

St. Christopher's Rectory
11 GALE AVENUE
BALDWIN, NEW YORK 11510

October 20, 1976

TO: Marcial Maciel, L.C.,
Superior General of the
Legionnaires of Christ,
Via Aurelia Nuova, 677,
Rome, Italy.

Dear Father Maciel:

I will begin this letter by giving you my most sincere thanks for sending me a photocopy of my Reprieve of Secularization and for the attached letter. However, I must inform you that I did not receive it until last week, on October 12 to be exact. I see that your letter was deposited in the Vatican mail on August 26, but it was postmarked at the ordinary rate and therefore, it arrived by boat in a quite deteriorated state (semi-torn and with indications that it had gotten wet). It is because of this delay that I did not acknowledge receipt of the same.

It has taken me an additional eight days to reply due to the fact that I wanted to give myself time to pray and meditate, for a reasonable time, concerning the form and contents of this letter in order to be able to write it with the utmost moderation and respect possible.

In no way did I want the moment to arrive where I would have to send you this letter. When I wrote you those pages in December of 1962, in which I specifically asked you, in the name of God and for the tranquility of the consciences of so many of us, for an explanation regarding the moral contradictions of your life, your response was to send me to Ontaneda, only months and days before I was going to receive my priestly ordainment. I myself typed the appropriate document for the Religious Council and I still have a copy of the same and your response was the indefinite delay of my ordainment for the span of six painful years.

Even though now you can cause me little or no harm, after the incredible and extremely serious evil that you caused to so many, it is not my desire to write this letter, Father, but it is your letter that has forced me to write this one. I do this before God and place my hope in Him, so that once and for all, you Father,

will correct the aberrant contradictions of your life and stop exposing the Institution of God that is the Legion, the reputation of our catholic priesthood and the entire Church to the serious scandal that would follow if the public or the competent Authorities ever discovered your sexual abuses (considered degenerate and crimes according to the law, and pathological anomalies by medicine) that you committed against so many of us for so many years. All of this not to mention the various aspects of a secular life so in contradiction to religious vows, or your painful past of addiction that caused you so much pain, manipulation and enormous expense in order to fix that scandal.

For me, Father, the disgrace and moral torture of my life began on that night of December 1949. Using the excuse that you were in pain, you ordered me to remain in your bed. I was not yet thirteen years old; you knew that God had kept me intact until then, pure, without ever having seriously stained the innocence of my infancy, when you, on that night, in the midst of my terrible confusion and anguish, ripped my masculine virginity from me. I had arrived at the Legion in my childhood, with no sexual experience of any kind, without even having any knowledge of the existence of such things as masturbation and other degenerations against nature. It was you who initiated the aberrant and sacrilegious abuse that night; the abuse that would last for thirteen painful years. Thirteen years of terrible anguish and confusion for me.

How many innumerable times did you wake me in the middle of the night and had me with you, abusing my innocence. Nights of absolute fear; so many nights of lost sleep, that on more than one occasion placed my own psychological health in jeopardy.

In October of 1950, you took me to Rome, the only adolescent among the small group of philosophers and theologians, with the ulterior motive of continuing the sexual abuse against me. Three months later, instead of returning me to Cóbreces, you tried to convince me to remain in Rome, offering to enroll me in the best School and, later, to enroll in the Novitiate program there in Rome. Blessed be God that he freed me from your proposition. Nevertheless, each time that you returned to Cóbreces and, later, to Ontaneda, I had to suffer the same abuses by you. At that time, I realized that I was not alone, several of my friends were also victims of your lechery. How horrible!

And thus, your abuse against us became more and more acute as I spent my two years of novitiate, my two years of juniorado, my three years of philosophy, and the first three years of my

theology.

In the month of September 1956, the scandal of your addiction became public. You feared that they would also discover your homosexual activities and you skillfully manipulated the situation, naming us assistants of the communities of the Rome School. You gave these positions to those who loved you the most and those who had the most faith in you. (We considered you to be a father, a saint and a special person, for whom we would have given anything; you had us completely under your control; you could have done what ever you wished with our wills, our minds and our consciences). You appointed Jorge Bernal as theology assistant, Alfonso Samaniego as philosophy assistant, Cristóforo Fernandez and me as the novitiate assistant: and you instructed us to reveal absolutely nothing negative about your intimate life to the Papal Visitors.

