

UNDERSIDE OF TRANS VISIBILITY DAY

[Bill Donohue](#)

March 31 is Trans Visibility Day, a day when trans people seek greater recognition. There is an underside, however, to this day, one that brings to mind the increasing intolerance exhibited by trans activists.

The espoused goal of the LGBTQ community is tolerance. Tolerance means “to put up with.” That may have been the initial goal, but after having achieved it, they upped the ante, seeking affirmation. Are they entitled to tolerance? Yes. But they are not entitled to affirmation—we are not obliged to affirm behavior we find offensive.

LGBTQ activists, seeking affirmation, have become among the most intolerant people in the nation. It is worth noting how vicious these zealots are in their quest for affirmation. The case in point is what they did to Jack Phillips.

Jack Phillips is a devout evangelical and the owner of Masterpiece Cakeshop in Denver, Colorado. On July 19, 2012, Charlie Craig and David Mullins asked Phillips if he would make a cake to celebrate their “wedding.” He denied their request, saying he does not make cakes for same-sex weddings.

It should be noted that Phillips never refused to sell cakes to anyone, including gays. But for him to custom-make a cake for two men who say they want to marry is to make him complicit in that effort. That’s a bridge too far. He is under no obligation to sanction behavior he finds objectionable, however tacit his role may be. This takes on added significance when his reasoning is grounded in his religion.

Craig and Mullins could have shopped around to find a baker

who would honor their request. Indeed, at that time same-sex marriage was not legal in Colorado. Surely they could have found a baker in Massachusetts, where they planned to go for their “wedding,” but their real interest was not in buying the cake. They wanted to force Phillips to violate his religious convictions. In short, they wanted to punish him.

The two men filed a complaint against Phillips with the Colorado Civil Rights Commission (CCRC), just ahead of their “wedding” in September. At the end of 2013, an administrative judge ordered Phillips to make the requested cake, despite his religious beliefs, or face fines. He did not budge.

On May 30, 2014, the CCRC agreed with this finding, saying Phillips discriminated against the men. Two months later, Commissioner Diann Rice went on a Christian-bashing tirade. “Freedom of religion and religion has been used to justify all kinds of discrimination throughout history, whether it be slavery, whether it be the Holocaust...And to me it is one of the most despicable pieces of rhetoric that people can use to—to use their religion to hurt others.” She was supported by some of her colleagues.

Rice’s bigoted attack would come back to haunt her. When the U.S. Supreme Court rendered its decision in 2018 in favor of Phillips, Justice Anthony Kennedy, who wrote the opinion, took note of what Rice, and her colleagues, said. “At several times during its meeting, commissioners endorsed the view that religious beliefs cannot legitimately be carried into the public sphere or commercial domain, implying that religious beliefs and persons are less than fully welcome in Colorado’s business community.”

In the four years between the CCRC’s ruling in 2014 and the high court decision in 2018, the Phillips case bounced around the courts. The most dramatic moment came in June 2017 on the day the Supreme Court agreed to hear the case. On that same day, Autumn Scardina, a man who falsely claims he is a woman,

asked Phillips to create a cake designed pink on the inside and blue on the outside to celebrate his supposed transition from male to female. The request was denied, which is exactly what Scardina expected and desired.

This was another clear case of intolerance. To prove how utterly tyrannical this transgender activist is, he admitted that his goal was to “correct the errors of [Phillip’s] thinking.” This is thought control, the kind of practice perfected by the genocidal maniac, Mao Zedong.

In June 2019, Scardina filed a civil lawsuit against Phillips. Two years later, a district court ruled Phillips can be punished for declining to create the cake. But in 2024, the Colorado Supreme Court dismissed the case, bringing an end to these harassment lawsuits.

In 2021, the Alliance Defending Freedom, which courageously and successfully defended Phillips, said, “Radical activists and government officials are targeting artists like Jack because they won’t promote messages on marriage and sexuality that violate their core convictions. This case and others...represents a disturbing trend: the weaponization of our justice system to ruin those with whom the activists disagree. The harassment of people like Jack...has been occurring for nearly a decade and must stop.”

