

Drawing Aside the Purple Curtain

The Papal System Today: an Analysis of the News

The Most Comprehensive Indictment Yet of Priestly Sex Abuse: the Pennsylvania Grand Jury Report

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The Grand Jury and Its Findings

In August 2018 a grand jury report revealed that *over three hundred* priests had abused *over a thousand children* in just six dioceses in Pennsylvania, over a number of decades – and that senior Roman Catholic officials did what they could to cover it up. This was the most damning, most comprehensive indictment to date of the massive scale of the sexual abuse of children by Roman Catholic priests.

The grand jury was convened by the Pennsylvania attorney general's office in 2016. It scrutinised priestly abuse allegations in dioceses which served over half of Pennsylvania's Roman Catholic population of 3.2 million. It heard testimony from dozens of witnesses, and reviewed over half a million pages of internal documents from dioceses. When released, the report was over 1350 pages long. And this is how it began (emphases added):

“We, the members of this grand jury, need you to hear this. We know some of you have heard some of it before. There have been other reports about child sex abuse within the Catholic Church. *But never on this scale.* For many of us, those earlier stories happened someplace else, someplace away. Now we know the truth: *it happened everywhere.*”

For millions of Roman Catholics and others, the truth is now only beginning to dawn on them that the sexual abuse of children by priests of Rome is on such a scale as almost to defy description. It is everywhere, it is massive, and it is horrifying. There has been nothing like this revelation in the entire history of the Papal system. And it is rocking that system to its very foundations.

The report stated that it believed the real number of children who had been abused could be “in the thousands”, since some records were lost, and there were victims who were afraid to come forward and testify.

A Deliberate and Systematic Cover-Up

As for a deliberate, systematic cover-up by the Romish hierarchy, Pennsylvania attorney general, Josh Shapiro, said that the two-year investigation had found evidence of this by senior religious figures in Pennsylvania, and in the Vatican itself. Bishops who knew about the vile acts of the priests under them would often simply re-assign those priests to other dioceses, and would not alert the police to what was going on.

This is not at all surprising, for many of the bishops themselves are just as guilty as the priests under them. The report stated: “Priests were raping little boys and girls, and the men of God who were responsible for them not only did nothing; they hid it all. For decades. Monsignors, auxiliary bishops, bishops, archbishops, cardinals have mostly been protected; men, including some named in this report, have been promoted.”

This business of shunting a guilty priest off to some other diocese, where he naturally continues with

his sins, is not new. Ex-priest Charles Chiniquy, for example, wrote about it in detail in his monumental nineteenth-century book, *Fifty Years in the Church of Rome*.¹ So did many others. It has gone on for centuries.

“The cover-up was sophisticated,” Shapiro said. “And all the while, shockingly, church leadership kept records of the abuse and cover-up. These documents, from the dioceses’ own ‘Secret Archives,’ formed the backbone of this investigation.”²

Just think about this for a moment. Not only did the abuse happen; not only did senior Romish leaders know about it; but they actually *kept records* of the abuse and the cover-up, yet did not act on the information they had at hand! What kind of predators are these? They knew, they recorded it all – and they did nothing until they were compelled to do something!

The Child Victims

The details of the abuse are in many cases so vile that we have no intention of describing them. Suffice it to say that whatever people might imagine it to be, the reality is far worse. It is vileness on a scale which language fails to fully describe.

In addition to the obvious acts of abuse, child pornography collections were made: photographs of children being forced to do humiliating things, even sacrilegious things in Rome’s eyes – to give one example, a young boy being forced to pose naked as if crucified, while priests took photos!³ These supposedly “holy” men, viewed by their people as being “other Christs”, men able to turn a piece of bread into “Christ” and absolve them for their sins, were openly mocking the very One they falsely claimed to serve – and using children for the purpose! *These* are the “holy priests” of Rome!

The report stated: “Most of the victims were boys, but there were girls too. Some were teens; many were prepubescent. Some were manipulated with alcohol or pornography... all of them were brushed aside, in every part of the state, by church leaders who preferred to protect the abusers and their institution above all.”

Why is it that most of the victims were boys? Regardless of whether it was a boy or girl who suffered, the sin was a most terrible one; but why were most victims boys? We are being told all the time that there is no connection between the abuse of young boys and the fact that at least 40% - 50% of all priests are homosexuals (in fact the percentage is probably much higher); but the fact that most victims are boys proves what a lie this is. If such a percentage of priests are homosexuals, and most victims of priestly abuse are boys, the connection is beyond dispute.

