

Oves Sine Pastore

A Plea to Vatican Leaders
to Restore Faithful Catholic Leadership in America



The Taking of Christ, Caravaggio

President Barack Obama:

How the Majority of U.S. Bishops Helped Elect
the Most Pro-Abortion President in America's History



Compiled by Randall Terry
Founder, Operation Rescue

Vanguard of St. Catherine of Sienna

Calling American Bishops back to Rome

Meeting with Vatican Officials Concerning U.S. Catholic Bishops and Legalized Child-killing Lent 2009 By Randall Terry

From March 3 to March 7, 2009, I and eight other Catholic pro-life activists met with various Vatican officials about the tragic role that many American prelates play in the continued shedding of innocent blood in America. We presented them with the following document: *Oves Sine Pastore* (Sheep Without a Shepherd.)

As a group, we met with:

His Excellency, Archbishop Raymond L. Burke, Prefect, Apostolic Signatura;

His Eminence, Antonio Cañizares Llovera, Cardinal, Prefect, Congregation for Divine Worship and the Discipline of the Sacraments;

His Eminence, James Francis Stafford, Cardinal, Major Penitentiary, Apostolic Penitentiary;

Father Thomas Powers, Congregation for Bishops;

His Excellency, Rino Fisichella, Titular Archbishop of Voghenza, President, Pontifical Academy for Life;

Father Kevin Lixey, Pontifical Council for the Laity;

Father Victor Ghillo, Pontifical Council for the Family; and

Monsignor Anthony R. Frontiero, Pontifical Council for Justice and Peace.

(In addition to these, Joseph Landry and I met with Monsignor Richard Soseman, from the Congregation for Clergy; the Congregation of the Doctrine of the Faith did not meet with us, but received *Oves Sine Pastore*.)

Much time was made for us, and we were warmly received by almost all parties. Nevertheless, the audiences had a sense of burden of grief to them, because of the life and death content of our message.

We were polite, respectful, yet clear in our message. We did not sacrifice Justice for unborn babies or Orthodoxy for the Church for the sake of false charity.

The record we gave them, including our plea for the Holy See to intervene in U.S. Catholic affairs is duplicated here, exactly as we gave it to them.

We went over this entire document – page by page – with each prefect or representative with whom we met, augmenting the material by telling them our own stories of heartache.

We showed them well-documented proof that many of America’s bishops – and perhaps the majority of them – do not uphold the teachings of the Church regarding the sacredness of Holy Communion, nor are they obeying the clarion call of *Evangelium Vitae* to defend the innocent unborn in the political sphere.

The responses of those we met with ranged from surprise and shock, to sympathy and heartfelt agreement.

We ended by presenting a one-page appeal – *an agonizing plea* – asking the Holy See to lay the axe to the poisonous root in America, for the sake of unborn babies and the faithful here, as well as the unborn and the faithful worldwide that are threatened by our treachery. You can read these requests here as well.

We urge you to read this document in its entirety, and to pray. We invite you forward a link to this document to your bishop, parish priest, and friends.

If you agree with this statement, and want to say so publically, you are invited to add your name to the end of this record, as a public witness of your convictions.

We know that other heroic men and women have raised agonized cries to Rome, saying, “How Long? How long shall we languish in this dark night of treachery.” We also know that the reforms for which we plead will not come overnight.

But we are confident these changes will come, because of God’s love for the innocent children that are the victims of the American Holocaust, because of Christ’s love for His Church, and because the heir of St. Peter – inspired by the Holy Spirit – will hear the cry of innocent blood and the pleas of the faithful, and rise up like a lion from his lair.

Randall A. Terry, President

(Following are the names of those who went on this pilgrimage):

Tom and Sue Cyr,
Mario and Sandra Paveglio
Francis and Catherine Smith
Joseph Landry
Ed Faddoul



Oves Sine Pastore

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Tab 1

Why Did 55% of American Catholics Vote for Barack Obama?

Here is an example: This advertisement, based on the Words of John Paul II, begged American Catholics to vote to protect the Unborn Babies.

John Paul II declared in *Evangelium Vitae*:

"When a parliamentary or social majority decrees that it is legal, at least under certain conditions, to kill unborn human life, is it not really making a 'tyrannical' decision with regard to the weakest and most defenseless of human beings? ...In the case of an intrinsically unjust law, such as a law permitting abortion or euthanasia, it is therefore never licit to obey it, or to take part in a propaganda campaign in favour of such a law, or vote for it. ...The moral gravity of procured abortion is apparent in all its truth if we recognize we are dealing with murder."



WANTED: Catholics to Rescue the Innocent

Dear Catholic: Would you vote for Herod after he slaughtered the Holy Innocents in Bethlehem?

- Abortion is the ethical equivalent of Herod's slaughter of the innocent.
- Some candidates support the legalized slaughter of the innocent by abortion.
How then can we ethically vote for those candidates?

Let us pray for Catholics who will boldly declare:

Christians should only vote for candidates - for any office, from any party - who are committed to ending legalized child-killing by abortion from fertilization until birth.

Study the words of John Paul II. We cannot sacrifice the unborn for "the common good." So, dear Catholic: will you help rescue the innocent with your vote?

