

# Christian Order

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VOLUME 48

NOVEMBER

NO.11

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## Infiltration and Blackmail

THE EDITOR

Thanks to a disinterested and deeply compromised Vatican, which has acquiesced in decades of Liberal episcopal appointments, England has reaped a whirlwind of clerical infidelity.

This corrupt state of affairs has reached new subterranean levels since the 2001 Pendergast-Filochowski homosexual ‘anniversary Mass’ outrage [CO, Jan. 2005, pp.16-19]. An episcopal affront to Catholic faith and morals which shamed the Church and scandalised their flock, the ensuing uproar not only failed to restrain the bishops but rather set off a push for full accommodation of the “gay rights” agenda, incorporating customised Masses for sodomites as part of the package.

Now, we all realise that the Church is not so much a house of saints as a sanctuary for sinners. Catholics gathered at the Holy Sacrifice of the Mass, in union with their countless brethren throughout the world, offer Almighty God expiation for their sins. Hence the very idea of tailoring Masses for individual groups of sinners - liars, fornicators, adulterers, thieves, necrophiliacs... - is a truly absurd notion. (Not to say impractical: even scheduled on a daily basis, the endless litany of human wickedness would restrict each sinful category to about *one* parish Mass *per lifetime*!)

This absurdity, however, is clearly lost on the English bishops. With a nod from Rome, not only have they sanctioned such unique Masses for homosexuals, they have set them up at the behest of *unrepentant homosexuals and lesbians*: men and women who trumpet their deviancy while railing against Pope Benedict and the Church for calling sin by its name!

Appeasing the sodomites at every turn while resisting the pleas of their most faithful and obedient children to prevent the sin and scandal these Masses engender, our supposed spiritual Fathers have doggedly pursued this public promotion of evil. It is a scandal which arguably represents the lowest point yet reached

by self-satisfied prelates lacking all fear of God.

As revealed in the article which follows, the flagrant nature of the blasphemy, sacrilege and “gay” propagandising associated with the Soho Masses is overwhelming. It is no surprise, therefore, that notorious ‘celebrants’ lead the charge.

On 5 August, for example, the Mass was celebrated by Fr Philip Slocombe of the Clifton diocese. The present writer was participating in the regular prayer protest outside the church, but an observer who attended the Mass reported that the priest “had six lay people on the altar with him. Just before the ‘Lamb of God’ one of the women broke the consecrated Host. and other abuses occurred.” The report continues:

“Father Slocombe’s sermon, ostensibly on vanity, was shocking too. He told the congregation that he had been looking at some men’s magazines and he couldn’t help thinking how beautiful our bodies are. He mentioned buttocks specifically and, of course, this produced much giggling and prodding among the congregation.”

Given his history of “gay” activism, the fact that this earring-clad dissident ordained by Bishop Hollis is still in the priesthood at all speaks volumes. That he is permitted to darken the doorways of churches anywhere, let alone those given over to his “gay” brethren, is a breathtaking scandal which shows up the profound moral, doctrinal and spiritual turpitude of the hierarchy which supports him.

It certainly leaves the blackest of clouds hovering over his former Bishop, the now retired Mervyn Alexander. In July 1991, after following their parish priest to a “gay” nightclub in Bristol which he was known to frequent, three of Slocombe’s long-suffering parishioners witnessed him cavorting on the dance floor. They each completed affidavits and handed them to Bishop Alexander. Incredibly, he took no action, preferring Slocombe’s risible excuse that he had been “counselling” nightclub patrons!

With the continued support of Alexander, who also welcomed dissident “gay” priest James Alison into his cathedral, where he trashed Church teaching on homosexuality, Slocombe went on his scandalous way. He even penned a report on his participation in 25<sup>th</sup> anniversary celebrations of the “gay liberation” movement. Titled “An Englishman in New York: Peter Slocombe’s reflections”, this hymn of praise for homosexuality appeared in the September 1994 newsletter of the dissident Roman Catholic Caucus of the Lesbian

and Gay Christian Movement. It puts his above Soho performance in full perspective, as he identifies himself wholeheartedly with “gay lib” deviants. Praising the 1969 Stonewall rioters in New York’s Greenwich Village who sparked the “gay” movement, he wrote:

“Suddenly, our ancient burden of oppression was transformed into anger, self-affirmation, pride - and action. The call for gay liberation reverberated around the world. And today, our movement ranks among the great forces in the struggle for human rights. How sad, therefore, that the Catholic Church in recent times has sought to deny gay people their recognised place. For us the struggle goes on and celebrating and marching both in London and New York’s 25th Anniversary were high-points this year.”

Slocombe praises the radical sodomite lobby group Dignity for “excelling itself” in the organisation of “a first-rate international conference and the largest ever mass [sic] for gays and lesbians.” He then relates how an English lesbian who spoke at the conference “provided a clear picture of the situation in Britain - of less confrontation and polarisation than in the States, *of personally helpful bishops unable to ‘stick their necks out’ for fear of Vatican reprisals.*”

Thirteen years on, with Westminster approval and Vatican blessing, this *non serviam* misfit and his rebellious clerical brethren turn up in Soho to lead blasphemous parodies of the Holy Mass for militant homosexuals, who, within the once sacrosanct confines of a church, promote hellish Gay Pride marches and direct the congregation to peddlers of graphic tips for ‘better buggery.’ So much for bishops fearing Roman “reprisals”!

It is not the cosseted shepherds but their abandoned flock who are fearful - of Vatican complicity!

This starts at the top.