These LGBTQ zealots disdain tolerance: their goal is to shove their radical agenda down the throats of Americans, forcing everyone to bow to their demands. They are a threat to religious liberty and to democracy, in general. So, too, are organizations like the Human Rights Campaign and the ACLU which support these efforts.

No one should have to endure the kind of mean-spirited campaign that Jack Phillips was subjected to. Radical gay and transgender activists have no moral mantle to rest on—their vengeance and spite have overcome them.

THE CONSEQUENCES OF SUBJECTIVISM

Bill Donohue

I have decided to address a story that is developing in Anytown USA. The venue is a local gym for adult men and women.

Reporter: Why are teenage boys allowed to compete in pre-teen boy games in Anytown?

Mayor: They are not. The only boys who can compete in pre-teen sports are those who identify as pre-teen.

Reporter: But I just witnessed what is obviously a teenager competing in a pre-teen event.

Mayor: Your perception is not determinative. We spoke to the boy you are talking about, and he says he is pre-teen.

Reporter: But it is obvious that teenage boys are bigger and stronger than pre-teen boys.

Mayor: That may be true, but it is also true that there are pre-teen boys of various sizes.

Reporter: This is crazy. We already have sports for teenage boys, so why the need for them to compete with pre-teens?

Mayor: They are not. The real issue is who determines who a teenager is.

Reporter: That's easy. Birth certificates settle this issue.

Mayor: Birth certificates simply prove the age that someone was assigned at birth.

Reporter: Are you implying that is not enough evidence?

Mayor: You don't get it. There is a spectrum of age groupings. Quite frankly, it is entirely possible for someone to consider himself to be younger, or older, than the age assigned at birth.

Reporter: If this continues, there will be no pre-teen sports programs left.

Mayor: This misses the point. The government has no right to tell anyone what sex or age someone is. We live in a free country, and we need to respect the autonomy, and conscience rights, of everyone. We also believe in being inclusive, letting everyone compete according to the sex and age they identify with.

Reporter: Does this apply to occupations as well?

Mayor: What do you mean?

Reporter: Can someone claim to hold a certain job even if it appears to outside observers that he is lying?

Mayor: You are being argumentative.

Reporter: Not at all. I am simply following your logic. From this day forward I will consider myself to be Mayor of Anytown USA.

Mayor: But I am the mayor.

Reporter: Not anymore. You were elected. My self-identification matters more. And guess what? You're fired.

Mayor: This is outrageous.

Reporter: By the way, I have also decided to identify as a woman. Can you tell me where the ladies shower room is? Your wife just entered.

NORTHWESTERN OFFERS ANTI-CHRISTIAN COURSE

The following letter explains why there is a problem at Northwestern.

March 27, 2025

Dean Adrian Randolph
Northwestern University
Weinberg College of Arts and Sciences
1918 Sheridan Road
Evanston, Illinois 60208

Dear Dean Randolph:

It has been brought to my attention that a faculty member in the Department of Religious Studies at the Weinberg College of Arts and Sciences, Dr. Lily Stewart, is using her class, "Introduction to Christianity," to engage in a frontal assault on the Catholic Church. How do I know this? The syllabus is a screed designed to distort and denigrate Christianity, thus feeding the appetite of anti-Christian bigots.

Having spent many years in higher education, and having served on the board of directors of the National Association of Scholars, I am well aware that academic freedom must be given great latitude. I am also aware that there is a difference between academic freedom and academic malpractice. What Stewart is doing is representative of the latter.

To illustrate my objections, simply compare the course outline of "Introduction to Christianity" to that of "Introduction to Islam."

Would not Muslim scholars object if the outline for the introductory class were to ask, "How many ways are there to be a Muslim? What counts as Islam, what doesn't, and who ultimately gets to decide?" Just substitute Christian for Muslim, and Christianity for Islam, and that is what the introductory class outline says about Christianity.