...or will you follow the path of Herod?

Learn more of what you can do to rescue the innocent in Denver at www.HumblePlea.com

John Paul II declared further in *Evangelium Vitae*: "But God cannot leave the crime unpunished: from the ground on which it has been spilt, the blood of the one murdered demands that God should render justice (cf. Gen 37:26; Is 26:21; Ez 24:7-8). From this text the Church has taken the name of the "sins which cry to God for justice", and, first among them, she has included willful murder. Laws which authorize and promote abortion and euthanasia are therefore radically opposed not only to the good of the individual but also to the common good."

Sponsored by The Society for Truth and Justice

Every Catholic diocesan newspaper in America, save one, refused to run this advertisement.

Tab 2

A Tree is Known by its Fruit: *Faithful Citizenship* Produces *Bad* Fruit

The U.S. Conference of Catholic Bishops' (USCCB) Document,
Faithful Citizenship: A Catholic Call to Political Responsibility,
Is an Erroneous Document, Causing Confusion and Scandal with the Faithful.

When Faithful Citizenship was released on November 14, 2007,
CNN covered the story. Here is part of the Transcript – showing that casual
readers, and a Catholic Priest who appeared on CNN, took *Faithful Citizenship* as
“permission” to vote for candidates who support child-killing by abortion.

CNN's WOLF BLITZER: **Right now, some Catholic bishops want you to know this. The candidate who supports abortion rights shouldn't necessarily be counted out for your vote.** It involves some new guidance for Catholic voters. Mary Snow is watching all of this unfold in New York. Mary, it shows us some flexibility. What's going on?

MARY SNOW (on-camera): Well Wolf, you're right, it does. Catholic bishops say they're not supporting any candidate or party in 2008, but they are asking Catholic voters **to apply moral principles to a host of issues, issues like abortion, the war in Iraq, and immigration.**

MARY SNOW (voice-over): It's a message about politics from the pulpit. U.S. Catholic bishops met and approved guidelines for Catholic voters. High on the list, opposition to abortion, which the church calls 'intrinsically evil.' **But the bishops opened a door to supporting abortion-rights candidates.** Father Thomas Reese, a Catholic scholar, who attended the conference, explains that bishops are telling voters to weigh their decisions on a number of moral issues, such as war.

FATHER THOMAS REESE, S.J., GEORGETOWN UNIVERSITY: If there are serious moral reasons for voting for a candidate who is pro-choice, then it would be legitimate for a Catholic to vote for a pro-choice candidate.

Situation Room, 11/15/07

Millions of Catholics believed they had the blessing of U.S. Bishops to vote for Barack Obama, and used *Faithful Citizenship* to justify their treachery against innocent blood.

Here are more examples:

Catholic Monsignor, Harry Byrne, wrote in the New York Times:

Catholics are divided on how to vote: for John McCain and Sarah Palin, who are pro-life, or for Barack Obama and Joseph R. Biden Jr., who are pro-choice. The bishops say either way is O.K., that Catholics may vote for a pro-choice candidate if they are doing so because of the candidate's positions on other morally grave issues. The economy,

education, health care, immigration, and energy may well constitute those reasons.
(Msgr. Harry J. Byrne, Sept. 17, 2008)

Catholic Lawyer, Author, and Former Reagan Official, Doug Kmiec wrote:

It is time to set the record straight that it violates no aspect of Catholic teaching for a Catholic Voter to endorse, support, or vote for Barack Obama...U.S. Catholic bishops have confirmed that it is the intent of the voter, and not the candidate's support for abortion, that determines the candidate's acceptability for the Catholic vote." (Can a Catholic Support Him? Pg. 82)

"Roman Catholics for Obama," a group of Democrat Party lay people, openly defied Church Teaching concerning the slaughter of the innocents, while invoking the blessing and authority of American bishops. Tragically, the USCCB never corrected or rebuked them:

We are members of the Roman Catholic Church in the United States who are supporting the campaign of Senator Barack Obama of Illinois and Senator Joe Biden of Delaware (a Catholic) to be the next President and Vice President of the United States -- and urging others of our faith to do the same. We are real, honest-to-goodness, practicing Catholics who embrace and call attention to Catholic Social Teaching, **which the U.S. Conference of Catholic Bishops describes** as "wisdom about building a just society and living lives of holiness amidst the challenges of modern society."...

On this website, we have collected and linked to **documents from the Church and from Church authorities** that reflect on the importance of civic participation motivated by all of the principles of Catholic Social Teaching: Life and Dignity of the Human Person; Call to Family, Community, and Participation; Rights and Responsibilities; Option for the Poor and Vulnerable; The Dignity of Work and the Rights of Workers; Solidarity; and Care for God's Creation....

Between now and Election Day, we hope you will spend some reflective time on our website. **Here you can learn about Catholic Social Teaching, about the U.S. Bishops' advice for incorporating it into voting**, about where Senator Obama stands on the issues and about how he himself has described the faith that guides him. (Emphasis added)

This is only a handful of examples of how Catholics – both religious and lay – justified their treachery against innocent lives, and their betrayal of the clear teachings of *Evangelium Vitae*, by quoting the USCCB's document, *Faithful Citizenship*.