Take Pope Benedict’s much touted pre-election lament about “*How much filth there is in the Church, even among those who, by virtue of their priesthood, ought to belong entirely to Christ!*” Not only has he failed to launch a clean up, but through his “gay”-friendly appointee Cardinal Levada he has effectively sanctioned these public perversions of truth and goodness; piling filth upon the encrusted filth which already cakes the Church in England.

Wherever we look, this suffocating layer of impurity and infidelity is obstructing the flow of God’s grace to the local Church.

On 13 August 2007, for instance, the *Daily Telegraph* reported

a scandal involving homosexual Charles Coyne, the head of St Cecilia's primary school in Liverpool who has lived in a "civil partnership" with his male 'partner' since October 2006. The Pope calls such partnerships "anarchic" and a danger to the family.

The archdiocese told the *Telegraph* that due to employment law, "nothing could be done" to sack Coyne. How convenient. And with Fr Michael O'Dowd involved in such deliberations, how unsurprising that they surrendered so obligingly. The Episcopal Vicar for Schools and Education, O'Dowd, like Fr Slocombe, is a notorious supporter of the sodomite lobby group *Quest*.

A concerned Liverpool layman submitted the following (unpublished) letter to the *Telegraph* in response to its report:

When Mr Charles Coyne, head teacher of St Cecilia's Roman Catholic primary school, entered into a civil partnership with Mr Richard Jones, an RE teacher, in October 2006, they were well aware that the Catholic Education Service contract of employment which they will have signed defines: "4.(iii) a - You are to have regard to the Catholic character of the school, not to do anything in any way detrimental or prejudicial to the interest of the same and, in particular, you are required to develop and maintain the Catholic character of the School through your professional duties"

However, a spokesman for the archdiocese of Liverpool claims that "matters relating to his personal life have in no way interfered with his management of the school" This duplicitous statement beggars belief. Let's be honest: Junior teachers in the school will put their entire careers at risk if they publicly or even privately voice concern over this situation. Yet, they have a duty to teach the Catholic Faith to their students. As regards the parents, it is not unreasonable for them to expect the head teacher of a faith school to be living according to the Catholic Faith.

The title "Catholic" could be removed from St Cecilia's school if the status quo remains. Is there a failure in Catholic leadership that goes right to the top in the archdiocese of Liverpool?

If the Episcopal vicar for schools Fr. Michael O'Dowd (who as professor for Moral Theology at Ushaw openly called for the Church's teaching on homosexuality to be reviewed) cannot articulate the Catholic Faith, then he should hand in his resignation to Archbishop Kelly.

In a sane moral universe governed by men of conviction and substance, Kelly, of course, would hand in his notice first. An

overseer of workaday scandals who has carried on seamlessly where his destructive Liverpool predecessor Derek Worlock left off, he even allowed the parish of Christ the King to host a Coyne-Jones ‘wedding reception,’ which convivial get-together for the ‘happy couple’ was attended by three priests, including the aforementioned Fr O’Dowd.

We are governed, however, by prelates brimming with those traits of “*vainglory*” and “*self-complacency*” identified and condemned by the Holy Father during his attack on the clerical “filth.” Consequently, there is zero chance of a selfless, repentant Kelly handing in his episcopal meal ticket and foregoing the trappings of his prestigious office (like the overseas trips, for starters).

Kelly, Alexander, Murphy-O’Connor and their complacent peers are no doubt emboldened by the thought of strength in numbers: rationalising their indefensible promotion of the “gay” agenda in the knowledge that they are not just individually but *collectively* up to their cowardly necks in homosexual compromise. The Coyne affair, you see, is not a local scandal but the mere tip of a national “gay” employment iceberg which reflects the iniquitous spirit informing the episcopate’s *Diversity and Equality Guidelines*.

A Deviants’ Charter by any other name, this document supports and enshrines in Church practice the godless, pro-homosexual British government and EU laws on the equal employment rights of sodomites, lesbians, bisexuals and transsexuals.

A few years ago, a visiting cardinal privately referred to these *Guidelines* as “the greatest betrayal since the Reformation.” Just last May, referring to them during a scathing assessment of the state of the Faith in Britain, SPUC Director John Smeaton rhetorically asked 3,000 delegates at the World Congress of Families in Warsaw: “With the bishops of England and Wales now welcoming and guaranteeing the presence of homosexual, bisexual and transsexual teachers in Catholic schools in England and Wales, is it not completely unrealistic to expect that Catholic sexual morality will be taught in these schools?”

Precisely. And is it not just as unrealistic to expect English prelates to give a damn about the “gay” sacrilege and blasphemy recounted herein?

After all, the Cardinal is *fully* aware that those running the Soho Masses *publicly* and *proudly dissent* from Catholic teaching, and

yet he allows these sacrilegious events to continue, week after week, forcing faithful Catholics to protest outside the church. Furthermore, from the very moment that his Chancellor and Vicar General, Bishop John Arnold, assumed the editorship of his diocesan paper last June, advertisements for the Soho Masses began to appear in the *The Westminster Record*. (A decidedly creepy statement of intent by the ambitious Arnold, who was sponsored through the ranks by the egregious likes of Basil Hume and Cormac and whose background and progress is a cause of deep concern to many, including one extremely anxious Religious Superior.)

It is noteworthy that this shameless embrace of the “gay” cause (presented as “pastoral care”) is happening at the very time when even poorly informed laity are conscious of the threat homosexuality now poses to Catholic life in this country through the government-imposed Sexual Orientation Regulations. More than ever before the Church needs to be giving clear moral guidance. Yet our spiritual Fathers in the Faith are steadfastly supporting and promoting militant sodomites, even while playing the orthodox card by feigning outrage at pro-homosexual government legislation supported by those same militants.