Even priests know it. A retired priest, Paul Sullins, in a report for the Ruth Institute, pointed out that studies have found that over 80% of victims of priestly sexual abuse were under-aged boys; that in a survey of over 2000 priests, 44% said there was a homosexual subculture in their diocese or religious institute; and that over half (53%) said that a homosexual subculture existed in the seminary they attended when studying for the priesthood. In fact, former seminary rector Donald Cozzens wrote that sexually active homosexual groups were at times so dominant in Roman Catholic seminaries that heterosexual men felt they did not fit in, and left!⁴

Mistakenly Thinking Rome has Now Changed

Sadly, the grand jury report fell for the lie that things should be much different in the future. It stated: “We know that the bulk of the discussion in this report concerns events that occurred before the early 2000s. That is simply because the bulk of the material we received from the dioceses concerned those events. The information in these documents was previously kept hidden from those whom it most affected. It is exposed now only because of the existence of this grand jury.... At the same time, we recognize that much has changed over the last fifteen years. We agreed to hear from each of the six dioceses we investigated so that they could inform us about recent developments in their jurisdictions. In response, five of the bishops submitted statements to us, and the sixth, the bishop of Erie, appeared before us in person. His testimony impressed us as forthright and heartfelt. It appears that the church is now advising law enforcement of abuse reports more promptly. Internal review processes have been

established. Victims are no longer quite so invisible.”

To this we say: Rome remains the same; her priests remain the same; and therefore it is highly unlikely, to say the very least, that much will change in the future. This is what *will* happen: dioceses will, at least for some time while society’s eyes are on them, give the impression of being more transparent, and yes, in some cases actually will be, at least for some time; at least for some time, law enforcement officials will be informed of at least some abuse reports more promptly, but certainly not all; the newly-established review processes will give the impression that children are now safer, and in some cases they will be; but certainly they will never be perfectly safe so long as the Papal system exists, for ways will always be found to circumvent any internal review processes and any tightened-up measures. Priests will be more cautious than ever, but they will still carry out acts of abuse against children.

These are the things of which we may be certain. *Rome will not change.*

The Reaction of the Romish Bishops

What was the reaction of the U.S. Roman Catholic bishops to the grand jury report? Predictably, it was to react with horror and shame. But as for the genuineness of these expressions, well, that is another matter entirely.

The U.S. Conference of Catholic Bishops spoke of it as a “moral catastrophe”, stated that they would open new and confidential channels for reporting complaints against bishops, and that they would advocate for the more effective resolution of future complaints.⁵ Yes, but they *would* they these things, wouldn’t they? After all, what else could they say? But what do these resolutions amount to, in actual fact? Nothing. It’s all very well to promise “new and confidential channels” for reporting abuse, and to resolve them more effectively; but this could only be even remotely effective if the men making these resolutions were all, themselves, as pure as the driven snow. They are not. They, too, were priests once. Now they are bishops. What makes them, as bishops, morally superior to the priests under them? How do we know they are not just as guilty, but simply haven’t been exposed as yet?

Besides, whatever the bishops may eventually decide upon as a course of action, this will be solely to impress their flocks that they are doing something. It will not prevent the sexual abuse continuing, in the long run. It most certainly *will* continue.

Naturally, in the midst of all the fake “apologies” (and doubtless some genuine ones) and promises to do better in the future, some high-ranking prelates could not refrain from still desperately trying to put the best possible spin on the whole disgusting business. One such was the Romish archbishop of New York, a cardinal named Timothy Dolan, who said on his blog: “while the Church in the past may have been an example of what *not* to do, today I believe it is a model of what *to do* to prevent sexual abuse, and how to respond when an accusation comes to light.”⁶

Really? Are people so naive as to actually believe this? The Roman Catholic institution, suddenly a model of how to prevent sexual abuse? An institution with centuries of sexual abuse behind it, now claiming the moral high ground over other institutions in society and saying it is now leading the way in preventing what it has become a master at getting away with for centuries? And to make this claim, even as hundreds, nay thousands, of new cases are coming to light every single day, all over the world? And to make this claim, all because some of its bishops’ conferences and other bodies have instituted certain “reforms” and “channels” which – and we are told to believe this just because *they* say so – will in some magical way prevent future abuse!