We thank God for the handful of American bishops – such as Bishop Martino of Scranton, Pennsylvania – who voiced their clear opposition to *Faithful Citizenship*. Many have asked U.S. bishops to scrap *Faithful Citizenship*, or to make the corrections it so desperately needs to bring it into alignment with *Evangelium Vitae*. They have refused.

Or - why don't the U.S. Bishops simply ask the faithful to read and obey *Evangelium Vitae*?

Tab 3

The Communion Scandal Continues: When will it end?

Most American Bishops still refuse to obey Canon 915;
The Eucharist is regularly given to politicians who openly support
child-killing – the most glaring offense is in
America's capital city, Washington, D.C.

Joseph Cardinal Ratzinger:

"Regarding the grave sin of abortion or euthanasia, when a person's formal cooperation becomes manifest (understood, in the case of a Catholic politician, as his consistently campaigning and voting for permissive abortion and euthanasia laws), his Pastor should meet with him, instructing him about the Church's teaching, informing him that he is not to present himself for Holy Communion until he brings to an end the objective situation of sin, and warning him that he will otherwise be denied the Eucharist."

Joseph Cardinal Ratzinger, (*memo to Cardinal McCarrick*, para 5 July 2004.)

Most Reverend Raymond L. Burke:

"Finally, the discipline must be applied in order to avoid serious scandal, for example, the erroneous acceptance of procured abortion against the constant teaching of the moral law. No matter how often a Bishop or priest repeats the teaching of the Church regarding procured abortion, if he stands by and does nothing to discipline a Catholic who publicly supports legislation permitting the gravest of injustices and, at the same time, presents himself to receive Holy Communion, then his teaching rings hollow. To remain silent is to permit serious confusion regarding a fundamental truth of the moral law. Confusion, of course, is one of the most insidious fruits of scandalous behavior."

Most Reverend Raymond L. Burke, (*The Discipline Regarding the Denial of Holy Communion to Those Obstinate Persevering in Manifest Grave Sin*, Conclusion.)

When will the Vatican take the necessary steps
to demand that Catholic Prelates in America
Obey Church Canons and Directives?

When will this Scandal end?

Examples of U.S. Prelates Who Openly Reject Church Teaching

Roger Cardinal Mahony: “The archdiocese will continue to follow church teaching, which places the duty of each Catholic to examine their consciences as to their worthiness to receive holy communion. That is not the role of the person distributing the body and blood of Christ.” *Catholic Politicians and Holy Communion*, 2004

Theodore Cardinal McCarrick: “We do not want to encourage confrontations at the altar rail with the Sacred Body of the Lord Jesus in our hands. This could create unmanageable burdens for our priests and those who assist them and could turn the Eucharist into a perceived source of political combat...it could be more difficult for faithful Catholics to serve in public life because they might be seen not as standing up for principle, but as under pressure from the hierarchy.” *Bishops’ Spring Meeting Denver*, June 15, 2004

Bishop William Malooly: “My own conscience tells me I have a better chance of helping someone if I don't alienate...I don't know everyone's conscience, and can't make decisions about abortion and communion on a broad basis but must confront people who are out of step with the church one-on-one.” *Lifesite News*, December 7, 2008

Bishop Thomas Omsted: “My job is to get to know the key people in the state and appeal to their consciences.” He said that instead of refusing to offer Communion he would use “persuasion,” according to the Associated Press (May 24, 2004, *Tucson Citizen*).

Bishop Gerald Kicanas: “Sanctions against politicians would be premature.” *The Capital Times*, May 22, 2004

Archbishop Alexander Brunett: “Ministers of the Eucharist should not take it upon themselves to deny Holy Communion to anyone who presents themselves.” *Seattle Times*, July 20, 2004

Your Obedient Sons and Daughters ask: How Long will this go on?

When will bishops stop placing the Body of Christ into the hands of those who are accomplices to murder— a deed that God hates?

(See Proverbs 6:16ff, Matt 25:40)

When will bishops stop giving the blood of Christ to those who shed the blood of the Innocent?

The extent of this scandal, and the fruit it has produced, is an offense against God and man.

Examples of U.S. bishops who obey the Church, cry out for an end to the bloodshed, and revere the Blood of Christ:

Bishop Rene Henry Gracida: (Letter to pro-abortion State Legislator) “I, as Bishop of the Diocese of Corpus Christi, have no choice but, by this letter, to formally impose upon you the penalty of forbidding you to receive the sacraments of the Holy Eucharist and the Anointing of the Sick. I continue to pray that God will give you the grace to repent and retract your advocacy of abortion. If you come to a change of heart on this matter, please call my office (XXX-XXX-XXXX) and ask for an appointment to meet with me. It is with deep sadness and with much regret that I am required for the good name and pastoral well being of the Catholic Church to affix my signature to this decree, on this the Seventh Day of November 1994.” *Letter to pro-abortion State Legislator*, Nov. 7, 1994

Bishop Fabian Bruskewitz: “Referring to canon 915, Bruskewitz said, ‘We agree completely with Archbishop Raymond Burke in the action he has taken and we would take the same action in the diocese of Lincoln with regard to manifest, persistent, obstinate sinners, including politicians, regardless of which diocese they are from.’” *Interview published in Catholic Online*, April 7, 2004

