

The Wanderer

National Catholic Weekly Founded Oct. 7, 1867 • Our Second Century of Lay Apostolate
St. Paul, Minnesota

Republican leader, a Protestant who opposed embryonic stem-cell

and Senate Republican support it — but it's not clear the item didn't pass. Blagojevich issued an executive order to ban research for embryonic stem-cell research while the bill is pending. Blagojevich spoke at a news conference about what they did is not even though opposed the Catholic Church's destruction of human life.

criticism and reverse my way — and I will be a firestorm of protest. I'm using my power — I enthusiastically," he said. "I feel about this decision."

ran unsuccessfully against Senate nomination of a condemned Republican legislature for dashing physical rehabilitation of embryonic stem cells, not that no embryonic research was networked and that all have been successful. restore that hope," he maybe only partly,

shed"

they must face the uncowed Americans' weapons of public moral power, and they reject the tyrannical judiciary.

quarter century ago, I strongly pro-ported O'Connor of the Supreme Court's member. Rather than

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It is significant that lawmakers feel no concern about giving the finger to the Catholic Church on matters of legislation. The Church has been so identified with the Democratic Party in Illinois heretofore that Dem leaders believe they can dismiss Catholic criticism.

However, the climate is changing. Catholics have increasingly been attracted to the Republican line. Of the seven GOP candidates seeking the party's gubernatorial

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In Arlington . . .

Virginia Mom, Grandma Asks Rome To Intercede

(Special to *The Wanderer*)

ARLINGTON, Va. — An Arlington Catholic, mother of five children and grandmother of thirteen, who is also a longtime Catholic pro-life activist, publisher, and religion teacher, has appealed to Dario Cardinal Castrillon Hoyos, prefect of the Congregation for the Clergy, to rescind the policy of Bishop Paul Loverde requiring all Catholics who work with children — whether paid or volunteer — to submit to mandatory fingerprinting and criminal background checks or lose their jobs.

This policy, wrote Mary Ann Kreitzer, editor of *The Truth*, the newsletter of the feisty group of lay activists known as Les Femmes, "is part of a flawed approach by the bishops of the United States to deal with the sex abuse scandals."

"I currently teach fourth-grade religion, i.e., to children aged nine to ten.

"I requested an exemption from Bishop Loverde for myself and others in a May 26 letter because of our serious reservations," she wrote. "The head of the child pro-

tection office, Fr. Terry Specht, informed me in a letter dated June 6 that the bishop had denied our request. If we fail to submit to fingerprinting and background checks by June 30 we will not be permitted to work with children in our parishes.

According to White, "We are hopeful the Ninth Circuit will apply the new Supreme Court cases to defendants' situation. These new cases require the reversal of the jury's verdict in this case."

After the 1999 jury verdict, an appeal was taken to the Ninth Circuit Court of Appeals, and in 2001 a unanimous three-judge panel of the Ninth Circuit set aside the verdict and injunction because the de-

Court case law.

Also, the Supreme Court has now made it clear that for a pro-lifer to be found guilty of "extortion" under RICO, the pro-lifer must obtain property from an abortion provider. With regard to the defendants, there was no evidence that they had obtained any property from the abortion providers, yet the abortion providers were still awarded more than \$11 million based on their RICO claims, which is contrary to the new Supreme Court case law.

they would join us in requesting that the Congregation [for the Clergy] review the situation in the United States and encourage development of a more Catholic solution.

"For myself, I ask only the opportunity to continue teaching youngsters the Deposit of Faith according to the mind of our Lord Jesus as transmitted through our Holy Father and the Magisterium of the Church."

As of July 13, Mrs. Kreitzer has not received a response; nor has a group of Arlington priests who appealed to the same congregation not to be subject to the mandatory fingerprinting policy, she told *The Wanderer*.

Mrs. Kreitzer also said "the purge is on."

"At least one DRE [Eleanor Kelly in Front Royal] who refused to be fingerprinted has received a letter that her services are no longer required. Others who work with children are being fired. I work on a cleaning team in my parish that

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Asks Rome To Intercede

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has children on it. Sometimes I'm alone in the church with the children while their mom is working in the vestibule. I wonder if I'll be fired from that job as well.