It should be noted that the introductory course outline on Islam is exemplary.

When we consider the syllabus, this issue gets much worse.

The syllabus for "Introduction to Christianity" says the class "will explore histories of Christian colonialism, bigotry, liberation, and dissent." Indeed, it says, Jesus "has been at the forefront of projects of colonialism, violence, and subjugation, but also peace, liberation, and revolution."

If this were the way Islam and Muhammad were treated in the introductory course, would not Muslims find this objectionable?

Students are also put on notice. "Much of the material and topics that we are working with in this class include racist, ableist, Islamophobic, anti-semitic, transphobic, misogynist, homophobic, self-harm, murder, and sexual assault."

In other words, brace yourself in class when I discuss the historical contributions of the Catholic Church.

Imagine again, if the course on Islam were to portray the religion and its adherents as an evil force. What would Northwestern do when students and Muslim scholars complained?

I have written many books, one of which is *Why Catholicism Matters*. It details the role the Catholic Church has played in maintaining the manuscripts from Antiquity, the founding of the first universities, the pivotal role it played in the Scientific Revolution, and the seminal role it played in

virtually every technological breakthrough in history.

The Church's contributions to art, architecture, and music are legendary. Moreover, its promotion of natural law and natural rights made possible the eventual abolition of slavery; St. Patrick was the first person in history to publicly condemn slavery. The work of nuns founding schools, foster care homes, asylums, hospitals, hospices, and the like, is historic.

It is to be expected that professors will develop an approach to their discipline that differs from that of others in their field. That is how it should be. But we are not talking about legitimate avenues of discourse or research. We are talking about a frontal assault on a world religion.

Those who engage in vitriolic caricatures of demographic groups, be they religious, ethnic, racial, or sexual, may find expression in social media, but they have no business in academia.

If there are some who read this letter who are not convinced that Professor Stewart has crossed the line, consider that there is a depiction of Jesus in the syllabus, with the following inscription:

Hey girl.

*How about I turn that water into wine,
we put on some slow jams and just cuddle?*

#Hot.Jesus

This is not scholarship. It is hate speech with a scholarly veneer.

I look forward to hearing from you about this matter.

Sincerely,

William A. Donohue, Ph.D.

President

cc: Michael H. Schill, President

Peter M. Barris, Chair, Board of Trustees

Elizabeth Shakman Hurd, Chair, Department of Religious Studies

Lily Stewart, Professor Religious Studies

Barbara Gellman-Danley, President, Higher Education Commission

SATANISTS ARE SICK PUPPIES

Bill Donohue

The Satanic Grotto is not a well-known Satanic group but it is making a media splash in Kansas. On March 28, it is scheduled to hold a “Black Mass” on the grounds of the Capitol building. Christian protesters will be present and the police are gearing up for the event.

It’s not just Topeka that is the site of Satanic activity. St. Patrick’s Church in Wichita was recently vandalized: statues, candles and glass fixtures were smashed, a Satanic website was inscribed on a wall, and an American flag was burned. It is uncertain whether the young male suspect acted alone or was part of a Satanic group.

A “Black Mass” often consists of a celebrant dressed in black vestments, holding forth in mockery of the Catholic Mass. The participants typically use the back of a naked woman as their “altar,” and they occasionally secure a consecrated Host to desecrate.

This ceremony has a long history, extending back centuries. One of its most famous proponents was the Marquis de Sade, the 18th century writer and madman whose obscene portrayals of

Catholicism are legendary. Blasphemy is too weak a word to describe his work.

Satanism is often associated with Devil worship, and at one time manifested itself as witchcraft. Some Satanists see themselves as atheists who put their entire trust in reason; others perceive Satan to be real.