Thus, trying to be all things to all men, the bishops end up betraying not only Christ and the faithful, but the very souls afflicted with same-sex attraction they claim to succour. Moreover, while neglecting the moral and spiritual welfare of those addicted to a sin which “cries to heaven for vengeance,” which should be their overriding concern, the hierarchy shows equal disregard for the corporal welfare of everyone: ignoring the *physical* dangers inherent in the homosexual lifestyle and its threat to heterosexual teenagers and infants.

In respect of the former, are the bishops aware that exhaustive studies of the age of death of homosexuals in legal “civil partnerships” worldwide reveal a life expectancy on average more than 20 years *less* than married heterosexuals? Does it bother them that this figure rises to 30 years less for sodomites who die from AIDS?

Even in the most “gay”-friendly countries on earth, Denmark and Norway, “partnered” sodomites live respectively on average 23 and 25 years less than their conventionally married heterosexual counterparts, while “partnered” lesbians live respectively on average 22 and 25 years less than their married female Danish and

Norwegian counterparts. To put this in perspective, studies have shown that years of smoking shortens the lifespan of the smoker from 1 to 7 years. (The full statistical analysis of early death due to homosex is available online at [http://www.lifesite.net/ldn/2007\\_docs/CameronHomosexualFootprint.pdf](http://www.lifesite.net/ldn/2007_docs/CameronHomosexualFootprint.pdf))

Homosexuals harming and killing themselves is bad enough, but what about the hierarchy's spiritual and civil 'duty of care' for the rest of us? Since their supposedly Catholic adoption agencies happily refer enquiring homosexual "couples" to other agencies willing to accommodate their desire for children, are our clueless shepherds also unfamiliar with the *relative* rates of homosexual/heterosexual child abuse? If so, how could that be? It has been well publicised in the Catholic media that over 80% of the clerical sexual abuse cases in the U.S. involved homosexual clerics abusing teenage boys.

"Roughly the same number of boys are victimized by the 2% homosexual males as are girls victimized by the 95% heterosexual males," documents researcher Judith Reisman. "In one liberal study, homosexual pederasts admitted to 150 boy victims each, compared to 19 girl victims per heterosexual pedophile, conservatively an eight-to-one ratio." No surprise to learn, then, that the first homosexual 'couple' in Yorkshire (and among the first in England) to be approved by the authorities as foster parents have turned out to be "gay rights" advocates who abused children given over to them. Even worse, like prelates unwilling to face down "gay" militants demanding special treatment, local council authorities, afraid of being seen as "homophobic," repeatedly turned a blind eye to the 'couple's' degenerate behaviour while sending them still more children over a 15 month period. [*Daily Mail*, 6/9/07]

Thus, behaving in turn like politically correct functionaries instead of apostolic successors, our shepherds demonstrate no spiritual *or* corporal concern whatsoever for the welfare of souls: leaving homosexuals to wallow in their deadly sins and addictions; abandoning everyone else to the heinous fallout.

It is all so utterly tragic. And unnecessary. Why kowtow to the "gay" lobby when by confronting them with the natural law enshrined in the liberating truths of Catholicism we can save their souls, prolong their lives and protect our children in the process?

Frankly, in all of this, the stench of blackmail is thick in the air. If Roman officials and English prelates were beyond the reach of the Lavender Mafia, homosexuals would be under the pastoral

care of orthodox clergy and dissident “gays” would be shown the confessional door. Sadly, however, that “smoke of Satan” identified by Paul VI is now a putrid cloud of episcopal complicity stretching from Rome through Westminster to every see in the land. That the Vatican orchestrates and/or refuses to act on voluminous evidence to stop the Soho Masses in their tracks and bring the British episcopate to heel, is yet further confirmation, if any were needed, of the demonic homosexual infiltration documented by Brady, Guimarães, Engel, Berry, Likoudis, Rueda and many others.

And so, frustrated by our impotence as contempt for the episcopate plumbs ever new depths, we can only dream of justice: of dragging Mervyn Alexander out of his comfortable retirement and pulling Patrick Kelly, Cormac Murphy-O’Connor, Vincent Nichols, Malcolm McMahon, Peter Smith et.al. off their cushioned pedestals, kicking their scandalous backsides all the way to Rome, having them prostrate themselves before the Holy Father and forcing them to explain WHY ON EARTH they are pursuing such a Luciferian policy across the board - before asking Benedict himself why he lets them!

As for the sordid details, we can only speculate: how many of the bishops themselves are homosexual? how many are hiding dirty little secrets - personal or parochial? how many ‘Fr Slocombes’ are they protecting? how many are being (actively or tacitly) blackmailed into (actively or tacitly) supporting the “gays”?

With the English lapsation rate currently running at 100,000 Catholics a year, and with only 800,000 - i.e. about 8 years - to go, we are way beyond whispering these things in private. Everyone needs to ask such questions; to discover what the hell is going on before the last parish lights are switched off, the church doors bolted and we all head off to learn Polish!

The problem, however, is that while freely accepting they are ruled by political crooks and chancers, English Catholics *still* cannot bear to think that their clerical leadership is also rotten to the core: a grinning pack of wolves, apostates, self-serving compromisers and degenerates. It’s that streak of deference to authority in the British character. Anything for a quiet life. Yet only by making a racket and giving the bishops and Rome no peace can we at least manage to slow the pace of dissident advance; to buy some time as we await the first class miracle needed to stop a morally bankrupt hierarchy from finishing off the local Church.



Lavender Mafia update.

