elizabeth Terrill Bentley, dubbed the “Red Spy Queen,” proved to be among the most damaging to the operations of the Soviet apparatus operating in the United States. In *Out of Bondage* (New York: Devin-Adair Co., 1951), Bentley describes her transformation from a Vassar College and Columbia University graduate to anti-fascist fellow traveler to CP/USA member, Soviet courier and “steeled Bolshevik.” Shortly after Bentley joined the Party in 1935–1936, she was recruited as an underground agent. She later became the lover and full-time accomplice of Jacob Golos, a high level Soviet spy and assassin who ran a network of about 80 agents that included (after 1942) Julius Rosenberg. The Soviets’ code name for Bentley was UMNITSA (“Clever Girl”). In her testimony, Bentley named 100 active Soviet agents in the United States including Alger Hiss whom Whittaker Chambers had already identified as a Soviet agent in 1939, and Nathan Gregory Silvermaster, who was a professor at a Catholic college. Bentley revealed that the Soviets were in the process of shifting their espionage efforts to international agencies such as the United Nations and its affiliate agencies including the U.N. Educational, Social, and Cultural Organization (UNESCO) in Paris. She also revealed that the CP/USA Central Control Commission and Moscow kept detailed dossier on every Party member that included his background and “weaknesses.” It should be noted that Bentley had knowledge of the operations of only four of at least twenty Soviet spy rings that were operating in the U.S. Although Bentley was unmercifully raked over the coals for her “immoral life” and her testimony dismissed as “the bizarre rantings of a neurotic old maid” by the liberal press, she was vindicated in the end by VENONA.
- 95 Elizabeth Bentley, *Out of Bondage*, 42. The book was ghost-written.
- 96 Ibid.
- 97 Ibid.
- 98 Ibid., 45.
- 99 Manning Johnson, 1993 Hearings, pp. 2278–2279.
- 100 Bentley, 201.
- 101 Roy, 288–289.
- 102 Ibid., 281.
- 103 Ibid., 283.
- 104 Ibid., 360.
- 105 Ibid., 367.

- 106 See Bella Dodd, *School of Darkness*, (New York: P.J. Kennedy and Sons, 1954), 162.
- 107 Roy, 59.
- 108 *Ibid.*, 134.
- 109 Budenz estimated that the CP/USA had recruited as many as 35,000 professors and teachers, many dues paying Party members. New York City universities and colleges such as Columbia University were major targets of Soviet propaganda and recruitment as were teachers' unions.
- 110 In the 1950s, a young novice at St. Vincent's Archabbey in Latrobe, Pa. by the name of Brother Joseph Natale said he was present at a public lecture in which Bella Dodd discussed the Soviet infiltration of the Catholic Church. Brother Joseph left St. Vincent's before taking final vows and went on to establish Holy Family Monastery in Berlin, N.J., which offered the traditional Mass of the Roman rite. The monastery also contained a Catholic printing office. Forty years after Brother Joseph heard the Dodd speech, he recalled, "I listened to that woman for four hours and she had my hair standing on end. Everything she said has been fulfilled to the letter." His recollections were first recorded in the fall 1989 issue of "Crying in the Wilderness," a newsletter printed by the brothers at Holy Family Monastery.

She [Bella Dodd] said that of all the world's religions, the Catholic Church was the only one feared by the Communists, for it was its only effective opponent. Speaking as an ex-Communist, she said "In the 1930's, we put eleven hundred men into the priesthood in order to destroy the Church from within." The idea was for these men to be ordained and then climb the ladder of influence and authority—to come to be Monsignors and Bishops. Back then she said, "Right now they are in the highest places, and they are working to bring about change in order that the Catholic Church will no longer be effective against Communism." She also said that these changes would be so drastic that "you will not recognize the Catholic Church." Once these men had become bishops, their influence could be widely spread because "Bishops beget bishops" and these agents would use their influence to elevate and promote clergymen who are not necessarily dedicated Communists, but who were of a progressive and liberal mentality, and whose influence could be counted on to foster a new philosophy and theology within the ranks of the clergy. Once the clergy were infected they would pass this infection to the laity. The whole idea was to destroy, not the institution of the Church, but rather the Faith of the people ...through the promotion of a pseudo-religion: something that resembled Catholicism but was not the real thing. Once the Faith was destroyed, then the dismantling of the institution would take place. She explained that there would be a guilt complex introduced into the Church ... to label the "Church of the past" as being oppressive, authoritarian, full of prejudices, arrogant in claiming to be the sole possessor of truth, and responsible for the divisions of religious bodies throughout the centuries. This would be necessary in order to shame Church leaders into an "openness to the world" and to a more flexible attitude toward all other religions and philosophies. The Communists would then exploit this openness in order to undermine the Church.

What is to be made of Dr. Bella Dodd's statements on the Communist infiltration of the Catholic Church beginning with Lenin and continuing into the Cold War era and perhaps beyond? Certainly her claim that the Communists had drawn up plans to infiltrate the American clergy and other religious institutions was supported, at that time, by the testimony of other Communist defectors like Manning Johnson and Elizabeth Bentley. At first, her statement that "we," presumably the Soviets, placed 1,100 men into the priesthood seems extravagant, but when one recalls that the CP/USA recruited some 35,000 teachers and professors and that the KGB included not only thousands of agents but also several million "cooperators," then that number does not appear to be out of line. Further, in 1969, Dr. Richard Day, the National Medical Director of Planned Parenthood and an Eastern Establishment figure repeated many of the same statements that Dodd had made. The date of the Day speech was March 20, 1969 and the occasion was a meeting of the Pittsburgh Pediatric Society. In "Family Planning: Infant Mortality, Gene Frequency, Abortion and Other Considerations," Dr. Day described the workings of a New World System that he said was already in place and functioning. Among other things, this New World System would replace traditional religion with a new belief system that excluded doctrine and morals, but it would appear to be the real thing, said Day. Of special interest to the Homosexual Collective is the prediction of Dr. Day that "homosexuals would be given permission to act out." As if on cue, the Stonewall Inn riots, "a flash point" in the history of the Homosexual Collective that laid the foundation for the modern Homosexual Movement made national and world headlines in June 1969, just three months and one week after the Day speech. The Day lecture is analyzed by Dr. Larry Dunegan of Pittsburgh in a series of tapes and interviews with Randy Engel produced by the U.S. Coalition for Life, Export, Pa.

- 111 See Gordon W. Prange, *Target Tokyo—The Story of the Sorge Spy Ring* (New York: McGraw-Hill, 1984).
- 112 Will and Ariel Durant, *A Dual Autobiography* (New York: Simon and Schuster, 1977), 35.
- 113 It should be remembered that Catholic seminaries and the national bureaucracy of the NCWC and the NCCB/USCC were not the only Catholic institutions to be infiltrated. Herbert Romerstein and Eric Breindel in *The Venona Secrets* cite the Paulist Order as a target of Soviet subversion as well as the Holy Name Society, Knights of Columbus and various Catholic trade unions. For an expanded explanation of the Communist "Outstretched Hand" policy see Francis J. Murphy, *Communists and Catholics in France 1936–1939: The Politics of the Outstretched Hand* (Gainesville, Fla.: University of Florida Press, Monographs in Social Science, no. 76, 1989).
- 114 See Andrew and Mitrokhin, *The Sword and the Shield*.
- 115 See John Dombrowski, "The War of the Soviet Secret Police Against God" at <http://www.catholic.net/RCC/Periodicals/Faith/2001-02/books3.html>. In his review of the Andrew-Mitrokhin text, *The Sword and the Shield*, Dombrowski, a Catholic historian, provides additional insights into the Communist penetration and exploitation of Christian churches in the Soviet Union and abroad.
- 116 Ibid.
- 117 Andrew and Mitrokhin, 487.

- 118 Ibid., 499.
- 119 Ibid.
- 120 Ibid., 487.
- 121 Ibid., 486–487.
- 122 Ibid., 503.
- 123 Ibid., 488.
- 124 Ibid., 497–499. When Mitrokhin defected from the Soviet State he brought with him copies of thousands of KGB secret archives, and classified documents.
- 125 Ibid., 491.
- 126 Ibid., 490.
- 127 Ibid., 488.
- 128 Ibid., 489.
- 129 Ibid., 490.
- 130 For details on the Rome-Moscow Pact see Guimarães, “The Vatican-Moscow Agreement,” at <http://www.fatimacrusader.com/cr73/cr73pg32.asp>.
- 131 Andrew and Mitrokhin, 507.
- 132 Ibid., 549.
- 133 Ibid., 500.
- 134 Ibid., 500–501.
- 135 Ibid., 501.
- 136 Ibid.
- 137 Ibid.
- 138 Ibid.
- 139 Ibid., 503.
- 140 Ibid.
- 141 Millenari, *Shroud of Secrecy*, 170.
- 142 “The Vatican Was Among KGB’s Objectives,” Zenit Report, 12 October 1999, Rome.
- 143 Orthodox canonical legislation admits married men to the priesthood. Bishops, however, are elected from among celibate or widowed clergy.

Chapter 19

Pope Paul VI and the Church's Paradigm Shift on Homosexuality

Pope John XXIII—The Interim Pope

Angelo Giuseppe Roncalli, known to the world as Pope John XXIII, served as the critical interim link between the pontificates of the two great framers and implementers of the Revolution in the Catholic Church—Pope Pius XII (Eugenio Pacelli) and Pope Paul VI (Giovanni Battista Montini). Roncalli's powerful Roman patronage from the Rampolla crowd, his “progressivist” leanings and his advanced age were sufficient to qualify him as an apprentice pope, but not a leader of the Revolution.

A Lombard, like Battista Montini, Roncalli was born on November 25, 1881, in Sotto il Monte, Italy, in the Diocese of Bergamo. He was the fourth child in a family of 14. The extended Roncalli family headed by his great-uncle Zaverio were poor—sharecroppers with a heavy dependency on the goodwill of their landlord. Life was difficult.¹

Roncalli was attracted to the priesthood at a very early age. In his memoirs, he said that he never knew a time when he did not want to be a priest. He began as a day student at the tender age of nine at the episcopal college at Celana, but after a trying year he returned home where he was tutored by his parish priest, Don Francesco Rebuzzini.² He entered the junior seminary at Bergamo at age 11 in November 1893.

Thereafter, his training for the priesthood progressed in an ordinary manner until a chance meeting on September 17, 1899, with Msgr. Giacomo Maria Radini-Tedeschi.

Msgr. Radini-Tedeschi, a canon at St. Peter's in Rome with important Curial connections, would later become Roncalli's lifelong patron and protector. The 42-year-old Radini-Tedeschi extended a general invitation to the aspiring cleric to come to Rome to study, but the acceptance was delayed until Roncalli won a scholarship to the Pontifical Seminary in Rome.³

From January 1901 to 1905, with a singular interruption of one year to complete compulsory military service, Roncalli remained at the Roman College. Following his ordination as a priest of the Diocese of Bergamo on August 10, 1904, he stayed in Rome to complete his degree in canon law. Once again, Providence intervened.

In 1905, Pope Pius X embarked upon a program to defang Cardinal Rampolla's Modernist allies. He made Radini-Tedeschi a bishop and kicked him upstairs. Bishop Radini-Tedeschi selected Roncalli to accompany him to the Diocese of Bergamo as his secretary.

As a member of Radini-Tedeschi's official entourage, Roncalli began to absorb the "progressive" spirit of his wealthy and influential patron and mentor. Other members of the exclusive circle included Cardinal Rampolla and his secretary Eugenio Pacelli (the future Pius XII), Giacomo della Chiesa (the future Benedict XV) who worked at the Vatican's Department of State, and Cardinal Andrea Carlo Ferrari, Archbishop of Milan.

In addition to his diocesan duties, in 1906, Roncalli accepted a position at the diocesan seminary where he taught history and apologetics. Rumors that Roncalli's lectures contained seeds of Modernism were of little concern to him. He continued to be well protected until the death of Radini-Tedeschi in 1914. With the installation of a new Ordinary, Bishop Luigi Maria Marelli, who had a reputation for orthodoxy and little patience for novelty, theological or otherwise, Roncalli's chances for ecclesiastical advancement looked bleak.

In May 1915, Roncalli was called out for active duty as an army chaplain to serve in the Great War. Upon his return from the horrific and sobering experience of trench warfare, his superior, Bishop Marelli, appointed him Director of the House of Studies at Bergamo and later spiritual director of the diocesan seminary. He was also assigned as chaplain to the Union of Catholic Women (UCW). According to Mary Martínez, it was in connection with the UCW's factory workers strike that Roncalli met a kindred spirit in the person of strike organizer and Christian Democrat political activist, Giuditta Montini, the mother of the future Pope Paul VI.⁴

The year 1921 brought a sharp change in fortune for Roncalli. Pius X had forced the Modernists underground, but with Giacomo della Chiesa now sitting on the papal throne as Pope Benedict XV, they emerged as virulent a strain as ever.

Pope Benedict XV summoned Roncalli to Rome and made him Chairman of the Central Council of the Propagation of the Faith in Italy with an office in the Curia.

Unfortunately for Roncalli, one year later, Pope Benedict XV was dead. His successor was Achille Ratti who became Pope Pius XI. For the visionaries of NewChurch his election was another temporary setback.

While working at the Propaganda Fide, Msgr. Roncalli developed important political contacts with Giorgio Montini, editor of *Il Cittadino de Brescia* and an activist in the anti-Fascist *Partita Popolare Italiana* (PPI) led by Don Luigi Sturzo. It was about this time, that Roncalli met the elder Montini's middle son, the up-and-coming diplomat Msgr. Giovanni Battista, who had returned from Poland. The two men struck up a close friendship that lasted a lifetime.⁵

In 1924, Msgr. Roncalli secured a teaching position at the Pontifical Lateran University as Professor of Theology and Ecclesiastical History.

Martínez reports that it was during his tenure at the Lateran that Roncalli began to “spice up” his lectures with the writings of anthroposophist Rudolf Steiner, the ex-adept of the occult sect *Ordo Templi Orientis* that claimed the late Cardinal Rampolla as a leading light.⁶ She states that word of Roncalli’s imprudent remarks reached the ear of Pius XI. This incident would have been the cause of an immediate dismissal from his post at the Pontifical University were it not for the intercession of Secretary of State Cardinal Pietro Gasparri who secured for his friend, Roncalli, a bishopric and a diplomatic post in the Balkans to await better times.⁷

On the other hand, Roncalli’s biographer Peter Hebblethwaite suggests that the cleric’s banishment from Rome was triggered by some inopportune pro-PPI, pro-Christian Democrat, anti-Fascist remarks in a sermon delivered at Bergamo Cathedral on September 1, 1924 on the occasion of the 10th anniversary of the death of Bishop Radini-Tedeschi.⁸

Msgr. Roncalli served as Apostolic Visitor and then Apostolic Delegate to Bulgaria from March 1925 to January 1935, at which time Pius XI made him Papal Nuncio to Turkey and Greece where the worlds of Greek Orthodoxy and Islam dominated the religious landscape.⁹

During the Second World War, most of Roncalli’s time was taken up with humanitarian concerns especially the plight of the Jews. Pope Pius XII ordered Roncalli to issue false baptismal certificates to Jews in order that they might resettle in Palestine that was under the control of the British. Roncalli balked.