Satanism is spiking internationally, and it appears to flourish at Christmas and Easter. To what extent it is responsible for Christian persecution—the most prevalent form of oppression in the world—is unknown, but to say that the Devil's hand is not at work is risible.

Today, there are two main branches of Satanism in the United States: The Church of Satan and The Satanic Temple (TST); they have no use for each other. The former was founded in 1966, and the latter in 2013. Both insist they do not believe Satan is a real being. The more influential of the two is clearly TST.

TST, unlike The Church of Satan, is officially recognized as a tax-exempt church by the IRS. Predictably, it is headquartered in Salem, Massachusetts, and has local chapters in parts of the country; its competitor has no headquarters and no chapters. Most important, TST is a politically charged force that promotes abortion and gay marriage.

It is actually an understatement to say TST promotes abortion—it is obsessed with it. There is no issue that absorbs more of its time than abortion. It has even founded facilities that do nothing but kill kids.

On February 14, 2023, it opened “the world's first religious abortion clinic” in New Mexico; it claims to have paid for over 100 abortions. More recently it founded a second abortion clinic in Virginia. It says its work proves its commitment to “compassion, empathy, and justice,” though the children who were killed might beg to differ.

It has a shop that sells abortion apparel, flags, pins, mugs, and the like. Its most famous item is "The Sam Alito's Mom's Satanic Abortion Clinic Unisex T-Shirt," a reference to the Supreme Court Justice who wrote the majority opinion overturning *Roe v. Wade*. Its most despicable item is a cartoonist depiction of Alito's mother saying, "If only abortion was legal when I was pregnant."

TST proves that Satanic groups don't have to literally believe in Satan in order to do his work. After all, to celebrate the intentional killing of unborn babies is something only devotees of Lucifer would do. Indeed, it takes really sick puppies to get their jollies by dancing on the graves of innocents.

FBI DOCUMENTS ON CATHOLIC PROBE NEED ANSWERS

The following letter explains why Catholics deserve to know why the FBI launched a probe of Catholics under the Biden administration.

March 24, 2025

Hon. Jim Jordan
Chairman
House Committee on the Judiciary
2056 Rayburn House Office Building
Washington, D.C. 20515-3504

Dear Chairman Jordan:

I am delighted that you issued a series of subpoenas to the

FBI last month seeking documents on a number of serious matters, and that you recently obtained them. Of interest to the Catholic League are those documents pertaining to the FBI's probe of Catholics. It appears there was an anti-Catholic cell group in the Agency during the Biden administration.

In 2023, I wrote ten news releases on this subject: four were open letters to you; one was a letter I wrote to FBI Director Christopher Wray; the rest were standard news releases. I issued three more statements in 2024, two of which were open letters—one to Wray and one to you.

As the president of the nation's largest Catholic civil rights organization, I am committed to getting to the bottom of this issue. To that end, I would like to restate a series of questions that I previously posed to you on this subject; the last one is new.

1. On what basis did the FBI conclude that these Catholics [Radical-Traditional Catholics] warranted a probe? Do they have a history of violence? If so, where is the evidence? If not, why were they singled out?

2. On what basis did the FBI decide it was necessary to enlist "mainline Catholics" to spy on their fellow parishioners? Where is the evidence that ordinary practicing Catholics pose a security threat to the United States or to other law-abiding Americans? How common is it for FBI agents to infiltrate houses of worship—of any religion—employing "tripwire sources"?

Inspector General Michael Horowitz issued his report on this issue in 2024. He began by noting that the Richmond Field Office examined "a purported link between Racially or Ethnically Motivated Extremists (RMVEs) and 'Radical Traditionalist Catholic' (RTC) ideology." It was concluded that though the probe of Catholics "lacked sufficient

evidence” to establish a relationship between the extremists and RTC ideology, there was no evidence of malice. It was also concluded that FBI Analysts “incorrectly conflated the subjects’ religious views with their RMVE activities....:”

*3. This begs the question: Why did the Analysts think there was a relationship in the first place? It is one thing to concede that there are racial and ethnic extremists in every religious **and** secular organization; it is quite another to assume a nexus between a mainstream religious organization and violence, especially when the grounds for making such an assumption are spurious.*

The report said that the entire probe was based on *one* person, Defendant A. Not only was he identified as a violent bigoted thug, he did not even attend a Catholic church—he went to some breakaway church.

