

EIR Investigation

Homosexuals in the Church mobilize against the Pope

by Ira Liebowitz

On May 22, almost 700,000 petitions were filed with the California secretary of state, by associates of Presidential candidate Lyndon H. LaRouche, calling for placing on the ballot in November an initiative sponsored by the Prevent AIDS Now Initiative Committee (PANIC). It would require public-health officials to treat AIDS as all other communicable diseases are treated. This would lead to identifying, isolating in sanatoria, and medically treating individuals already infected with the deadly AIDS disease. The measure is being popularly called the "LaRouche Referendum."

By the time the measure was certified for the ballot on June 25, the vast New Age or Aquarian "homosexual lobby" within the American Catholic Church, involving networks in the Baltimore, Chicago, New Orleans, and West Coast Archdioceses, had begun to emerge behind an organizing effort against the referendum, under the guise of expanding "Archdiocesan Gay and Lesbian Outreach" (AGLO) ministries, and home-based hospices for the dying, in the Catholic Archdioceses of San Francisco, San Diego, and Los Angeles.

Cynically, this effort to promote "death with dignity" programs in opposition to the public-health measures provided for in the referendum, has sought to twist official Church doctrine, which urges compassion for the sick and dying, into a defense of the homosexual political lobby (the "movement" committed to proselytizing the sin of homosexual acts).

But on a higher level, because the PANIC referendum is already weakening the hold of the "Aquarian paradigm" on Church and society, the larger concern of these opponents is to explicitly challenge the Pope and Joseph Cardinal Ratzinger, head of the Congregation of the Doctrine of the Faith, within the American Church, whose influence they see growing as a result of this proposal for a rational approach to the AIDS epidemic.

Identified in the effort have been: Bishop John R. Quinn

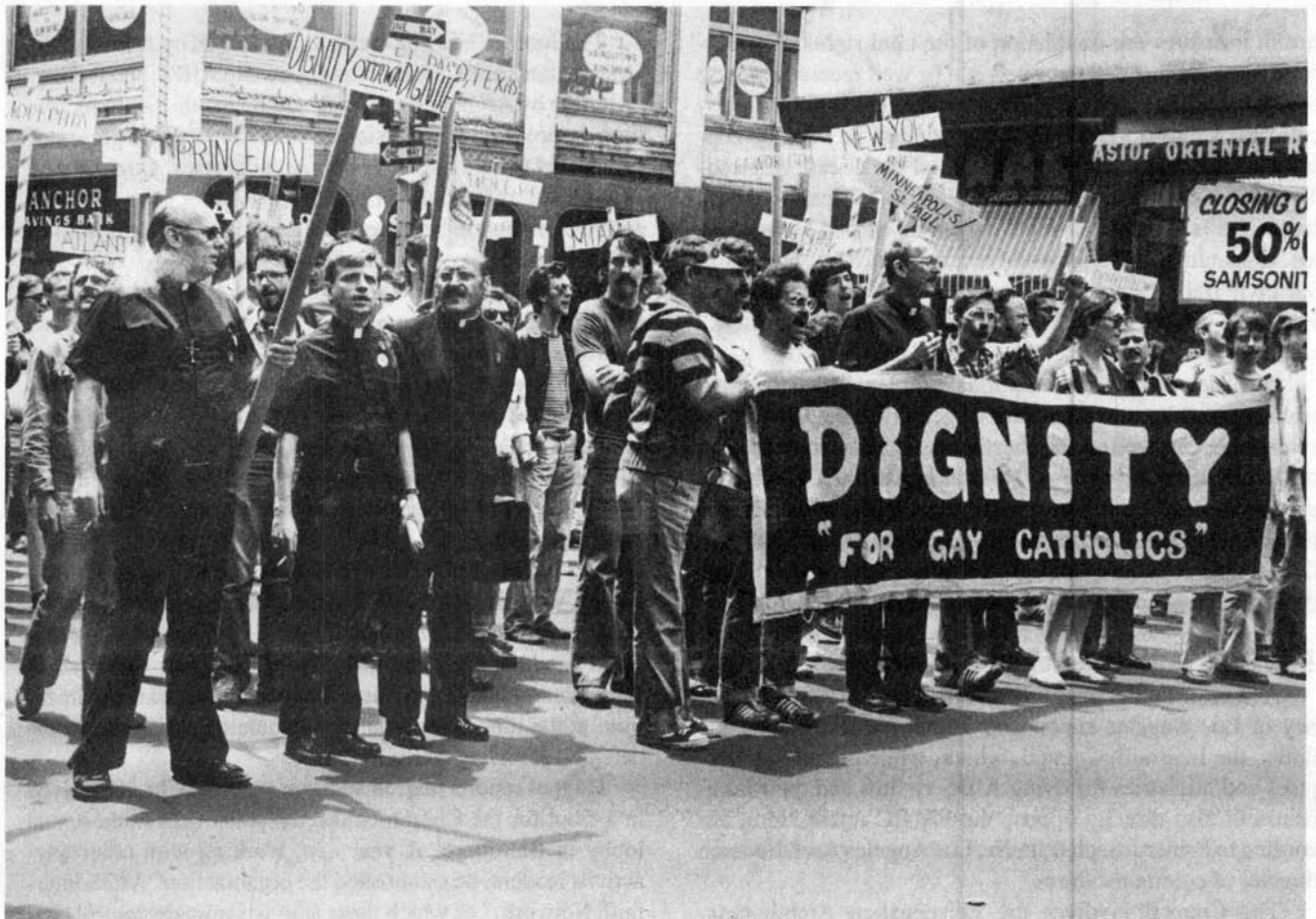
of San Francisco; Father Joseph Hughes, director of Archdiocesan Gay and Lesbian Outreach (AGLO) in Baltimore; Father Brian Hehir's "Social Justice camp" within the U.S. Catholic Conference (USCC); the Jesuit Order; "Dignity, Inc." (the national Catholic gay-rights organization); the Anti-Defamation League of B'nai B'rith; homosexual networks in the Episcopal Church, the Metropolitan Community Churches, and others.