Bishop Joseph F. Martino: “While the Church assists the State in the promotion of a just society, its primary concern is to assist men and women in achieving salvation. For this reason, it is incumbent upon bishops to correct Catholics who are in error regarding these matters. **Furthermore, public officials who are Catholic and who persist in public support for abortion and other intrinsic evils should not partake in or be admitted to the sacrament of Holy Communion.** As I have said before, I will be vigilant on this subject.” *Pastoral Letter*, October 4-5, 2008

Bishop Leo T. Maher: Bishop Maher “...Barred a California lawmaker from receiving communion because of her pro-choice stand on abortion. Maher sent a two-page letter to Assemblywoman Lucy Killea in which he described her as ‘an advocate of this most heinous crime’ and banned her from receiving communion unless she recants her pro-choice position.” *Chicago Sun Times* Nov. 17, 1989

Bishop Arthur J. Serratelli: “Why should the Church not have a right to voice her teaching on this important issue in the public square? She must speak and speak often. Abortion may be for some just a political issue. But, for the innocent child, it is a matter of life or death.” June 19, 2007

The Faithful Rejoice at the courage and clarity of these bishops
to follow Church Teaching, and to defend the lives of the innocent.

We believe that if U.S. bishops would honor Christ, and defend the targets of
abortion, we could bring this holocaust to an end.

If our Bishops will not honor Christ, and protect innocent babies,
why should our politicians?

When will this Scandal End?

Tab 4

Catholics Were Arrested at Cathedrals, and Chased out of Catholic Parking Areas For handing out pro-life literature - Based upon the words of John Paul II

During U.S. elections, it is common for Catholic Christians and our Evangelical brothers and sisters, to hand out literature *after* Mass, or *after* a protestant service, that reveals a candidate's position on child-killing.

A main piece of literature for many Catholics was *Faithful Catholic Citizenship*, based on the words of John Paul II. (See flyer enclosed.)

No masses or services are ever disrupted.

The literature is handed out politely – outside of the Church, usually in the parking area of Church property.

This is completely legal if done by individuals, and is part of our nation's 200 year heritage of political freedom and freedom of speech.

Despite the fact that the literature handed out upheld the teaching of the church, Catholics were chased away at various Churches around the country, and at least nine arrests occurred at three separate Cathedrals, because the bishop (or his representative) asked the police to come and arrest his fellow Catholics.

Most U.S. bishops remained silent in the face of Obama's possible election, and 55% of Catholics subsequently voted for Obama, even though he is the most pro-death candidate in U.S. history. We contend that Obama's election happened in part because of the bishops' silence and fear, coupled with the fact that many of them hindered us from waking the consciences of our brothers and sisters.

This is related to an unholy influence of money; the "tax exempt status," and the fact that many Catholic charities receive large amounts of money from the government. Thus, many bishops are afraid to speak out, because they do not want to lose their money. (See Enclosed Book: *A Humble Plea* Chapter Nine: Who is Lord of the Gospel? God or Caesar? Pages 83-96)

Following is the story of a Catholic arrested on Bishop Loverde's order.

I was Arrested at the Cathedral

By Diana Roccograndi

What follows are excerpts from a letter sent to Bishop Loverde from Diana Roccograndi. Bishop Loverde is the ordinary at St. Thomas More Cathedral, in the Arlington diocese.

Miss Roccograndi teaches high school Mathematics in the Washington D.C. area, and lives in the diocese of Arlington (in Northern Virginia, just outside Washington D.C.) She was arrested (along with 4 other Catholics) for handing out a pro-life brochure entitled, *Faithful Catholic Citizenship*, based on the words of John Paul II. (See enclosed.) The brochure was handed out *after Mass* in the parking lot. Her letter is warm, and at points heart-wrenching.

To: Bishop Paul Loverde
Diocese of Arlington Chancery
200 North Glebe Road
Arlington, VA 22203

Dear Bishop Loverde:

I was arrested for distributing pro-life election material at St. Thomas Moore Cathedral before the election. My trial is on January 8. Since I have not spoken to you regarding this, in person or by letter, before the election or since, I thought it could be helpful to do so.

I am a conservative Catholic who believes and loves all the teachings of the Catholic Church...

This election had caused me, like many others, great concern since the primaries and before. I was concerned about the pro-abortion and other anti-life/anti-family policies of the Democratic Party and particularly of Hillary Clinton and Barack Obama, although Barack Obama's voting record and views were worse than Clinton's were. None of the Republican Party's nominees seemed particularly strong which was disheartening. I was also aware that neither party fully espoused the teachings of the Church; that Church teaching transcended political party. Still, it was clear that Obama and Clinton would vote to eliminate laws that protect the unborn and traditional marriage, etc. and Huckabee and McCain would vote for laws that would increase protection for the unborn and marriage and that life issues trumped all others when voting. Also, I understood that there were a few Supreme Court Justices waiting for a liberal president to be elected before they retired. McCain or Huckabee would nominate conservative constitution-interpreting judges and Clinton or Obama would nominate liberal judges who would be more inclined "legislate from the bench" based on their personal views.