4. How could FBI Analysts embark on an open-ended investigation of mainline Catholics on the basis of an ethically compromised person who was not even Catholic? Was he used as a pretext to go after Catholics?

Hope this is helpful. I look forward to hearing from you.

Sincerely,

William A. Donohue, Ph.D.
President

IS THE ACLU CRAZY?

[Bill Donohue](#)

This article originally appeared in the [American Spectator](#) on

March 20, 2025. It is an extended version of a piece Bill wrote earlier this week.

If there were a proposal to erect a statue of St. Michael the Archangel on a municipal building, it would be understandable if some objected. However, it would not be understandable to object on the grounds that a depiction of St. Michael stepping on the neck of the Devil ineluctably conjures up images of George Floyd. But that is exactly the position of the ACLU of Massachusetts.

Having authored a Ph.D. dissertation, two books, and a monograph on the ACLU, I am convinced that most of its board members and senior officials harbor a deep animus against religion. Nothing bothers them more than Christianity, especially Catholicism. This is much more than a phobia: religion is seen as a threat to liberty.

When the ACLU was founded in 1920 by Roger Baldwin (the ACLU today falsely claims that Baldwin was one of 10 who founded the organization), all the provisions of the First Amendment, save for religious liberty, were listed as part of their ten objectives. That was not an oversight: Baldwin was an atheist.

Still, the reasoning of the ACLU of Massachusetts is off-the-charts, even by ACLU standards. It is challenging a decision made by the mayor of Quincy to erect two statues of Catholic saints outside the Quincy Public Safety Building. Mayor Thomas Koch chose St. Florian and St. Michael the Archangel; they are the patron saints of firefighters and police officers, respectively. The ACLU says the statues violate the separation of church and state.

The ACLU is well aware that religious statues adorn many buildings in the nation's capital, including the Capitol Building, the Supreme Court, the Library of Congress, the Lincoln Memorial, and other public buildings. Even in Massachusetts, the Boston Public Library features the

outstanding work of John Singer Sargent: his religious murals, including "Madonna of Sorrows," are classic. At the State House, there are statues and paintings of famous Christians, clergy, and laity alike.

But none of this is enough to allay the fears of the ACLU.

In the ACLU's letter to Mayor Koch and the Quincy City Council, it said that "we note that the contemplated statue of Saint Michael is not only troubling ... it depicts a figure stepping on the neck of a demon. Such violent imagery is particularly abhorrent in light of the murder of George Floyd and other acts of police brutality throughout the country."

In other words, the revered saint who battled Satan and who is known as the guardian prince of Israel – he stood ready to defend God's chosen people – reminds the ACLU of a serial violent criminal who resisted arrest and was subdued by the cops; he had four times the lethal dose of fentanyl in his system. Maybe if St. Michael had been depicted as engaging in dialogue with the Devil, instead of crushing his head, the ACLU would have applauded.

Would Baldwin have agreed with the ACLU? Only in part.

When I interviewed him in his home in New York City in 1978, we discussed an array of issues. He was cordial and forthcoming. But when it came to religion, he was an extremist. Here is an exchange I will never forget (See my book, [*The Politics of the ACLU*](#): Transaction Press, 1985).

Donohue: The ACLU has even gone so far as to deny the right of people to voluntarily take the time during the day, as a schoolchild, to say a prayer.

Baldwin: Not on school time.

Donohue: Well, whose rights are being infringed upon if there is a silent prayer voluntarily said by a student?

Baldwin: If they don't say anything? You mean if they don't—

Donohue: Right. Are you afraid they are going to proselytize the rest of the class?

