

Appendix F “Love the one you’re with.” The duty of individual priests to reform the diocesan fraternity.

“The life of communion with God and among ourselves is the very end of the object of the proclamation of the gospel—the object of conversion to Christianity...Wherever communion is destroyed, which is communion with the Father, the Son, and the Holy Spirit, the root and source of communion among ourselves is also destroyed. It is through the apostolic ministry that the Church perseveres in that saving communion with the Blessed Trinity to which all people have been called.”

Pope Benedict XVI (Wed audience on Jesus and the Church 3-29-06)

“And I feel more and more that alone I could not carry out this task, this mission. But I also feel that you are carrying it out with me. Thus I am in a great communion and together we can carry out the Lord’s mission.”

Pope Benedict XVI on 1st Anniversary of Pontificate

The men of the doc society have been speaking with local priests asking them to come together in order to give the archbishop the support and strength he needs to recognize and address the disastrous policies of his Vicar General, Fr. Kevin McDonough. This will not be easy for the archbishop and we are finding it is not easy for the priests to take on such an unfamiliar duty. Courage is the great fruit of apostolic fraternity—it was the gift of the Holy Spirit which carried the frightened men in the upper room into the streets of Jerusalem 2000 years ago.

We never hear arguments that we are wrong to say the diocesan priesthood is full of men who teach against the Church or live in violation of the chastity codes. We never hear a single defense of Fr. Kevin McDonough. We hear---“nothing will be effective.” “That is the bishop’s job not mine.” “He will get mad if we come to him.” “This will never work.”

The current weekly reflections of Pope Benedict on the nature of the Church describe the love that Christ had for his apostles as the first communion upon which the life of the Church is grounded. In our diocese, that sacrament of love is the love of the bishop for his priests and the priests for the bishop. All of the Catholics in the archdiocese need that relationship to be rectified. It is not respect for the archbishop that keeps so many priests silent as a deep rot afflicts our diocese. It is not a loving obedience that stops them. It is closer to the situation described by **Alexander Solzhenitsyn**:

A decline in courage may be the most striking feature which an outside observer notices in the West in our days. The Western world has lost its civil courage, both as a whole and separately... Such a decline in courage is particularly noticeable among the ruling groups and the intellectual elite... Political and intellectual bureaucrats show depression, passivity and perplexity in their actions and in their statements and even more so in theoretical reflections to explain how realistic, reasonable as well as intellectually and even morally warranted is their weakness and cowardice. And decline in courage is ironically emphasized by occasional explosions of anger and inflexibility on the part of the same bureaucrats when dealing with the weak. **Harvard, 1978**

No priest can say—“that is the bishop’s job,” if he has not made a brotherly attempt to inform the bishop about the deceit and dissent that has become commonplace throughout our high schools, colleges and parish life. “That’s the boss’s job” has become a perverted kind of orthodoxy. It opposes the real dialogue and personal encounter that should characterize the relationship between priests and the bishop. The fact that Catholic culture always has a “head man” does not render his sons and brothers as eunuchs. Can any priest be virtuous apart from the primary community he lives in and with whom he must practice his virtues? A priest’s primary community is the priestly fraternity of the diocese under the bishop. This is the communion of persons in which he lives. The diocesan community is handed down to the priest. It is not of his choice. Any smaller communities of choice are meant to strengthen the distinctive community that is given in the apostolic and ecclesial nature of the Catholic Church. This present communion of persons is seriously disordered. A certain kind of “orthodox” priest sees himself as “another Christ” to his congregation which allows him to turn his eyes from his fellow apostles. Another kind, the dissenter priest,

thinks he is an independent contractor and considers the sacramental brotherhood to be a structure of male oppression. He easily turns from the diocesan brotherhood, especially the new “violent” breed of the “young and the rigid.” The aging dissenter has priest friends and like-minded laity who form his primary church. This, of course, is a rejection of Catholic ecclesiology based on apostolic fraternity centered on local bishops. The apostle-centered reflection on the Church by Pope Benedict forces anyone who wishes to use the biblical and *communio* language of the Second Vatican Council to consider this fundamental relationship of diocesan priests as a central link in the *communio* that extends through time and space and defines our living communion with Christ. This living apostolic relationship in communion with Christ is how Pope Benedict defines Catholic Tradition.