Over the summer I started volunteering for Randall Terry who had just moved to the area. His book, [A Humble Plea](#), and his deep conviction regarding the evil of child-killing by abortion has inspired me to become more involved in the pro-life movement. He believed that if Obama became president, because of his promise to sign the Freedom of Choice Act (and his pro-abortion voting record, etc.), the pro-life movement would be set back 20 years...

By late summer and fall, for many of my friends and me, the election was certainly foremost in our minds and on our hearts. That is when I started to get frustrated and dismayed by not hearing about it much at Mass in either homilies or the prayers of the faithful. When it was mentioned in homilies was addressed vaguely...I was dismayed to hear about how weak the document "Faithful Citizenship" was – how it was being used to justify voting for pro-abortion politicians. I was dismayed when I read the letter written by you and Bishop DiLorenzo...I was dismayed that so few Bishops were speaking up in a way that was clear and direct: simply saying that to vote for Barack Obama (or even "the pro-abortion candidate") was against the teaching of the Church, that it was a sin, that Catholics must not do it.

... Sometime this summer Randall Terry said to me that once you are willing to get arrested for the sake of the unborn, you become much more powerful in this battle, much more dangerous to the other side. This is because you are willing to sacrifice your reputation to some degree, maybe jeopardize your job or future jobs, and then time and monetary sacrifices, and I guess the humiliation and discomfort of it – all for the sake of the unborn. I decided I wanted to make that sacrifice – to start acting in a way that was equal to the evil of abortion, to no longer live side-by-side with this evil, just enjoying my life while others were being deprived of theirs. But though I understood that getting arrested in general for a good cause could be helpful, would it be good as well to be arrested by the Church?

I spent a good amount of time discerning this question. I listened to Randall and his other volunteers, questioned my housemates and friends from the Rosary group, and a trusted counselor.

-What were we going to be arrested for? It was for distributing in a church parking lot material that presented the true teaching of the Church regarding voting in this specific election. The pamphlet was comprised of quotes from John Paul II and mentioned Barack Obama by name. Bishop Gracida said that it contained "the authentic teaching of the Church."

-Why were we distributing it? Many Catholics were not being presented with the clear teaching of the Church due to negligence on the part of the priests and Bishops. Other Catholics were disregarding the teaching of the Church and were not being reprimanded.

-What was the risk in not distributing it? The Catholic vote could be responsible for electing a pro-abortion president. More and more innocent babies would be killed. I had the duty to inform others of the true teaching of the Church.

-What was wrong with distributing it? It was acting in disobedience to the Bishop, who had commanded us to not distribute such literature.

The arguments for going against the orders of the Bishop, distributing the literature, and risking getting arrested were these:

- 1) Innocent lives were at stake.
- 2) The future of our country was at stake.
- 3) The future happiness of all the young people I love was at stake.
- 4) The souls of those planning to vote for Obama were in danger.

- 5) According to Canon Law, Catholics have the duty to educate fellow Catholics regarding the teaching of the Church.
- 6) The reason we were being told not to could only be for poor reasons (forgive me if I am mistaken, your Excellency, but this is what I thought), either:
 - a. The diocese was concerned about losing its tax-exempt status (So maybe they were willing to not speak out and to allow children to die in exchange for money. Or maybe they feared that if they lost their tax exempt status, they would have to shut down their other charitable works, like hospitals, and so it wasn't worth it. I believe that you are supposed to just do the right thing and trust in God about the consequences. I also think that the faithful are being underestimated...that they would give to the Church because it's the right thing to do regardless of no longer receiving the tax advantage. And if they would not, then don't motives make a difference? So that if you say, "we want your money even if you are only giving it for the tax advantage" doesn't that seem wrong? Shouldn't you say, give the money to God because it is the right and just thing to do? I also understand that no one has ever lost their tax-exempt status, so it is an empty threat anyway.);
 - b. The diocese was afraid of angering or losing the Catholics who were planning to vote for Obama and so did not want to present them with the true teaching of the Church;
 - c. The diocese was discouraged because it believed Catholics would not listen to the Bishops or the teaching of the Church anyway so why bother; or
 - d. The diocese was afraid if they stood up for what was right in this situation they would call upon themselves blame for times the Church failed to do what was right in the past.
- 7) The Church property may be private property but it is owned by the *Church*. The Church is comprised of all the faithful: clergy and lay. The lay people pay for it with their tithes. It didn't seem right to say that the church property belongs to just the Bishop or clergy or just to the administrators of the diocese, and not to the lay faithful -- and we were not allowed to be on it in order to distribute materials that contained the teachings of the Church.
- 8) Absolute obedience to a Bishop is not required of the faithful. It is when the Bishop commands regarding faith and morals and in line with the teachings of the Church; but not necessarily in other areas. (Though I understand that it can be prudential to obey, but I don't see how that would be the case when millions of lives are at stake -- lives that were being disregarded by the lack of action on the part of the Bishop and priests.)
- 9) The Bishop is supposed to command in a way that is just and that is ordered toward saving souls and toward charity. A command that prevented Catholics from informing other Catholics of the true teaching of the Church, on Church property, when lives are at stake, does not seem like a good command.