Roncalli informed the pope that it was madness to give into Zionist demands for a Jewish homeland in Palestine that could not be justified on either historical or political grounds. Roncalli was against driving the Arabs, including a significant number of Christian Arabs, from their land to make way for the Zionists. Roncalli’s opinions were shared by Luigi Cardinal Maglione, the Vatican Secretary of State, but Pius XII would not be dissuaded. Roncalli set to writing out the false baptismal documents.¹⁰

The Christmas of 1944 saw Roncalli in Paris as Papal Nuncio to the Fourth French Republic. He succeeded in rescuing the French bishops who had sided with the Vichy government (1940–1944) against the Free French Forces. The victor, General Charles de Gaulle, was now demanding his pound of flesh.¹¹

In May 1952, the 71-year-old Roncalli received word from Msgr. Montini, the Substitute of the Vatican Secretariat of State, that Pius XII had appointed Roncalli as the Vatican’s first Permanent Observer to the newly established United Nations Educational, Scientific and Cultural Organization (UNESCO) in Paris. Jacques Maritain, the French Ambassador to the Holy See, was credited with the diplomatic *coup*.¹²

There is evidence to suggest that during his years away from Rome, Roncalli was initiated into Freemasonry even though Canon 2335 of the 1917 Code of Canon Law strictly prohibited such membership.

Veteran Vatican reporter Martínez states that Milanese journalist, Pier Carpi (a pseudonym) claims to have absolute proof that while in Istanbul, Roncalli was initiated into the Brotherhood reaching the 18th or Rosicrucian Degree.¹³

After his posting to Paris, members of the Presidential *Garde Républicaine* reported that Roncalli regularly attended the Thursday evening meetings of the Grand Orient Masonic Lodge.¹⁴

Years after the death of Pope John XXIII, favorable obituaries were issued by high level Freemasons who applauded Roncalli as a brother who imparted “his benediction, his understanding, and his protection” to the Craft.¹⁵

On November 14, 1952, Msgr. Roncalli received a confidential letter from Montini at the Secretariat of State asking Archbishop Roncalli if he would accept the position of Patriarch of Venice as the See was about to be vacated with the imminent death of Archbishop Carlo Agostini.¹⁶ It was an audacious offer considering the fact that Roncalli was nearing the age of retirement.

Roncalli, anxious to return home, expressed his willingness to accept Pope Pius XII's offer. Roncalli was elevated to the cardinalate on January 12, 1953, and was appointed Patriarch of Venice three days later.

On November 4, 1958, Cardinal Roncalli ascended the Chair of Peter as Pope John XXIII.¹⁷ He was almost 77-years-old, but then again, he was intended to be an interim pope. His pontificate lasted less than five years, but he managed to complete his two-fold mission to set up the apparatus for the implementation of the Revolution in the form of a General Council and to prepare the way for his successor, Giovanni Battista Montini.

Pope John XXIII's Consistories

At the Consistory of December 15, 1958, Giovanni Battista Montini, Archbishop of Milan was the first cardinal created by Pope John XXIII. In the four Consistories that followed, Roncalli brought the College of Cardinals well past its full complement of 70.¹⁸ Archbishop Montini supplied the list of candidates.¹⁹

It was a Vatican rendition of “pack the College of Cardinals,” reminiscent of the 1930s when President Franklin D. Roosevelt tried to pack the Supreme Court. The big difference, however, was that FDR got caught.

In the naming of new cardinals, two factors predominated—the need to continue the internationalization, that is, the de-Romanization of the Curia begun under Pius XII and the need to line up votes for a pro-Montini conclave.

Among those framers of NewChurch who received the red hat from the hands of Pope John XXIII were:

- Augustine Bea, SJ
- Leo-Jozef Suenens, Archbishop of Malines-Brussels, Belgium
- Amleto Giovanni Cicognani, Apostolic Delegate in the United States
- Carlo Confalonieri, Secretary of the Sacred Congregation of Seminaries and Universities
- Franziskus König, Archbishop of Vienna, Austria
- Paolo Giobbe, Nuncio-internuncio in Holland
- Julius Döpfner, Bishop of Berlin, Germany
- Arcadio María Larraona, CMF, Secretary of the Sacred Congregation of Religious
- Bernard Jan Alfrink, Archbishop of Utrecht, Holland

Less than three months after becoming pope, John XXIII consecrated Albino Luciani, the future Pope John Paul I, Bishop of Vittorio Veneto (Italy). Pope Paul VI made Luciani, Patriarch of Venice. Archbishop Luciani's name topped Pope Paul VI's list for the red hat at the Consistory of March 5, 1973. Cardinal Luciani shared the distinction of being one of the very few Italians admitted to the Montini circle.²⁰

Pope John XXIII Calls for a General Council

Historically speaking, there are four reasons for a pope to call an Ecumenical ("Universal") or General Council of all the bishops of the world: 1) to end a schism; 2) to condemn heresies; 3) for dogmatic purposes; and 4) to institute reform in the traditional sense, that is, to attack laxity in matters of Church discipline or morals.²¹

Pope John XXIII's Ecumenical Council (1962–1965) was not called for any of these reasons. It was called for the ostensible purpose of *aggiornamento* or "updating" the Church and bringing the Church into the "modern world."

The Council was declared to be a "pastoral" as opposed to a "dogmatic" Council. This verbal distinction, however, set up a false dichotomy for revealed Truth is never opposed to genuine pastoral considerations.

Certainly, Pope John XXIII was not into condemnations and anathemas that, in the past, were precursors of legitimate reforms in the life of the Church. He made this point quite clear in a speech that was drafted by Montini, to the more than 2000 Council Fathers gathered for the solemn opening of the Council in St. Peter's Basilica on October 11, 1962.²²

As noted by Amerio in *Iota Unum*, Pope Paul VI later reformulated the objectives of the Council to include 1) the Church's *taking account of itself*; 2) "reform" in terms of self-correction; 3) the *causa unionis*, that is, the

issue of Christian unity; and, 4) “to throw out a bridge to the modern world.”²³

The inspiration for the Council was said to have struck Pope John XXIII like a “flash of lightening from heaven.” The reality, it appears, was a bit more mundane.

Pope Pius XI had interrogated his Cardinals on the timeliness of a General Council at a secret consistory on May 23, 1923, and they advised against it on the grounds that it would likely open the door to the architects of Revolution within the Church.²⁴

Pius XII also considered convening a General Council early in his pontificate, and went so far as to instruct the Holy Office to draw up a preliminary prospectus.²⁵ The First Secretary of the secret Preparatory Commission was Father Pierre Charles, a Belgium Jesuit.²⁶ Unfortunately for the revolutionaries, the contingencies of the Second World War followed by the Cold War and the lack of funds militated against the calling of an Ecumenical Council at that time.²⁷

As noted by Martínez, by the time Pope John XXIII took office, Archbishop Montini in conjunction with the Rhine Group that included such revolutionary luminaries as the Swiss theologian Hans Küng, Leo-Jozef Suenens, Julius Döpfner, Franziskus König, Augustin Bea and Albino Luciani, had already reworked Pope Pius XII’s plans for a General Council in a series of secret high-level meetings held in Munich.²⁸

Roncalli was not present at these meetings.

While Pope John XXIII had the Curia and Preparatory Commission for the Council feverishly preoccupied with the drafting of orthodox schemas that were ostensibly intended to serve as the basis for deliberation by the Council Fathers, Montini and Company were busy drawing up parallel schemas that would be substituted when the order came down to discard the Curia-approved drafts and begin again.²⁹

As for the members of the Loyal Opposition, they were largely unorganized and weak and they made the fatal error of grossly underestimating the abilities of the enemy. Midway through the Council, they fell into a state of utter collapse. This was not surprising as both Pope John XXIII and Pope Paul VI, who ultimately held the keys to power in the Church, were against them.

The Plot Against the Church by Maurice Pinay, printed originally in Italian, was distributed in the fall of 1962 during the opening days of the Council. The book was one indication that not everyone was clueless concerning the political and theological intrigue generated by the framers of the Council.³⁰

However, the early warning signs that grave mischief was afoot, were easily dismissed by the majority of Church Fathers in the euphoric atmosphere and hyper media glitz that greeted the opening of the Second Vatican Council. Nevertheless, the fact that the enemies of the Church, including

the Liberal Establishment, Communists, Freemasons and Zionists universally hailed the event as a monumental step forward for humanity, should have given the Church Fathers cause for concern.

Cardinal Montini—The Hidden Hand

Today, it is freely acknowledged by both opponents and supporters of the Revolution that has swept through the Catholic Church, that Cardinal Montini controlled the direction and agenda of the early days of the Council from behind the scenes in Milan. After the Council opened, Montini moved the center of his operation to his suite of rooms at the Vatican, rooms traditionally reserved for resident cardinals.

On January 26, 1959, only one day after Pope John XXIII had publicly announced the convening of a General Council for the Universal Church, Archbishop Montini addressed a *Messaggio* to the faithful of Milan. His musings on the upcoming Council suggests he either had a crystal ball or he was in on the ground floor of the elite shakers and movers of the Council.

According to Amerio, on the eve of the Council, *L'Osservatore Romano* carried portions of the text of a book written by Cardinal Montini on the future Council that was published by the University of Milan. Montini stated that the Council's mission was to rearrange the Faith so as to minimize its supernatural elements, in order to render it more acceptable to the modern world and modern man.³¹

In a similar vein, Martínez reports that four days *before* Pope John's "flash of lightening" experience that allegedly inspired the Council, Küng told an astonished lecture hall audience in the Hofkirche (Abbey Court Church) in Luzern, Switzerland, not only would there be a General Council, but he also outlined its direction and agenda.³²

With the publication of *The Council, Reform and Reunion* one year before the opening of the Council, Küng demonstrated that he knew more about the upcoming Council than did Pope John.³³

Betrayal

In preparation for the Council, Catholic bishops around the world were polled by mail by the Office of the Secretariat to learn their opinions on topics to be considered at the Council. Communism topped the list.

However, as documented in the previous chapter, at the instigation of Cardinal Montini, two months before the opening of the Council, Pope John XXIII approved the signing of the Metz Accord with Moscow officials, whereby the Soviets would permit two representatives from the Russian State Church to attend the Council in exchange for absolute and total silence at the Council on the subject of Communism/Marxism.

With the exceptions of Cardinal Montini, who instructed Pope John to enter into negotiations with the Soviets, Cardinal Eugène Tisserant who

signed the Accord, and Bishop Jan Willebrands who made the final contacts with the representatives of the Russian State Church, the Church Fathers at the Council were ignorant of the existence and nature of the Metz Agreement and the horrendous betrayal that it represented.³⁴

The degree of deception and duplicity surrounding the terms of the Metz Accord is clear when we read Father Ralph Wiligen's popular commentary on the Council, *The Rhine Flows into the Tiber*, written in 1966, in which the author assures his readers that there were no obstacles to a debate on Communism at the Council:

The matter of Communism did not come up directly at either the Paris or the Moscow meetings. No request was made by the Russian Orthodox Church that the subject should not be treated at the Council, and no assurance was given by Monsignor Willebrands that it would not. In explaining the Council agenda, Monsignor Willebrands simply stated that the problem was treated positively in the Council program. However he made it clear that, once the Council opened, the Council Fathers were free to alter the program and introduce any topic they wished.³⁵

The Soviets, however, did not have everything their way at the Council.

Prior to the arrival of the Russian State Church Observers on October 12, 1962, the Ukrainian Bishops of emigration issued a public statement in which they expressed their "bitterness" that Bishop Josyf Ivanovycè Slipiy, the only survivor of eleven Ukrainian bishops, who spent 18 years in Stalinist prisons, labor camps and Siberian exile, was not at the Council. Yet, Church officials had arranged for officials of the Russian State Church to be represented at the Council.³⁶

The Ukrainian press release stated that the presence of the two Russian State Church Observers at the Second Vatican Council "has perturbed the believers...an ecumenical act is accomplished and the suffering of the Ukrainian Church is forgotten?"³⁷ The press release pointed out that the presence of the Russians at the Council "is not able to be considered a fact of a religious and ecclesiastical character, but an act contaminated by a purpose alien to religion, conducted by the Soviet regime in order to spread confusion."³⁸

We know, today, that the Church Fathers were, in fact, not free agents in regard to the issue of Communism/Marxism at the Second Vatican Council, and that it was Cardinal Tisserant's duty as the First President of the Council to insure their silence on the matter and to make sure that the issue was never made a subject of formal debate or discussion at the Council.

That took some doing in light of the determination of many prelates to press for a separate schema devoted to a comprehensive refutation of Communism. Cardinal Tisserant was able to pull it off because of Pope Paul VI's ability to control the agenda of the Council. When the dust had settled, the only reference to Communism was a footnote citing past declarations

by former popes against Communism. The betrayal was complete. In the coming age of *Ostpolitik* condemnation of Communism no longer had a pre-dominant place in the Roman Magisterium.

A paradigm shift in the Church's historic condemnation of Communism is but one of the many sea changes that occurred in the Church under the relatively brief pontificate of Pope John XXIII.

Pope John was also responsible for important changes in the Sacred Liturgy as well as the introduction of numerous liturgical novelties.

These included the promotion of the so-called "Dialogue Mass" begun under Pius XI, in which the congregation recites much of the Mass along with the responses in unison with the priest. Pope John ordered the suppression of the Leonine Prayers at the end of Mass that included the Hail Holy Queen and the prayer to Saint Michael the Archangel. He also suppressed the Last Gospel, the Gospel of Saint John. In 1960, he removed the adjective *perfid*i (unfaithful) from the solemn intercession for the Jews on Good Friday.³⁹ In 1962, Pope John directed that Saint Joseph's name be inserted in the Canon of the Mass, a critically symbolic action since the text of the Canon was held to be inviolate.

Pope John XXIII was not what traditionalists would call, a "Marian pope."⁴⁰

According to Frere Michel de la Sainte-Trinite, author of the famous four-volume work on Fatima, *Toute la verite sur Fatima*, on September 13, 1959, all the Bishops of Italy solemnly consecrated their nation to the Immaculate Heart of Mary. However, "the movement was so little encouraged by Pope John XXIII, that his silence and reserve could not pass unnoticed," said Frere Michel.⁴¹

On August 17, 1959, Pope John had the envelope containing the Third Secret of Fatima brought to him at Castelgandolfo, the first two Secrets having been revealed in 1942 with the permission of Pope Pius XII. Years later, Cardinal Ottaviani, Prefect for the Holy Office, who was present at the historic event, said that Pope John XXIII placed the Secret "in one of those archives which are like a very deep, dark well, to the bottom of which papers fall and no one is able to see them anymore."⁴² Pope John dismissed the Third Secret with the comment that it was "not for our time."⁴³

In March 1963, only three months before his death, Pope John, most certainly under directions from Cardinal Montini, established a six-member Commission to study the subjects of birth control (no births and no control) and population (people) control. This early Commission laid the groundwork for the *Humanae Vitae* debacle in 1968 and the crisis of authority that accompanied it. We will return to this sorry chapter in the history of the Church later in this chapter.

With the death of Pope John XXIII on June 3, 1963, at the age of 81, the eyes of the world turned to his successor, Giovanni Battista Cardinal Montini, who ascended the Chair of Peter as Pope Paul VI.⁴⁴

Pope Paul VI—The Early Years

Having already touched upon certain aspects of the early life of young Giovanni Battista Montini in the form of short antidotes that are found scattered through this text, a brief recollection of his early years will suffice.