# The *Quest* Rehabilitation

MICHAEL McGRADE

The inaugural Mass for “Lesbian, Gay, Bisexual and Transgendered” people, held by Westminster Archdiocese in conjunction with the dissenting group Soho Masses Pastoral Council (SMPC), took place on 4 March 2007 at Our Lady of the Assumption & St Gregory in Warwick Street, Soho.

All those entering were given a selection of leaflets with a hymn book. One of the leaflets was entitled “Soho Masses Pastoral Council - March 2007 – Notes and News.” This leaflet clearly shows that many of the people involved in the Mass, as either members of the Council itself, as Eucharistic ministers or as readers, are proven members of the dissident group Roman Catholic Caucus of the Lesbian and Gay Christian Movement (RCC). The RCC “Statement of Conviction” reads:

“It is the conviction of the members of the Lesbian and Gay Christian Movement that human sexuality in all its richness is a gift of God, gladly to be accepted, enjoyed and honoured as a way of both expressing and growing in love, in accordance with the life and teaching of Jesus Christ. Therefore it is their conviction that it is entirely compatible with the Christian faith not only to love another person of the same sex but also to express that love fully in a personal sexual relationship.”

[See [www.lgcm.org.uk/html/aims.htm](http://www.lgcm.org.uk/html/aims.htm)]

Just to clarify again: The myth being fostered is that these Soho Masses are run by and for those who accept Church teaching on homosexuality. And yet comparing the SMPC leaflets with any RCC newsletter reveals the same names and proves beyond any doubt the involvement of dissenting RCC members. These people are on *public record* as admitting that they are either practising sodomites or lesbians, or that they do not accept Church teaching on homosexuality, or that they have entered into civil partnerships with same-sex partners.

## **Spirit of Antichrist**

The back page of the SMPC leaflet distributed at the

above Mass lists a selection of Lesbian, Gay, Bisexual and Transgendered – “LGBT Catholic Websites.” These sites openly dissent from Catholic teaching on homosexuality, featuring groups and individuals such as: The Rainbow Sash Movement ([www.rainbowsashmovement.com](http://www.rainbowsashmovement.com)), The Gay Catholic Forum ([www.gaycatholicforum.com](http://www.gaycatholicforum.com)), The Lesbian and Gay Christian Movement ([www.lgcm.org.uk](http://www.lgcm.org.uk)), Quest ([www.questgaycatholic.org.uk](http://www.questgaycatholic.org.uk)) and James Alison ([www.jamesalison.co.uk](http://www.jamesalison.co.uk)).

In other words, there is not one reference to any of the UK Catholic organisation for homosexuals, such as Courage or Encourage, which help homosexuals to live in accordance with Church teaching. Only *dissenting* sources are listed.

This is outrageous, since these Masses are being promoted in other SMPC leaflets as “part of Westminster’s pastoral provision for LGBT Catholics, parents and families.” Once again Westminster has misled people, claiming in its official statement that: “*Information about the Mass will be sensitive to the reality that the celebration of Mass is not to be used for campaigning for any change to, or ambiguity about, the Church’s teaching.*”

In the event, the Mass immediately became a political tool for subverting the Faith. The very first piece of information placed in the hands of anyone attending the Mass on 4 March was full of resources both promoting dissent from Catholic teaching on homosexuality and campaigning for change to that teaching.

For good measure, Fr Shaun Middleton’s homily given at this Mass, which was later posted on the Independent Catholic News website ([www.indcatholicnews/assumpt214.html](http://www.indcatholicnews/assumpt214.html)), referred to James Alison’s dissenting article about these Masses in *The Tablet* of 3 March ([www.thetablet.co.uk/articles/9446](http://www.thetablet.co.uk/articles/9446)). Fr Middleton informed the congregation that free copies of *The Tablet* containing the Alison article were available in the church and he encouraged people to take them. This is hardly surprising, since the SMPC leaflet in question lists Fr Middleton as allowing James Alison to run a course in his own parish!

Before this spirit of Antichrist, which interprets ‘pastoral care for homosexual Catholics’ as pointing them towards literature hostile to Catholic teaching on homosexuality, one can only beg God’s mercy for the ill-fated Fr Middleton who, compounding his heinous sin, unleashes the dissident author himself on his hapless parishioners.

## **Pride in depravity**

It gets even worse. The “Notes and News” leaflet given out at the 5 August Mass contained the following item:

“Stop AIDS! Gay Men Fighting AIDS (GMFA) is holding a sports-day at Vauxhall, Bank Holiday Monday, 27 August. They’re inviting teams from those listed in their social groups directory to enter sponsored teams – Soho Masses is one such listing. Like to help, then phone/e-mail us for more details.”

Not only are the aims of the GMFA inimical to the divine precepts of Catholicism, they spit in the face of the natural law and all that is good and true and holy. To visit its website, which is not recommended on a full stomach, is to enter into a world of hard-core tips for “better sex for gay men” ([www.gmfa.org.uk/sex/bettersex/index.html](http://www.gmfa.org.uk/sex/bettersex/index.html)). As a *quid pro quo* for fostering such obscenity, SMPC is listed on the GMFA website, along with its dissenting comrades *Quest*, under “Spiritual Groups” ([www.gmfa.org.uk/theguide/cultural-groups/spiritual](http://www.gmfa.org.uk/theguide/cultural-groups/spiritual)).

In addition, SMPC leaflets also refer to the “Pride” Gay Pride March – an event which, again, no Catholic could support, being a celebration of intrinsically evil homosexual acts.