These groups believe that the PANIC referendum has intersected two strategic matters in the Church:

PANIC—which most believe would overwhelmingly pass if voted on today—is feared as potentially capable of triggering a long-brewing "counter-paradigm shift" of culture in the country, away from the "pro-satanic" cultural drift of "New Age" or "Aquarian" (drugs-rock-sex) values, which were launched in the West in the aftermath of Vatican II.

This, in turn, according to George Wiesolek, social justice director of the San Francisco Archdiocese, is seen as strengthening the "conservative family-centered agenda" of Pope John Paul II and Cardinal Ratzinger, on a variety of issues—central among them being the recent censure of theologian Rev. Charles Curran, of the Catholic University of America, who is, according to one source, the "father of the homosexual movement" and related sexual perversion in the American Church.

Even before the PANIC initiative entered the story, according to Father Paul Marx of "Human Life International," the forces of the "homosexual lobby" (and the closely related "Social Justice camp" and Theology of Liberation) in the Western Hemisphere, had entered a course of "showdown with the Pope" over his and Ratzinger's censure of Curran. Curran has published views endorsing abortion, artificial birth control, homosexual acts, masturbation, and euthanasia—all clearly in violation of Catholic moral teachings.



A scene from the "Gay Pride" parade in New York City.

According to Marx, Curran and his close associate, Rev. Richard McCormick, S.J. of Georgetown University, have been the two leading "intellectual authors" of the post-1968 proliferation of homosexuality within the Church, which erupted as a "rejection of Pope Paul VI's encyclical *Humanae Vitae*."

Curran's teachings were one of the chief rationales for the creation of the Dignity, Inc. organization, the national network of homosexual Catholic clergy and laity. Dignity, Inc. is turning up as a chief organizer of the current moves against the Pope.

San Francisco: defending the 'New Age'

"At the moment, the PANIC referendum may indeed have a good chance of passing," says George Wiesolek. "We see this measure as a blatant form of discrimination, and we are fighting it on that basis." To this effect, under Archbishop John R. Quinn, Wiesolek and his associate, Dale Meyers, the newly appointed Catholic Social Services AIDS co-ordinator, are running a new, expanded Diocesan program of social services for AIDS victims and their families, including hospices for the dying, through which Meyers has organized a "network to the parishes" throughout the Archdiocese that

will be used to "educate" against the PANIC referendum.

To defeat the PANIC referendum, Wiesolek and Meyers are working with Ralph Paine, San Francisco coordinator of the California-Community AIDS Network, CAL-CAN, a group set up by the Gay/Lesbian Lobby and funded to the sum of \$3-5 million; and the Los Angeles-based "Stop LaRouche" coalition, which is preparing a media campaign against the referendum.

The 'Social Justice' agenda

Wiesolek, who has been consulting with the "Social Justice camp" around Father Brian Hehir of the U.S. Catholic Conference, believes that LaRouche's strategy "is trying to effect a roll-back of the post-Vatican II Aquarian paradigm shift. They [LaRouche and associates] fear and oppose Theology of Liberation; they fear deviation in the Church; they want a more authoritarian Church. They oppose participatory democracy in the Church." And, he adds, "We in the Social Justice Camp are trying to counter the Pope's drift with an 'ethic of life' agenda, of opposition to war, opposition to U.S. involvement with the Contras, and so forth."

