

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE

OFFICE OF THE SUPERIOR GENERAL
COURT OF RENO
SEP 13 1952
No. A 4/52

Jemez Springs, New Mexico

Sept. 12, 1952

His Excellency
The Most Rev. Robert J. Dwyer, Ph. D.
Bishop of Reno
129 Court Street
Reno, Nevada

Most Reverend and dear Bishop:

It is rather a coincidence that Your Excellency's letter should have arrived on the very day that ██████████ left Via Coeli and, in view of your inquiry from Arizona, we would be inclined to conclude to seek secular activity. His record here was one of conformity to the rule and cooperation yet with no marked indication of fervor or penitential zeal. We find it quite common, almost universal with the handful of men we have seen in the last five years who have been under similar charges - we find it quite universal that they seem to be lacking in appreciation of the serious situation. As a class they expect to bound back like tennis balls on to the court of priestly activity. I myself would be inclined to favor laicization for any priest, upon objective evidence, for tampering with the virtue of the young, my argument being, from this point onward the charity to the Mystical Body should take precedence over charity to the individual and when a man has so far fallen away from the purpose of the priesthood the very best that should be offered him is his Mass in the seclusion of a monastery. Moreover, in practice, real conversions will be found to be extremely rare. Many bishops believe men are never free from the approximate danger once they have begun. Hence, leaving them on duty or wandering from diocese to diocese is contributing to scandal or at least to the approximate danger of scandal. If Edmund Boyle returns here or if we learn of his whereabouts we will notify Your Excellency at once. Finally, I must in justice state again that while here he conformed to the community schedule. Does not this case, dear Bishop, emphasize the wisdom of not accepting for the priesthood men with physical blemishes (his eye condition) and men with insanity in their family background?

I consider it a special grace to be present at Your Excellency's consecration and felt both your and Bishop Hunt's words were very much to the point. Count on our prayers. Father Woeber sends kindest personal regards. He speaks often of Your Excellency's graciousness to him on the occasion of his visit some time ago in Salt Lake City.

I have the honor to be Your Excellency,

Cordially in Spiritu Christi,

J. G. ...
Servant General

Via Coeli is Under the Authority of the Archbishop of Santa Fe

BOY000569

Servants of the Paraclete

Priests Help Priests



SERVI DEL S. PARACLITO
CASA GENERALIZIA

VIA APPIA NUOVA, 1468 (CAPANNELLO)
ROMA - ITALIA

Your Excellency;

Some years ago I was consulting with His Excellency, Archbishop Davis, then our Ecclesiastical Superior, about the possibility of securing an Island Retreat in the Caribbean for the care of Priests who were so compromised in their case history and so habitually recedivi as to require, for their salvation and the minimizing of their scandal, a complete withdrawal from contact with the laity. To this end we have been searching for years for an island where, with essential medical and psychiatric care, the Paracletes might care for this type of problem.

Archbishop Davis suggested that I write to Bishop Field of Grenada. Out of this contact came our going to Carriacou, in the jurisdiction of Bishop Field, where we have since then employed full time, two Paraclete Priests in the care of a group of five Islands. As a pastoral mission, our work in Carricou has been highly successful, but unfortunately, the growing popularity of these Islands to tourists and the pleasure seeking public, has dissipated the possibility of utilizing these Islands for the type of Retreat we projected.

Since we are unable to develop the primary reason for our going to the Diocese of Grenada, may we now request Your Eminence the authorization to withdraw from Carriacou, that we may pursue more efficiently the primal object of our apostolate.

This withdrawal is approved by our General Council.

Most cordially,

In Spiritu,

Paul M. ...
San Jose

DEPOSITION
Exhibit 117
Deborah O'Bine, N.P.

September 18, 1957

Most Reverend and dear Archbishop
Most dear Cofounder:-

May I beg Your Excellency to concur and approve of what I consider a very vital decision on our part - that for the sake of preventing scandal that might endanger the good name of Via Coeli we will not offer hospitality to men who have seduced or attempted to seduce little boys or girls? These men Your Excellency are devils and the wrath of God is upon them and if I were a Bishop I would tremble when I failed to report them to Rome for involuntary layization. It is blasphemous to let them offer the Holy Sacrifice. If individual Bishops pressuring Your Excellency can say -- Experience has taught us these men are too dangerous to the children of the Parish and neighborhood for us to be justified in receiving them here. Your Excellency can if you wish say - you do not wish to interfere with the Rule-experience has dictated.