Many of the SMPC leaflets have a list of dates on the back, with “Sunday after Pride” listed alongside Palm Sunday and Trinity Sunday, as though “Pride” had some liturgical significance. When this group were using the Anglican church in Soho, the “Sunday after Pride” Mass usually involved the display of their “Proudly Lesbian, Gay, Bisexual, Transgendered and Proudly Catholic” banner which they had carried during the “Pride” march through London, as well as made-up prayers during the Mass which reflected the depraved “gay pride” theme.

The Soho Mass bookstall completes this comprehensive rebellion, pushing dissident literature by authors closely linked to the RCC/SMPC. The opportunity to introduce people afflicted by the homosexual condition to literature upholding Catholic moral teaching has become a means to affirm sodomites and lesbians in their sinful lifestyles, thus condemning them to short and brutal lives which, *on average*, will see them die more than 20 years before heterosexual men and women. So much for “gay” compassion!

## **Sowing doubt and confusion**

Beyond the unspeakable blasphemy and sacrilege, the confusion

being caused by these Masses was laid bare on 18 March. A young man emerged from the church to speak with the faithful Catholics standing outside and praying the rosary in reparation for the sacrilege being perpetrated within. He was perplexed. He knew that the Masses had the blessing of the Archdiocese and the Vatican and naturally wondered: why are the people praying?

This layman is typical of those attending the Masses in good faith, believing them to be in accordance with Catholic teaching. Instead, they are subjected to pro-homosexual propaganda and mix with dissidents. Far from being given access to authentic pastoral care, these hapless souls are being exposed to grave moral and spiritual danger.

Those overseeing this monumental scandal will surely answer to God for their crime. Especially since anyone complaining to Cardinal Murphy-O'Connor, or Bishop Bernard Longley who negotiated the Masses, has been fobbed off; their meticulously documented and irrefutable objections waved away.

### **The *Quest* rehabilitation**

The Soho Masses Pastoral Council has posted a statement of its “Aims and Principles,” containing highly selective quotes from the Code of Canon Law, as also from documents of dubious orthodoxy on homosexuality emanating from the Bishops’ Conference of England and Wales and the late Cardinal Hume (see <http://sohomasses.googlepages.com/smpc>.)

They are silent, of course, about “Pastoral Care of the Homosexual Person” (1986), in which the Congregation for the Doctrine of the Faith expressly forbids bishops from supporting dissenting groups in any way.

Despite the clear teaching in the CDF document, however, there appears to be a concerted attempt by our bishops to ‘rehabilitate’ dissident homosexuals – without the least sign of these groups repenting of their deviant behaviour. Quite the opposite, in fact. The Soho Masses are a shocking example. Another is *Quest*.

*Quest* operates under the Chairmanship of national broadcaster and journalist Mark Dowd. It is becoming more active and gaining support from bishops and priests. Various Masses, private and public, are regularly being celebrated for this group across the UK in spite of its open dissent from the Magisterium.

Thus, our shepherds have jettisoned their duty to withhold all

support from such groups as vigorously required by the 1986 CDF document, which reads:

**Some of these groups will use the word “Catholic” to describe either the organization or its intended members, yet they do not defend and promote the teaching of the Magisterium; indeed, they even openly attack it. While their members may claim a desire to conform their lives to the teaching of Jesus, in fact they abandon the teaching of his Church. This contradictory action should not have the support of the Bishops in any way...**

**All support should be withdrawn from any organizations which seek to undermine the teaching of the Church, which are ambiguous about it, or which neglect it entirely. Such support, or even the semblance of such support, can be gravely misinterpreted. Special attention should be given to the practice of scheduling religious services and to the use of Church buildings by these groups, including the facilities of Catholic schools and colleges. To some, such permission to use Church property may seem only just and charitable; but in reality it is contradictory to the purpose for which these institutions were founded, it is misleading and often scandalous....”**

This directive might have been written specifically for *Quest*, as evidenced by the following information, most of which was freely available on the *Quest* website until relatively recently, when access to the *Quest Bulletins* was restricted to members only. Some articles, however, can still be viewed by non-members at [www.questgaycatholic.org.uk/home.asp](http://www.questgaycatholic.org.uk/home.asp).

### ***Non serviam***

*Quest* was removed from the Catholic Directory in 1998 by the late Cardinal Basil Hume for its refusal to bring its constitution into line with Catholic teaching on homosexuality. The constitution states that *Quest* seeks to associate “lay men and women who are seeking ways of reconciling the full practice of their Catholic faith with the *full expression of their homosexual natures in loving Christian relationships....*”

A membership survey undertaken by *Quest* reveals that the vast majority of its members do not accept Church teaching on homosexuality. The following three examples exemplify the *non serviam* mindset:

Question 6: *“Do you consider that sex outside marriage is always wrong? This question deliberately applies both to hetero- and homosexual relationships”* - 89% said “No”, 7% were unsure, and 4% said “Yes.”

Question 9: *“Do you agree with either of the following statements? (1) (from 1986 Vatican document) A homosexual orientation, regardless of any sexual activity, although not a sin, is a more or less strong tendency ordered towards an intrinsic moral evil and thus must be seen as an objective disorder.”* - 92% said “No”, 7% were unsure, and 1% said “Yes.” (2) *(From 1979 Bishops’ Conference of England and Wales document) “Homosexuality as such is neither morally good nor bad. Homosexuality, like heterosexuality, is a state or condition. It is morally neutral and the homosexual, like the heterosexual, cannot be held responsible for his tendencies”* - 95% said “Yes”, 3% were unsure, and 2% said “No”.