In May of '57, you called me to Madrid. You kept me with you for almost a month. Because you were having trouble getting the drug Dolantine in Madrid, you took me first to Melilla, then to Tetuán, and finally, to Céuta. What anguish I experienced that afternoon in Céuta, when you spent two hours in the bathtub and after you did not respond to my calls, I had to enter and remove you totally unconscious because of the injections...

In February of '58 you were reinstated by the Vatican. Nevertheless, our anguish continued because of your renewed sexual abuse against us and the number of religious young men damaged by you continued to increase. I remember the entire days and consecutive nights, locked in that infirmary of the Rome school... in your room facing the chapel choir!, with the door barred with the bed, with the keyholes and the ends of the Persian blinds carefully blinded... How many times did you force us, not only one, but two of us, to mutually exchange the aberrations that you did to us!... Those trips from Rome to Spain and vice-versa, in which you took us in your car and stopped, unexpectedly, sometimes at a hotel, sometimes at an inn with the excuse of sleeping and accompanied by one of us!... (Solares, Nica, Geneva...) Those eight days in Brussels... How embarrassing is was that time in the hotel of Montmatre, Paris, after you finished off a bottle of cognac.

Later, in Mexico, from July to December 1961, when you sent Javier Orozco, Fernando Martínez and myself to look for scholarships, absolutely forbidding us to see our parents and relatives - after twelve years without seeing them; for fear that perhaps we would begin to speak... Those days in Acapulco... The trip to Dallas, taking me with you to the hospital in Temple, Texas... Finally,

those long weeks of anguish in Salvator Mundi (touring with Ramiro Fernandez), until you were unexpectedly surprised by Cardinal Valeria, that morning, in the embarrassing state he found you... How many places and how many dates of extremely painful and terrible memories!

When my confusions and tremendous anguish began, you would console me at the beginning, assuring me that you did not know what you were doing on those occasions; that you remembered absolutely nothing and, later, on more than one occasion you absolved me yourself (abusing the sacrament, absolutio complicitis;) And, when my conscience would give me no peace, you took me to an unknown confessor, instructing me on how to describe the matter to the confessor, so as not to incriminate yourself.

As you well know Father, you caused me very serious damage, including to the point of my becoming psychologically and mentally disturbed. First, a child, later, an adolescent, later, still a young adult, subjected to such a rigid religious regime, I, who had held such a sincere love and such a high veneration for a person who, besides being a priest, founder and superior General, was considered by me to be a true father and an extraordinary man, and that this extraordinary man lived in such aberrant contradictions, leading a lifestyle in total opposition to what you required of us! How was this all possible?

Briefly, these were, with small variations, the same experiences that so many young boys and adolescents endured, that God put in your hands so that you would guide them into a life of exemplary sanctity, but, to which, you instead subjected to serious incalculable and in some cases, irreparable damage. All of them, good and gifted young boys, such as the following, who personally told me that you committed the same sexual abuses against them, whose names I place before God as a Witness:

- 1) Cristóforo Fernández, (legion priest, superior in Dublin)
- 2) Jesús Martínez Penilla (legion priest, Chetumal, Mexico)
- 3) Tarcisio Samaniego (legion priest, Madrid)
- 4) Javier Orozco (legion priest, Cozumel, Mexico)
- 5) Angel de la Torre (legion priest, Dublin, Director of the Women's Organization)
- 6) José A. Alonso (legion priest, Mexico)
- 7) Juan M. Fernández Amenabar (legion priest, Mexico)
- 8) Ramiro Fernández (legion priest, U. Anahuac, Mexico)
- 9) Fernando Martínez (legion priest, Mexico)
- 10) Alfonso Samaniego (legion priest, General Vicar, Mexico)

- 11) Andrés García Vega (Spanish layman in Mexico), ex-legion member
- 12) Félix Alarcón (ex-legion priest, diocesan, Rockefeller Center, NY)
- 13) Alfredo Martínez (Mexican layman, ex-legion priest)
- 14) Neftalí Sánchez (priest, ex-legion priest, Mexico)
- 15) Arturo Jurado (Mexican layman, ex-legion priest)
- 16) Angel Sáiz (Spanish layman, ex-legion priest, in Mexico)
- 17) Francisco Parga (ex-legion priest, in ?)
- 18) Armando Arias (Mexican layman, ex-legion priest, Mexico)
- 19) Jorge L. González (Mexican layman, ex-legion priest, Mexico)
- 20) Saúl Barrales (Mexican layman, ex-legion priest, Mexico)