"The times are crazy. Dissenters like Fr. Richard Sparks can talk dirty and make blasphemous statements at Catholic conventions without rebuke. Catholic colleges can present the filthy *Vagina Monologues* and call it academic freedom and the bishops do nothing.

"But orthodox laity who simply want to pass on the Deposit of Faith in all its integrity to young children are vilified and fired. Meanwhile the bishops are still pretending the elephant smack dab in the middle of the sanctuary isn't there. How many actively homosexual priests and bishops are requiring their partners to be fingerprinted? Anyone who believes that fingerprinting CCD teachers and cafeteria moms makes their children safer is living in a dream world."

Disordered Inclinations

With the letter to the cardinal, Mrs. Kreitzer attached a "background" statement that highlights serious problems and deficiencies with the U.S. bishops' formal policy in dealing with the clergy sex abuse crisis. In it, she observed:

"1) The current policy fails to address the problems that caused the sex abuse scandal.

"The bulk of abuse cases documented in the John Jay Report involved homosexual priests molesting adolescent boys. But the bishops' strategy for addressing the sex abuse problem has ignored homosexuality altogether. The United States Conference of Catholic Bishops (USCCB) has no policy with regard to protecting children by banning homosexuals from the priesthood or removing homosexuals engaging in immoral, but legal, behavior.

"Instead, they have developed a massive project of fingerprinting and doing background checks on hundreds of thousands of innocent employees and lay volunteers. The Diocese of Arlington alone is requiring 15,000 lay people to be fingerprinted. . . .

"At the 2005 Religious Education Congress in Los Angeles, the largest such gathering in the Unit-

ed States, panelists speaking on homosexuals in the priesthood promoted this disorder as a positive norm. According to *The Tidings*, the Los Angeles archdiocesan paper, Tom Beaudoin, assistant professor of religious studies at Santa Clara University, told a packed workshop that "talking in a "more adult way" about the blessings and challenges of gay priests similar to the way blessings and challenges of straight priests are discussed will allow Catholics to become "more human" and "more holy with each other . . . so that at long last our church in this regard can finally begin to deal with reality".

"Another panelist, Fr. James Martin, SJ, associate editor of *America* magazine, proposed 'public models of gay priests' to counter 'the stereotype of the gay priest as child abuser.' Not only did this panel promote homosexuality, but in an exercise in surrealism, the [Religious Education] Congress organizers offered a partnered Episcopal lesbian 'prfest' for the edification of Catholic educators.

"Rev. Dr. Gwynne Guibord heads the California Council of Churches and is credited with convincing the National Council of Churches to scrap an endorsement of traditional marriage signed by its top officers in November 2000. She is also pro-abortion. Sr. Edith Prendergast, head of the archdiocesan Office of Religious Education which sponsors the congress, refused to say whether Cardinal Roger Mahony was aware of Rev. Guibord's participation, although in previous years the cardinal has stated he personally approves all the speakers.

"This promotion of disordered inclinations as normal and even a blessing was carried to an extreme in my own diocese when the former head of the Office of Child Protection, Jennifer Alvarez, told a meeting of parish directors of religious education in 2004 that children are 'safer with homosexuals than with heterosexuals.' Her statement shocked parents in the diocese because it echoes homosexual propaganda.

"The fact is that homosexuals molest children at a much higher rate than heterosexuals. They also engage in criminal activity at much higher rates than heterosexuals as shown by numerous studies including a 1996 survey of 12,283 non-institutionalized adults by the

United States Centers for Disease Control. It was the largest national random survey on human sexuality ever conducted in the United States.

"In an article in the May issue of *Homiletic & Pastoral Review* (HPR), authors Brian Clowes and David Sonnier surveyed numerous studies and statements of homosexuals themselves illustrating the 'natural link between a homosexual orientation and child sexual abuse.'

"Despite overwhelming evidence, the bishops still focus on innocent laity and exclude consideration of the homosexual problem. That this attitude continues was graphically illustrated in Arlington on April 19, 2005. Fr. Terry Specht, director of Child Protection and Safety for the diocese, told a meeting of concerned parents at St. John the Baptist in Front Royal which I attended, that he didn't care if a person was 'heterosexual, homosexual, or metrosexual.'