Montini was born on September 26, 1897, in the family's country home in the village of Concesio, five miles north of Brescia in Lombardy.⁴⁵ At birth, the matriarch of the family, Francesca Buffali Montini, his paternal grandmother, determined that the infant's mother, Giuditta, was too weak to nurse, and the child was shipped off to Peretti with a wetnurse for the first 14 months of his life.⁴⁶

The young Battista lived a cosseted life of ease and comfort as the "frail," "whining" middle child wedged between two apparently healthy brothers, Lodovico, the elder and Francesco, the younger.

Giorgio Montini, Battista's father was a successful journalist, editor of the local Catholic paper *Il Cittadino* and a member of the Italian Chamber of Deputies. Both Giorgio and Giuditta Montini shared a passion for the politics of the Left, a passion that was passed down to all their sons.

At the age of six, Battista was enrolled at the Jesuit Collegio Cesare Arici in Brescia. He remained here until he was 14, at which time his parents removed him for health reasons.⁴⁷

Like Pacelli, Battista's secondary education was carried out in private with tutors selected by his parents including priests from the Oratory at the nearby Church of Santa Maria della Pace. The Oratorians represented the clerical *avant-garde* of the day. They were more politically attuned to the anti-Fascist politics of Giorgio Montini and his wife than the traditionalist Jesuit priests at Arici. The Oratorians remained one of the most important influences on Battista throughout his life. Even after Battista entered the service of the Holy See, he retained an Oratorian confessor.

Again, as was the case with Eugenio Pacelli, after their son's ordination as a priest of Brescia on May 29, 1920, the Montinis used their influence with the Vatican's Old Boys' Network to get Battista out of a parish assignment and to Rome in order that he might begin his diplomatic career in the service of the Holy See. I use the word "career" as opposed to "vocation" advisedly.

Montini's somewhat toady biographer, Peter Hebblethwaite, was at least honest enough to assert that much.

Battista was not particularly religious—politics and the piano were his forte. Aside from saying Mass and performing various sacramental rites, the young priest appeared to have little in the way of a spiritual life. The young Father Battista also displayed an aversion for Marianist devotions particularly the Rosary. He said he preferred more Christ-centered approach to Mariology.⁴⁸

On November 18, 1921, Father Montini entered the Accademia dei Nobili Ecclesiastici to study diplomacy. His entrance into the Academy was facilitated by Rampolla's long-time ally, Cardinal Pietro Gasparri, now Secretary of State. An excellent politician-priest, but a poor scholar, Montini whizzed through his diplomatic courses, but barely managed to earn his degree in canon law from the Gregorian.

In 1923, Pope Pius XI sent the young diplomat to Warsaw as an attaché of the Papal Nunciature, but Msgr. Montini's delicate health could not abide the severe Polish winters and he returned to Rome where he was assigned to the Secretariat of State headed by Cardinal Gasparri.

Life in the Roman Curia

Fr. Montini's immediate superior at the Secretariat was none other than Msgr. Francesco Borgongini-Duca, soon to be made Archbishop. Msgr. Borgongini-Duca was the Vatican's first Nuncio to Italy after the signing of the Lateran Treaties. The reader will recall that Borgongini-Duca was young Father Francis Spellman's patron and a close associate of Angelo Roncalli. He now took young Montini under his wing and became both the young cleric's patron and protector.

In addition to his work at the Curia, Pope Pius XI assigned Father Montini to the chaplaincy of the Federation of Italian Catholic University Students (FUCI) where the young priest was able to vent his anti-Fascist spleen. Through the FUCI, Montini developed a lasting personal friendship with Aldo Moro, one of the founders of a post-war political anomaly known as the Christian Democratic Party (CDP) to which Montini and his entire family religiously committed themselves.

Montini also struck up a friendship with the CDP leader Giulio Andreotti who went on to become Italy's seven-time Prime Minister. During his long political career, Andreotti carved out Party alliances with the Communists, Freemasons and the Sicilian Mafia.⁴⁹ It is a well-known fact that the Mafia could never have grown into the colossus it was without the collusion of certain Christian Democratic leaders and the backing of Freemasonry.⁵⁰ To be in bed with one was to be in bed with all three, a truth Montini came to appreciate as Pope Paul VI.

For the 30 years that he worked at the Holy Office, Msgr. Montini was never well liked by Curial officials or their staff. The pro-Fascist Nicola Cardinal Canali, head of the Vatican Administration, did not disguise his intense dislike for the young diplomat. Msgr. (later Cardinal) Alfredo Ottaviani, who tended to be apolitical, also despised the young Montini.

During the Abyssinian War, Father Montini voiced his support for the League of Nations, a position contrary to official Vatican policy. Pope Pius XI believed that the newly created international organization would usurp the Holy See's role as mediator in international disputes, which it did, and that the League was a den of Freemasons and Communists, which it was.⁵¹

Some members of the Italian hierarchy deplored Father Montini's rabid anti-Fascist, pro-Communist sentiments, which the young diplomat never bothered to hide. Some Italian bishops were distressed by what they perceived as his total lack of patriotism for his native country, indeed Montini never appeared to have any scruples about betraying his country and his countrymen to the British, Soviets and Americans during the Second World War.⁵² Fascist hero Roberto Farinacci claimed that it was well known that Montini was the friend of the enemies of Italy.⁵³ He had a point.

In 1934, Montini took a rare break from his work at the Secretariat to visit England and Scotland with his Sicilian traveling companion, Mariano Rampolla da Tindaro, grand nephew of Cardinal Rampolla.⁵⁴

Three years later, Cardinal Pacelli, now Secretary of State, promoted Montini to the rank of *Sostituto* for Ordinary Affairs and in 1938, he invited Montini to accompany him to Budapest, Hungary for the International Eucharistic Congress.

After Pacelli took office as Pope Pius XII on March 12, 1939, Montini continued to work at the Secretariat under Cardinal Luigi Maglione, the new Secretary of State. However, his stock had gone up considerably with the election of Eugenio Pacelli, who is said to have been like a second father to Montini.

The War Years

During the Second World War, Pius XII assigned Montini to the task of helping prepare Italy for an orderly postwar political transition including the structuring of a new Italian government based on the Christian Democratic Party model.

Montini was put in charge of running an underground network used to aid the escape of political refugees, including Jews, out of the country. At the end of the war, the Vatican "ratlines" were used for other purposes including "Operation Paperclip," that transferred top German and Austrian scientists to the United States so they would not fall into the hands of the Soviets.⁵⁵ Montini also helped coordinate Vatican efforts to assist prisoners of war and their families through the International Red Cross.

Throughout the war, Father Battista Montini, priest-diplomat by day and intriguer by night, worked closely with Allied military and intelligence officers from the U.S. Office of Strategic Services (OSS) and British and Soviet Intelligence against the Fascists, Japanese and Nazis. Montini was instrumental in gathering intelligence for the Allies from Jesuits in Japan concerning strategic bombing targets.⁵⁶ The OSS, in turn, hastened to fill the Vatican coffers with U.S. dollars and the treasuries of the Sicilian Mafia and Italian Freemasons (whom Mussolini had driven underground), in order to expedite the Allied invasion of Italy.

One of Montini's important wartime friends was the unmarried Sir Francis Godolphin D'Arcy Osborne, the British Ambassador to the Vatican who had taken up his post in 1936. When Italy entered the war on the side of Germany, Osborne and his staff and personal male entourage of secretary, butler and footman sought refuge in the Vatican.⁵⁷ He and Montini became close friends.

Osborne characterized Msgr. Montini as an excellent diplomat, although not of the same high caliber as his co-worker at the Secretariat, Msgr. (later Cardinal) Domenico Tardini. He said that Montini was a workaholic, always in control, and ever a gentleman. Personally he found Montini to be gentle, persuasive, but indecisive.⁵⁸ After the war, Osborne spent his last days in Rome where he sponsored a Boys' Club operated by the Salesian Fathers.⁵⁹ A cradle Protestant who occasionally dabbled in the occult, Osborne died outside the Church, despite Montini's alleged efforts to convert him to Catholicism.

Secret Negotiations with Communists

During the summer of 1944, as the war was drawing to an end, Msgr. Montini entered into high-level negotiations with the Italian Communists to determine the role that the Communist Party would play in post-war era. His objective was to fashion an alliance with the Christian Democratic Party and Socialists and Communists.⁶⁰

As reported by Martínez, a meeting took place on July 10, 1944, between Msgr. Montini, acting on behalf of Pope Pius XII, and Palmiro Togliatti, the undisputed leader of Italy's Communist Party who had recently returned to Rome after 18 years of exile in the Soviet Union.⁶¹ It was the first direct contact between the Vatican and a leader of Communism. A tentative plan was drafted as the basis of an agreement between the Christian Democratic Party, the Socialists and the Communists that would give the three political parties total control in any post-war government in Italy. The plan also outlined the conditions for future cooperation between the Catholic Church and the Soviet Union.⁶²

Pius XII attempted to reward Msgrs. Montini and Tardini for their years of devoted service to the Holy See by raising them to cardinalate in a secret Consistory in 1952, but both men respectfully declined the honor.⁶³ This meant that Montini was not a member of the College of Cardinals and therefore not considered a candidate for the papacy in the 1958 conclave that elected Roncalli as Pope John XXIII.

On November 1, 1954, Pius XII appointed Montini, Archbishop of Milan. The consecration was carried out on December 12, 1954, by Eugène Cardinal Tisserant. In Milan, Montini could gain the pastoral experience he sorely lacked while continuing to build his constituency among the College of Cardinals.

Montini in Milan

...And the first opinion which one forms of a prince, and of his understanding, is by observing the men he has around him; and when they are capable and faithful he may always be considered wise, because he has known how to recognize the capable and to keep them faithful. But when they are otherwise one cannot form a good opinion of him, for the prime error which he made was in choosing them.⁶⁴

Niccolo Machiavelli
The Prince (1513)

Once in Milan, the 57-year-old Montini found himself suddenly free, after 30 years, from all Curial oversight and papal restraint. Archbishop Montini set a new course for himself that would leave an indelible mark on his bishopric and future pontificate. He gathered about him a coterie of like-minded liberal fellow travelers, anarchists, Communists, Socialists, Mafiosi, and members of Milan's artistic and literary *avant-garde*. As virtue attracts men of virtue, so vice attracts men of vice. The rumor mills of Milan began to run full throttle.

It soon became very clear that Montini was not a Marian priest. He was, in fact, a Maritainist priest, an altogether different being.⁶⁵

From almost the first day of his arrival, the Milanese, who have a great devotion to the Mother of God, started to complain that Archbishop Montini lacked "Marian sensitivity," a charge reinforced by the archbishop's conspicuous absence from traditional May crowning festivities and pilgrimages to Loreto, and his non-participation in the public recitation of the Rosary.⁶⁶ Pope Paul VI's biographer Hebblethwaite tried to soften the criticism by claiming that Montini favored a "Christ-centered mariology" instead, but even this verbal concession fell short of the mark.

In truth, the theology of Battista Montini was anthropocentric not theocentric. It was man-centered not God-centered.

Montini was the greatest and most influential disciple of Jacques Maritain and his "Integral Humanism" aptly described by H. Caron in *Le Courrier de Rome* as embracing "...a universal fraternity of men of good will belonging to different religions or no religion at all. It is within this fraternity that the Church should exercise a leavening influence without imposing itself and without demanding that it be recognized as the one true Church."⁶⁷

The Abbé Georges de Nantes captures the spirit of Maritain's "Integral Humanism" in his acronym MASDU—a Movement for the Spiritual Animation of World Democracy (*Mouvement d'Animation Spirituelle de la Démocratie Universelle*) in which the Declaration of the Rights of Man replaces the Gospel of Jesus Christ, World Democracy has become analogous to the Kingdom of God on earth, and the function of religion is to provide inspiration and *Spiritual Animation* for mankind thus regenerated—

the end product of MASDU being the complete annihilation of Religion and "its metamorphosis into atheistic Humanism."⁶⁸

It was said of the new Archbishop of Milan that he didn't hear church bells, he heard factory whistles.

It is not surprising therefore that on one of his visits to the Archbishop's residence, Jacques Maritain, the once great Thomistic philosopher, brought with him, Saul David Alinsky, the "Apostle of Permanent Revolution." Montini was so impressed with the man who Maritain called his "warm, personal friend" and "one of the really great men of this century," that the archbishop invited Alinsky to be his guest for a fortnight in order to consult with him on the Church's relationship to local Communist unions.⁶⁹

Born in Chicago in 1909, Saul Alinsky, a non-believing Jew, was a graduate of the streets of Chicago and the University of Chicago. In 1940, he founded the Industrial Areas Foundation as a showcase for his revolutionary tactics for mass organization for power.⁷⁰ Alinsky's closest associates were to be found among the Catholic hierarchy and clergy including Cardinal Mundelein, his protégé Bishop Bernard Sheil, and activist-priest Msgr. John Egan, a prime mover in Call to Action.⁷¹ Alinsky's principle source of seed money and support was the Rockefeller family, the wealthy and secret Communist Marshall Field, and the United States Catholic Conference and AmChurch. Alinsky worked closely with the Communist Party/USA until his break with the Party after the signing of the Nazi-Soviet Pact.⁷²

In "Jacques Maritain and Saul David Alinsky—Fathers of the 'Christian Revolution,'" Hamish Fraser, editor of *Approaches* wrote of Alinsky:

Alinsky himself is a product of both Freemasonic and Revolutionary Marxist naturalism both of which appreciate the necessity of elites to the seizure and the maintenance of effective power....Alinsky was an unbeliever to whom the very idea of dogma was anathema.... Given Alinsky's naturalism it is not surprising that there is no room in his "social ethics" for any absolutes, for anything intrinsically "good" or "evil." ...Divorced once and legally married thrice, he spoke contemptuously of "the old culture when virginity was a virtue.... Alinsky's "church of today and tomorrow" is to be neither Catholic, Protestant, Jewish, Islamic, Buddhist nor Animist, but a one-world syncretism, synaptic amalgam of all and every existing belief.⁷³

As Fraser notes, what was most unique about Saul Alinsky was not "his recipe for a one-world syncretist 'church,' but that he was the first to have his ideas widely accepted within the Catholic Church."⁷⁴ However, had not Jacques Maritain and his greatest disciple Pope Paul VI laid the foundation for the Revolution in the Church, Alinsky's alliance and intimacy with the Church would have been impossible, concludes Fraser.⁷⁵

During his eight years as Archbishop of Milan, Montini's increasingly radicalized politics brought him into conflict with other members of the Italian Episcopal Conference including Archbishop Gilla Vincenzo Gremigni of the Diocese of Novara.

Once he had established himself in the diocese, Archbishop Montini made a decision to dissolve and relocate *Il Popolo d'Italia*, a well-established newspaper published in the Diocese of Novara. Bishop Gremigni, the Ordinary of Novara, protested, and rightly so, that the matter lay outside of Montini's jurisdiction.

