

Restoring St. Thomas after the October 25 Revolution.

On October 25, 2007, the Board of Trustees of the University of St. Thomas voted unanimously to free themselves from their obligation to accept the Archbishop of St. Paul & Minneapolis and his Vicar General as the chairman and vice chairman of the Board of Trustees. This would also in effect end the century old tradition of requiring that the President of the University serve as the sitting archbishop's choice or with his continued approval. This revolutionary act was scarcely debated at the full board meeting. It was announced as a passing thought on the inside pages of a board newsletter. The big news from the board trumpeted recent fundraising triumphs. It is just this nonchalant presentation to the full board and lack of truthful dialogue among faculty, alumni, parents or diocesan priests which betrays the deceit at the heart of this sordid affair. It was no coup of men. Like any seduction, the betrayal was accomplished by familiarity, not force.

The Board did not understand the full import of their action but the Executive Committee knew full well what they were recommending. The Executive Committee is chaired by Eighth Circuit Court of Appeals Judge, Diana Murphy. (There is probably no woman in the Midwest who has personally done more to further the Abortion regime in America. Her participation on the St. Thomas Board is not simply ceremonial. She is chair of its most important policy committee. Her role in protecting abortion is a chilling reminder that putting judicial robes on a woman has not exactly brought our law under the sway of a maternal heart. See *Abortion's Handmaid*.) The Executive Committee with Fr. Dease, Judge Murphy and John Morrison as key players knew what they were doing and they knew the trusting souls whom they were misleading. Public discussion seemed

unnecessary until an unpleasant column in the secular press (Star Tribune articles Nov. 7 and Dec. 5 by Katherine Kersten) suggested this by-law change may be part of a larger project at the University of St. Thomas to shed its Catholic identity. For an unsuspecting board and most laity, the October 25 meeting did not seem to be a revolutionary event, but a promise of continuity with trusted clergy. Fr. Dennis Dease, Archbishop Harry Flynn and Father Kevin McDonough were elected unanimously at that same meeting to five year terms as Board members. It all seemed so cordial and comforting. All three priests were in their collars. Father said it was ok. The archbishop said it was ok too. Life and love is about trust. How can you not trust your priests? Priests would be on the Board. An archbishop would be on the Board. How Catholic can you get?

Well sometimes it turns out you can't trust your priest and you can't trust your archbishop either. You can't trust them to tell the truth and you can't trust them to act in love for God or for you or for the Church. And when you find out the archbishop and the priests are acting deliberately against the Church rather than for the good of the Church and for their good as men with souls, you owe it to them to speak the truth in love. If we act as if anything father does is ok even if we know it is wrong, then the wrongs will multiply and gullible adults will not be the only victims of a father who is no longer a father at all.

Fr. Dennis Dease, the president of the University of St. Thomas, in a column for the student newspaper said the “simple” reason for the change was that a bishop was too busy to be the Chairman of the Board. The Chair of the Executive Committee is an Eighth Circuit Court of Appeals judge. This is the second highest court in the entire federal judiciary system and she seems pretty busy too. But she knows, like the new archbishop knows, and like Fr. Dease knows, that this is a very important board and a crucial cultural institution worth a considerable investment of time. Fr. Dease insulted every Catholic adult and student with this simple answer for simpletons. He depended on the students suspending the critical thinking they supposedly learn at St. Thomas just as he ignored the eighth commandment, which he had learned in Catholic grade school.