"This blindness to the major cause of the sex abuse scandals undermines the laity's confidence in the approaches being taken. . . .

"The current policy of the bishops on mandatory fingerprinting appears to many laity to distract from the real causes of the sex abuse scandals: the recruitment of men with same-sex attraction into the priesthood, the growth of a 'gay' subculture in the Church, and active dissent from Church teaching, particularly on sexual morality.

"2) Fingerprinting and background checks give a false sense of security.

"Before an individual commits his first act of sexual abuse, he has no criminal record. But there are certain behaviors that can predict the likelihood of abuse. For example, those engaging in pornography, which is a progressive addiction, are likely to act on it at some point. Studies show that, like all addictions, the need for stimulus increases. Because buying and viewing adult pornography is not illegal, those who indulge in such dangerous behavior will not be discovered by background checks.

"They are, however, still a serious threat to the parish community and should be removed when they are exposed. In the Diocese of Arlington, Fr. James Haley re-

ported to Bishop Loverde several priests with extensive pornography collections, a fact he discovered when he lived with them. Instead of dealing with the problem priests, the bishop suspended Fr. Haley and removed his faculties. He allowed the porn-addicted priests to continue living in parish rectories in the diocese.

"Although there is no evidence that these priests had physically abused minors, they present a clear danger to the spiritual life of the faithful because they were indulging their perverted appetites. It is unlikely they were able to effectively counsel couples with marital problems or young people struggling with temptations against chastity. The likelihood they would shift from fantasy to action would increase over time if they continued their immoral behavior.

"Fingerprinting and background checks have absolutely no impact on immoral sexual activity that is legal. The bishops have focused only on abuse of minors, but events of recent years show there is a serious problem with sexual immorality among consenting adults as well, including young adults barely out of their minority. The bishops have not addressed this problem as evidenced by re-assignment of priests and the problem on Catholic college campuses where young people are exposed to sexually explicit and pornographic materials like the obscene play, *The Vagina Monologues*. If a priest presented such material to minors it would be cause for his dismissal. . . .

"It is also a fact that those who engage in homosexual relations with adults while not themselves abusing children may be the channel for abuse by exposing children to other sexual deviants. Fr. Mike Lastiri of the Diocese of Fresno did not himself molest children. He did, however, hire one of his partners, Joe Banuelos, to work in the parish. Banuelos sexually assaulted a six-year-old at St. Thomas the Apostle Catholic Church in Goshen, Calif. . . .

"3) Mandatory fingerprinting violates privacy and is demeaning to the innocent.

"This approach treats all the members of the Catholic faithful as guilty until proven innocent. It is insulting and demeaning to the innocent. It takes a problem that involved a relatively small number of guilty clerics and punishes innocent lay people. It follows the model of the anonymous bureaucracy rather than the model of the

model of the anonymous bureaucracy rather than the model of the Catholic family which knows its own.

"Most of those who committed sexual abuse were exposed to their superiors who reassigned them to prevent their criminal acts from becoming public. A massive fingerprinting program would have turned up no abusers because criminal acts were deliberately hidden. Massive mandatory fingerprinting is an unreasonable requirement in light of the causes of the sex abuse scandals. The John Jay report did not uncover a single act of lay abuse. . . .

"4) Giving the secular government oversight of the Church is dangerous and imprudent.

"From the point of Church/state relations, there are two compelling reasons to oppose mandatory fingerprinting. First, it implies that the Church herself is a danger to her members and is not able to protect them without oversight from secular authorities. This turns reality on its head. It is the Church over the centuries that has converted barbaric nations and protected citizens from abuse by the state, not the reverse. Pope Leo XIII addressed this in many encyclicals of his pontificate in which he described the proper relations between the Church and the state. . . .

"Second, by turning over responsibility for oversight to secular authorities, the Church implies her dependence on the state and willingness to relinquish her authority to the state. While the current relationship is voluntary, it sets a precedent for the government at some future date to claim the right to exercise oversight of the Church and her members. This is a very real danger in view of the United States government keeping illegal files on pro-life activists and others.