In early January 1963, only six months before his election to the Chair of Peter, Montini was reported to have sent the Archbishop of Novara a letter of such a nature that Gremigni experienced a fatal heart attack upon readings its contents. The letter was found by Gremigni's Auxiliary Bishop, Msgr. Ugo Poletti, and kept in his possession. When Montini departed from Milan for Rome the ghost of Archbishop Gremigni followed him in the person of Msgr. Poletti. In 1967, the Italian media received a tip that the pope was somehow connected to Archbishop Gremigni's death. Shortly thereafter, Pope Paul VI appointed Poletti to head the Diocese of Spoleto. It was the first of a seemingly miraculous series of spontaneous papal promotions for the ambitious prelate that included the post of Vicar of Rome and a red hat awarded by Pope Paul VI on March 5, 1973.⁷⁶

The Archbishop's Milan Mafia

Two of Montini's closest aides in Milan were Msgr. Giovanni Benelli and Msgr. Pasquale Macchi.

Montini had recruited Benelli at the age of 26 only a few years after his ordination, to serve as his secretary at the Secretariat of State. When Montini went to Milan, Benelli followed. After Montini's election to the papacy, Benelli followed him back to Rome. In 1966, the 45-year-old cleric served for a year as Papal Nuncio to Senegal, and then returned to Rome as Paul VI's representative to the Roman Curia. One year before his death, Pope Paul VI made his faithful servant a Cardinal and installed him as Archbishop of Florence.⁷⁷ One of Benelli's most famous protégés was American priest Father (later Cardinal) Justin Rigali.

Benelli's rival for Montini's attention and affection was the Archbishop's private secretary, Msgr. Pasquale Macchi, dubbed "Montini's Mother Pasqualina." A native of Varese about 34 miles north of Milan, Macchi, was a seminary teacher and he knew his way around the city of Milan and its underworld. Macchi had an affinity for French philosophy and modern art and he brought many of his artistic friends to meet Archbishop Montini.

After Montini's election to the papacy, Macchi followed his master to Rome where he became the pope's advisor on all things esthetic and the keeper of dark secrets.⁷⁸ Macchi, who Peter Hebblethwaite claimed was "well connected in the world of high finance" was on intimate terms with four of Pope Paul's top financial advisors Michele Sindona, Msgr. Paul Marcinkus, Roberto Calvi and Bishop Donato De Bonis—crooks all.⁷⁹

Although dissimilar in personality and temperament, Macchi and Benelli did have at least one thing in common—Freemasonry.

In 1976, the names (along with code names and date of initiation) of Msgr. (later Archbishop) Pasquale Macchi and Msgr. (later Cardinal and Secretary of State) Giovanni Benelli, appeared on a list of highly placed Vatican officials belonging to secret societies. The list was published in the journal *Il Borghese*. However, the charges that both men, intimates of the Holy Father, were Freemasons appeared to have no effect on their future advancement under the pontificates of Pope Paul VI and Pope John Paul II.

Archbishop Montini Meets “the Shark”

Michele Sindona, aka, “the Shark” was an underworld financial fixture in Milan long before Montini became Archbishop.⁸⁰

Born in Messina at the eastern end of Sicily in 1917, the Jesuit educated Sindona was studying law when the British and American troops invaded Italy during World War II. The enterprising Sindona decided to take advantage of the lucrative black market and went into the lemon and wheat business. Since the Sicilian Mafia controlled the produce trade, Sindona cut a deal with Mafioso head, Vito Genovese, whereby he would turn over a certain percentage of his earnings for protection from the mob for his business and his person.

In 1948, Sindona left the poorer war-ravaged southern boot of Italy and migrated north to the richer industrialized city of Milan where he became a “financial advisor” to a number of influential and wealthy Milanese. His Mafia credentials traveled north with him.

In 1954, when Sindona learned that Pius XII had appointed Msgr. Montini to the See of Milan, he secured a letter of introduction to the new Archbishop from the Archbishop of Messina, his home diocese. Sindona soon had a new client in Montini and the Milanese Church.

Archbishop Montini was so grateful to Sindona, that he took the Sicilian to Rome and introduced him to Pope Pius XII and Prince Massimo Spada, a senior official at the Istituto per le Opere di Religione (the Institute for Religious Works). The IOR, which is popularly known as the Vatican Bank functions as a depository for the Church’s patrimony earmarked for charitable works.⁸¹ Sindona became “a man of confidence” and was given virtually full control over the IOR’s foreign investment program.

The gross assets of the IOR at the time were over \$1 billion, but money was secondary to the IOR’s tax-free status and its potential as a laundry for washing dirty money, specifically, Mafiosi earnings from heroin trade, prostitution and illegal political contributions from underground sources including Freemasons.⁸²

In 1960, Sindona, operating under the old adage “the best way to steal from a bank is to own one,” purchased his own bank, the Banca Privata, and within a very short time was receiving deposits from the IOR. He used

these funds to pyramid his own financial investments and started to launder illegal funds through the Vatican Bank.

After the election of Pope Paul VI, Sindona followed Montini to Rome and became a major player at the IOR. His operations and financial portfolio grew exponentially. In 1964, Sindona formed an international currency brokerage firm called Moneyrex with 850 client banks and annual financial dealings of \$200 billion. Many members of the *Palazzo*, the rich and famous of Rome, used the firm to shield their fortunes from taxation through illegal offshore accounts. Sindona kept a secret ledger of his clients' transactions with Moneyrex as insurance for a rainy day. The Vatican and Pope Paul VI, along with the name and numbers of the secret accounts of high ranking members of the Christian Democratic Party as well as the Socialist and Social-Democratic Parties were all in Sindona's little black book.

By the late 1960s, the "Gruppo Sindona" included six (later nine) banks in Italy and abroad and more than 500 giant corporations and conglomerates. One of the banks, the Franklin National Bank of New York, the 18th largest bank in the United States with assets of more than \$5 billion, was purchased in part with money Sindona had skimmed off from his Italian banks.⁸³ He also skimmed off funds from his secret masters, that is, the Sicilian Mafia and, after 1971, from the Propaganda Due (P2), a Mafia-inspired Masonic Lodge catering to Italy's elite headed by Grandmaster Licio Gelli. In addition, Sindona was handling financial transactions for the U.S. Central Intelligence Agency (CIA) which during the post-war period was pouring large sums of money into Italy, some of which made its way to the Vatican Bank.⁸⁴

Meanwhile Sindona's friend, Pope Paul VI was the recipient of bad tidings from the State. The Italian government was threatening to remove the fiscal tax exemption on the Church and Church properties and investments that the Holy See had enjoyed since the days of Mussolini's Fascist regime. Under the revised tax-code, the Vatican State would be taxed like any other corporate entity. Sindona proposed a scheme to hide Vatican money in offshore investments and the pope agreed.

One of Sindona's prominent protégés was a native Milanese by the name of Roberto Calvi.

Calvi was the central manager of the Banco Ambrosiano, Italy's most prominent Catholic bank as distinguished from the lay or secular banking institutions operated by the Jews and Freemasons. Calvi was a man after Sindona's own heart, which spelled disaster ahead not only for the Banco Ambrosiano, but also for its major depositor, the Holy See. Calvi had his own connections to the IOR through Msgr. Macchi, Montini's personal secretary. He was also on excellent terms with an American priest at the Secretariat of State, Msgr. Paul Marcinkus.

Pope Paul VI and “the Gorilla”

Paul Casimir Marcinkus came from humble but sturdy Lithuanian immigrant stock. He was born on January 15, 1922, in Cicero, Ill. made infamous in the 1920's by mobster Al Capone. Soon after his graduation from St. Mary of the Lake Seminary in Mundelein and ordination as a priest of the Chicago Archdiocese, Father Marcinkus attracted the patronage of Samuel Cardinal Stritch. The young priest served Cardinal Stritch until 1952 when he was appointed to an administrative post at the Vatican Secretariat.

In 1958, Cardinal Stritch joined Marcinkus in Rome as Pro-Prefect of Propagation of the Faith, but died after only three months in office. After this, little was heard of Msgr. Marcinkus in the Roman Curia other than he enjoyed the continued favor of Stritch's successors Cardinal Albert Meyer and Cardinal Patrick Cody. It was not long after the election of Pope Paul VI in June 1963 that Marcinkus' career took off.

Marcinkus' six-feet-four burly physique earned him the name “the Gorilla” from his Italian friends at the Secretariat. Pope Paul VI first used him as a body guard and security agent on his trips abroad.⁸⁵

In 1968, Paul VI appointed Marcinkus Secretary of the IOR. He ordained him a bishop on January 6, 1969. In 1971, Marcinkus became the President of the IOR. By this time, he had forged a strong bond with Sindona, and through Sindona, Calvi, and through them to Gelli. In other words, the Vatican Bank now shared a joint bank account with two of the Church's traditional enemies, the Sicilian Mafia and International Freemasonry.

The successive international scandals that followed in the wake of this unholy union—the collapse of the Franklin National Bank, and the Banco Ambrosiano, the exposure of Propaganda Due (P2) Lodge and the release of its membership list, the murders of Sindona and Calvi—are a grim reminder of a pontificate fraught with corruption.⁸⁶

The Montinian Pontificate

There was no question in the minds of the Cardinals of the Church gathered in Rome on June 19, 1963, for the purpose of electing a new pope, that upon his death, Pope John XXIII wanted Archbishop Montini to succeed him. And so it happened.⁸⁷ It is significant, however, that even after Montini had secured the votes necessary for his election, between 22 to 25 cardinals, mainly Italians and members of the Curia, men who knew him best, refused to cast their final vote for him.⁸⁸

Following his installation on June 30, 1963, Pope Paul VI pledged to complete the work of the Second Vatican Council begun by Pope John XXIII under his (Montini's) instruction and guidance. And so he did.

The 15-year pontificate of Paul VI was marked by a series of unprecedented crises and betrayals as has rarely been seen in the Roman Catholic Church at any point in its 2000 year-old history.

The betrayals associated with the Second Vatican Council were put into motion by Pope John XXIII, who used his authority to facilitate the restructuring of the ten Conciliar Commissions. Pope John jettisoned all the original schemas drawn up by the Council's Preparatory Commission over a three-year period, save one, the schema on the Sacred Liturgy.⁸⁹ Under Paul VI, the original schemas were replaced by new texts in keeping with the planned agenda that had been worked out by Archbishop Montini and the Rhine Group before the opening of the Council.

The Post-Conciliar Church of Pope Paul VI will be remembered for the following:

- **The Rape of the Liturgy**

The financial ravaging and pillaging by Montini's friends Sindona, Calvi and Marcinkus pale into insignificance when compared to the rape of the Sacred Liturgy orchestrated by Pope Paul VI and carried out before the whole world.⁹⁰ Of all the disasters to befall the Church in the post-Conciliar era, none was more deadly than the destruction of the Roman rite Mass that comes down to us from the Apostles.⁹¹ The Holy Sacrifice of the Mass is the foundation of Catholic worship. It is in the Mass that the central act of Transubstantiation, that is the changing of bread and wine into the Body and Blood of Christ, takes place. The Mass is the font of grace. It is in the Mass that the priest realizes his true identity as High Priest and intermediary between God and man.

It was an act of inexplicable audacity for Pope Paul VI to replace the Mass of the Roman rite with a bastardized, and Protestantized service called the *Novus Ordo Missae* (New Order of the Mass) and to impose it on priests and faithful alike.⁹²

The liturgical "reforms" of Pope Paul VI included not only the wholesale destruction of the traditional Mass, but the tampering with every aspect of liturgical life including the Liturgy of the Hours (Psalter, Biblical Readings, Hymns, Chants, Intercessions), the Litany of the Saints, the Sacraments (Baptism, Confirmation, Holy Communion, Penance, Extreme Unction, Marriage, and Holy Orders), Blessings, Pontifical Rites, the Church Calendar and Sacred Music.⁹³ By a miracle of grace, only the devotional of the Rosary was spared from mutilation.

- **The Attack on Thomistic Philosophy**

Under Paul VI, Thomistic Scholasticism and the Natural Law Tradition were discarded in favor of a "Scripture-based" ethic and other new scientific, theological and ecclesiastical modes of thinking such as Phenomenology and Existentialism.

• **The Undermining of the Priesthood and Religious Life**

In sharp contrast to the image of the pre-Conciliar priest as being virile, masculine and celibate, the perception of NewPriest of NewChurch is decidedly effeminate and often unchaste.

As noted by Rev. Fr. James McLucas in his essay "The Emasculation of the Priesthood," the "expansive absorption of many sacred functions by the laity that were formerly reserved to the ordained ... is inherently hostile to a healthy masculinity..."⁹⁴

The perception of the Vatican II priest is one of softness and sentimentalism. NewPriest is charming and accommodating. He is ecumenical. He neither condemns error or those teaching error. He is everything and anything but manly. He is, in the words of Dr. Conrad Baars, incapable of doing battle "against evil for the sake of the good, ready to be hurt, but also, if need be, ready to hurt!"⁹⁵

Fr. McLucas states that Pope Paul VI acted to weaken a mandatory celibate priesthood by opening the permanent diaconate to non-celibates, that is to married men, even though "there has never been a Holy "Order" that was non-celibate since the mandating of celibacy in the Western Church."⁹⁶ The practice of admitting married Protestant minister converts to the priesthood has also contributed to breaking down resistance to mandatory celibacy, says McLucas.⁹⁷

The Montinian Church eliminated "minor orders," thus opening the door for "layministers" to take over the roles of lector and acolyte that were once reserved for men entering the ordained priesthood, says McLucas.⁹⁸ This novel practice paved the way for the "laypresider Communion rite," he states.⁹⁹

"...The assumption of sacred functions by the laity, reserved to the ordained for at least fifteen hundred years," says McLucas, "is poisoning the priesthood."¹⁰⁰ "The contention proceeds from a simple premise: if the priesthood is reserved to men, as has been taught by the Church, then what does harm to the masculine nature of the ordained weakens the priesthood itself," McLucas argues.¹⁰¹

Pope Paul VI also weakened the priesthood in other ways.

He presided over the wholesale laicization (reduction to the lay state) of thousands of validly ordained priests granting them dispensations *pro gratia*.¹⁰² According to Amerio, the overall effect of these habitual dispensations was to reduce the onus of defection and to change the moral and juridical character of the breaking of vows and the abandonment of vocations.¹⁰³ The deemphasis of the sacerdotal and sublime dignity of the priesthood implicit in the *Novus Ordo* service and the laxity of discipline and morals that characterized seminary life and the priesthood in the Post-Conciliar period contributed to the overall decline of the priesthood and religious life.

- **The Abolition of the Oath Against Modernism**

The action speaks for itself.

- **The Gutting of the Roman Curia**

The destruction of the Roman Curia, despised by Montini from his earliest years at the Secretariat of State, was another “accomplishment” of the Montinian pontificate. Pope Paul VI mandated the retirement of bishops at the age of 75 and removed their right to vote at a conclave after the age of 80. In doing so, Montini cleared the Holy Office (renamed the Congregation for the Doctrine of the Faith) of “dead wood,” that is, prelates who were highly esteemed as men of faith, honor, character, experience and wisdom. He replaced them with men of less merit, but more to his own liking and inclinations. As Amerio notes, in the Montinian Church there was a “decline in the formal and technical working of the Curia.”¹⁰⁴ The use of Latin, which permitted the members of the Curia to express statements with “nobility, lucidity, and precision in Curial style,” fell into greater disuse.¹⁰⁵ Even Pope Paul himself was haunted by his lack of scholarship and precision in his speeches and written works, says Amerio.¹⁰⁶ With the decline of the Curia came the rise in power of national episcopal conferences where the collective borg decides who shall and who shall not be awarded a bishopric depending on the candidate’s willingness to cooperate with the leaders of the Church bureaucracy.