It is true that there were other ways to spread the message. We could have stood on the sidewalk or gone to shopping centers to put the pamphlets there. But pamphleting a church parking lot, because of its dense population of Catholics, is an efficient way to reach people.

But beyond that, it is inconceivable to me why the diocese wasn't *begging* for people to pamphlet the church parking lots, where the greatest density of Catholics could be found and most efficiently reached, in order to inform them of Church teaching and prevent the election of such an avidly pro-abortion candidate! Why wasn't our goal shared by the diocese?

So I decided, against your orders, to distribute the literature in the church parking lots and recruit others to do so, and to risk getting arrested for it. I did it for all of the reasons already stated and also because I was ready to act in a way consistent with the horrific evil of child-killing by abortion – to make sacrifices and do something that confronts the status quo and calls attention to the all pervasive apathy (present in me previously and present in so many others currently) and I didn't want to obey an unjust order out of cowardice or out of the false belief that obedience was the highest virtue.

When I imagined this election being written about in history books later, I saw that those that fought courageously and even controversially, would be considered the heroes and those that sat back and did little or nothing would be condemned. I remembered the analogy of the frog in the boiling water – if he's put in boiling water he jumps out, but if he's put in cold water and it is heated up to boiling he doesn't jump out and dies – we've been allowing ourselves to just stay in the boiling water (since it got heated up slowly) and I needed to act in a way consistent with that fact – I looked around and saw the boiling water and all the people dying in it and decided to act strongly and forcefully as though I used to live in the cold water and the water became boiling all at once. I imagined myself in Nazi Germany and thought about how I always hoped I would have spoken up against Hitler, no matter what the cost. And then I pondered that here in the U.S. we face an equal holocaust and that the cost of opposing it is far less than anything that would have happened in Nazi Germany.

When I was arrested, another person heard Fr. Lundberg say to the police, "These guys are jeopardizing our tax-exempt status." It was appalling to hear that, Your Excellency.

I understand that, if it was even a real concern, that other charitable works of the diocese could have been endangered...but in no way does that excuse putting financial concerns over the lives of innocent human beings. I have not tithed to my parish since I realized the attachment the diocese has to its tax-exempt status. I make \$50,000 per year, and previously gave 5% to the parish and 5% to other charitable causes, including the Bishops Annual Appeal. I will be hard pressed to give any money to the diocese in the future.

After the election, you held a pro-life mass at St. Charles Borromeo. When I heard about it I felt so angry! How could a mass be prayed for the protection of the unborn, when in a concrete situation to save and defend babies from the hands of Obama the diocese had failed so miserably in its duty? It was so empty! Friends of mine went and invited me but would not attend.

So, Your Excellency, I humbly submit this as my reasons for disobedience to you this October. Also, since it is my right and duty to inform you of my desires and to rebuke when necessary, it also serves in that respect. I rebuke you and many of the priests of the diocese for the lack of action taken to protect the unborn and educate the faithful in the past election. And I request that in the future the situation be handled as proposed in this letter.

Please pray for me and I will pray for you and for the priests of the diocese.

In Christ,

Diana Roccograndi

Washington D.C. Archbishop Wuerl's Tragic Interview Prior to the Election of Barack Obama

Bishop Wuerl refused to uphold the Spirit and Teachings of Evangelium Vitae

On October 11, 2008, National Catholic Reporter journalist John Allen Jr. posted a Q&A interview with the Archbishop of Washington, DC, Donald W. Wuerl. The Roe vs. Wade section of the Q&A can be read at <http://ncronline3.org/drupal/?q=node/2120>.

The reader must decide if Archbishop Wuerl's comments (quoted below) reflect the Catholic Faith concerning the defense of human life. We will quote the thunderous words of John Paul II to contrast with Archbishop Wuerl's answers.

Also please note: Archbishop Wuerl refuses to withhold communion from politicians who publicly support the murder of children by abortion.

Question to Archbishop Wuerl: "Some Catholics believe that abortion is profoundly intrinsically evil and must be combated, without believing that criminalization is the best way to accomplish it. Is that at least conceptually possible?"

Answer from Archbishop Wuerl: "Yes, it's conceptually possible. But when you get into the realm of politics, the realm of translating the need to preserve life into the circumstances of our day, what is conceptually possible and what is pressingly obligatory now begin to become two different things. That's why there is so much confusion. I don't think you can make things black and white, I don't think you can separate or rule out the grays."

Now compare the **words of John Paul II**. There are no "shades of gray."

Laws which authorize and promote abortion and euthanasia are therefore radically opposed not only to the good of the individual but also to the common good; as such they are completely lacking in authentic juridical validity. Disregard for the right to life, precisely because it leads to the killing of the person whom society exists to serve, is what most directly conflicts with the possibility of achieving the common good. 72 It is impossible to further the common good without acknowledging and defending the right to life, upon which all the other inalienable rights of individuals are founded and from which they develop...101 (*Evangelium Vitae*, emphasis added)

An essential feature of support for the unalienable right to life, from conception to natural death, *is the effort to provide legal protection for the unborn, the handicapped, the elderly, and those suffering from terminal illness*. As bishops, you must continue to draw attention to the relationship of the moral law to constitutional and positive law in your society: "Laws which legitimize the direct killing of innocent human beings... are in complete opposition to the inviolable right to life proper to every individual; they thus deny the equality of everyone before the law" (*Evangelium Vitae*, 72). (6, ad limina.)