It is for this class of rattlesnake I have always wished the island retreat - but even an island is too good for these vipers of whom the Gentle Master said -it were better they had not been born - this is an indirect way of saying damned is it not?

When I see the Holy Father I am going to speak of this class to His Holiness - they should be ipso facto reduced to lay men when they act thus.

In Spiritu,
Fr. Gerald of the Holy Spirit, sP

P.S. Expect to go the Carmalites on Friday - perhaps I may have the privilege of seeing Your Excellency then. G.

OFFICE OF THE SERVANT GENERAL

Jemez Springs, New Mexico

September 26, 1957

His Excellency
The Most Reverend Matthew F. Brady, D.D.
Bishop of Manchester
657 River Road
Manchester, New Hampshire

Most Reverend and dear Bishop:

I wish to thank Your Excellency for your gracious letter of the 23rd, and more especially for your downright honesty in the statement of the case involved. I am going to ask Your Excellency to be patient if I answer with the same forthright honesty which you have manifested to us.

From our long experience with characters of this type, and without passing judgment on the individual, most of these men would be clinically classified as schizophrenic. Their repentance and amendment is superficial and, if not formally at least sub-consciously, is motivated by a desire to be again in a position where they can continue their wonted activity. A new diocese means only green pastures.

We will be willing to receive the unfortunate padre in question as a permanent guest, so long as he makes no move along the lines that have already wrecked his life.

Even as Your Excellency could not in conscience recommend this priest to a Bishop without giving the Bishop a full back-ground, we have adopted a definite policy not to recommend to Bishops men of this character, even presuming the sincerity of their conversion. We feel that the protection of our glorious priesthood will demand, in time, the establishment of a uniform code of discipline and of penalties. We are amazed to find how often a man who would be behind bars if he were not a priest is entrusted with the cura animarum. Whereas a more positive position, such as Your Excellency is taking in this case, would seem to add up to the prevention of these weak and irresponsible men from trailing their unlovely interpretation of the priesthood here and there throughout the country. If the discipline were more

September 23, 1957

Very Rev. Gerald Fitzgerald, S. P.
Superior General
Via Coeli
Jemez Springs, New Mexico

Dear Father Gerald:

I have in the diocese, what is an old story to you, a problem priest for whom I am at loss to find a place to serve. He is Rev. John T. Sullivan. His ~~problem is not drink~~ but a series of scandal-causing escapades with young girls. There is no section of the diocese in which he is not known and no pastor seems willing to accept him. He is at present suspended since July 11, 1956. He is 40 years of age and 15 years ordained.

At times I have considered him insane, diabolically cunning, and again, as at present, sincerely remorseful. The enclosed letter from him is a sample of it. I happened to be on the same retreat with him last June and he seemed to be making the most devout retreat of any priest present.

The solution of his problem seems to be a fresh start in some diocese where he is not known. It occurred to me that you might know of some bishop who would be willing to give him that opportunity. I would hesitate to write to a bishop myself without giving him all the details of the past life of this priest. Perhaps if he went to Via Coeli for a while you might be able and willing to recommend him to some bishop on the grounds of his good conduct there and his promise for the future.

In any case, Father, please let me hear from you.

With admiration for your splendid labors and with most cordial good wishes, I remain

Devotedly yours in Christ,

Matthew F. Brady
Bishop of Manchester

Enc.

uniform and certain, priests before ordination could be instructed and duly warned, and this would be a deterrent to the initiation of these vicious habits.

To sum up: we are willing to shelter Father with a program that will help him save his own immortal soul. But, should he come to us under these conditions, it should not be with any hope that he will be recommended to another Bishop even after he has spent some months with us. We happen to know quite well the dioceses he mentions. And even though it is true that many Bishops, especially in the West, are in need of priests, yet I do not know any Bishop who would accept a man with his record.

I trust that this does not seem too severe. But I have my own soul to save, and I do not dare recommend such men for the cura animarum.