- **The Unprecedented Fraternization of the Church with heretics, schismatic and other traditional enemies of the Church including Communists, Freemasons, Zionists and functionaries of the so-called New World Order.**

The “spirit” of Vatican II hailed by all the enemies of the Church as a sure sign of divine approbation was the same “spirit” that inspired the French Revolution and its Masonic motto—*égalité, liberté* and *fraternité*.

- **The Proliferation of Ecumenical Misadventures**

Especially ominous to the welfare of the Church and the faithful was the increased support and contacts Paul VI made with the Soviet-dominated World Council of Churches notorious for its funding of terrorists and “wars of liberation” in Latin America and Africa. To borrow a phrase from the late Archbishop Lefebvre, Pope Paul VI’s inter-faith activities were an exercise in “public blasphemy.”¹⁰⁷

- **The Betrayal of Josyf Ivanovycè Cardinal Slipiy of the Ukraine and József Cardinal Mindszenty, Primate of Hungary, and the countless millions of victims of International Communism throughout the world most especially in**

Hungary, Czechoslovakia, South Vietnam, Angola, Mozambique and Uganda.

- **The *Humanae Vitae* Debacle or a lesson on how to undermine Church doctrine and morals without changing Church doctrine and morals.**

As has already been noted, a short time before his death, Pope John XXIII, at the prompting of Archbishop Montini, established a special Vatican Commission to study the issue of the regulation of births and demographic considerations with special emphasis on the reexamination of the Church's traditional ban on contraception in light of new scientific means of hormonal-induced sterility.

The formation of a commission responsible *only* to the pope effectively bypassed the guardians of the faith at the Roman Curia. Once in office, Paul VI established a new and expanded three-tiered Commission to study and make recommendations to him on the question of the "Pill" and related issues. A period of six years elapsed between the founding of the original Commission in 1963 and the issuance of *Humanae Vita* in 1968. This was more than sufficient time to create a state of doubt as to whether or not the Church would continue to uphold the ban against contraception. The old adage "*lex dubia non obligat*" (a doubtful law does not bind) gained currency among many Catholics. By the time *Humane Vitae* was issued, it was, for many Catholics, a "dead letter." The whole exercise had been a lesson in how to undermine dogma and morals without changing dogma and morals.¹⁰⁸

The crisis was further complicated by Paul VI's unwillingness to enforce the ban on contraception in the face of organized and public opposition of Catholic priests and religious and professors in Catholic universities and colleges to *Humane Vitae*. The total effect of the long-delayed affirmation of the ban on contraception, combined with the failure to discipline those in positions of authority in the Church who were in a state of rebellion against the teaching and the teacher, was to cast a long shadow over the Church's ability to speak infallibly on matter of faith and morals.¹⁰⁹



All of the above mentioned actions associated with the reign of Pope Paul VI had catastrophic repercussions for the Church.

Also, each in its own way benefited the rapidly expanding Homosexual Collective both within and without the Church during the Post-Conciliar era and each played a role in the paradigm shift in the Church's position on the vice of homosexuality that flowed out of the Second Vatican Council.

Yet there still remains one further factor that needs to be considered when examining the Homosexual Collective's extraordinary success in colonizing the Catholic Church in the United States and abroad, and that

is the matter of Pope Paul VI's alleged own habituation to the vice of homosexuality.

The Charges of Homosexuality Against Pope Paul VI

We begin with statements that emanate from the Homosexual Collective itself.

Pope Paul VI is identified as a homosexual in numerous homosexual publications and his name appears on virtually all lists of prominent homosexuals found on various Homosexual Collective websites.

Are these references infallible? Definitely not, especially when dealing with historical figures.

The tendency for the Homosexual Collective is to label a person as “gay,” even though little is known about his personal life. The assumption is that if there is no evidence that the individual was heterosexual he is *ipso facto* a homosexual. No room is left for other possibilities. For example, the individual in question may simply have been asexual or had a low sex drive. It may be that he sublimated his normal sexual urges for the sake of his art, or his profession, or in case of a celibate priest, for the love of God.

In other cases, the Collective may be correct in its historical assessment that the individual was habituated to a particular sexual vice, but that vice may not have been homosexuality.

Here the name of Hans Christian Andersen, the writer of fairy tales, comes to mind.

His name appears on a number of contemporary lists of prominent “gays” of the past. The famed sexologist Magnus Hirschfeld publicly identified Anderson as a homosexual or at the least a “latent” homosexual.¹¹⁰

More recent biographical data, however, suggests that Andersen possessed a highly narcissistic temperament, and that he was habitually and incurably addicted to the practice of solitary masturbation. As Elias Bredsdorff of Cambridge University notes in his biography of the writer, there is sufficient evidence to demonstrate that Andersen was by nature heterosexual, but with feelings of inferiority that made any relationship with a mature woman impossible for him.¹¹¹ Autoeroticism permitted him to love the one person whom Hans Christian Andersen loved best from his youth—himself.¹¹²

In the case of Pope Paul VI these errors do not appear to factor in the equation.

It is significant that the Homosexual Collective's identification of Pope Paul VI as a homosexual took place long before the subject of homosexuality became part of the American consciousness. In other words, the rumor that Montini was sexually attracted to young men was part of the gossip-line of the Collective long before charges of homosexuality were publicly brought against the pope.

In the United States, the North American Man/Boy Love Association (NAMBLA) at its organizational meeting held on December 2, 1978, at Boston's Unitarian Community Church, claimed: "...The Church condemns sexual deviance, but it is hypocritical, i.e., tolerating and even rewarding personal sexual hypocrisy at the highest levels *as long as outward fealty* is displayed to central control: Cardinal Spellman and Paul the Sixth (sic) are recent examples."¹¹³

The Testimony of Robin Bryans

As revealed in the concluding segment on the Cambridge Spies, Robin Bryans, aka Robert Harbinson, the Irish writer and self-confessed homosexual, in his 1992 autobiography, *The Dust Never Settles*, claims that his friend Hugh Montgomery told him that he (Montgomery) and the young Montini had been lovers.

To reiterate, Hugh Montgomery was the brother of the well-known artist Peter Montgomery, the long-time sex partner of Cambridge spy Anthony Blunt. Bryans says that Hugh Montgomery was also a one-time lover of the powerful and well-known homosexual diplomat Sir Gilbert Laithwaite.¹¹⁴

During the mid-1930s, Hugh Montgomery was assigned a diplomatic post at the Vatican as the Chargé d'Affaires under Sir Alec Randall, the British representative to the Holy See. It was here that Hugh met an equally up and coming Italian junior diplomat, Msgr. Battista Montini, who allegedly shared Hugh's sexual proclivities and the two men allegedly engaged in an affair.

According to Bryans, Hugh Montgomery and his friend Battista Montini fraternized with some pretty eccentric characters during those days including Viscount Evan Tredegar, an aristocratic convert to Catholicism who served as a Privy Chamberlain to Pope Benedict XV.¹¹⁵

The Viscount enjoyed titillating his friends with tales of his sexual exploits and the occult including his first-hand experiences with the Black Mass using human blood, urine and semen.¹¹⁶ After the death of Pope Benedict XV and the election of a new pope, Pius XI, Tredegar automatically lost his honorary position of Privy Chamberlain. He abandoned his dream of being a priest and returned to his ancestral home in Wales and married. According to a close friend, Tredegar kept a picture of the young Montini "cheek by jowl with that of an 'able-bodied' sailor" on his bedside table along with other photographs of royalty.¹¹⁷

In an interview with British writer Stephen Dorril, co-author of *Honey-trap—The Secret Worlds of Stephen Ward*, Bryans repeated the story of Hugh Montgomery's affair with Montini. Dorril said he found Bryans to be pretty much on the money when it came to his recollections of his early days as a member of the London's elite homosexual clique.

Hugh Montgomery eventually converted to Catholicism, entered Beda College, and was ordained a Catholic priest. Little more is known about the controversial churchman.

If it is true that Montini engaged in a homosexual affair as a junior diplomat at the Vatican, it is almost certain that at least some members of the Roman Curia would have heard the rumors. However, since the young Battista was well protected by his politically powerful family and by other influential prelates including Eugenio Pacelli, the future Pius XII, there is little that could have been done to remove Montini from his diplomatic post.

The Claims of Roger Peyrefitte

Roger Peyrefitte, French novelist and a member of the French diplomatic corps in Athens was born in 1907. He is an avowed homosexual and known for his outspoken views in defense of “gay rights.”

In 1976, Peyrefitte gave an interview to D.W. Gunn and J. Murat representing the Gay Sunshine Press on the subject of Pope Paul VI’s alleged homosexuality.¹¹⁸

Peyrefitte said that in January 1976, the pope gave a public speech in which he condemned homosexuality, masturbation and premarital sex. Peyrefitte said he was incensed by the pope’s hypocrisy since it was known in certain circles that while Montini was Archbishop of Milan he had a homosexual affair with a young movie actor, whose name Peyrefitte knew. The French writer said that he did not get this information from “communists or doormen” but from members of the Italian nobility with whom he was well acquainted. His Milanese sources indicated that it was a political secret in certain circles that Montini went to a “discreet house” to meet boys and that he had a particular favorite whose first name was Paul.

Following Paul VI’s condemnation of homosexuality, a French reporter from *Lui* came to interview Peyrefitte. That is when Peyrefitte exposed Montini’s homosexual background in Milan.

The *Lui* interview was picked up and reproduced by the Italian weekly news magazine *Tempo* in Rome on April 26, 1976. Peyrefitte said it was as if a time bomb had gone off.

The Vicar of Rome and the Italian Episcopal Conference called for a universal “Day of Consolation” for calumny against the Holy Father. On Palm Sunday, the pope issued a statement from his balcony at the Vatican, “... *Delle cose orribili e calunniose...*”¹¹⁹ Peyrefitte said that his accusations against the pope went everywhere in the world.¹²⁰

In *O Vatican! A Slightly Wicked View of the Holy See*, former *N.Y. Times* Rome Bureau correspondent Paul Hofmann repeats the Peyrefitte charges against Montini.¹²¹ He names the well-known Italian actor, Paolo Carlini, whom Montini was alleged to have met in Milan when he was Archbishop and who later became a frequent visitor to Pope Paul VI’s private quarters at the Vatican.¹²²

More Charges by the Abbé de Nantes

In the summer of 1993, the Abbé Georges de Nantes, founder of the League of the Catholic Counter-Reformation in France in 1969, expounded on the charges of homosexuality against Pope Paul VI in the June-July issue of *The Catholic Counter-Reformation in the XXth Century*.¹²³

The Abbé said that his comments were in response to the announcement of Pope John Paul II on May 13, 1993, the Feast of Our Lady of Fatima, that the canonization process for Pope Paul VI was going forward following the preliminary diocesan proceedings carried out in Milan in 1992.

"I have received the news of the opening of the canonization process of my predecessor Paul VI. For me, he was a father in a personal sense. That is why I cannot express my great joy and gratitude," declared Pope John Paul II.¹²⁴

The charge of homosexuality against Pope Paul VI in *Counter-Reformation* begins with the Abbé recalling the charges of Paul Hofmann's concerning *la Mafia* Milanese, that is, Archbishop Montini's notorious connections to the Mafia and Freemasonry syndicate in Milan.¹²⁵

Abbé de Nantes then makes a reference to a quote taken from an unnamed paperback in his possession that refers to a non-Italian Cardinal, "a big man, affable and keen eyed," whom Pope Paul VI had appointed to a key Vatican post and who had a reputation for pederasty with the *ragazzi*, the boys in the quarter behind the Vatican.¹²⁶ He says that he was aware that after the election of Montini to the Chair of Peter there was an inordinate rise in the numbers of homosexual seminarians and priests in the United States and the Netherlands. Yet Rome did nothing, he says.¹²⁷

Finally the Abbé recalls an incident that occurred on the eve of the 1963 conclave that elected Montini pope. He said, Reverend Father de Saint-Avit of St. Paul-Outside-The-Walls Basilica informed him the evening that the conclave opened that the morality section of the Milan police had a file on Montini. Therefore, the new pope could not and would not be Montini. But it was Montini!¹²⁸

The Abbé de Nantes then addresses Pope John Paul II:

So, after the scandal of the election of an avowed homosexual to the Throne of Saint Peter having poisoned the Church, You, Most Holy Father, would have him relive and gain strength by having this same wretch of a Paul VI raised to the altars, and his bones offered as relics to the faithful for their pious kisses, and his tormented face presented to their fervent gaze in Bernini's Gloria? Ah no, that is impossible. It will not be!¹²⁹

The Revelations of Franco Bellegrandi

Atila Sinke Guimarães in his latest work *Vatican II, Homosexuality & Pedophilia*, raises the issue of Paul VI's homosexuality.¹³⁰ Guimarães quotes Franco Bellegrandi, a former member of the Vatican Noble Guard,

part of the papal military corps, who witnessed the unfortunate changes that occurred at the Vatican after Pope Paul VI took office.

Bellegrandi repeats the charge that while Archbishop of Milan, Montini, dressed in civilian clothes, was picked up by the local police on one of the archbishop's nocturnal visits to the male brothels of the city.

The former Vatican guard describes the homosexual colonization process that he says began under Pope John XXIII, but which accelerated under Montini's rule—a process with which the reader should by now be thoroughly familiar. Bellegrandi says that old employees were turned out of their jobs at the Vatican to make room for Montini's favored brethren afflicted with the same vice. They in turn brought along their favorite catamites—"effeminate young men wearing elegant uniforms and make-up on their faces to dissimulate their beards," says Bellegrandi.¹³¹

Bellegrandi says that he was told by an official of the Vatican security service that Montini's actor-friend was permitted free access to the pontifical apartments and was seen taking the papal elevator at night.¹³²

The Issue of Blackmail

One of the statements made by Bellegrandi that attracted my attention was that Montini no sooner took office than he was subject to blackmail by Italian Freemasons. In exchange for their silence regarding Archbishop Montini's furtive sojourns to Switzerland to rendezvous with his actor-lover, who appears to have been quite open about his relationship with the prelate, the Masons demanded that the pope eliminate the Church's traditional ban on cremation after death. The pope complied.¹³³

This is not the first time that Montini's sexual perversions made him a likely target of blackmailers.

In my correspondence with a British writer known for his familiarity with the operations of MI6, England's foreign intelligence service, this writer inquired as to whether or not he believed that Montini's homosexuality laid him open to blackmail by British or Soviet intelligence agents during the Second World War. He said that he believed that the British (MI6) and the Americans (OSS) knew about Montini's homosexuality and used it against him to gain his cooperation in running the Vatican-Allied ratlines after the war. He said he had no corresponding knowledge concerning the Soviets.¹³⁴

Information on the possible blackmail of Montini by the Soviet KGB and GRU after the war came from another source.

An elderly gentleman from Paris who worked as an official interpreter for high-level clerics at the Vatican in the early 1950s told this writer that the Soviets blackmailed Montini into revealing the names of priests whom the Vatican had clandestinely sent behind the Iron Curtain to minister to Catholics in the Soviet Union during the Cold War. The Soviet secret police

were on hand as soon as the priests crossed over the Russian border and the priest infiltrators were either shot or sent to the gulag.¹³⁵

The extent to which Pope Paul VI was subject to blackmail by the enemies of the Church will probably never be known.