Catholics, and especially Catholic legislators, must continue to make their voices heard in the formulation of cultural, economic, political, and legislative projects which, "with respect for all and in keeping with democratic principles, will contribute to the building of a society in which the dignity of each person is recognized and the lives of all are defended and enhanced" (*Evangelium Vitae*, 90). Democracy stands or falls with the values which it embodies and promotes (cf. *Evangelium Vitae*, 70). In defending life you are defending an original and vital part of the vision on which your country was built. America must become, again, a hospitable society, in which every unborn child and every handicapped or terminally ill person is cherished and enjoys the protection of the law. (6, *ad limina*, emphasis added.)

Question to Archbishop Wuerl: To put the question in its sharpest form, is overturning *Roe v. Wade* an article of the Catholic faith?

Answer from Archbishop Wuerl: No, but it is one of the most clearly aligned practical ways to stop what's happening.

Compare the **words of John Paul II**. He clearly instructed the faithful and the bishops to strive to make abortion illegal again – *which must include overturning Roe vs. Wade*.

Among all the crimes which can be committed against life, procured abortion has characteristics making it particularly serious and deplorable. The Second Vatican Council defines abortion, together with infanticide, as an "**unspeakable crime**". But today, **in many people's consciences, the perception of its gravity has become progressively obscured.** The **acceptance of abortion in the popular mind, in behaviour and even in law itself,** is a telling sign of an **extremely dangerous crisis of the moral sense,** which is becoming more and more incapable of distinguishing between good and evil, even when the fundamental right to life is at stake. Given such a grave situation, we need now more than ever to **have the courage to look the truth in the eye and to call things by their proper name, without yielding to convenient compromises or to the temptation of self-deception.** (58 *Evangelium Vitae*, emphasis added)

An essential feature of support for the unalienable right to life, from conception to natural death, is the effort to provide legal protection for the unborn... (*ad limina*, 6, emphasis added.)

Question to Archbishop Wuerl: Seeking a legal ban on abortion is, however, a political strategy, not a point of doctrine?

Answer from Archbishop Wuerl: Here, a lot of that meshes. It is the firm teaching of the church that you cannot take that life, you simply cannot do that. It's an innocent life, and when you do that, you cannot claim to be innocent and participate in it.

Compare the **words of John Paul II**: Without question, *making murder (abortion) illegal again is a central point of Catholic doctrine*.

The legal toleration of abortion or of euthanasia can in no way claim to be based on

respect for the conscience of others, precisely because society has the right and the duty to protect itself against the abuses which can occur in the name of conscience and under the pretext of freedom..." 71 The doctrine on the necessary **conformity of civil law with the moral law** is in continuity with the whole tradition of the Church." 72 As 'a firm and persevering determination to commit oneself to the common good', solidarity also needs to be practiced through participation in social and political life...**Serving the Gospel of life thus means...to ensure that the law and institutions of the State in no way violate the right to life, from conception to natural death, but rather protect and promote it.** 93 (*Evangelium Vitae*, emphasis added)

Question to Archbishop Wuerl: "Lots of pastors don't want to touch politics in the pulpit because it's so divisive. You live in Washington, D.C. so I imagine it's tough for you to steer clear of politics. What's the trick to doing it right?"

Answer from Archbishop Wuerl: "One of the things we did as a conference of bishops is to produce the 'Faithful Citizenship' document on forming conscience. I think that's an excellent document. What it says is that the role of the bishop is to teach. We present what the gospel says, what it means in terms of today, but the translation of that teaching into action belongs to the lay person. It belongs to people with responsibility for the "transformation of the temporal order," as the council put it. That's their responsibility. It's the task of the faithful. I think we've done a good job in 'Faithful Citizenship' of saying, 'These are the things you need to be aware of,' but the transformation of this culture is not going to depend on us."

Compare the **words of John Paul II**. *The Holy Father specifically charged U.S. bishops with the duty to transform the culture.*

Faced with so many opposing points of view, and a widespread rejection of sound doctrine concerning human life, we can feel that Paul's entreaty to Timothy is also addressed to us: "Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching" (2 Tim 4:2). This exhortation should resound with special force in the hearts of those members of the Church who directly share, in different ways, in her mission as "teacher" of the truth. May it resound above all for us who are Bishops: we are the first ones called to be untiring preachers of the Gospel of life. We are also entrusted with the task of ensuring that the doctrine which is once again being set forth in this Encyclical is faithfully handed on in its integrity. We must use appropriate means to defend the faithful from all teaching which is contrary to it...May Paul's exhortation strike a chord in all theologians, pastors, teachers and in all those responsible for catechesis and the formation of consciences. Aware of their specific role, may they never be so grievously irresponsible as to betray the truth and their own mission by proposing personal ideas contrary to the Gospel of life as faithfully presented and interpreted by the Magisterium. In the proclamation of this Gospel, we must not fear hostility or unpopularity, and we must refuse any compromise or ambiguity which might conform us to the world's way of thinking (cf. Rom 12:2). (*Evangelium Vitae*, 82, emphasis added.)