Most cordially in Spiritu,


Servant General

Enclosure:

Via Coeli

MONASTERY OF THE SERVANTS OF THE PARACLETE

6029

OF THE SERVANT GENERAL

Jemez Springs, New Mexico

June 30, 1961

His Excellency
The Most Rev. Ernest J. Primeau, D.D.
Bishop of Manchester
657 River Road
Manchester, New Hampshire

PERSONAL.

Most Reverend and dear Bishop:

I am glad to have Your Excellency's confirming and clarifying letter in re J. T. S. To speak with simplicity, my opinion remains the same, viz. to remain at Via Coeli for life or else to be laicised. However, after having Father in residence here, I would like to add these comments:

1. Father has conformed perfectly to our community way of life since arriving. However, to be realistic, I think that he would hardly be able to remain contented here. He wants activation. And, what is quite disturbing in his and similar cases, there seems to be a generic lack of comprehension of the damage done by his past.

2. The main reason why I personally have hesitated to recommend laicisation in these cases has been because Mother Church, in Her present discipline, leaves these men in the world but still under the obligation of celibacy. To me, and I think to a great many other priests, it seems like telling a man to go to hell to expect him to observe priestly chastity in the world when he obviously is not capable of observing it. I feel that these men should be laicised, but I do wish that this laicisation would leave open for them a plank on which to walk towards salvation, the prospect of the Sacrament of Matrimony.

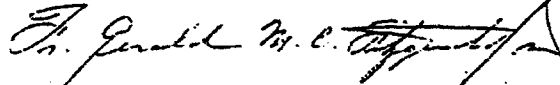
I am in hopes that this matter will be given serious consideration by the proper committee in the Ecumenical Council. My argument would run thus: obviously this priest has not the capacity for priestly chastity. Therefore, not

because he wishes it but to protect the good name of the Church, he should be reduced involuntarily to the lay state with the liberty of a layman to contract honest matrimony. The reduction would be the penalty, protecting the honor of the Church. The relaxation would be in view of the salvation of the individual soul. Our Lord said "Let him take it who can" when referring to the celibate life.

Obviously in a case like that of J. T. S., this individual has de facto assumed a burden he is in no way capable of carrying. The reduction to the lay state would exercise mercy to the Church by removing scandal and mercy to the individual by opening up to him a way of life more within his capacities.

In what I have written above, I do not wish to be understood as reluctant to accept the final decision of Mother Church. Whatever She decides I, please God, will always accept with obedience and alacrity.

Most cordially in Spiritu;



Servant General

P. S.: I will write to Your Excellency about the case of Father John Davy under separate cover. *Good bet in a gambler's world!*

September 10, 1964

Most Rev. Joseph A. Durick, D. D.
Collegio Della SS. Trinita
Viale Africa, 33
Rome, Italy, E.U.R.

Most Reverend and dear Bishop:

In the heavy rush of our life here, please pardon the delay in getting the answers off to you.

In the first instance may we say that we have been deeply edified by your personal interest in helping priests who are caught in this particular dilemma. I will try to make my answers brief.

1. I myself in an audience I was privileged to have with His Holiness, Pope Paul, spoke of this matter which undoubtedly has been one of the deep concerns of his fatherly soul. As a matter of fact, we had in mind--where there was no other diriment impediment--a sanatio accomplished in the internal forum and permitting the de facto civil marriage to take over with, however, a permanent life cessation of the exercise of the priesthood.

2. I am certain there is a secret directive to Bishops permitting--under what conditions I know not--something along these lines. I surmise it is so new a development that Bishops have been slow to exercise it.

3. The gravest objection has seemed to stem from the fear of a landslide. But personally--and we here are in a position to know a good deal more than many others on these matters--I am convinced that since it takes greater unselfishness to find abiding happiness in marriage than under the discipline of Holy Orders, that very quickly priests who had taken advantage of the new discipline would say almost universally to others consulting them ante, factum: "In God's name, don't be a fool." It is the selfish man who leaves the priesthood and normally the selfish man is permanently unhappy.