The permanent actualization of the active presence of the Lord Jesus in His people realized by the Holy Spirit and expressed in the Church through the apostolic ministry and fraternal communion is what is understood by Tradition in the theological sense.

Forget the monarchy arguments and forget the priest as clown. For our diocese, there can be no Church as *communio* without a deep and personal cleansing of the priesthood as a communal body. For three decades the idea of diocesan priestly community has been perverted to mean accepting men as brother priests who openly oppose the teaching of the larger Church. The vicar general has fostered and rewarded these dissident cliques of personal friends and backscratchers. Pope Benedict said:

Friendship with Jesus is always par excellence friendship with his own. We can be friends of Christ only in communion with the whole Christ with the Head and the Body in the exuberant life of the Church animated by her Lord. To be a priest means to become a friend of Jesus Christ and this ever more with the whole of our existence.

What a rich and full communion that describes, compared to the thin gruel offered those who must call Dale Korogi - brother, Bill McDonough - teacher and Greg of Tolaas - saint. No wonder the priests are so scattered. They have been asked to hold hands with open traitors. This is not the same as saying there will always be sinners among us. It is not sin but the celebration of sin that is our problem. On a deep, destructive psychological level, younger priests have been told that if they cannot accept the histrionic affectional games of the gay priests, they are “rigid and homophobic.” This

bizarre warfare against our younger priests must be the concern of every priest including all the so called “retired.” Fraternity means friendship with the whole Christ and in this diocese it means cleansing the local brotherhood.

Archbishop Flynn inherited a sick culture, as we have outlined in our white paper. Fr. Kevin McDonough helped create it. Who will help the bishop against his Iago? We have all heard the bishop at the pulpit. We have seen him pray. He has fostered devotion to the Eucharist. He preaches the full gospel. But he has been poorly served by a vicar who has redefined his office as enforcer of clerical discipline according to his own purpose. The “do your own thing” generation must grow up. The flower child must give way to a Father.

The diocesan priesthood is not arrayed as conservatives versus liberals, St. Agnes vs. St. Joan of Arc. The differences among our priests are more fundamental. They have been allowed to deepen until we now are faced with a subculture incompatible with the Gospel and natural law. The priesthood has been polluted by men who celebrate one of the most universal taboos in human history as a form of love. They praise this vile act in our sacred liturgy. They have desecrated the Eucharist. The sash boys and their overprotective grandmas who cavort in the Cathedral on Pentecost were spawned by parish and seminary priests who encouraged and taught this sacrilege for thirty years. This is done in our Savior’s name. Where are his men?

Pope Benedict speaks for Archbishop Flynn. “Alone, I could not carry out this task.” When Dr. Pence was with the Eucharistic Ushers he said in public what many priests say in private: “The archbishop is weak.” But Dr. Pence was wrong and apologized. It is not the archbishop who is weak. It is his priests who have abandoned him and made him appear weak. Two years later, Dr. Pence spoke in public about the real problem: the vicar general and the culture of deceit. He spoke with vigor - he had ninety men in brotherhood bolstering his courage and protecting his forum. It is brotherhood which begets courage.

Give the archbishop twelve apostolic priests who tell him the truth about this diocese and the deviousness of Fr. Kevin McDonough. He will become a lion. But where are the twelve priests? The priests in this diocese know Fr. Kevin McDonough far better than the archbishop. What a long silence it has been. Let us be careful whom we call weak. Fr. McDonough has offered his hand and done many things for the archbishop. At the same time he has promoted his brother Bill, his fellow rector, Dale Korogi and his classmate, John Bussman. Fr. McDonough smiles at the archbishop as he midwives