Within the San Francisco Archdiocese, the problem for Wiesolek and Meyers is to avoid having to argue that public-

health measures are a violation of the civil rights of homosexuals, since this will definitely not be well received among the "less sophisticated" Catholics living outside San Francisco in the suburbs. These Catholics tend to be "family-centered" (read: heterosexual) and fearful of the disease's spread. Therefore, their effort is concentrated on "educating them" that AIDS is not easily spread, cannot be carried by mosquitos, transmitted through casual contact, etc. The "homosexual civil rights" angle, however, will be used in the San Francisco parishes, which are dominated by "sophisticated," single yuppie-types.

Wiesolek adds that an additional problem is that the Pope has been pushing a "conservative agenda" in the Church for some time, centered on the abortion issue and a constellation of "family-centered issues." This has moved the Church congregations, the family-centered, "unsophisticated" Catholics, closer to the Republican Party, and to LaRouche Democrats. And thus, through this referendum, LaRouche is capturing the whole family-agenda camp in the Church.

The Interfaith Council of Los Angeles

At a press conference July 14, Archbishop Roger Mahoney of Los Angeles announced a united effort among the faiths, the Interfaith Council, which, while organizing hospices and ministries for dying AIDS victims and their families, will also directly oppose the PANIC referendum, according to Father Joseph Battelia, Los Angeles Archdiocesan director of communications.

The Council involves the Episcopalian Archdiocese, Jewish synagogues, and 13 other denominations, which will launch a joint program of non-institutional hospices, based in homes, for AIDS victims. While there is no central coordinator of Catholic services for AIDS victims at present, Rabbi Allen Freehling of University Synagogue is handling the establishment of the hospices for the Council.

The Archbishop has mandated that every priest in the Archdiocese will attend update lectures to be given by himself on moral theology. The lectures will include questions of medical morality, within which the AIDS situation will be situated. Relevant statements by the Archbishop and the Council will also be disseminated through mailings and articles in the Diocesan newspaper.

Back in January, the Archbishop announced his views on AIDS, which state (correctly) the Church's distinction between homosexual acts (regarded as a sin), and the homosexual, who has to be dealt with as a person—i.e., the distinction between the sin and the sinner.

However, Mahoney's statements on moral theology appear to conform to the policy statements presented in a special June 21 "AIDS" issue of *America*, the magazine of the Jesuit Order in America, which include a statement by San Francisco Archbishop Quinn on the hospice tactic, and Father Joseph Hughes, director of the Baltimore AGLO.

To this we now turn.

The June 21 issue of *America*, published by Jesuits of the United States and Canada, was devoted to AIDS, and features an article by Archbishop John R. Quinn on the San Francisco hospice program run by Wiesolek and Meyers. It is presented as a model to be copied by other Archdioceses. Quinn states: "Each day, as the number of dead mount . . . the call to an active compassion becomes clearer and clearer. It is not just a homosexual disease. It is a human disease."

The issue also contains an editorial (see accompanying excerpts) indicating that the program of hospices and AGLO ministries, which is now under way in the New Orleans, Chicago, New York, and West Coast Archdioceses, developed out of a five-year ministry to the homosexual community and AIDS victims, run by Father Joseph Hughes of Bishop Borders' Baltimore Archdiocese. A profile of Hughes's AGLO operations provides insight into the real nature of this policy.

AGLO was founded in Baltimore five years ago by Don Miller, who is a dying AIDS victim, though still active in the Democratic Party gay political lobby's circle linked to senatorial candidate Barbara Mikulski. Miller was chairman of Baltimore's "Dignity," the Catholic homosexual organization, at the time he originally manipulated Archbishop Borders into founding AGLO.

Hughes reports that, in addition to AGLO, he is involved in a front for the Church-connected side of the homosexual lobby in Baltimore. A year ago, working with other gay-activist leaders, he established the organization "AIDS Interfaith Network," of which these activists maintain control "behind the scenes." On the board are Rev. Ted Bennett, head of the AIDS Network within the Baltimore Episcopalian Dioceses, and Rev. Jenny Boyd Bull, pastor of the Baltimore Metropolitan Community Church, the national homosexual-promoting church that played the leading role, along with "Dignity" among Catholics, and "Integrity" in the Episcopalian Church, in organizing the political homosexual and homosexual pederasty movement in the United States.

According to a recent profile of AGLO and its booklet by Gary Potter, which was published in the June 26 issue of *Wanderer*, "The existence of this document, must testify to the degeneracy of certain of the official ministers of the Archdiocese of Baltimore. In a word, what the AGLO team and their document are about, despite their shallow obeisance in the direction of 'official Catholic teaching,' is the promotion of vice, and moving society towards its open practice."