Baldwin: Well, they've tried to get around it. They've tried to get around it even further than you by calling it meditation.

Donohue: What's wrong with that?

Baldwin: You don't say anything about God or religion or anything. I suppose you can get by with that but it's a subterfuge, because the implication is that you're meditating about the hereafter or God or something.

Donohue: Well, what's wrong with that? Doesn't a person have the right to do that? Or to meditate about popcorn for that matter?

Baldwin: I suppose that — it sounds very silly to me because it looks like an obvious evasion of the constitutional provision.

Back to St. Michael. Baldwin surely would have opposed erecting the statue, but he would have done so on conventional church and state grounds. Even if he were apprised of the George Floyd incident, he clearly would not have equated St. Michael stepping on the head of the Devil with a cop kneeling on Floyd. I spent many hours with him. He may have been an extremist on church and state, but he was not crazy.

RELIGION DRIVES ACLU CRAZY

Bill Donohue

Having authored a Ph.D. dissertation, two books, and a monograph on the ACLU, I am convinced that most of its board members and senior officials harbor a deep animus against religion. Nothing bothers them more than Christianity, especially Catholicism. This is much more than a phobia: religion is seen as a threat to liberty.

Two recent cases demonstrate this verity.

The ACLU and the American Humanist Association are bent out of shape because a West Virginia agency, the state Water Authority, has authorized a grant to a Catholic school, the College of St. Joseph the Worker, in nearby Steubenville, Ohio. The purpose of the loan is to enable the college, which specializes in developing "a solid foundation in the skilled trades," to provide for services, such as training tradesmen, that are consistent with the mission of the state agency.

The issue is whether this violates the West Virginia Constitution.

The ACLU says it does, saying that "to force the taxpayers of West Virginia to fund its [the college's] mission is wholly inappropriate and unconstitutional." Similarly, the American Humanist Association says that "no one should have to pay taxes to fund someone else's religion."

Case law makes it clear that religious institutions may receive public funds when the purpose is not to advance religion, but to provide for services that serve the public weal. In *Everson v. Board of Education* (1947), the U.S. Supreme Court ruled that students who attended religious schools (in this instance they were Catholic schools) could receive public transportation without violating the

Constitution. The high court ruled that the law had a “public purpose,” which was the safety of the students.

In the 1970s, the courts ruled that it was constitutional to provide religious schools with textbooks. Again, this served a public purpose. The courts, however, have been so inconsistent in their rulings in these matters that no wonder the ACLU exploits any opening it sees. For example, it is legal to give textbooks to Catholic schools but not maps. Incredulously, it was decided that the books serve the students but the maps serve the school. This led Daniel Patrick Moynihan to quip, “What about an atlas—a book of maps?”

The bottom line is: The West Virginia Water Authority is not funding religious instruction at the College of St. Joseph the Worker—it is funding secular services that have a public purpose. It has every right to do so.

In an even more bizarre case, the ACLU of Massachusetts is challenging a decision made by the mayor of Quincy to erect two statues of Catholic saints outside the Quincy Public Safety Building. Mayor Thomas Koch chose St. Florian and St. Michael the Archangel; they are the patron saints of firefighters and police officers, respectively. The ACLU says the two ten-foot-tall bronze statues violates separation of church and state.

The ACLU is well aware that religious statues adorn many buildings in the nation’s capital, including the Capitol Building, the Supreme Court, the Library of Congress, the Lincoln Memorial and other public buildings. Even in Massachusetts, the Boston Public Library features the outstanding work of John Singer Sargent: his religious murals, including “Madonna of Sorrows,” are classic. At the State House there are statues and paintings of famous Christians, clergy and laity alike.

But none of this is enough to allay the fears of the ACLU. In

fact, its objections to the statues make my case: religion drives the ACLU crazy.