Question 12: *“Should Quest work for change in official though not infallible Church teaching on sexuality?”* - 90% said “Yes”, 7% were unsure, 3% said “No”.

Here is a further selection of bellicose rebellion taken from items published in *Quest Bulletins*:

- The *Quest* Archivist Richard Cunliffe wrote an article titled “A Double Celebration,” in which he speaks of the Civil Partnerships taking place between himself and his partner, and also two friends. Says Cunliffe: “...the clergy’s ministrations were much constrained by theological misconceptions so categorising homosexual acts as to support a supposed (but misunderstood) biblical depiction of them as sins crying to heaven for vengeance. Since then, ecclesiastical regard has gone from bad to worse by tendentiously making an ill-founded distinction between orientation and activity. This allows those of us with what is simply a normal minority variant of human sexuality to be misrepresented as objectively disordered and indulging in acts of grave depravity”.

- *Quest* Chairman Mark Dowd wrote an article attacking the Vatican document on admission of homosexuals to seminaries and Holy Orders.

- RCC Steering Committee member Celia Gardiner wrote a piece in support of Civil Partnerships (which originally appeared in the RCC newsletter) titled “Get out yer confetti!” The article features a photograph of two men holding hands and about to kiss,

presumably taken at one of these Civil Partnership ceremonies.

- The *Quest Bulletin* editors penned “Twelve great reasons to go back to Confession.” Not, sadly, a call to repentance, but a piece about a calendar that sports ‘pin-up’ pictures of young men in clerical clothing. The editors make lewd comments about the pictures, such as “Rome has just got a little bit more interesting,” and crudely and blasphemously state that the calendar is “A real page turner – even through the dreariest months. We are not sure of the intentions of the publisher but this should raise more than just eyes to Heaven”.

- Dissident priest Fr Bernard Lynch SMA wrote an article in which he attacks Church teaching on homosexuality, the late Pope John Paul II and Pope Benedict XVI. He also relates how he ministered to young Catholic homosexuals dying of AIDS and tried to “reassure them that they were not condemned to eternal damnation because of what their Church taught about their orientation and their loving sexual behaviour ....”

- Mark Dowd wrote another article titled “Out of the Frying Pan,” again attacking Pope Benedict XVI and subverting Church teaching. In this article, Dowd mentions a member of the CDF, Fr Patrick Burke. He states: “In another exchange on [BBC] Newsnight, Christina Odone was attacked by Fr Patrick Burke for bringing up the subject (of homosexuality) along with artificial contraception. Support for gay relationships, he claimed, was inconsistent with the values of the gospel (despite the fact that Our Lord had not a word to say on the matter)...”

### **Episcopal collusion**

One article from the Autumn 2005 *Quest Bulletin* deserves closer inspection, as it involves *Quest's* relationship with the hierarchy.

Written by Mark Dowd and titled “Bishops recommend local initiatives,” it states that the relationship between *Quest* and the Bishops’ Conference underwent a “cold chill” after *Quest* was removed from the list of approved Catholic societies in the Catholic Directory. He goes on to say, however, that “some bishops have remained privately supportive of *Quest*.”

It is hardly surprising, therefore, that even though *Quest* was removed from the national Catholic Directory it has still been listed in some local diocesan directories as a Catholic society.

Which in turn explains the slippery episcopal outreach Dowd gladly communicated to the *Quest* membership:

“...happily I can now write to alert members to what appears to be a small sea-change. Our desire to talk directly about pastoral care matters face to face with members of the conference’s standing committee finally met with a concrete response on 27 June (2005). The general secretary wrote: ‘ ... the Standing Committee is not in favour of such a meeting. The Bishops were of the view that pastoral care for gay and lesbian people is most appropriately addressed within a diocese and related to the local context. The practice of some dioceses to appoint a priest or other person as a point of reference for the pastoral care of gay and lesbian people was commended. I was asked to recommend to your members that local discussions with Bishops or their diocesan representatives is the most appropriate way forward of addressing pastoral concerns...’ ”

*Quest* have eagerly accepted the Bishops’ compromising response to further their aims, as Mark Dowd states in the same piece: “This is not a huge advance, but it does mean that lesbian and gay Catholics are seen as deserving special treatment and consideration and it does also make it incumbent on Bishops to have a ready riposte, if we ask them, to follow the outline action proposed in the letter.”

### **Soho flow-on effect**

Up until recently, local *Quest* groups mainly had Masses celebrated for them by priests on private premises – houses, etc. The *Quest* bulletins are littered with details of such Masses. A worrying trend is now emerging, however, which by *Quest*’s own admission has been inspired by the RCC/SMPC Masses in the Westminster Archdiocese: *Quest* members are now seeking to have public Masses in Catholic churches, and they appear to be having some measure of success.

Nationwide, there are seven local *Quest* groups. Originally, the website of the Leicester and East Midlands contingent ([www.leicestergaycatholic.co.uk](http://www.leicestergaycatholic.co.uk)) had a *Quest* logo on all the pages. But now – perhaps in an attempt to avoid censure (like RCC changing its name to SMPC) – the site is just called “Leicester Gay Catholics” and the site address has changed to <http://leicestergaycatholics.googlepages.com>.

The first Leicester “gay Mass,” held at the Dominican-run



Holy Cross parish on Saturday 18 February 2006, was reported in the *Quest* Spring 2006 bulletin. They cite the example of the RCC/SMPC Masses as being “very appealing” and also state that they were “greatly encouraged by our participation in the closing Mass of the Diocesan Assembly three years ago in Nottingham. In his address Bishop Malcolm (McMahon OP) mentioned his wish that gay people – among other groups which feel marginalized – should be at the heart of the Church.” This report further states that the Leicester *Quest* group “informed the Bishop of the Nottingham Diocese and he sent a short letter of gratitude to all participants of the Mass for keeping the Catholic faith alive.” And they conclude by stating: “We made every effort to be open about our intentions – no one, even the Bishop could have been surprised or uncomfortable on the day of our gathering or afterwards. We were pleased with the result. Now is the time to reflect what we are going to do with that.”