"Former Attorney Janet Reno developed an extensive secret database called VAAPCON, the Violence Against Abortion Providers Conspiracy, which entailed massive record-keeping on pro-life leaders, even those who never engaged in activism. VAAPCON collected information on the National Conference of Catholic Bishops, among others.

"Diocesan authorities insist that fingerprints and background files collected will not be maintained by the government. There is no way that can be guaranteed. Several men who work in law enforcement

at both the federal and state levels stated at the April 19 meeting in Front Royal that fingerprint records are likely to be kept permanently, a serious injustice to the innocent.

"In Virginia this will definitely be the case. The Code of the Com-

monwealth of Virginia § 52-46 establishes a database of all fingerprints submitted for background checks. They are archived and cross-checked against criminal activity so the submitting organization can be informed of any crimes disqualifying an employee or volunteer.

"The June 16 issue of *The Wanderer* reported that 'Elvira Johnson, a supervisor at the Virginia State Police Crime Lab, confirms that is the case: "the digital images [of the submitted fingerprints] are kept on archive" on the state police computer system.'

"In view of the growing hostility to Christianity in general, and Roman Catholicism in particular, in the United States, developing a program to identify all the priests in the country and many of the most active Catholic laity seems foolhardy. Our current Holy Father and his Predecessor, coming from countries controlled by Nazi and Communist tyrants, would certainly understand the dangers inherent in developing a national registration program for Catholics. The mandatory fingerprinting allows the state to collect such information easily without the political fallout of mandatory registration. Only those without a sense of history would fail to see the potential for abuse of such a program.

"5) Lay faithful who oppose the invasion of their privacy and entanglement with the state may withdraw from parish religious education programs with great loss of

talent and service to the local Church. Others may form independent associations to teach outside the purview of the parish and diocese.

"Already in a number of places laity are establishing programs and activities for youth outside the purview of the parish that ideally belong within. Fr. Specht informed parishioners at St. John the Baptist in Front Royal that if a CCD program could not recruit sufficient teachers willing to submit to mandatory fingerprinting, the parish will suspend its CCD program.

"This will, of course, result in religion programs forming outside the parish with no oversight by the pastors. Even in parishes where CCD continues the impact will be felt. Those who drop out are likely to be the most faithful to Church teachings because opposition to the bishops' flawed approach has mostly come from those who embrace the Sacred Deposit of Faith in its fullness.

"6) The relationship of the sex abuse scandal to dissent needs to be studied.

"Many Catholics believe that the sex abuse scandals arose from two main causes: homosexuals admitted to the priesthood and unbridled dissent, particularly from Catholic sexual teachings. Homosexuality continues to be presented as a gift to be celebrated as was evidenced at the Los Angeles Religious Education Conference cited earlier. Dissent continues to be widespread in many dioceses throughout the country.

"The Religious Education Conferences on both the east and west coasts, which reach thousands of Catholic catechists and educators every year, are hotbeds of dissent. Both conferences feature a stable of speakers well known for their opposition to fundamental Church doctrines.

"The East Coast Conference is so notorious that the director of catechetics in Arlington, Fr. Paul deLadurantaye, advises catechists not to go and the diocese will not pay for attendance. Unfortunately, there are other sources in Arlington for promoting scandal. A local pastor, Fr. Horace Grinnell, sponsors the annual Thomas and Ruth Grinnell lecture series named for his parents which always includes a few well-known dissenters. He is in the process of expanding the series as an Adult Education Institute. The list of proposed speakers sent to a group of priests in the diocese includes those who promote women's ordination, dissent from Church teaching on sexuality, and other heterodox issues.

"As long as this type of 'catechesis' continues, the problem of physical and spiritual abuse of the faithful, including children, will go on. Mandatory fingerprinting and background checks for all Catholics who work with children will not solve the problem. Leading the faithful to embrace the faith in its fullness is the Catholic answer. Those who live lives centered on the Eucharist, Confession, and pursuit of virtue do not molest children."