In the ACLU's letter to Mayor Koch and the Quincy City Council, it said that "we note that the contemplated statue of Saint Michael is not only troubling...it depicts a figure stepping on the neck of a demon. Such violent imagery is particularly abhorrent in light of the murder of George Floyd and other acts of police brutality throughout the country."

In other words, the revered saint who battled Satan and who is known as the guardian prince of Israel—he stood ready to defend God's chosen people—reminds the ACLU of a serial violent criminal who resisted arrest and was subdued by the cops; he had four times the lethal dose of fentanyl in his system. Maybe if Saint Michael had been depicted as engaging in dialogue with the Devil, instead of crushing his head, the ACLU would have applauded.

The ACLU's idea of religious liberty is to allow Black Muslims in prison to huddle together "in prayer," outside the purview of guards, so they can plan an insurrection. But when it comes to Christian iconography on public buildings, its tolerance for religious liberty runs out.

Furthermore, its idea of separation of church and state is so extreme that it not only opposes public funds to a Catholic entity that services a public need, it has gone to court seeking to strip the Catholic Church of its tax exempt status.

It boils down to this. The Founders believed religious liberty was integral to the makings of a free society; the ACLU believes it impedes it.

SALUTE TO ST. PATRICK

Bill Donohue

[Note: We run this article each year in honor of St. Patrick]

The heroics of St. Patrick are not appreciated as much as they should be. He is the first person in history to publicly condemn slavery, and one of the first leaders to champion the cause of equal rights.

There is much to celebrate on March 17. Fortunately, his writings, though slim, are eye-opening accounts of his life: *Letter to the Soldiers of Coroticus* and *Confession* reveal much about the man. Along with other sources, they paint a picture of his saintliness.

Patrick was born in Britain in the 4th century to wealthy parents. It is likely that he was baptized, though growing up he did not share his family's faith. He was an atheist.

When he was 15, he committed what he said was a grave sin, never saying exactly what it was; it appears it was a sexual encounter with a young girl. No matter, it would haunt him throughout his life.

At age 15 or 16 (the accounts vary), Patrick was kidnapped and enslaved by Irish barbarians. They had come to plunder his family's estate, and took him away in chains to Ireland. While a slave, he converted to Christianity, praying incessantly at all hours of the day. After six years, he escaped, and made his way back home.

His family thought he was dead, and with good reason: no one taken by Irish raiders had managed to escape and return. St. Patrick biographer Philip Freeman describes how his family received him, stating "it was as if a ghost had returned from the dead."

After he returned home, he had a vision while sleeping. He felt called to return to Ireland. This seemed bizarre: this is where he was brutalized as a slave. But he knew what Jesus had commanded us to do, "Love thy enemy." He was convinced that God was calling him to become a missionary to Ireland. So he acted on it, despite the reservations of family and friends.

Patrick became a priest, practiced celibacy, and was eventually named a bishop. Contrary to what many believe, he did not introduce Christianity to Ireland, nor was he Ireland's first bishop. But he did more to bring the Gospel to Ireland than anyone, converting legions of pagans, especially in the northern parts of the island.

His missionary work in Ireland has been duly noted, but his strong defense of human rights has not been given its due.

No public person before him had denounced slavery, widespread though it was. Jesus was silent on the subject, Aristotle thought it was a natural way of life, and neither master nor slave saw anything fundamentally wrong with it. Patrick did.

Though he did not invoke natural law specifically, he was instinctively drawn to it. He taught that all men were created equal in the eyes of God, and that the inherent dignity of everyone must be respected.

Patrick did more than preach—he lashed out at the British dictator, Coroticus, harshly rebuking him for his mistreatment of the Irish. In fact, Patrick found his Irish converts to be more civilized than Coroticus and his band of thugs.

Patrick was way ahead of his time in the pursuit of human rights. Not only were men of every social status entitled to equal rights, so were women. In his *Letter to the Soldiers of Coroticus*, he scolds "the tyrant Coroticus—a man who has no respect for God or his priests." More important, he made a startling plea: "They must also free Christian women and captives." His reasoning showed the power of his faith when he

said, "Remember, Christ died and was crucified for these people."