Naturally, Father, you know that these are only the names that I am aware of, as a personal witness, and that there are many more who you have seriously hurt. Some had to leave the Legion, while others, for various reasons, some perhaps unmentionable, still remain within the Institute, and as priests. Some of these continue their homosexual and scandalous activities, such as Father Penilla, during the year he was Rector in Ontaneda! Or like Father Arumí. (Did they ever tell you about the licentious freedoms that Father Arumí indulged in with some of us, since '57, touching, looks through the door of the showers?...) How was I to report him, knowing the activities that you yourself engaged in?

Having suffered all of the above, you sent me to Ontaneda, in response to that anguished letter that I wrote you in December 1962 and then you, through an intermediary, seized me from my room in Rome.

After destroying my innocence, after having sexually abused me and after having assassinated my moral, psychological and mental integrity for so many years, you still wish to harm me more, because, with the worry and love of an anguished child, I asked you to explain your behavior and prayed that, for God and for the good of all of us, you would correct your lifestyle- in Ontaneda! and for good! A month and a half later, my friends who were part of my group received the priestly ordainment. My pain, my tremendous disappointment and frustration were as if I had lost all faith and confidence in any human being. My life at twenty-six years of age, brutally broken and smashed to pieces, in an environment such as the Ontaneda of those years. The unlimited deprivations and sacrifices of all kinds, physical and moral, that we underwent at that center!

[handwritten text: I have omitted this paragraph for personal reasons - initials]

Years past and then you sent me to Orange. I live continuously without being able to remove the abuse that you committed against me from my mind. I continue to think about the secular lifestyle that you lead: permanently travelling from one country to another, compulsively, always incognito, spending enormous quantities of money (always on first class flights); staying at the most expensive hotels; frequenting the best restaurants); frequently and unexpectedly, you take vacations in Acapulco, Tequisquíapan, Houston, Miami, Madrid... And always with the instruction that "no one should know where you are". What a lamentable way to live a vow of Poverty and the religious standards of life; I don't believe that there is a single ecclesiastic person, or better said a religious person, that lives with as much waste of money as you.

Only on specific occasions do you celebrate the sacrifice of the Mass, and this, of course, with impressionable devotion, for the admiration and edification of those who observe you. How many times did you not celebrate these Masses, after leaving the infirmary, after having abused us? Only God knows in what state of mind you were in. How many times did you interrupt the Mass, withdrawing into the vestry to inject yourself, and then in this state, continue the Eucharistic Sacrifice?

Without the daily Mass, without prayer from the Divine Office (because, according to what you told us, the Pope had given you an perpetual reprieve) without the necessary prayer and with such examples of personal dishonesty, of systematic lies, distorting ours minds in such a way, how was it possible that you did not cause us very serious damage and how could we remain unscarred? Some of us could no longer take these nightmares and left the Legion; those who spoke you branded as "traitors", "ingrates", "aborted children", "your cross to bear" (What distortions of language and conscience, Father). In addition, those who did not talk, because they wanted to live in peace, or out of fear, have had to keep in their souls the terrible secret of their experiences that we would never wish on any human being.

In fact, Father, after two years of being in Orange, I fell into the temptation of entertaining myself with pornographic literature. (Once again, I ask myself, what kinds of worldly magazines do you always carry with you and read for hours on end before going to sleep?) Yes, I fell into the temptation of occasionally frequenting prohibited movies and entertainment. Because of this, I confided in you, within the confines of the sacramental confession, that afternoon in your room of the Hotel Hilton in New York. From that moment on, you, making use of my sacramental confession and abusing

my sincerity, decided to watch me by means of private agents. You did this before with Father Pedro Martín, and only God knows with how many others, including taking photographs of him and recording his conversations. Perhaps, you also did this to me in this hopes of catching me in one of the same situations. It did not matter if you had to spend considerable sums of money in order to pay for these secret investigations and private investigators, it did not matter that you violated a sacramental vow of secrecy, it did not matter that you violated the integrity and the private rights of another human being. In fact, you would go to any expense, disregard any violation, in order to have concrete evidence in your hands, in order to "destroy me completely", according to the threats you made to me by telephone and in your letter, if one day I should dare to speak and reveal the incredible scandal and aberration of your life that was unfortunately witnessed and suffered by me for twenty six long and terrible years.