Again, in the ad limina address, immediately after His Holiness charged U.S. bishops to be involved with “political, and legislative projects... in which every unborn child and every handicapped or terminally ill person is cherished and enjoys the protection of law...” John Paul II said this to U.S. bishops:

Dear Brother Bishops, *Catholic moral teaching is an essential part of our heritage of faith*; we must see to it that it is faithfully transmitted, and take appropriate measures to guard the faithful from the deceit of opinions which dissent from it (cf. *Veritatus Splendor*, 26 and 113)... **May your fidelity to the Lord and the responsibility for his church which he has given you make you personally vigilant to ensure that only sound doctrine of faith and morals is presented as Catholic teaching.**" (*ad limina*, 7, emphasis added)

Clearly, no thinking Catholic, reading the words of Archbishop Wuerl and our late Holy Father could believe that they are saying the same thing. Neither could anyone trust that Archbishop Wuerl's statement, "the transformation of this culture is not going to depend on us [bishops]..." reflects the intent and instruction of John Paul II quoted above.

Are you familiar with the lives of St. Patrick, or St. Bonaventure, or St. Justin Martyr, or St. Telemachus? Surely anyone who knows of our first Apostles and the glorious Saints – that ended slavery, ended child-prostitution, ended infanticide, ended horrible pagan idolatry, and ended child-killing by abortion in other centuries past – could believe that U.S. bishops **should not be leading** and fighting in the epic clash between the Culture of Life and the culture of death. The assertion defies all of Catholic history.

The road to ending child-killing in America goes through the bishops' offices; evidently, the greatest road blocks to ending child-killing are there as well.

The statements by Archbishop Wuerl are a perfect illustration of why child-killing has not been defeated here in America. About the only thing his words show with crystal clarity is why the consciences of so many of the faithful are dulled and corrupted, and why over half of U.S. Catholics voted for Obama – a promoter of child-killing – for President.

To show the poverty of Archbishop Wuerl's reasoning and arguments, take out the word "abortion" every time you see it, and insert the word "slavery." Picture saying: "We do not necessarily need to overturn the *Dred Scott* decision upholding slavery; it is not a point of doctrine to make it completely illegal in all the United States." Then you will see how impoverished these statements are.

Finally, note that the Archbishop opens the door to the notion that a Catholic could claim to be pro-life and simultaneously not support the overturn of *Roe vs. Wade* and the complete criminalization of abortion – i.e., making it illegal again in all 50 states to kill unborn children. These ideas are in direct contradiction to John Paul II's clear teaching that abortion must be made illegal – which is the infallible teaching of the Church.

We are pleading with the Holy See to give us shepherds who will protect the sheep, not abandon defenseless lambs into the jaws of wolves.

Tab 5

We humbly beg you to lay the axe to this poisonous root.

The Scandal in the Church in the U.S. is a poison to the whole world.
The blood of the innocent cries out: *How long, oh Lord?*

We, your faithful Sons and Daughters who have come, and those who we represent, beg the Holy See for clear and courageous steps, to defend life, and to restore the beauty of Holiness to God's Church in America. We humbly ask:

Replace the DC area Bishops. Please replace the current bishops of Washington D.C. and Northern V.A. – who openly refuse to obey Church teaching – with bishops who will uphold Church Law on Holy Communion, and who will unflinchingly defend the right to life of unborn children.

If the current two bishops are relocated, it will tell the entire world that the Holy See is serious about its defense of those threatened with murder, and that the Life Giving Sacrament of our Lord's Body and Blood is not to be profaned or scandalized.

Renew a call for obedience in all U.S. bishops. Please publicly instruct U.S. bishops again – in whatever manner seems best to the Holy See – that *they must obey the Magisterium*, and that they *cease the scandal of giving Holy Communion to unrepentant supporters of child-killing*.

For the care of the faithful, for the lives of the innocent, and for the love of God, we beg you to direct the bishops to **obey**, and then *remove the ones who will not obey*. All of our theology and history shows that such reform will *help* – not *hurt* – the Church.

Consecrate obedient new bishops. From this point on, only consecrate new bishops who have a *proven history of fighting against child-killing, and preaching against birth control*. Also, verify before their elevation, that they will obey the teaching of the Church, and withhold Holy Communion from politicians who promote and defend the legal murder of the innocent.

Many of the current names of priests under consideration for bishop are not fit to be bishops. They have been selected by the men who openly defy you. Many good priests – who have spoken out about withholding communion, or about voting for promoters of child-killing, have been punished by their bishops for their courage and clarity. *Good priests are often shunned, while tepid, status-quo priests are suggested for elevation*. We pray for your discernment on how to break this cycle of mediocrity and disobedience, and to find valorous new bishops.

Investigate the corruption of government money. The “tax-exempt” status has silenced our prelates; *worse is that many of the diocese receive government money from the very ones they refuse to discipline*. We must untangle ourselves from an unholy alliance. *We cannot serve God and Mammon*. Please read Chapter Nine – *Who is Lord of the Gospel?* – in *A Humble Plea*.

Let us pray, and invoke Our Lady of Guadalupe, that the scourge of legalized child-killing on the earth will be driven back to hell from whence it came. Amen.