4. May I take this occasion, Your Excellency, to bring to your attention what is a growing concern to many of us here in the States. When I was ordained, forty-three years ago,

homosexuality was a practically unknown rarity. Today it is-- in the wake of World War II--rampant among men. And whereas seventeen years ago eight out of ten problems here would represent the alcoholic, now in the last year or so our admission ratio would be approximately 5-2-3: five being alcoholics; two would be what we call "heart cases" (natural affection towards women); and three representing aberrations involving homosexuality. More alarming still is that among these of the 3 out of 10 class, 2 out of 3 have been young priests.

C I mention this because it would seem in America at least this type of problem is more devastating to the good standing of the priesthood than anything else. It is very infectuous and the prognosis for recovery extremely unfavorable. The majority of psychiatrists, physicians, and experienced priests are not sanguine of permanent recovery. Therefore it would seem that more careful screening--especially the study of family background and personal motivation--is definitely in order.

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Bishops do not quote me because this is given you in strictest confidence, but we know of several seminaries that have been deeply infected and this of course leads to a wide infection. Therefore there should be a very strict discipline of dismissal and a very clear and printed teaching in the moral theology course that mutual masturbation is a mortal sin. Priests develop a blind-spot on this matter which in my opinion involves very likely the fixation of impenitence. Seldom will you find these men evidencing consciousness of the gravity of what they have done. And this apparently is reflected in the strange attitude of Bishops who place these men after reactivation in assignments where they are most exposed to a recurrence of a vicious habit which the majority of experts consider practically incurable.

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September 13, 1961

His Excellency
The Most Rev. Ernest J. Primeau, D.D.
Bishop of Manchester
657 River Road
Manchester, New Hampshire

RE: FATHER JOHN SULLIVAN

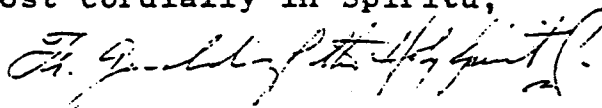
Most Reverend and dear Bishop:

Knowing that Your Excellency has been away, we postponed a report on your padres who are with us. For the sake of proper filing, we will make these reports separately.

Some time ago, and in answer to an appeal from the Chancery of Gallup, N.M. for the temporary replacement of a sick priest, we permitted Father JOHN SULLIVAN to go there during the emergency. When I called Bishop Espelage this morning suggesting that Your Excellency would not wish Father John to be away from here indefinitely, the good Bishop assured me that he hoped to keep him as he was doing a fine job and was very much liked by the poor Mexican people among whom he was working.

Under the circumstances there was nothing for me to do except to suggest to Bishop Espelage that he write to Your Excellency and take the matter up with you.

Most cordially in Spiritu,



Servant General

J. J. Sullivan
6031

September 18, 1961

Father Gerald of the Holy Spirit,
Servant General
Via Coeli
Jemez Springs, New Mexico

Dear Father Gerald:

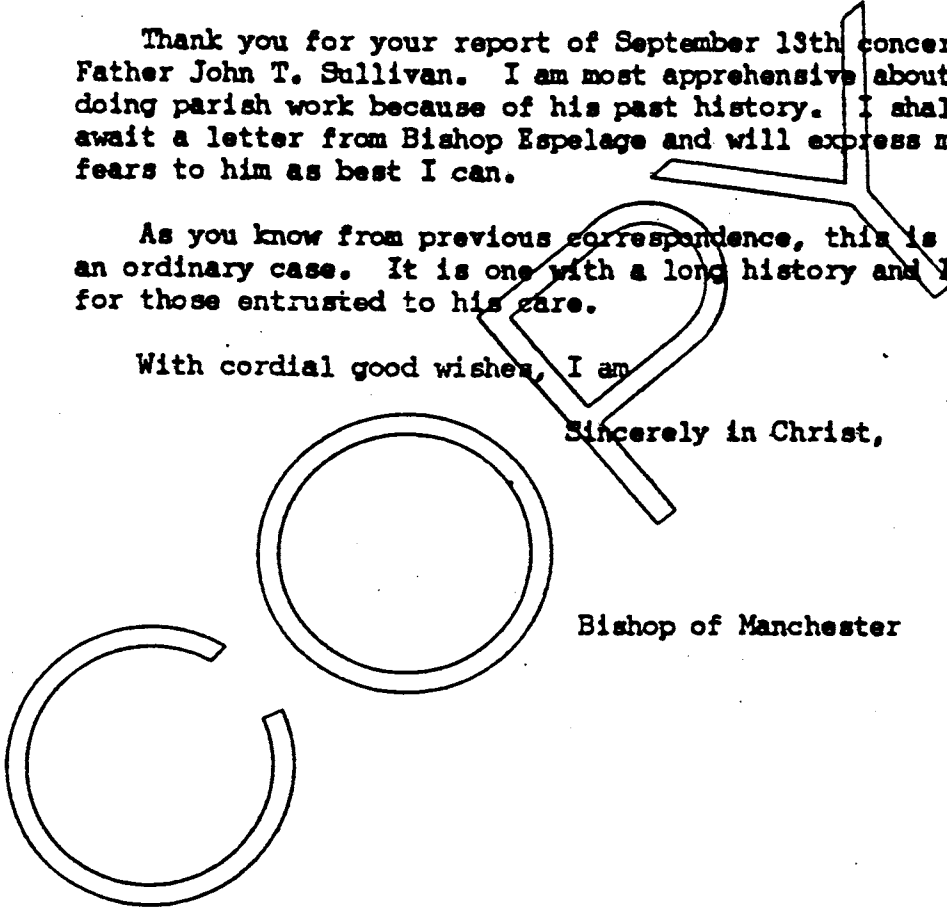
Thank you for your report of September 13th concerning Father John T. Sullivan. I am most apprehensive about his doing parish work because of his past history. I shall await a letter from Bishop Espelage and will express my fears to him as best I can.

As you know from previous correspondence, this is not an ordinary case. It is one with a long history and I fear for those entrusted to his care.

With cordial good wishes, I am

Sincerely in Christ,

Bishop of Manchester



September 23, 1957

Very Rev. Gerald Fitzgerald, S. P.
Superior General
Via Coeli
Jemez Springs, New Mexico

Dear Father Gerald:

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The solution of his problem seems to be a fresh start in some diocese where he is not known. It occurred to me that you might know of some bishop who would be willing to give him that opportunity. I would hesitate to write to a bishop myself without giving him all the details of the past life of this priest. Perhaps if he went to Via Coeli for a while you might be able and willing to recommend him to some bishop on the grounds of his good conduct there and his promise for the future.

In any case, Father, please let me hear from you.

With admiration for your splendid labors and with most cordial good wishes, I remain

Devotedly yours in Christ,

Matthew F. Brady
Bishop of Manchester

Enc.

OFFICE OF THE SERVANT GENERAL

Jemez Springs, New Mexico

September 26, 1957

His Excellency
The Most Reverend Matthew F. Brady, D.D.
Bishop of Manchester
657 River Road
Manchester, New Hampshire

Most Reverend and dear Bishop:

I wish to thank Your Excellency for your gracious letter of the 23rd, and more especially for your downright honesty in the statement of the case involved. I am going to ask Your Excellency to be patient if I answer with the same forthright honesty which you have manifested to us.

From our long experience with characters of this type, and without passing judgment on the individual, most of these men would be clinically classified as schizophrenic. Their repentance and amendment is superficial and, if not formally at least sub-consciously, is motivated by a desire to be again in a position where they can continue their wonted activity. A new diocese means only green pastures.

We will be willing to receive the unfortunate padre in question as a permanent guest, so long as he makes no move along the lines that have already wrecked his life.

Even as Your Excellency could not in conscience recommend this priest to a Bishop without giving the Bishop a full back-ground, we have adopted a definite policy not to recommend to Bishops men of this character, even presuming the sincerity of their conversion. We feel that the protection of our glorious priesthood will demand, in time, the establishment of a uniform code of discipline and of penalties. We are amazed to find how often a man who would be behind bars if he were not a priest is entrusted with the cura animarum. Whereas a more positive position, such as Your Excellency is taking in this case, would seem to add up to the prevention of these weak and irresponsible men from trailing their unlovely interpretation of the priesthood here and there throughout the country. If the discipline were more

uniform and certain, priests before ordination could be instructed and duly warned, and this would be a deterrent to the initiation of these vicious habits.