He concluded by saying: “I would invite other victim-survivors in this archdiocese to come forward to notify law enforcement and contact our victim assistance coordinator. I assure them that they will be met with respect, compassion, and understanding.” Again: are there people who actually believe this? Yes, sadly, there are. Even after tens of thousands of cases worldwide, faithful Roman Catholics will believe their religious leaders. Here was one of them, assuring victims of being met with respect, compassion and understanding. This institution calls itself a “Christian Church”, in fact the one and

only true “Christian Church”; and yet for century after century after century, its priests and bishops have sexually abused boys, girls, men and women by the untold hundreds of thousands, surely millions – and their duped followers are now told to believe that *finally*, after all these centuries, and after thousands upon thousands of its priests have been reluctantly dragged, kicking and screaming, before the courts of many countries – *now, finally*, they can trust them to behave properly!

Doubtless there are a few prelates within the Papal system who *are* genuinely disgusted by all this and want it to be dealt with severely. There are a few decent men within the priesthood. Not Christian men of course, but morally decent men as the world judges decency. The problem is, it is so widespread that we can never be sure that even those who appear to be genuinely angered and disgusted will not, at some future date, be found guilty of the same things as well.

Some, like the bishop of Madison, Wisconsin, Robert C. Morlino, had very strong words after the grand jury report was released: “I am tired of people being hurt, gravely hurt! I am tired of the obfuscation of truth. I am tired of sin.... The stories being brought into light... are sickening. Hearing even one of these stories is, quite literally, enough to make someone sick.”⁷

He also pulled no punches when describing just how rife sodomy is within the Roman Catholic institution – and despite all the denials from many other quarters that there is no connection between sodomy and child sexual abuse, he was having none of it. He said: “It is time to admit that there is a homosexual subculture within the hierarchy of the Catholic Church that is wreaking great devastation”. He stated that “Church” teaching was that a homosexual inclination rendered a man unfit to be a priest. And he added: “the decision to act upon this [homosexual inclination] is a sin so grave that it cries out to heaven for vengeance, especially when it involves preying upon the young or the vulnerable.”

Another who had strong words to say after the grand jury report, and who also pointed to homosexuality within the priesthood, was the bishop of Birmingham, Alabama, Robert J. Baker, who in his response called the abuse “predominantly homosexual” and a “gut-wrenching betrayal” by priests.⁸

As ex-priest Charles Chiniquy made clear in the nineteenth century already in his autobiography, *Fifty Years in the Church of Rome*, not all priests are guilty of sexual sins – although he also made it clear that it was extremely difficult for any man to remain pure and that most did not. Perhaps these two bishops, and some others like them, really do believe sodomy is a sin. Perhaps they really are disgusted at it all. Certainly they were correct in their condemnation of it and in tying it to the priestly child abuse scandal. But they are high-ranking members of a predator priesthood, which by the very doctrines it follows and the opportunities which are presented to its members, has disgraced the pages of history with its abominations since its inception.

The Reaction of the Vatican Itself

And what was the Vatican’s response to the Pennsylvania grand jury report? Predictably, it was precisely the same as that of the U.S. Roman Catholic bishops. It was to react with expressions of horror and shame. But we say again: as for the genuineness of these expressions, that is another matter entirely.

The Vatican press office director, Greg Burke, issued a statement two days after the report was released. He stated that two words came to mind: “sorrow” and “shame.” “The Holy See treats with great seriousness the work of the Investigating Grand Jury of Pennsylvania and the lengthy Interim Report it has produced. The Holy See condemns unequivocally the sexual abuse of minors. The abuses described in the report are criminal and morally reprehensible. Those acts were betrayals of trust that robbed survivors of their dignity and their faith. The Church must learn hard lessons from its past, and there should be accountability for both abusers and those who permitted abuse to occur.”⁹ All very nice-sounding. All exactly what anyone would expect the Vatican’s response to be... officially, for public consumption. How else could it possibly respond?