The File of Cardinal Pietro Palazzini

Born on May 19, 1912, in Piobikko, Italy, the great scholar and theologian Pietro Cardinal Palazzini served as Prefect of the Congregation for the Causes of Saints from 1980 to 1988. He died on October 11, 2000.

In May 1992, the beatification cause of Paul VI was introduced by the Vicar of the Pope for Rome, Cardinal Camillo Ruini and all seemed to be proceeding well until 1997. According to Father Luigi Villa, editor of *Chiesa viva*, Pietro Cardinal Palazzini had sent a letter to the Postulator for the “cause of beatification” of Paul VI that contained three names of the last homosexual lovers of Paul VI.”¹³⁶ Villa stated that Cardinal Palazzini was in possession of “two binders of documents that demonstrated, unequivocally, the impure and unnatural vice of Paul VI.”¹³⁷

The Curtain Comes Down

There can be no question that Pope Paul VI's homosexuality was instrumental in the paradigm shift that saw the rise of the Homosexual Collective in the Catholic Church in the United States, at the Vatican and around the world in the mid-20th century.

Pope Paul VI played a decisive role in the selection and advancement of many homosexual members of the American hierarchy including Joseph Cardinal Bernardin, Terence Cardinal Cooke, John Cardinal Wright and Archbishop Rembert Weakland and Bishops George H. Guifoye, Francis Mugavero, Joseph Hart, Joseph Ferrario, James Rausch and their heirs.

The knowledge that a homosexual sat in the Chair of Peter—knowledge that spread like wild-fire on the “gay” gossip circuit—would certainly have served as an inducement for homosexual men to aspire to the priesthood and even prompt them to contemplate the unthinkable—a religious order or community composed exclusively of sodomites.

Most importantly, the long-guarded quasi-secret of Paul VI's homosexual life has, for decades, contributed to the silence and cover-up by the American hierarchy on the issue of homosexuality in general and the criminal activities of pederast priests in particular.

But it is a secret no longer.

The final piece of the puzzle has been put in place.

“Our Lady of Fatima, pray for us.”

Notes

- 1 Biographical material on Pope John XXII is selected from Peter Hebblethwaite, *John XXIII—Pope of the Century*, (New York: Continuum, 1984). Hebblethwaite, a former Jesuit, left the priesthood in 1974 to marry. He served as the staff writer on Vatican Affairs for the *National Catholic Reporter* for more than 16 years. He died at his Oxford, England home on December 18, 1994.
- 2 Ibid., 7–8.
- 3 Ibid., 14.
- 4 See Hebblethwaite, *John XXIII*, 45 and Martínez, *The Undermining of the Catholic Church*, 116.
- 5 Hebblethwaite, 53.
- 6 Martínez, 58.
- 7 Ibid., 117.
- 8 Hebblethwaite, *John XXIII*, 53.
- 9 See Barry Rubin, *Istanbul Intrigues—Espionage, Sabotage, and Diplomatic Treachery in the Spy Capital of World War II*, (New York: Pharos Books, 1991).
- 10 Martínez, 76–77.
- 11 Ibid., 70.
- 12 UNESCO was the most successfully Soviet-penetrated of all United Nations agencies. The KGB and GRU used the organization to disseminate disinformation and for pro-Communist propaganda purposes. By December 1971, the French Secret Service estimated that approximately 1/3 of the Soviet officials assigned to UNESCO were either Soviet secret service or military intelligence agents. The senior officers of UNESCO were openly pro-Soviet. At no time has the Holy See publicly acknowledged UNESCO as a living hive of Soviet agents. See Richard Deacon, *The French Secret Service*, 229–230.
- 13 Martínez, 117.
- 14 Ibid.
- 15 See Piers Compton, *The Broken Cross* (Cranbrook, Western Australia: Veritas Publishing Co., 1984), 49–50.
- 16 Hebblethwaite, *John XXIII*, 114.
- 17 In the conclave of October 1958 there were 51 electors. Cardinal Roncalli was *papabile*. There were eleven votes taken. Roncalli was elected on the third day, October 28, 1958. The Archbishop was prepared. According to Martínez, Roncalli's secretary Msgr. Bruno Heim had been working on John's heraldry-papal coat of arms for weeks before the election.
- 18 The names of cardinals elected at Consistories from 1903 to 2001 can be found at:
http://www.stjohnxxiii.com/Cardinals/The_Cardinals_of_the_Church/consistories-xx.htm.
- 19 Martínez, 119. See also Komonchak, ed., *History of Vatican II*, 325.
- 20 Martínez, 131. Not all the cardinals created by John XXIII were from the “progressive” or “liberal” wing dominated by the Rhine group. Among the

exceptions were Antonio Bacci, Secretary of Briefs to the Princes, who was elected at the March 28, 1960 Consistory. An excellent Latinist, Cardinal Bacci sided with Cardinal Ottaviani in the battle against the *Novus Ordo Missae*.

- 21 Komonchak, 71–22.
- 22 The October 11, 1962, speech of Pope John XXIII opening the Second Vatican Council is available at <http://www.papalencyclicals.net/vatican2.htm>. This site also carries all of the documents of the Council. For an excellent critique of Pope John's opening speech see Amerio, *Iota Unum*, 73–79.
- 23 Amerio, 62–63.
- 24 Fr. Paul Kramer, *The Devil's Final Battle* (New York: Good Counsel Publications Inc., 2002), 45.
- 25 Komonchak, 15.
- 26 Ibid., 64.
- 27 Ibid., 55–57. Where the Holy See got the funds needed to support a General Council remains a secret. No budget from the Commission for the Administration of the Patrimony of the Holy See (Vatican Bank) was ever made public. Estimates for the three sessions of the Council range from \$25 million upwards to \$75 million in US currency. The alterations to the Basilica alone took more than \$950,000. Council Fathers who could pay their way did so while bishops from poorer nations needed to be subsidized by the Vatican. The hierarchies of the United States and Germany were reported to have been generous in lending their financial assistance. It is also likely that groups with a vested interest in a General Council designed to undermine and weaken the Roman Catholic Church such as the U.S. Central Intelligence Agencies, International Freemasonry and International Jewry, helped to finance the Council.
- 28 Martínez, 108. For an analysis of the leaders and agenda of the Rhine Group and their *periti* see Fr. Ralph M. Wiltgen, SVD, *The Rhine Flows into the Tiber* (Rockville, Ill.: Tan Books, 1966). With the support from Archbishop Montini who worked from the inside to direct the course of the Council, the Rhine Group was able to control the mechanics of the Council by stacking Commissions, changing rules of procedures, and micro-managing the press.
- 29 Komonchak, 426.
- 30 Maurice Pinay, *The Plot Against the Church* (Palmdale, Calif.: Christian Book Club of America, 1967). Published in the fall of 1962 to coincide with the First Session of the Council, the 700-page book was attacked as anti-Semitic because of its references to International Jewry and International Zionism as “the synagogue of Satan.” In light of the harm that has befallen the Church since Vatican II, *The Plot* is well worth the read with some reservations. The English edition was translated from the German and Spanish editions in 1967.
- 31 Amerio, 67–68.
- 32 Martínez, 108.
- 33 Ibid., See Hans Küng, *The Council, Reform and Reunion*, New York: Sheed And Ward, 1961).
- 34 The Metz Agreement engineered by Montini with the cooperation of Pope John XXIII represented a betrayal of astounding proportions. The betrayal of

trust of the Church Fathers at the Council, however, was nothing when compared to the betrayal of the Uniate hierarchy, clergy and faithful who were rotting in Soviet gulags because they refused to become a part of a Soviet-controlled religion like the Russian Orthodox, and the betrayal of millions of Christians who languished behind the Iron and Bamboo Curtains.

- 35 See Wiltgen, 122.
- 36 Bishop Josyf Ivanovycé Slipiy was born on February 17, 1882, in Zazdryst, Ternopil, in the Archdiocese of Lviv in the Ukraine. He received his education at the College of Ternopil and Lviv University and was ordained to the priesthood on September 30, 1917. He was consecrated Archbishop of Lviv on December 22, 1939. Five years later he was arrested and sent to Siberia by the Soviet regime for eighteen years. Archbishop Slipiy was freed by the Soviets in 1963 through the intervention of President John Kennedy and Pope John XXIII and sent in exile to Rome. After the protest of his countrymen, Bishop Slipiy did attend the last three sessions of the Second Vatican Council and was made a Cardinal by Pope Paul VI on Feb. 22, 1965. He died on September 7, 1984. His burial was delayed more than ten days to allow for people from around the world to attend his funeral—over one million came to pay their respects. See the Ukrainian Greek Catholic Church website at www.papalvisit.org.ua/eng/ugcc_slipiy.php.
- 37 This incident is reported from Andrea Riccardi, *IL Vaticano a Mosca* (Rome: 1993) Laterza, ed., Chap. VII, “Fine della Condanna, Inizio del Dialogo,” as reported by Rev. Fr. Michael Simoulin, “Was the ‘Good Pope’ a Good Pope?” Part I, *The Angelus*, September 2000, 23, no. 9 at www.sspcx.ca/Angelus/2000_September/Was_Good_Pope_Good_Pope_Pt1.htm. Fr. Simoulin’s three-part series on the pontificate of Pope John XXIII is outstanding.
- 38 Ibid.
- 39 Komonchak, 22.
- 40 Ibid., 7.
- 41 The comments of Frere Michel de la Sainte-Trinite, were taken from his speech, “The Mystery of the Third Secret of Fatima,” delivered on November 24, 1985, in Rome at a conference sponsored by the International Fatima Rosary Crusade headed by the Marian priest Father Nicholas Gruner. The full text is available at <http://www.shrineofsaintjude.net/home1301.html>. The four-volume set on Fatima is available from Immaculate Heart Publications, Buffalo, NY.
- 42 Ibid.
- 43 Komonchak, 71.
- 44 Angelo Giuseppe Roncalli was beatified by Pope John Paul II on September 3, 2000.
- 45 Hebblethwaite, *Paul VI*, 19.
- 46 The Church had inveighed vehemently for centuries against the use of wet-nurses for mothers capable of breast feeding their own children, but the admonition was largely ignored by the upper classes.
- 47 Hebblethwaite, *Paul VI*, 29.
- 48 Ibid., 271.

- 49 See James Glampe, "Giulio Andreotti" at <http://www.uwgb.edu/galta/333/andreot.htm>.
- 50 See Sterling, *OCTUPUS*, 220. As Sterling points out, there is no proof that the Allies deliberately plotted to consign Sicily into Mafia hands, it simply worked out that way. Probably there was no single big deal the Allies had with the Mafia, but rather middle management arrangements of lesser officers, Sterling states.
- 51 Hebblethwaite, *Paul VI*, 124.
- 52 Owen Chadwick, *Britain and the Vatican During the Second World War* (London: Cambridge University Press, 1986), 265. According to British historian Chadwick there was no doubt that Montini was instrumental in securing a copy of the details of the Italian armistice for London. See also, Anthony Rhodes, *The Vatican in the Age of Dictators*.
- 53 Ibid., 156.
- 54 Hebblethwaite, *Paul VI*, 126.
- 55 Linda Hunt, *Secret Agenda: The United States Government, Nazi Scientists and Project Paperclip, 1944–1990* (New York: St. Martin's Press, 1991).
- 56 Martínez, 82.
- 57 Chadwick, 22–23.
- 58 Ibid., 23–24.
- 59 Ibid., 232–233.
- 60 Martínez, 81–82.
- 61 Ibid.,
- 62 Ibid. See Document JR1022 released by the OSS, Washington, D.C. Office. See Piers Compton, *The Broken Cross*, 51–52.
- 63 The final Consistory of Pope Pius XII's pontificate took place on January 12, 1953.
- 64 Niccolo Machiavelli, Chapter XXII, "Concerning the Secretaries of Princes." The entire text of *The Prince* is available online at <http://www.online-literature.com/machiavelli/prince/22>. *The Prince* was the most popular work of Italian Statesman and Political Philosopher Niccolo Machiavelli (1469–1527).
- 65 Giovanni Battista Montini was a patron of the French philosopher Jacques Maritain.
- 66 Hebblethwaite, *Paul VI*, 271.
- 67 See Hamish Fraser, "Jacques Maritain and Saul David Alinsky—Fathers of the 'Christian' Revolution," Hamish Fraser, Supplement to *Approaches*, No. 71.
- 68 See Abbé Georges de Nantes Essay on the "MASDU" at "<http://www.crc-internet.org/lib1masdu.htm>. The Abbé de Nantes is the editor of *The Catholic Counter-Reformation in the XX Century*, Maison Saint-Joseph, Saint-Parres-les-Vaudes, France.
- 69 Fraser, 5.
- 70 Saul Alinsky's most popular work, *Rules for Radicals* (New York: Random House, 1971) is dedicated to the "very first radical," Lucifer. See also Marion

K. Sanders, *The Professional Radical—Conversations with Saul Alinsky* (New York: Harper & Row, 1965).

- 71 Fraser, 49–50.
- 72 Ibid., 17.
- 73 Ibid., 44.
- 74 Ibid.
- 75 Ibid.
- 76 Millenari, *The Shroud of Secrecy*, 137–139. The authors maintain that Poletti and Montini signed a secret pact not to reveal the contents of the letter of January 3, 1963. It is unclear from their report whether or not the *Il Popolo D'Italia* of the 1960s had any relationship to a Socialist newspaper by the same name founded by Mussolini that ran from 1914 to 1943, or if it was a completely separate diocesan or secular publication.
- 77 After the death of Paul VI on August 6, 1978, Cardinal Benelli was considered a top contender for the papacy, but the election went to Cardinal Albino Luciani of Venice. After the death of John Paul I, Benelli was again a prominent candidate, but this time he lost out to a Pole, Cardinal Karol Wojtyła. Benelli continued as Cardinal Archbishop of Florence until he was felled by a sudden heart attack in 1982.
- 78 In 1989, eleven years after his Pope Paul VI's death, Pope John Paul II appointed Macchi Archbishop (Personal title) of Loreto. Archbishop Macchi retired in 1996 at the age of 72.
- 79 Bishop Donato De Bonis is probably the least well known of the four men. Archbishop Macchi co-consecrated Bishop Donato De Bonis on April 25, 1993, despite the fact that De Bonis, an officer of the Vatican Bank, had been charged with tax-fraud conspiracy. De Bonis was also reported to be a Freemason, but then again, so was Macchi. In the summer of 1984, De Bonis made national headlines in the U.S. by giving a \$2000 donation to the March of Dimes, the nation's number one promoter of eugenic abortion. The Vatican official's visit to a MOD banquet held in Hartford, Conn. was coordinated by Bishop James T. McHugh of the Diocese of Camden, N.J. See Randy Engel, *A March of Dimes Primer—The A-Z of Eugenic Killing* (Export, Pa.: U.S. Coalition for Life, PA, 1991).
- 80 This section on Vatican finances and the IOR is based on information taken from a large number of publications and web sites including Conrad Goeringer, "History of the IOR—Murder, Bank, Strategy—the Vatican," at <http://www.voxfux.com/features/vaticanmurder.html>. See also David A. Yallop, *In God's Name—An Investigation Into The Murder of Pope John Paul I* (New York: Bantam Books, 1984).
- 81 The IOR or Vatican Bank is located in the tower of Nicholas V built onto the pope's palazzo. Its operations are different from those of a standard banking institution. It does not issue loans nor does it issue its own checks. Its depositors are dioceses, parishes, religious orders, and fraternal orders. Its history goes back to pontificate of Pope Leo XIII who founded the Administration for Religious Works. Following the signing of the Lateran Pact of 1929, Pope Pius XI created another agency, the Administration of the Patrimony of the Holy See to handle the settlement fee awarded to the Holy See by the Italian State as compensation for the loss of the Papal States. In

1942, Pope Pius XII started still another financial agency known as the Institute for Religious Works (IOR). Pacelli placed the IOR under the direction of Bernardino Nogara, who undertook a program of diversified investments and real estate that brought the Vatican into the modern world of international finance. For the first time, the Holy See had established direct ties to the secular financial empires of the J.P. Morgans, the Rothschilds and the like. By 1954, when Nogara retired, he had pyramided the original \$85 million dollars received from the Mussolini government in 1929 to nearly \$1 billion. The Vatican now owned interest in giant pharmaceutical houses, and chemical, industrial, and construction conglomerates like Immobiliare, as well as stock in major corporations such as General Motors, Gulf Oil and IBM. See "Banca Intesa: So Catholic, So Ungrateful," *L'espresso*, No. 25, June 18–24, 2004, at http://213.92.16.98/ESW_articolo/0%2C2393%2C42171%2C00.