To sum up: we are willing to shelter Father with a program that will help him save his own immortal soul. But, should he come to us under these conditions, it should not be with any hope that he will be recommended to another Bishop even after he has spent some months with us. We happen to know quite well the dioceses he mentions. And even though it is true that many Bishops, especially in the West, are in need of priests, yet I do not know any Bishop who would accept a man with his record.

I trust that this does not seem too severe. But I have my own soul to save, and I do not dare recommend such men for the cura animarum.

Most cordially in Spiritu,

Ch. Gerald of the Holy Spirit
Servant General

Enclosure:

October 16, 1961

His Excellency
Most Rev. Bernard T. Espelage, O.F.M., D.D.
Bishop of Gallup
P. O. Box 110
Gallup, New Mexico

Dear Bishop Espelage:

Thank you for your good letter of September 27th which arrived during my absence in Rome. It had to do with Father John T. Sullivan of this diocese currently in residence at Via Coeli in Jemez Springs, N. M.

I believe that Father Gerald has given you full information concerning this priest. I have not the least confidence that he will be able to live up to his good intentions. He has made a good initial impression upon every Bishop he has contacted but has failed to live up to it. Frankly, I am very much concerned about him and the scandal which he has caused and may cause. I cannot assume responsibility for any which may result from your assignment of him to parish work in your diocese. If you find it absolutely necessary to make use of his services, I caution you to be most watchful over him, especially as regards young women and teen-age girls.

With cordial good wishes, I am

Sincerely in Christ,

Bishop of Manchester

December 4, 1957

His Excellency
Most Rev. George J. Rehring, S.T.D.
Bishop of Toledo
2544 Parkwood Avenue
Toledo, Ohio

Dear Bishop Rehring:

It is good of you to consider the case of Father John T. Sullivan for whom I have profound sympathy. His possible usefulness in any section of the diocese is at an end.

My conscience will not allow me to recommend him to any Bishop and I feel that every inquiring Bishop should know some of the circumstances that range from parenthood, through violation of the Mann Act, attempted suicide, and abortion.

Father Fitzgerald of Via Coeli would accept him only as a permanent guest to help save his soul but with no hope of recommending him to a Bishop. He considers him a schizophrenic and from experience believes that a new diocese would only mean new pastures.

With warm personal good wishes for all the joys of the coming season, I remain

Devotedly yours in Christ,

Matthew F. Brady
Bishop of Manchester

P. S. Naturally, he may go with my blessing to any Bishop who is willing to receive him.

J. T. Sullivan

5948



Bishop's House
2544 Parkwood Avenue
Toledo, Ohio

December 6, 1957

Dear Bishop Brady,

I am most grateful for your prompt and very candid reply to my inquiry about Father John T. Sullivan. His status is far worse than he led me to believe in his recent letter. I, too, am filled with profound sympathy for him but I shall have to inform him that we cannot find a place for him in the Diocese.

Reciprocating your warm greetings and best wishes for the joys of the Season, I remain

Cordially yours in Christ,

George J. Rehring
MOST REVEREND GEORGE J. REHRING, S.T.D.
Bishop of Toledo

Most Reverend Matthew F. Brady
Bishop of Manchester
657 River Road
Manchester, New Hampshire



THE CHANCERY

DIOCESE OF LAFAYETTE IN INDIANA
610 LINGLE AVENUE
LAFAYETTE, INDIANA

5949

9 December 1957

The Most Reverend Matthew F. Brady, D.D.
Bishop's House
657 River Road
Manchester, New Hampshire

Dear Bishop Brady:

I have just received your letter of December 6th, 1957, and I am most grateful for the information which it contained.

In view of the serious possible mental background of the person involved, I shall refrain from taking any action in reference to his petition.

In a case such as his the mental sickness can so easily over-ride the best of good intentions.