Now, the co-organisers of this Mass and writers of the Leicester *Quest* Mass report, Peter Rodgers and Ihar Ivanou, are also the editors of the *Quest* Bulletin i.e. they are the people responsible for writing “Twelve great reasons to go back to Confession,” the aforementioned disgusting article which was signed by the “Editors.” Rodgers and Ivanou were listed as being Readers at the 1 July Westminster SMPC Mass. Rodgers was also recently interviewed in a secular newspaper, the *Leicester Mercury*, in which he said, among other things: “God made me gay as much as He gave me ginger hair or the skills to become a doctor,” and: “It was only 30 or so years ago that homosexuality was illegal. The Church is still catching up. In another thirty or so years, I believe attitudes will have changed again.” [See [http://leicestergaycatholics.googlepages.com/peters\\_interview.pdf](http://leicestergaycatholics.googlepages.com/peters_interview.pdf)]

### ***Quest* in Liverpool**

On 12 May 2007, in the Archdiocese of Liverpool, *Quest* organised its “first *Quest* national Younger Members Event” using Catholic premises. The promotional leaflet read:

For the first time LGB Catholics (under 40) to have an opportunity to engage with similar people in a relaxed and supportive environment. The event will be held in Liverpool, the European Capital of Culture 2008, at the University Catholic Chaplaincy near the Metropolitan Cathedral, Catherine Street

(L8 7NL). We will be watching an LGB/Catholic related dvd, chatting about our own experiences, attending Mass, then going out for food at a local reasonably priced restaurant. For those of you with enough stamina, we will take you out to experience a few of Liverpool's many vibrant bars. You are welcome to dip into all or some of the above activities as you wish. Partners and friends are most welcome to attend.

Complaints were made to Archbishop Kelly of the Liverpool Archdiocese, including this one copied to *Christian Order*.

18<sup>th</sup> May 2007

Your Grace,

As a Catholic, and a Catholic teacher, who worked for much of my career in Catholic schools in the Archdiocese of Liverpool I have been scandalised and deeply saddened by reading a flyer from the homosexual group *Quest*, from which I learn that you allowed the University Catholic Chaplaincy to be used for one of their gatherings on Saturday 12<sup>th</sup> May, and that a Mass was celebrated during this event by a priest of the Archdiocese.

In accordance with Canon Law (Canon 212, §3), I am writing to you, and to the Prefects of the Congregation for the Doctrine of the Faith and of the Congregation for Bishops, to deplore this action and all its implications and consequences. I refer in detail to two of these here.

Firstly, as pastor and shepherd of souls you are facilitating and supporting *Quest* in its invitation to younger people to attend this event in order to:

- engage with similar people (i.e. other homosexuals) in a relaxed and 'supportive' environment;
- chat among themselves about their own 'experiences';
- Watch, *per impossibile*, an 'LGB/Catholic' video;
- visit a few of Liverpool's many 'vibrant bars' (for which read 'those bars where homosexuals congregate to meet other homosexuals, usually for sexual activity');
- bring along their 'partners' (i.e. those who possibly actively engage with them in sexual acts which are *ipso facto* mortally sinful) and 'friends'.

To homosexual persons attending this event, these activities present grave occasions of sin, and, with the

greatest respect, I must point out that by facilitating such an event you are implicitly condoning and helping to confirm these persons in their 'lifestyle', and you are therefore complicit in those sins to which their attendance leads. For this you will have to answer before God.

Secondly, the event included a Mass for these avowedly homosexual persons, who, unlike members of *Courage*, proclaim the 'rightness' of indulging in acts which are against nature, and which are condemned in the *Catechism of the Catholic Church* (2357) as acts of grave depravity which are intrinsically disordered and which can under no circumstances be approved. I understand that you are required to make pastoral provision for these persons, but such provision may only legitimately and morally be of such a nature that it remains true to the unchanging teaching of the Church and serves to gently encourage and direct homosexual persons into a path of chastity which will enable them to save their souls. Far from doing this, the Masses provided in London and elsewhere, and now in Liverpool, celebrated as they are by priests who seem to reject the teaching of the Church on this subject, allow and encourage participants to make sacrilegious Communion. For these the pastors will also have to answer before God.

I am by no means ignorant of the nature and the practices of homosexuality and of the claims of both the 'homosexual collective' about their 'condition', and the counterclaims of many learned experts on the subject, but what is of importance to me as a faithful practising Catholic is that all of us, without exception, are bound to give assent to the teachings of the Church in this matter as in all others. However, by its incessant propaganda, over many years, in society at large, the 'homosexual collective' has succeeded in bringing about what can only be described as a truly diabolical disorientation in the Church, whereby dissent from the Church's official teaching flourishes among, and is encouraged by, our pastors, even at the highest levels.