- 82 By the 1980s, the gross assets of the IOR were in the range of \$10 billion.
- 83 The Franklin Bank went belly-up in October 1974. Sindona got \$1.7 billion in assistance from the Federal Reserve, but the handout could not save the bank from bankruptcy. Federal agents called in on the case traced the collapse to Sindona and his associates in the Sicilian Mafia and the Vatican.
- 84 See Thomas Naylor and R.T. Naylor, *Hot Money and the Politics of Debt: Peekaboo Finance and the Politics of Debt*, (New York: Simon & Schuster, 1987). The Naylor book is one of several references this writer came across that links CIA funding to the Vatican.
- 85 Richard Hammer, *The Vatican Connection* (New York: Holt, Rinehart, and Winston, 1982), 207.
- 86 Sindona's empire began to crash with the collapse of the Franklin National Bank in 1974. His irregular financial activities by the early 1960s had already attracted the attention of Interpol. To escape Italian justice Sindona made his way to New York where he was arrested in 1979, tried and indicted for 99 counts of fraud, perjury and misappropriation of bank funds and sent to prison. On August 2, 1979, his Mafia bosses with the cooperation of the New Jersey Gambino crime syndicate arranged for his "abduction" from prison and Sindona was shipped to Palermo for safe keeping. In 1980, Sindona was apprehended by the Italian police and brought to trial in Milan. Sindona sent out a financial appeal to his wealthy Italian supporters (whose names and illegal foreign bank accounts had been recorded in Sindona's black book). When Calvi failed to put the assets of the Banco Ambrosiano at his disposal, Sindona leaked out the word that Calvi had been robbing the bank blind. Actually, the money received from the *Palazzo* for Sindona's "legal expenses" went to his Mafia overlords who by this time had figured out that Sindona had lost billions of dollars of their money in financial speculation. The Mafia could not and would not abide by a dishonest crook. Shortly after his 1986 conviction by a Milan court for the contract killing of an influential Italian magistrate, Sindona was found dead in his cell of strychnine poisoning. Calvi fared little better. Although the Banco Ambrosiano had a rule that no shareholder could accumulate more than 5% stock in the bank in order to prevent any single person or institution from gaining control of the bank, Calvi with the help of Marcinkus, Sindona and Gelli and others, established offshore dummy corporations to gain access to the bank's assets. Many of these illegal corporations were funded with money slaked off from the IOR. The "Catholic" bank also became a major center for the laundering of Mafia funds

abroad. By the time Calvi and Company's crimes were discovered, the bank was missing \$1.3 billion. In 1981, Calvi was convicted of currency fraud and given a four-year jail sentence and a \$12 million fine, but he managed to escape the clutches of Italian civil law. On June 19, 1982, Calvi's body was found hanging from Black Friars Bridge in London. Although originally identified as a "suicide" by Scotland Yard, itself notorious for its own Masonic hierarchy, subsequent investigations by the Italian Department of Justice revealed that Calvi had been murdered by hanging by the Mafia in order to insure his silence concerning the role played by the Mafia, the Masons and the Vatican Bank in the Ambrosiano affair and other illegal financial schemes. Eventually, the Vatican agreed to pay \$250 million to the creditors of the Banco Ambrosiano without having to publicly state that they were guilty of any wrong doing. This "contribution" came after the revelation that Calvi had secured official "letters of patronage" from Marcinkus guaranteeing Calvi's loans. The P2 scandal broke on March 17, 1981. The public exposure of the link that the Mafia had established with Italian Freemasonry was a revelation of astronomical proportions. So was the list of its 962 members that was found during a police raid of Licio Gelli's villa in Arezzo. That list included seventeen army generals, four air force generals, nine Carabinieri high officers, eight Navy admirals, all three heads of the Italian secret service, thirty-eight Italian deputies and senators, fourteen magistrates, three cabinet ministers and five Vatican prefects and other high-ranking Church officials. Grandmaster Gelli was tried and given a short prison sentence served out under house arrest. He died of natural causes. Archbishop Paul Marcinkus fared the best of all. After the death of Paul VI in 1978, Pope John Paul II kept Marcinkus on at the IOR until 1989. The pope also awarded him full title of pro-President of the Pontifical Commission for the Vatican City State. When the Italian police came after Marcinkus in connection with the criminal activities of the late Calvi, Sindona, and Gelli, crimes that included assorted currency frauds, assassination funding, arms smuggling, and trafficking in counterfeit bills, he was granted immunity by the Holy Father for seven years. Eventually Archbishop Marcinkus became even too hot for the Vatican to handle and he was sent back to the United States. Today the Archbishop resides in the Diocese of Phoenix, Ariz. where he occasionally says Mass and is a frequent visitor on the Sun City's golf links. He continues to enjoy full diplomatic immunity granted by the Vatican City State so he is untouchable under American law. In 2003, the Italian paper *Gazzetta del Sud* reported that the Archbishop's name had come up yet again in a five-hour deposition given by a Mafia informant to Italian prosecutors, but it is unlikely that he will ever be brought to justice in Italy or anywhere else on earth much less serve any time in jail.

- 87 See Hebblethwaite, *Paul VI*, 329–332. At the 1963 conclave, the nomination of Archbishop Montini was supported by Cardinal Spellman and the American contingent, Europeans representing the Rhine Group including Cardinals Suenens, Döpfner and König and many bishops from Latin America and Africa. Archbishop Montini was elected on the sixth ballot.
- 88 *Ibid.*, 331.
- 89 See Amerio, *Iota Unum*, 82–89.
- 90 Millenari, *Shroud of Secrecy*, 164.
- 91 The traditional Mass of the Roman rite was codified for all times by Pope Saint Pius V in his Apostolic Constitution *Quo Primum* of July 13, 1570.

This was not a new rite in the strict sense, but rather the perfection of the authentic Mass handed down from the time of the Apostles. In accordance with the decrees of the Holy Council of Trent to preserve "incorrupt the public worship of the Church," Pope Pius V undertook to revise and reissue the sacred books, to wit the Catechism, the Missal and the Breviary. In *Quo Primum*, Pope Pius V set in stone for all time the exactness of the Holy Sacrifice of the Mass to be said in the Mother Tongue of the Latin rite: "We specifically command each and every patriarch, administrator and all other persons of whatsoever ecclesiastical dignity, be they even cardinals of the Holy Roman Church, or, possessed of any other rank or pre-eminence, and We order them by virtue of holy obedience to sing or to read the Mass according to the rite and manner and norm herein laid down by Us, and henceforward to discontinue and utterly discard all other rubrics and rites of other missals, howsoever ancient, which they have been accustomed to follow, and not to presume in celebrating Mass to introduce any ceremonies or recite any prayers other than those contained in this Missal." An exemption existed for churches "in which the saying of Mass differently was granted over two hundred years ago. ..." For the complete text see <http://www.dailycatholic.org/quoprimum.htm> The *Novus Ordo Missae* (New Order of the Mass) instituted by Pope Paul VI on November 31, 1969, does not meet the criteria set forth in *Quo Primum*.

- 92 For a basic critique of the *Novus Ordo* see: Alfredo Cardinal Ottaviani and Antonio Cardinal Bacci, *The Ottaviani Intervention* (Rome: 1969); reprint, Rockville, Ill.: Tan Books, 1992). Also "The New Mass," *The Angelus*, March 2000, 23, no. 3. And Rev. Anthony Cekada, "Did Paul VI 'Illegally' Promulgate the New Mass?" *Trans Et Alia*, 2, no. 7, May 2001, translation by Suzanne M. Rini of Pittsburgh, Pa. Readers are invited to contact Mrs. Rini for a more complete selection of excellent articles on liturgical "reform" from the French publication *Sodalitium*.
- 93 See Bugnini, *The Reform of the Liturgy*, for a step-by-step description of the destruction of the Sacred Liturgy.
- 94 See Rev. Fr. James McLucas, "The Emasculation of the Priesthood," *Latin Mass*, Spring, 1998. The article is available at <http://www.latinmassmagazine.com/artEmasculation.asp>.
- 95 See Paul Likoudis, "A Catholic Psychiatrist 30 Years Ago. ... Offered Cure for Church's, Society's Sexual Ills," *Wanderer*, 10 April 2003, 1, 10.
- 96 McLucas
- 97 Ibid.
- 98 Ibid.
- 99 Ibid.
- 100 Ibid.
- 101 Ibid.
- 102 Amerio, 180.
- 103 Ibid., 181.
- 104 Ibid., 163.
- 105 Ibid.

- 106 Ibid., 166.
- 107 See Thomas Reese, SJ, at <http://www.americamagazine.org/reese/america/a-lefev.htm>.
- 108 An analogous situation occurred in the late 1800s under the pontificate of Leo XIII with regard to an attempt to open up a “dialogue” between “ecumenically” minded Roman clerics and Anglicans on the question of the validity of Anglican orders. Herbert Cardinal Vaughan, the Archbishop of Westminster, warned Pope Leo XIII against such open-ended discussions claiming that Anglican conversions to the Catholic faith would dry up if the public were to learn of such meetings. News that the Catholic Church was engaged in even informal talks, Vaughan said, was sufficient of itself to keep people in heresy, in other words to keep them from converting. Leo XIII took Vaughan’s advice and in 1896 issued the Papal Bull, *Apostolicae Curae* that declared Anglican orders to be “absolutely null and utterly void.” Pope Benedict XV, however, was more open to the idea of ecumenical dialogue with the Anglicans and permitted the start of what became known as the Malines Conversations in 1921. The “Conversations,” five in all, were finally killed off by Pius XI in his 1928 Encyclical *Mortalium Animos*. See John Jay Hughes, *Absolutely Null and Utterly Void The Papal Condemnation of Anglican Orders 1896* (Washington, D.C.: Corpus Books, 1968).
- 109 The failure of *Humanae Vitae* was more than a matter of timing. The document itself was seriously flawed. The author plans to cover the history of the Birth Control Commission and *Humanae Vitae* in a future book.
- 110 Elias Bredsdorff, *Hans Christen Andersen—The Story of his Life and Work* (New York: Scribner, 1975), 280. Bredsdorff is quoting from an earlier psychiatric study of Andersen by Professor Hjalmar Helweg. See also *The Fairy Tale of My Life—An Autobiography* issued in 1975 on the 100th anniversary of Andersen’s death.
- 111 Bredsdorff, 280.
- 112 Ibid.
- 113 Tsang, 95.
- 114 See Summers and Dorril, *Honeytrap*, 38. The authors mistakenly identify Pope John Paul I as Hugh Montgomery’s lover, but correspondence with Dorril confirmed that the cleric in question was Battista Montini.
- 115 In the papal household there are a large number of chamberlains whose functions are more or less ornamental. These are divided into several categories: privy chamberlains, chamberlains, assistant and honorary chamberlains. These are gentlemen of rank and belong to the highest class of the household. In the papal Curia there is the apostolic chamberlain (Latin: camerarius) who occupies a very important position. During a vacancy of the Holy See, the apostolic chamberlain or *carmerlingo* is at the head of the administration of the Roman Church. See <http://www.catholic-forum.com/saints/eb001844.htm>.
- 116 Robin Bryans, *The Dust Has Never Settled* (London: Honeyford Press, 1992).
- 117 Ibid., 60.
- 118 Leyland, ed., *Gay Roots*, 412.
- 119 Ibid.

- 120 The media blackout in the United States was not complete. The Homosexual Collective knew of Peyrefitte's accusations against Pope Paul VI as did some American priests. In *A Secret World*, A.W. Richard Sipe states that in 1976, Paul VI was accused in both the French and Italian press as having engaged in a homosexual relationship. Sipe notes that the *National Catholic Reporter* did run an article on the charges in 1976 that included the pope's denial of the charges.
- 121 Paul Hofmann, *O Vatican! A Slightly Wicked View of the Holy See* (New York: Gongdon and Weed, Inc., 1984), 151.
- 122 Paolo Carlini was born in 1926 (1922?) in Sant' Arcangelo di Romagna, Italy. He had a minor role in the 1953 American film "Roman Holiday" and in the 1960 film "It Started in Naples." He died on November 7, 1979, one year after the death of Pope Paul VI.
- 123 On August 25, 1966, the Abbé Georges de Nantes was struck with a suspension *a divinis* for his opposition to the Second Vatican Council. His opposition continued nevertheless. In July 1996, the Abbé, who heads the religious community at Saint-Parres-lès-Vaudes in the Diocese of Troyes, France, was warned by Mgr. Daucourt to stop accusing John Paul II of heresy and of schism. For a list of the charges against Pope John Paul II see *The Book of Accusation* at www.crc-internet.org/IER2003/Lib2_1.htm.
- 124 Speech of Pope John Paul II to the General Assembly of the Italian Episcopal Conference on May 13, 1993.
- 125 Abbé Georges de Nantes, *The Catholic Counter-Reformation in the XXth Century*, no. 259 (June–July 1993): 10.
- 126 Ibid., 13. The prelate in question may have been Bishop John Wright whom Pope Paul VI brought to Rome in April 1969 and appointed Prefect of Clergy. Wright was raised to the cardinalate on April 28, 1969.
- 127 Ibid., 14.
- 128 Ibid., 15.
- 129 Ibid.
- 130 Atila Sinke Guimarães, *Vatican II, Homosexuality & Pedophilia*, ed., Marian Therese Horvat, Ph.D. (Los Angeles: Tradition in Action, 2004), 159–162. Mr. Guimarães does an exceptional job in analyzing NCCB/USCC, USCCB and Vatican documents related to homosexuality. His primary source on the charges of homosexuality against Pope Paul VI was Franco Bellegrandi, *Nichitaroncalli—Controvita di un Papa* (Rome: Ed. Internazionale di Letteratura e Scienza, 1994), 85–86.
- 131 Guimarães, 161.
- 132 Ibid., 159.
- 133 Ibid., 160.
- 134 Private correspondence to author from London dated 2 January 1992 and 4 January 1993.
- 135 Private correspondence to author from Paris (undated).
- 136 Dr. Franco Adessa, *Who Is Father Luigi Villa?* (Oconomowoc, WI., Apostolate of Our Lady of Good Success, 2012) pp. 33–34.
- 137 Ibid., p. 34.