With every prayerful good wish and grateful appreciation of your kindness, I remain

Sincerely yours in Christ,

JOHN J. CARBERRY
Bishop of Lafayette

THE DIOCESE OF BISMARCK
P. O. BOX 419
BISMARCK, NORTH DAKOTA

5956

ICERY OFFICE

TELEPHONE CAPITAL 3-1347

December 18, 1957

His Excellency
The Most Reverend Matthew Francis Brady, D.D.
657 River Road
Manchester, New Hampshire

Your Excellency:

I am sending the enclosed letter from Father Sullivan for your comments and advice, and I would welcome your suggestions in this matter. I would not wish to do anything that would embarrass you or be contrary to your wishes. I do not know what your plans are in regard to him or whether you would release him to work in another diocese.

His story is so fragmentary that I am writing to him to send me more information in regard to his background. However, I am not going to give him any hope or indication that I am interested.

It is true that we are short of priests here and I might be able to give him an assignment. However, we are not so badly off that I would take him if there were a possibility of another scandal. My primary interest is to help to rehabilitate him if that is possible. If you think that there is a good chance of rehabilitation, and if you wish me to give it a try, I shall take the matter under consideration and see what I can do to help the situation.

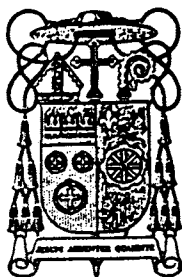
Our territory out here is pretty barren and our wide open spaces are empty. He probably does not know what he is asking for by wishing to come out here.

I hope that you will have a very blessed Christmas and I wish you God's blessings for the coming year.

Best of personal wishes,
Sincerely in Xto.,



Bishop of Bismarck



BISHOP'S HOUSE
2221 NEBRASKA STREET
SIOUX CITY, IOWA

December 20, 1957

His Excellency
The Most Rev. Matthew F. Brady, D.D.
Bishop of Manchester
657 River Road
Manchester, New Hampshire

Dear Bishop Brady:-

I am in receipt of a letter written by Father J. T. Sullivan asking for an opportunity to work in this diocese. He wrote that he had trouble "propter amicitiam cum mulieribus." Just why Father Sullivan wrote to me, I don't know. New Hampshire might as well be on one of the planets as far as my associations with anyone from there are concerned.

While an extra priest is always welcome, I am not so badly in need of priests that I care to take on someone else's troubles. If, however, you think that the man is deserving of an opportunity, I shall be happy to have him come out here on a probationary basis. Will you kindly give me a candid report on the man, his age, his family background, a brief statement of his scholastic achievements, his health, the type of work he has been engaged in. Has he the academic requirements to teach in high school?

Sorry to bother you at this season of the year with this type of a request.

Wishing you the blessings of the season, I am,

Sincerely yours in Christ,

+ *Jos. M. Mueller*

Jos. M. Mueller
Bishop of Sioux City

December 20, 1957

His Excellency
The Most Reverend Hilary B. Hacker, D.D.
Bishop of Bismark
Bismark, North Dakota

Dear Bishop Hacker:

It is good of you to consider the case of Father John T. Sullivan for whom I have profound sympathy. Naturally, he may go with my blessing to any Bishop who is willing to receive him. His possible usefulness in any section of the diocese is at an end.

My conscience will not allow me to recommend him to any Bishop and I feel that every inquiring Bishop should know some of the circumstances that range from parenthood, through violation of the Mann Act, attempted suicide and abortion.

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With warm personal good wishes for all the joys of the coming season, I remain

Devotedly yours in Christ,

Matthew F. Brady
Bishop of Manchester

December 29, 1964

His Excellency
Most Rev. Bernard T. Espelage, O.F.M.
Bishop of Gallup
Post Office Box 110
Gallup, New Mexico

Dear Bishop Espelage:

Earlier this month, I received a letter from Father John T. Sullivan of Cottonwood, Arizona about his possible incardination into your diocese. He said that you had directed him to write to me about this because you are willing to take him on a permanent basis.

Frankly, although we do not plan to take Father Sullivan back into this diocese, I am hesitant to have you assume responsibility for him because of his past record. You are acquainted with this from previous correspondence, so I shall not repeat it. If you wish further information, we shall be pleased to send it to you.

Should you decide upon incardination for Father John T. Sullivan, please let me know and I shall prepare the document of excardination. This will become effective upon issuance of your decree of incardination.