I don't know, Father, to what extremes of dishonesty or sickness God will permit you to go. After reading this letter, I don't know what your reaction will be. Perhaps, it will be the same as always: to brand me as a traitor, an ingrate, "an instrument of your torture", "poisoned with lies and slander", "lack of imagination, because I am doing nothing more than repeating the same lies that have been told against you since 1946"... I don't know.

By the compassion of God, I hope that your reaction will be honest and the only correct one: recognize the very serious damage that you have caused; resign from your governmental and dignified position, and begin, once and for all, a true and correct life in the eyes of God.

If this does not happen and if you decide to still proceed more against me, to the point of "destroying me completely", please know that as far as I personally am concerned, I do not care at all whether you inform the public or my bishop regarding my past or that you can prove your accusations with photographs that you took with the private investigator, paid by you (as in the case of Father Pedro Martín). You are free to do so, whenever you wish. I have resigned myself to the fact that you, Father, are capable of doing so at any time. What have you not done already? I have even accepted the possibility that you might pay someone to "teach me a lesson", or that I might "disappear" in an accident or in some other way.

That possibility does not alter my decision in any way, because, first, that belongs to a strictly private past, of which I am

embarrassed and for which I have asked God for forgiveness a thousand times. Past failures, that, with the grace of God, I will never again repeat in my life. Secondly, because when I left the Legion, my intention was to forget my past with you as well as to rebuild my life, living in peace before God and, lastly, to offer my priesthood with simplicity and plentitude to as many souls as God and my Mother the Church saw fit to place in my path. And your threats do not alter my decision. Thirdly, because, by revealing those insignificant aspects of my past, you would be destroying yourself in the process, causing a most incalculable and serious damage to the Legion, a scandal for so many innocent souls and another affront to the Church and to the catholic priesthood. Therefore, if you take this initiative, I would have to explain and clarify the ORIGIN AND THE CAUSES of those aspects of my life, with which you intend to intimidate me. That is to say, Father, that I would be obligated to confront the only option that you would leave me: reveal, down to the last detail, those twenty six years of your life, that sadly and unfortunately I witnessed.

In spite of the above, be absolutely assured, Father, that I would never take such an initiative to reveal your past. God is my witness that this is not my intention, since I am aware of the very serious consequences that would follow for the Church, for the Legion, as well as for you, if I were to reveal your life. You know me and you know that I am not capable of consciously harming another person; and it is because I not capable of doing harm that I suffered and endured in silence those twenty six years. But, if you yourself take this initiative, I will have to defend my priesthood - since it is from God and from the Church, and I will give for him, with the help of God, down to the last instant of my life. In addition to my testimony before God, I will make use of the necessary and irrefutable proof.

Lastly, Father, I must express to you the event that hurts and concerns me most deeply. It can be no other than the current situation in which you have my sister, Tere.

As you well know, the lifestyle that you force these girls to live is, firstly, behind the back of the Vatican, without any canonic status, and without any ecclesiastic approval. Secondly, the RC movement itself, with their procedures of secretism, absolutism and brainwashing systems, following the methods of secret societies rather than the open and simple evangelic methods of our Mother the Church. These methods of yours create divisions within the same Church, and brainwash your members, through the use of subtle arrogance and vanity, into believing that they are the preferred

beings and that they have been chosen by God, separating themselves from the Bishops that oppose them and rejecting the diocesan priests who deliver truth to the souls that try to serve them with an evangelic ministry, in contact with all kinds of people, not only the rich and influential, and in open conformance with the life of the Church.

Third. The lifestyle to which these girls are subjected is a flagrant abuse of their own personal will and conscience, when you influence them in this manner with all kinds of convincing arguments, shrewdly disguised so that they appear evangelic, in such a way that you suppress their freedom of judgement and strip them of their own personal will. In such a state, they are incapable of making a completely free opinion, since they are conditioned by what you have infiltrated into their minds. How shrewdly you present to them, "in the name of God, the moral obligation that they have to obey the calling that God has given them to follow Him with absolute surrender", leaving their parents and relatives to the side" and brainwashing them to live a religious discipline that not even officially sanctioned religious men live.