XX Epilogue

Eighteen months have gone by since the manuscript of *The Rite of Sodomy* passed from my hands to the printers, and many important changes have occurred in the life of the Church, not the least of which is the election of a new pope. Pope John Paul II died on April 2, 2005. The former Joseph Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, has ascended the throne of Saint Peter as Pope Benedict XVI.

There have also been other important events connected with many personages featured in this book.

The defrocked Rev. Paul Shanley of the Boston Archdiocese is behind bars at a Massachusetts state prison serving out a 12–15 year sentence for the indecent sexual assault and rape of Paul Buse, one of many young men he sexually exploited.

The defrocked Rev. James Porter of the Diocese of Fall River, Mass., who claimed more than 100 underage victims, died of cancer while in civil confinement on February 11, 2005. Ironically, it was Shanley who recommended that Porter be sent for “treatment” to the infamous Servants of the Paraclete in Jemez Springs, New Mexico in 1967.

On March 30, 2005, Boston attorney Carmen L. Durso filed a sexual abuse lawsuit in Hampden Superior Court in Springfield, Mass. on behalf of William Burnett, whose story of clerical abuse is covered in the O’Connell-Spellman legacy. Among the prelates named in the suit are Bishop Christopher Weldon and Bishop Timothy Harrington, both deceased. According to Durso, Burnett has passed two polygraph tests administered by a highly qualified examiner. Church officials of the Springfield Diocese have denied the charges.

The Society of St. John, suppressed by Bishop Joseph Martino of the Scranton Diocese in September 2004, has re-emerged as a Public Association of the Faithful and set up new quarters in Paraguay in the Diocese of Ciudad del Este headed by Opus Dei Bishop Rogelio Ricardo Livieres Plano. However, in March 2006, Bishop Rogelio Livieres is reported to have sent sexual predators Rev. Carlos Urritigoity and Rev. Eric Ensey packing. According to the Apostolic Nuncio of Paraguay, there does not remain any trace of the two priests in the country. Their current whereabouts is unknown. Although their religious order has been dissolved, Urritigoity and Ensey have not yet been defrocked. In the United States, SSJ Brother Anthony Myers continues to solicit funds using a post office box in Maple Hill, Kansas in the Archdiocese of Kansas City.

On July 5, 2004, the Springfield Illinois police were summoned to the residence of homosexual Bishop Emeritus Daniel L. Ryan to quell a “lovers’ quarrel” between Ryan and one of his sexual partners who was

scheduled to accompany the bishop on a trip to Portugal. Ryan's home, aka homosexual bordello, was purchased for Ryan by his successor, Bishop George J. Lucas.

Indicted sodomite rapist Bishop Thomas Dupré of the Diocese of Springfield, Mass. remains in hiding. Diocesan officials will not divulge his status or whereabouts, and the Holy See has not released any information on their investigation of Dupré since he resigned on February 10, 2004.

Nine sexual abuse lawsuits have been filed against Bishop Emeritus Lawrence Soens of the Diocese of Sioux City, Iowa. The alleged attacks on male students took place while (Father) Soens was principal of Iowa City Regina High School and Rector of St. Ambrose Seminary in Davenport. At least one suit against Soens has been settled for \$20,000. Despite the fact that diocesan officials received three molestation allegations against Soens in the 1960s, Archbishop James J. Byrne of Dubuque went ahead and consecrated him on August 17, 1983.

The 418-page Grand Jury Report on the Sexual Abuse of Minors by Clergy released on September 9, 2005, by the Philadelphia District Attorney's Office presented a scathing critique of retired Cardinal Anthony Bevilacqua's role and that of the late Cardinal John Krol's role in the massive cover-up of repeat clerical sex offences in the Archdiocese of Philadelphia. Cardinal Justin Rigali, Bevilacqua's successor, told the press the report was "very graphic" and "slanted" and would be valueless to families.

On February 25, 2006, Jesuit officials of the Chicago Province apologized to two victims molested by retired priest Rev. Donald McGuire who taught at Loyola Academy in Wilmette, Ill. After leaving the Jesuit-run school, McGuire, a popular lecturer on the spiritual life, became Spiritual Director for Mother Teresa and her Missionaries of Charity.

Archbishop Paul Marcinkus, the head of the Vatican Bank from 1971 to 1989, died on February 20, 2006, in Sun City, Arizona. His death occurred as the Roberto Calvi murder trials continue in Rome. Prosecutors in the Calvi case tried unsuccessfully to depose Marcinkus in connection with a string of Mafia-connected laundering schemes and murders, but could not penetrate the wall of diplomatic immunity granted him by Pope John Paul II and extended by Pope Benedict XVI.

On January 10, 2006, attorney John A. Aretakis filed an amended civil suit on behalf of Father Robert Hoatson in the United States District Court of New York. Fr. Hoatson, a priest of the Newark Archdiocese is suing Archbishop John Myers of Newark, Cardinal Edward Egan of New York, Bishop Howard Hubbard of Albany, the Christian Brothers and others for aiding and abetting known criminal clerical pederasts. Hoatson, an alleged victim of sexual abuse by the Christian Brothers, identified Myers, Egan and Hubbard as "active homosexuals." Cardinal Theodore McCarrick, although not a defendant in the suit, is also identified as an "active homo-

sexual.” In addition, Hoatson claims that Bishop Charles J. McDonnell, Auxiliary Bishop Emeritus of Newark, and Bishop Paul Bootkowski of Metuchen, N.J. had an “inappropriate relationship” with sexual abuser Father Alfonso de Condorpusa of the Newark Archdiocese. Both McDonnell and Bootkowski were consecrated by Cardinal McCarrick. A jury trial is demanded.

The news from Rome is not much better.

On January 27, 2006, the online edition of the Italian newspaper *Il Giornale* affirmed that Pope Paul VI had, in fact, been the victim of blackmail threats related to his early homosexual entanglements and had sought help in handling the crisis from Prime Minister Aldo Moro, a leader of the Christian Democratic Party. The short article was taken from the February 6, 2006 edition of the Italian periodical *L'Espresso* and was based on the confidential notes of General Giorgio Manes, Vice-Commander of the Carabinieri, the Italian Military Police.

At the Vatican, Pope Benedict XVI has appointed “gay friendly” Archbishop William Levada, former Archbishop of San Francisco to head the Sacred Congregation for the Doctrine of the Faith and has awarded him the red hat. Levada in turn, with the help of “gay friendly” Cardinal Roger Mahony of Los Angeles, has secured his former archdiocese for his boyhood buddy “gay friendly” Archbishop George “Brokeback” Niederauer. Levada and Niederauer were classmates at St. John’s Seminary and pederasty training camp in Camarillo, Calif., and they co-own a retirement condo in Long Beach. Niederauer insists there is no link between pederasty and homosexuality and is a proponent of ordaining “gays” as long as they are “celibate.”

The homosexual activist group, Outrage! London, is continuing its campaign begun in April 1998 to obtain “inside knowledge” on the “sexuality” of Cardinal Joseph Ratzinger, now Pope Benedict XVI, with details that can be corroborated. “We do not know whether Ratzinger is gay: but, if he is, he deserves to be outed because he is arguably the most homophobic of all Vatican leaders,” claims the Outrage Queer Intelligence Service.

Rome correspondents report that the new pope has acquired expensive taste in designer shoes and accessories, a reputation for “slightly eccentric behavior” and “a penchant for disguise.” During Christmas 2005, the pope was photographed showing off a red medieval fur-lined hat—a picture that can only be described as overtly camp. One month later, *La Stampa* reported that the pope has been secretly visiting his old residence at 1 Piazza Citta Leonina disguised in black clerical robes in the company of another accessory—his very handsome 48-year-old private secretary and traveling companion, Don Georg Gänswein.

Most importantly, on November 29, 2005, the Sacred Congregation for Catholic Education (for Seminaries and Institutes of Study) issued the

long-awaited universal directive “Concerning the Criteria of Vocational Discernment Regarding Persons with Homosexual Tendencies in View of Their Admission to Seminaries and Holy Orders.” The document signed by Cardinal Zenon Grocholewski, Prefect for the Congregation and Archbishop John Michael Miller, CSB, Secretary, and approved by Pope Benedict XVI, clearly does not affirm the absolute ban against ordaining homosexuals, pederasts and habituated onanists found in the 1961 Instruction “Careful Selection And Training Of Candidates For The States Of Perfection And Sacred Orders.” In fact, the 1961 Instruction did not even merit a footnote in the new directive.

According to the 2005 directive, “while profoundly respecting the persons in question,” the Church “cannot admit to the seminary or to holy orders those who practice homosexuality, present deep-seated homosexual tendencies, or support the so-called ‘gay culture.’” However, the document makes exceptions where “homosexual tendencies” are “only the expression of a transitory problem.” In the latter case, “these tendencies must be clearly overcome at least three years before ordination to the diaconate.”

Under what circumstances would a candidate for the priesthood and religious life qualify for the exception? In a Vatican Radio interview on November 29, 2005, Cardinal Grocholewski stated this might include a person who engaged in homosexual acts out of adolescent curiosity; or while intoxicated; or where he prostituted his body to obtain favors. High standards, indeed, for the most sublime of all vocations!

The cardinal went out of his way to state that the norms expressed in the document do not apply to already ordained homosexual priests, which is a backhanded way of acknowledging that Pope Benedict XVI, like his predecessor, Pope John Paul II, has no plans to clean house and mount a serious attack on the Homosexual Collective within the Roman Catholic priesthood and religious life.

† The Leonine Prayers

Instituted by Pope Leo XIII in 1884

Hail Mary (3 times)

Hail Mary, full of grace, the Lord is with thee.
Blessed art thou amongst women and
blessed is the Fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.

The Hail, Holy Queen (Salve Regina)

Hail, Holy Queen, Mother of mercy,
our sweetness, and our hope!
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs, mourning and
weeping in this valley of tears.
Turn then, most gracious advocate, thine eyes of
mercy toward us.
And after this exile, show us the blessed
Fruit of thy womb, Jesus.
O clement! O loving! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God

R. That we may be worthy of the promises of Christ.

Let us pray. O God, our refuge and our strength, look down in
mercy upon Thy people who cry to Thee, and by the intercession
of the glorious and immaculate Virgin Mary, Mother of God, of
Saint Joseph her spouse, of Thy blessed Apostles Peter and Paul,
and of all the Saints, in mercy and goodness hear our prayers we
pour forth for the conversion of sinners, and for the liberty and
exultation of our holy Mother the Church.
Through the same Christ our Lord. Amen.

Saint Michael the Archangel, defend us in battle;
be our protection against the wickedness and snares of the devil.
May God rebuke him, we humbly pray: and do thou,
Prince of the heavenly host, by the power of God,
thrust down to hell Satan and all wicked spirits,
who wander through the world seeking the ruin of souls.

R. Amen

V. Most Sacred Heart of Jesus,

R. Have mercy upon us. (3 times)

PRAYERS

† The Prayers of Fatima

O my Jesus, forgive us. Deliver us from the fire of hell.
Lead all souls to Heaven, especially those in most
need of Your Mercy.

O Jesus, it is for Your Love, for the conversion of
sinners, and in reparation for the sins committed
against the Immaculate Heart of Mary.

My God, I believe, I adore, I hope and I love Thee!
I ask forgiveness for those who do not believe,
do not adore, do not hope and do not love Thee!

Most Holy Trinity, Father, Son, Holy Ghost
I adore Thee profoundly and offer Thee the most
Precious Body, Blood, Soul and Divinity of Jesus
Christ, present in all the tabernacles of the world,
in reparation for the outrages, sacrileges, and
indifferences by which He is offended.
And through the infinite merits of His Most
Sacred Heart and of the Immaculate Heart of Mary,
I beg of Thee the conversion of poor sinners.

† Prayer for Priestly Vocations

O God, we earnestly beseech Thee to bless Thy Church with
many vocations to the Holy priesthood: **men** who will serve
Thee with their whole strength and gladly spend their lives for
Thy Church, and to make Thee known and loved. Amen.

Mary, Mother of priests, obtain for us many holy priests.



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About the Author

Randy Engel, one of the nation's top investigative reporters, began her journalistic career shortly after her graduation from the University of New York at Cortland in 1961. A specialist in Vietnamese history and folklore, she became the editor of *The Vietnam Journal*, the official publication of the Vietnam Refugee and Information Services (VRIS), a national relief program for South Vietnamese war refugees and orphans based in Dayton, Ohio. She recorded for the Voice of America and Radio Saigon. In 1970, she received the Distinguished Service Medal for "exceptional and meritorious service to Vietnam."

In the mid-1960s, in addition to her writings and relief work on behalf of the VRIS, Randy Engel developed an intense interest in pro-life issues including population control, abortion and eugenics, putting her on the ground floor of the emerging Pro-Life Movement. In 1972, she founded the U.S. Coalition for Life in Pittsburgh, Pennsylvania, an international pro-life research and investigative agency. The USCL *Pro-Life Reporter's* four-year study on the eugenic policies and programs of the March of Dimes titled "Who Will Defend Michael?" quickly put the USCL on the map as the finest pro-life research agency in the U.S., and led to the establishment of a pro-life alternative to the March of Dimes, the International Foundation for Genetic Research, popularly known as the Michael Fund in 1978.

Her investigative findings documenting the rise of the federal government's anti-life programs at home and abroad served as the basis for her testimony before Congressional hearings in the U.S. House of Representatives and the U.S. Senate. Randy Engel's groundbreaking investigative findings related to the United States Agency for International Development's abortion and sterilization programs in Latin and South America, Asia and Africa were instrumental in bringing about major pro-life changes in USAID's foreign assistance programs.

Many of her original research publications for the USCL including "A March of Dimes Primer—the A-Z of Eugenic Abortion," and "The Pathfinder Fund—A Study of US/AID Anti-Life Funding" have become pro-life classics and continue to enjoy wide circulation.

In 1995, the veteran pro-life researcher exposed the long-standing eugenic abortion record of Dr. Henry Foster, President Bill Clinton's nominee for U.S. Surgeon General, resulting in the Senate's failure to approve the nomination.

Sex Education—The Final Plague, Randy Engel's first full-length book on the sexual conditioning of Catholic school children, was pub-

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Over the last forty-five years, Randy Engel's articles have appeared in numerous Catholic publications including *Liguorian Magazine*, *Our Sunday Visitor*, *The Wanderer*, *Catholic Family News* and *Homiletic and Pastoral Review*. She has received numerous awards for excellence in investigative journalism including the prestigious Linacre Quarterly Award for Distinguished Writing by the Catholic Medical Association.

Meticulous documentation and references and easy readability are the hallmarks of Randy Engel's investigative writings, and *The Rite of Sodomy—Homosexuality and the Roman Catholic Church* is no exception to the rule. This work, now available in serial format, reads like a top-flight mystery thriller—except that it is not fiction—it is true.

A native New Yorker, Randy Engel resides in Pittsburgh, Pennsylvania, where she continues to write and lecture on traditional Catholic themes. For a listing of her current articles and books including "Sisters in Rebellion," and "Pope John Paul II's Theology of the Body—A study in Modernism" go to

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