With cordial good wishes to Your Excellency, I am

Sincerely in Christ,

Bishop of Manchester

OF THE SERVANT GENERAL

Jemez Springs, New Mexico

June 30, 1961

His Excellency
The Most Rev. Ernest J. Primeau, D.D.
Bishop of Manchester
657 River Road
Manchester, New Hampshire

PERSONAL.

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1. Father has conformed perfectly to our community way of life since arriving. However, to be realistic, I think that he would hardly be able to remain contented here. He wants activation. And, what is quite disturbing in his and similar cases, there seems to be a generic lack of comprehension of the damage done by his past.

2. The main reason why I personally have hesitated to recommend laicisation in these cases has been because Mother Church, in Her present discipline, leaves these men in the world but still under the obligation of celibacy. To me, and I think to a great many other priests, it seems like telling a man to go to hell to expect him to observe priestly chastity in the world when he obviously is not capable of observing it. I feel that these men should be laicised, but I do wish that this laicisation would leave open for them a plank on which to walk towards salvation, the prospect of the Sacrament of Matrimony.

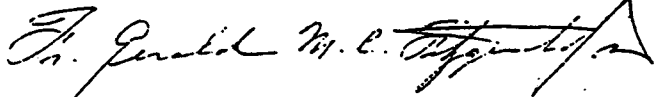
I am in hopes that this matter will be given serious consideration by the proper committee in the Ecumenical Council. My argument would run thus: obviously this priest has not the capacity for priestly chastity. Therefore, not

because he wishes it but to protect the good name of the Church, he should be reduced involuntarily to the lay state with the liberty of a layman to contract honest matrimony. The reduction would be the penalty, protecting the honor of the Church. The relaxation would be in view of the salvation of the individual soul. Our Lord said "Let him take it who can" when referring to the celibate life.

Obviously in a case like that of J. T. S., this individual has de facto assumed a burden he is in no way capable of carrying. The reduction to the lay state would exercise mercy to the Church by removing scandal and mercy to the individual by opening up to him a way of life more within his capacities.

In what I have written above, I do not wish to be understood as reluctant to accept the final decision of Mother Church. Whatever She decides I, please God, will always accept with obedience and alacrity.

Most cordially in Spiritu,



Servant General

P. S.: I will write to Your Excellency about the case of Father John Davy under separate cover. *Good bet in a gambler's world!*

Via Coeli MONASTERY OF THE SERVANTS OF THE PARACLETE

OFFICE OF THE SERVANT GENERAL

Jemez Springs, New M

May 7 1963

His Excellency
The Most Reverend Vincent J. Hines, JCD
Bishop of Norwich
274 Broadway
Norwich Conn.

Most Reverend and Dear Bishop:

Thank you for your good letter of May 3. It is good because it clarifies and gives a definite idea of what we are facing into. It may seem contradictory on my part, in that I frequently argue with Bishops and Superiors that a priest should have his Mass. However there are exceptions and I am very much of the opinion that when a padre has fallen into the classification of this young man, he needs a very solid jolt to attempt (if this be possible) to achieve the realization of the gravity of his offence. Personally I would want to spend the rest of my life on my knees asking God's Mercy for I know no more terrible threat than the words of Our Lord: 'those who tamper with the innocence of the innocents--it were better if they had never been born.'

What I am personally afraid of is that these men have the equivalent of that which the Scriptures put in the form: 'I will harden their hearts lest they be converted.' Actually of course we believe the hardness comes out of the heart itself but I am afraid to let this type of man go immediately back to the altar after having violated the living altar of the human soul.

If therefore, dear Bishop, you feel that you can go along with these sentiments, I would suggest that you write a letter to the party concerned saying: 'after consultation the Council and considering the gravity of this offence which has strong civil and even stronger divine retributive sanctions, I suspend you for a minimum period of six months. I trust you can write to me expressing sentiments of sorrow and horror and the Paraclete Fathers confirm their impression of your realization of the seriousness of your offence, I will consider then a lifting of the suspension a divine.' The reason for asking you to do this, dear Bishop, is because if the severity of the penance is known to originate with us it will initiate a personal resentment against us which would nullify the purpose we have in mind--the ultimate rebuilding and regilding of a consecrated soul.

Most cordially in Spiritu

Very Reverend Gerald Fitzgerald, s.P.
Servant General