Potter reports that the 60-page booklet was originally serialized in the Diocesan newspaper *The Catholic Review*, as well as in Washington's leading gay newspaper, *The Washington Blade*.

In the chapter, "Adolescent Worries," it tells teenagers: "By denying or rejecting your homosexuality, you would possibly have become a psychic cripple. By accepting and affirming your gay-lesbian identity, you can certainly attain wholeness and holiness in the sight of God."

In the same chapter, teenagers are told to "join a gay-lesbian youth group," where they will find "understanding, companionship with other homosexual adolescents who accept you just as you are." They are also advised to "attend meetings of religious organizations like Dignity."

Documentation

Reactions to AIDS and PANIC initiative

The following is the statement of Willis Harmon of SRI (Stanford Research Institute) International. Harmon was the SRI employer of Marilyn Ferguson, author of The Aquarian Conspiracy.

Well, I suppose it [the PANIC referendum] has to be seen in connection with the Supreme Court decision against sodomy. The proposals of the referendum per se, that is, to quarantine carriers, is in the broad tradition of the Democratic Party. The Democratic Party can accommodate itself to this.

The Aquarian paradigm has had a profound impact . . . the sense the system is not working . . . rejection of technology . . . rethinking economic growth. Today, science is on the defensive, and spirituality and [Aquarian] spiritual values have clear predominance over soulless science.

Nonetheless, in the short term, a backlash challenge to the Aquarian paradigm may be successful, but only in the short term.

AIDS is a challenge; everyone is at risk from this disease. And if you project the statistics, it is very alarming. We're trying to guess in one sense the point at which fear becomes predominant in the public mind, fear and irrationality.

We should portray a positive vision of AIDS, and this may include quarantining a group like that. There are two issues involved: 1) determining the basis of how dangerous the situation really is, and 2) the values involved. There is a trade between individual rights and the perceived danger. If AIDS were really that dangerous, then quarantining might be accepted.

The following is excerpted from "On Many Things," an editorial appearing on June 21 in America, national journal of the Jesuit Order.

In this issue dedicated to pastoral aspects of the AIDS epi-

dem, we are reminded of something that should be obvious: AIDS is not God's wrath poured out on homosexuals. That vicious idea overlooks the fact that people who are not gay, even children, get AIDS. More fundamentally, it demeans God, attributing to Him the specifically vengeful intent. . . .

Recently, a remarkable booklet came to our office: "Homosexuality: A Positive Catholic Perspective," produced by AGLO, the "Archdiocesan Gay/Lesbian Outreach" of the Archdiocese of Baltimore. It states and accepts the church's teaching that homogenital behavior is objectively immoral, but it seeks a church ministry to gays that goes beyond such condemnations. Here are six points it makes to promote that positive end:

1. "Because heterosexuals can usually look forward to marriage and homosexuals might not, the Christian community should provide them a special degree of pastoral understanding and care." (quoting the U.S. Bishops 1976 letter, "To Live in Christ Jesus").

2. Prejudice, contempt, and hostility toward homosexual persons are more serious offenses against Christian morality than any possible sexual transgressions on their part.

3. "There is no place for arbitrary discrimination and prejudice against a person because of sexual attraction. . . . All human persons, including those with homosexual orientation, have a right to decent employment and housing" (quoting Cardinal Joseph L. Bernardin of Chicago).

4. Biblical authors had no concept of sexual orientation, whether heterosexual or homosexual, as we presently perceive it. Therefore, we cannot expect to find in scriptural condemnations of homosexual behavior, which are relatively few, clearcut answers to complex questions of sexuality in the 20th century.

5. With respect to the education of teen-agers: "Every major facet of knowledge and values in relation to sexuality should be covered at some point . . . including such subjects as homosexuality. . . . To withhold knowledge or to answer dishonestly can only lead to misinformation and a warped set of values" (again quoting the U.S. Bishops in a 1981 letter, "Education in Human Sexuality for Christians") [This letter was repudiated by the U.S. Bishops—ed.]

6. The primary mission of a concerned church is to help gays and lesbians accept themselves as children of God and temples of the Spirit, and the church must learn from them what they have to teach about the saving presence of Christ among them, i.e., among us. . . .

The fact is that we are still struggling to understand what homosexuality is and how it fits into God's plan. Besides fidelity to the Church's teaching, therefore, there must be humility, charity, and pastoral understanding all around. If this more basic truth were brought home to us by AIDS—frightful as it is—that would be another bittersweet instance of God's bringing good out of evil.

—Thomas H. Stahl, associate editor, *America*