The immediate reason for stripping St. Thomas from the authoritative reach of the sitting bishop is that the incoming Archbishop John Nienstedt envisioned a much more active role in the governance of the university than the more passive Archbishop Harry Flynn. In the months before the October meeting, President Dease had seen two vivid instances of the moral clarity which Archbishop Nienstedt would bring to the Board. Archbishop Nienstedt was willing to stand for moral boundaries which must define a Catholic medical school in the face of a large contingent of Allina medical professionals. He defended a lone unknown Catholic father (see Michael Bird’s website: [Class Action](#)) in repudiating the pornographic propaganda of the English Department’s Handmaid’s Tale. Fr. Dease knew the incoming archbishop was a different shepherd - very different. The university would become a radically transfigured place if he was in authority. The chance that Fr. Dease would keep his presidency, his \$240,000 salary and his beloved

president's house was nil. If the bylaws stayed the same, Archbishop Flynn would certainly, and Fathers McDonough and Dease would likely lose their seats on this high-status board to the new archbishop, his new vicar general and a new president.

Archbishop Nienstedt had already flunked his getting-to-know-the-board-members test. He was no good at the kind of chit-chat expected at gatherings for a drink with the wealthy at Fr. Dease's place. It seemed the new archbishop had a very strong sense of his social status but he answered to a very different "court of reputation." The long era of hobnobbing for approval with the rich and famous was coming to an end for the three priests. For Archbishop Nienstedt, his relationship to the Church and the unseen communion of saints was the only social group where he sought good reputation. He responded to a single father in anguish but was unimpressed by the regal excesses of the rich. The archbishop's demeanor thoroughly disoriented venture philanthropists like Executive Committee member John Morrison who knew money talked and thought bishops listened.

At the October meeting Father Dease described "one very upbeat moment."

A framed certificate of appreciation was presented to Archbishop Flynn citing his "intellectual and moral courage" also assuring him "you exemplify caritas" (that is Latin for charity). This moment of pinning a medal on the cowardly lion and praising him for Christian charity just as Archbishop Flynn was knifing his brother apostle in the back is the perfect sacramental of discordance. The Christian reality of the ordered love which abides in the truth was now being simulated by the press releases and platitudes of Fr.

Dennis Dease. Apparently if you tell a lie in Latin, it counts as “continuing the Catholic tradition.”

The full story of the betrayal of the archdiocesan Church by three individual priests is related to the complementary agendas of the new venture philanthropists and the old depersonalized and emasculating ideology of a feminist judge. (We tell the story in the longer article- *A Trust Betrayed*.) The three priests actually sold St. Thomas for very little. They were quite modest in their asking price for the pearl of great price they handed the secularists. But such asymmetry in the silver pieces received and the Body betrayed is a story we have heard before.

This short summary is meant simply to alert Catholics that the action of October 25, 2007 was an act of revolution - not an insignificant bylaw change. It is also meant to rouse the slumbering Catholics so paralyzed by spiritual sloth that they accept any outrage as a “done deal.” This alienation of our common wealth by bureaucratic intrigue will not stand if met with persistent fortitude and articulate hope. This robbery will affect for generations the cost, quality and even the possibility of higher Catholic education for poor and working Catholics throughout the state. It is a blow against our new archbishop by his brother bishop and two prominent priests in alliance with enemies of human life and of the Church. On the website: docsociety.org, there are several longer narratives on the nature of this battle and the key players involved.

Our new archbishop needs us, priests and laity alike, to insure that the secular press and his clerical betrayers do not isolate him in a manner which invites dismissal of the apostolic gospel he authoritatively preaches and even violence against his person. From this October act of treachery will come a cleansing battle. We should be thankful for such favorable ground. Let the

stone statues of Aquinas and Albertus and Ireland watch us win back this sacred place of worship and learning. This school was built by our immigrant fathers with a manly tradition of public protection, military duty and priestly formation. Its student body is sprinkled with young veterans of our nation's battles. They are ready to tell the narcissist clerics and faculty that the baby-boomer tenure is over. October 25 was the day of Lenin's revolution but it will not stand in St. Paul. The adolescent party is over. The students are more mature than the administration. A father is coming. The warrior King returns. No one need fight alone.

Laymen, priests, faculty and students: let us join together so our archbishop is not alone! On this campus let us fight, let us fast, and let us feast. There are no better ways to greet our coming father and join our arms and hearts for the restoration of all things in Christ.

From David Pence and the docsociety