It is clear that you need these type of girls in order to have schools for girls and to better control, through them, the various activities for the female sector that you plan. You very skillfully indoctrinate them with the idea, as you indoctrinated us, that the proximity and the normal treatment of relatives is an obstacle for the service of God. Isn't God the creator of the family? Did he not wish to spend thirty of his thirty-three years of life in the bosom and intimacy of his own family? Isn't the family the most beautiful, the most holy unit that God that given to Creation? Of course, Father, if you do not impose a rigid separation of the families upon these young girls, as with the other members of the Institute, you could not control and manipulate them so rigidly and with such totalitarianism as you have so far. How come you never let any of your sisters become involved in this lifestyle, before they got married? You certainly had the time and the opportunity.

My suffering and preoccupation for my sister is not only caused by the three considerations above. There are also other serious facts about your life that intensify my preoccupation for my sister.

How can I live in peace, Father, knowing that my sister's freedom and conscience are subjugated by a person that committed the most serious moral damage against us such as you did to so many young, religious men? By a person that has permitted the activities that

you yourself said you had with Ms. Camila Barragán (on that trip that you made together from Monterrey to Madrid)... And the compromising visit from Ms. Virginia Rivero (Like that time in the School of Rome, in which you, from your bed in the infirmary, arranged all the details so that you could spend two hours with this little girl locked in with you in the infirmary, beside the service door)...

With all of the above, Father, it is absolutely impossible for me to live in peace, while my sister, like the other little girls, remains with you. You understand that I will not be in peace until I see my sister freed from these moral pressures and happy together with our family. Please think about the good of your soul, or better said, your personal happiness. Also, there is no way that God could approve of this, and there are certainly many other ways, really exemplary and fruitful, of serving Him in a full-time ministry, approved by the Church and the Hierarchy.

I am certain that you are perfectly aware of how to free my sister without any kind of mental torture. We hope, as a maximum deadline, that I, my parents and other relatives, will see her freed by the end of this year, 1976.

I will finish, Father, by assuring you that in my heart I hold no animosity against any other person, much less against you. I have already sincerely forgiven you for the serious damage that you caused me for so many years. Day after day, I pray to God and the Blessed Virgin for you and for all the simple and good souls that are still controlled by you.

Lastly, I express to you the following three formal requests, as a conclusion to this letter:

FIRST: The complete freedom of my sister, Tere, and her immediate transfer to our family, with no kind of mental pressure.

SECOND: That for the love of God and for the good of our priesthood, let me rebuild my life in the peace of the spirit and let me live peacefully in the simple ministry that God places in my path.

THIRD: That for the good of the Church and yourself, make the decision, once and for all to: recognize the very serious damage that you have caused to so many; renounce your position - that is the correct and just thing to do; live a truthfully transparent life in the eyes of God. I don't believe you want to end you life

the way of the Superior General of the Oblates de María, nor as some other personalities of the catholic hierarchy... There are many sources from where the truth, sooner or later, will come out. Why cause more pain to our Mother the Church?

In an effort to be absolutely sincere with you, I must inform you that the original of this letter and eleven additional copies have been professionally secured, within sealed envelopes in a secure place that is absolutely inaccessible to indiscretions. (For security reasons, no copy is kept in my rooms). These twelve envelopes carry the name and address of the addressees, top personalities of the Church and of the society, who in the future may have knowledge of its contents, and that would immediately arrive in your hands, in two circumstances: First, in the event that I die or disappear unexpectedly. Secondly, in the event that you decide not to pay attention to the first two requests, that I mentioned on the previous page. (In this last circumstance, the letters would not be sent by mail, but would be delivered personally).

If God plans to receive you, Father, I solemnly promise before Him, that these envelopes and their contents will be completely destroyed immediately. You, from Heaven, will be able to verify that I will never reveal your past.

If you still have something you wish to say to me, I ask that you please do it in writing. I am at your complete disposition and I will gladly go and speak with you, at your hotel, or at the airport, in one of the many occasions that you pass by New York. My telephone numbers are (516) 223-0723 and 0744. I will do everything possible and necessary in order to see you.

I sincerely appreciate your prayers and God knows how much I pray for you every day and for all my beloved companions and for your Mother and brothers and sisters, whom I am no longer able to see.

Yours truly,

(signature)

Juan J. Vaca