It will perhaps be instructive in this context to read a 'post', by 'Simon' copied and pasted, with my emphasis, from the *Quest* forum, apropos the Masses in London:

Location: Derby - Leics and E. Mids Group:

*Hello and Greetings. I have say that I agree with your sentiments, living in Derby I have even less reason to attend these Masses than Ihar. I have just read about them. I was intrigued at an article i read some time ago which seemed to portray the lack of attendance at the 'official' Mass as a postive thing (although it may have been referring to Mass for HIV+ people i'm not so sure now). I recall thinking that this seems a real way to engage gay people with the church, and attending this mass or any other mass organised for us cant be much different to attending any parish of a Sunday morning.*

*My own inclination would be to accept these Masses as a genuine act of ministry, and really my question is 'Why isn't every diocese offering this sort of outreach and ministry?' Maybe we should be asking the church to take some sort of lead?*

***I do realise that also that my view could change if they were used to promote the church teaching.....and not being as sensitive as you indicate Ruby. I also recognise that I am strong enough in my own conviction not [to] accept the church teaching, others may not be, so its an interesting debate.***

I hope and pray that God will help you to shepherd your flock with true discernment, not yielding to those influences of the world that are regrettably so prevalent, yet so at odds with the perennial teaching of the holy Catholic Church.

Yours sincerely in the Lord,

**B. C. Hartley**

The Archbishop replied to Mrs Hartley:

Thank you for writing to share with me a very important matter.

The first I knew of this event was when someone sent information they had obtained from web site; I do not know why they visited such a web site. I immediately made enquiries. I am satisfied that until then the pastoral ministry offered at the University Chaplaincy was in full accord with the teaching of the Church. The chaplain had not been informed about this publicity or its content. I then made a judgment that the surest way to increase publicity and give encouragement to what you and I find wrong in the publicity would be to intervene only two days before the occasion. This seems to have worked: I gather at most ten people were there and from information given to me there is no evidence that any of the consequences most to be feared took place. There can be no inference that the chaplain, still less myself, said or did

anything to condone the life-style to which you refer.

It has been accepted that nothing like this must take place in the future. All that is done at the Chaplaincy must unambiguously be faithful to the fullness of the Church's teaching and its pattern of authentic pastoral care.

I notice that you have already copied your letter to others. I will copy this reply to Cardinal Murphy-O'Connor and to the Nuncio and leave it to his judgement as to whether it should be communicated to others.

I thank you again for finding time to share with me your concern.

Yours sincerely

+ **Patrick Kelly**

Archbishop of Liverpool

### **Whited sepulchre**

Liverpudlians who have long suffered the corrosive Kelly rightly scoffed at such glib assurances. For they knew that this same prelate employs Fr Michael O'Dowd as his Episcopal Vicar for Schools and Colleges. A renowned *Quest* sympathiser, Fr O'Dowd writes for the *Quest Digest* and as a guest speaker at the *Quest* AGM in July 1992 made this infamous statement:

"If an individual is incapable because of his or her irreversible homosexuality of entering into the covenant relation of marriage, and they do not believe they are called to celibacy, then they should be invited by the Christian community to appropriate in their relationships those qualities of fidelity and exclusiveness which characterise the man-woman relationship of marriage. The Church can understand this and ought to respect such a decision made before God."

In addition, one of Kelly's Archdiocesan Centre for Evangelisation clergy, Fr Anthony McAffrey, was convicted and imprisoned for molesting a young man in his bed. The Liverpool faithful speak of many other suspect clergy and also point to the shocking [pre-Kelly] 1995 "gay" propaganda movie *Priest*. Set in Liverpool, two local priests acted as "advisors" in the production of this vicious anti-Catholic diatribe about homosexuality in the priesthood, involving scenes of priestly blasphemy, profanity and sodomy. One secular review described it as "a graphic and taboo-breaking film [and] a forceful blow to the centuries of Catholic history."

It was expected as a matter of course, therefore, that Archbishop

Kelly would break his promise that *Quest* would not be allowed to use the Catholic Chaplaincy again. And so he did. The Independent Catholic News website carried the following information, since removed from the site:

Liverpool: Quest barbecue. Saturday 7 July 3pm. The joint Quest Liverpool and Quest Manchester BBQ takes place at the Liverpool University Chaplaincy on Catherine Street. We will have Mass in the Chaplaincy, followed by a BBQ in the beautiful Spanish style garden.... For more information please email Anne-Marie at [liverpool@questgaycatholic.org.uk](mailto:liverpool@questgaycatholic.org.uk).

### **Sin and censure**

At the time of writing, reports indicated that this particular event was finally halted only after further complaints were made to the Archbishop. If so, well and good. However, given his notorious toleration of Fr O'Dowd and the sodomite head teacher of St Cecilia's primary school [see Editorial], not to mention his toleration of myriad other scandals, *Quest* will surely be back on track in time for the 2008 Liverpool Capital of Culture events, trampling over the Faith and the rights of the faithful with impunity.

Worse still, they will do so with nary a sideways glance from the disgraceful Liverpool clergy, who mirror their complicit, disingenuous boss. Regarding the *Quest* Chaplaincy affair, a Merseyside reader writes: "One of my priest friends told me that he received no support from fellow priests when he expressed his outrage to them."

Betrayed on all sides, things are grim. They would be far worse, however, if we failed in our baptismal duty to expose all this filth and complicity to the light of day. "*Those who sin openly,*" urged St. Gregory the Great, "*are to be censured openly.*"

Watch this space.

**In response to the "gay Mass" outrage approved by Cardinal Cormac Murphy O'Connor, please join the Prayerful Vigil of Reparation (80 mins approx.) outside**

**THE CHURCH OF THE ASSUMPTION AND ST GREGORY'S,  
WARWICK STREET, GOLDEN SQUARE, LONDON, W1,  
at 4:45 PM ON THE FIRST & THIRD SUNDAYS OF THE MONTH**

(Nearest Tube: *Piccadilly Circus*)