open dissent in the seminary and on the college campuses. It was he (not his brother) who degraded the Mass and his collar in a sickening display welcoming “gays” in Catholic high schools. This abominable approach of celebrating “gay identity” for confused Catholic teens is a millstone offense in itself. While Fr. McDonough has allowed the diocesan fraternity to be shattered, he is attentive to such strange secular notions as the national priest’s federation. He never stepped up when a hundred priests sent their duplicitous anti-celibacy letter not to their own bishop who heads our local Eucharistic community but to “national leaders.” Archbishop Flynn got a c.c. Where was his vicar general for that public insult? Where has our enforcer been? Archbishop Flynn has proclaimed the gospel. His vicar has allowed us in practice and teaching to become a divided house. It is not a challenge to the archbishop’s role as successor of the apostles to point out that his trusted officer has been utterly unsuccessful in fulfilling the duty of his office to enforce clergy discipline. Are these words harsh? Read the white paper. Look around!!

The agony in the garden did not mean the “suffering” in the garden. It meant the struggle—the “Agon.” Our religion comes with a struggle at its heart—there is no kingdom without repentance. The salvific act of baptism starts first with a rejection of Satan. Something horrific has happened in our diocese. We have outlined this in our white paper. We have spared many more details and sickening tales than we have written. There is an office that should be dealing with this breakdown of fatherly love, law and sacramental order. We have a good bishop. We have a corrupt vicar general which has left us a fractured clergy. Every priest in the diocese shares this communal identity. And no matter how great a guy you are—the communal identity is corrupt. If you do nothing to reform it, then that is your decision. But do not say it is because of a layman’s imprudent tactics. Do not say it is because it is not your job. Do not say it is because you love the bishop too much to upset him. Do not say you are too busy being a good priest in one parish. Do not say you are retired. Do not say you are prudent since prudence is not paralysis but knowing how to take the next step.

Get close to Mary and find your brothers. Be open to the wind of Pentecost. This doesn’t have to take years. Courage speeds time! If this is a war—let it be a short war. Many brothers and much courage accomplish much! It starts by being willing to speak the truth.

The priesthood has been bought in blood. Why would anyone think that living as a priest should not entail risk? The reform of the local priesthood will mean priests who have avoided each other will have to become brothers. “Blessed are you when men revile you and persecute you and utter all kinds

of evil against you on my account.” It will mean that priests who we have tolerated because they were good on the piano will have to be corrected. It will mean that priests who should not wear the collar will have to take it off. The last shall be first and the first might be last. We have diocesan offices by which this reform can take place. This is not the usual work of the laity. Nor is it the usual work of the parish priest. It usually is enough to be a good parish priest when the diocesan offices of enforcement and justice are in the hands of just and loving fathers. But we all know that is not our situation. If we are called to love the ones we are with and love them in the real situation where we find each other, then brotherly love is going to require an “agon” of prayer and action. Changing the vicar general will touch every institution from our diocesan paper to our high schools to Catholic Charities to our major colleges. Vatican II is coming to the archdiocese and a tired local curia shall be reformed. We will show our Protestant brethren that our ecclesial authority is employed to protect the faith, not to safeguard faithless employees. Our property and institutions are meant to serve the poor not the well-heeled feminist and gay narcissists.

Our bishop is not the problem. He is the solution. Our problem is that Michael Tegeder can get 27 priests to label support for heterosexual marriage “a scandal” while the faithful apostles can not gather a Twelve to lend their archbishop their eyes to see the truth and their hands to assume the work of reform.

Abraham Lincoln described our present crisis.

... that agitation has not only not ceased, but has constantly augmented. In my opinion, it will not cease, until a crisis shall have been reached and passed. "A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved -- I do not expect the house to fall -- but I do expect it will cease to be divided.

The division of our local priesthood cannot last. Our bishop is not Rembert Weakland. It matters a great deal that he is honestly a man of God and prayer. Where are his men? Pope Benedict, in his chrisom Mass homily on the priesthood said, “All priests are called as friends of Christ.” The pope calls you to real friendship with your bishop as he reminds you that what is true for him is true for Archbishop Flynn.

“And I feel more and more that alone I could not carry out this task, this mission. But I also feel that you are carrying it out with me. Thus I am in a great communion and together we can carry out the Lord’s mission.”