Then came these words: “Most of the discussion in the report concerns abuses before the early 2000s. By finding almost no cases after 2002, the Grand Jury’s conclusions are consistent with previous

studies showing that Catholic Church reforms in the United States drastically reduced the incidence of clergy child abuse. The Holy See encourages continued reform and vigilance at all levels of the Catholic Church, to help ensure the protection of minors and vulnerable adults from harm. The Holy See also wants to underscore the need to comply with the civil law, including mandatory child abuse reporting requirements.”¹⁰

First point: all that Rome’s “reforms” have done is to push the problem deeper underground. Predator priests will always be found within the system, for its devilish doctrine of enforced celibacy has not been altered, and the priesthood has always, and will always, attract predators, who will have access to children via the confessional and other means. Therefore, even if for the present it appears as if there are now fewer cases of priestly sexual abuse, this is either because priests are being extremely careful for now, knowing the eyes of the world are upon them, or because they are managing to cover up their crimes far more carefully. *But they have not stopped. They cannot stop.* The Romish system, by its doctrines and practices, *encourages* such sins. It does nothing to prevent them.

Second point: complying with the civil law has never been Rome’s priority, and never will be, because it believes itself to be above all laws of all countries. It does not have to obey any law if this stands in its way.

Third point: it will *never* fully comply with mandatory child abuse reporting requirements, because its doctrine of auricular confession means that anything revealed to the priest in the confessional can *never* be revealed to anyone else. Never. Therefore, if a predator-priest reveals his crime in the confessional, the priest to whom he revealed it will never give him up.

The Pope Understands; the Pope is on the Victims’ Side???

Then came this gem from the official Vatican response to the report:

“The Holy Father understands well how much these crimes can shake the faith and the spirit of believers and reiterates the call to make every effort to create a safe environment for minors and vulnerable adults in the Church and in all of society. Victims should know that the Pope is on their side. Those who have suffered are his priority, and the Church wants to listen to them to root out this tragic horror that destroys the lives of the innocent.”¹¹

Victims should know that the pope is on their side? This is an outrageous lie. It is demonstrated to be a lie by the fact that Francis has protected the bishops and cardinals who have been complicit in covering up the sexual abuse committed by either themselves or the priests under their authority. For all his nice-sounding words to victims, all his concerned facial expressions and yes, even tears, Francis has most decidedly been on the side of the perpetrators, not the victims. As a Jesuit, his first and absolute priority, at all times, is to defend the “Church”. And by the “Church” he would understand the priestly hierarchy. The Jesuits exist to defend the Papacy against all assaults. They are devoted to this mission, heart and soul. Therefore, to say “those who have suffered are Francis’ priority” is yet another outrageous lie. The priority is the priesthood. The priority is the papal office. The priority is the hierarchy.

After the report was made public, Francis wrote a letter to Roman Catholics in which he “condemned” the priestly atrocities, “begged forgiveness” for the hierarchy, and said: “Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated.” “We showed no care for the little ones; we abandoned them,” he wrote.¹² But again: what else was he going to say? *Of course* he would condemn the atrocities, and say it will be different in the future! But we cannot believe him. For he is a Jesuit. For him, as for his general from whom he receives his orders, it is all about defending the “Church” of Rome.

Francis met abuse victims during his visit to Ireland in August, and one of them said he appeared genuinely shocked by the stories he heard.¹³ But Francis knows how to turn on the charm, how to appear shocked or saddened or angry; it is not difficult for him to assume the desired facial expression. It means nothing.

In front of 45000 Roman Catholic supporters in Ireland, he called the sexual abuse crisis the “open

wound” of the “Church”, and demanded firm action. But in Dublin, while he was in Ireland, some 5000 victims of priestly sexual abuse and their supporters attended a “Stand for Truth” rally. One woman who was dressed as a nun with fake blood on her hands said of Francis, “I think he should get on his knees and beg forgiveness of the people of Ireland.” And a man handed out placards which read: “The church protects pederasts”.¹⁴

Conclusion

The handwriting is on the wall, and even some high-ranking Papists can see it. This is how Sean O’Malley, archbishop of Boston and a cardinal, put it, after expressing his disgust and shame at what had been revealed of the abuse of children in the report: “The clock is ticking for all of us in Church leadership, Catholics have lost patience with us and civil society has lost confidence in us.”¹⁵

It is difficult to know just how genuine he was. Immediately afterwards he said he believed the “Church’s” failures could still be corrected. But he was right about this – the clock is ticking. He knows that his “Church” is facing a global crisis. And on the last day, when Christ returns, this monstrous system, “the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” (Rev. 18:2), will be destroyed and its servants will face the great judgment of God.

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ENDNOTES:

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