He did not mince words. "So, Coroticus, you and your wicked servants, where do you think you will end up? You have treated baptized Christian women like prizes to be handed out, all for the sake of the here and now—this brief, fleeting world."

What makes this all the more dramatic is the way the pagan world thought about women: the idea that women were equal to men was totally foreign to them. But the women understood what Patrick was saying, and gravitated to him in large numbers. The Christian tenet that all humans possess equal dignity had taken root.

Did the Irish save civilization, as Thomas Cahill maintains? Freeman thinks not—"it had never been lost." But everyone agrees that had it not been for St. Patrick, and the monasteries that followed, much of what we know about the ancient world would not exist.

Indeed, it is difficult to fathom how classical Greek and Roman literature would have survived had it not been for the Irish monks who attracted students from many parts of Europe. They are responsible for preserving the great works of antiquity. And all of them are indebted to St. Patrick.

It is believed that he died on March 17, sometime during the second half of the fifth century. That is his feast day, the source of many celebrations in his honor. His impact extends beyond the Irish and the Catholic Church—human rights are a global issue—making him a very special person in world history.

CARDINAL DOLAN VERBALLY ABUSED

Bill Donohue sent the following letter today to the parties noted.

March 14, 2025

Jelani Jefferson Exum
Dean, St. John's Univ. School of Law
8000 Utopia Parkway
Jamaica, NY 11439

Dear Dean Jefferson Exum:

A recent incident was brought to my attention about the conduct of one of your law school students, Vishai Balani. He is alleged to have attacked Cardinal Timothy Dolan, Archbishop of New York, on X (since removed). On February 22, he said Dolan was "a bootlicking disgrace with your nose up Donald Trump's ass." He also used derogatory language to smear New York City Councilman Robert Holden and New York City Councilwoman Vickie Paladino. (See the enclosed.)

I have spent many years in higher education, and have written several books on civil liberties, so I am well aware that student speech is given wide protection. I am also aware that with liberties come responsibilities, and this is especially true of Catholic institutions of higher education.

St. John's Law Mission Statement says the school strives to foster an "equitable" environment where "respect for the rights and dignity of every person" is maintained. The Student Code of Conduct proscribes "verbal," as well as "physical action," saying they are "inconsistent with the Core Values of St. John's University."

Regarding the Core Values, the Code says that “Students are required to engage in responsible social conduct and to model good citizenship in any community. Students shall not engage in any conduct that reflects a failure to live up to the expectations of all St. John’s students.” It ends by being specific: “Any behavior (verbal, written or physical) that abuses, assails, intimidates, demeans, and/or victimizes.”

It seems plain that Vishai Balani has violated these norms. How you handle instances like this is not my business. But as president of the nation’s largest Catholic civil rights organization, it is my business to combat attacks on individual Catholics and the institutional Church. Accordingly, I am asking that you take this situation seriously.

Thank you for your consideration.

Sincerely,

William A. Donohue, Ph.D.
President

cc: Cardinal Timothy Dolan, Archbishop of New York
Fr. Brian Shanley, O.P. president of St. John’s Univ.
Jack Flynn, Director of Student Conduct
Councilman Robert Holden
Councilwoman Vickie Paladino

**IS A “BLACK MASS” FREE
SPEECH?**

[Bill Donohue](#)

On March 28, a Kansas-based group, the Satanic Grotto, is planning to hold a “Black Mass” on grounds surrounding the Kansas State Capitol in Topeka. The event was originally scheduled to be held at the Statehouse, but Kansas Governor Laura Kelly succeeded in getting it moved outdoors.

She insists that she has “a duty to protect protesters’ constitutional rights to freedom of speech and expression, regardless of how offensive or distasteful I might find the content to be.” Not so fast.

The Satanic Grotto has admitted that the purpose of the “Black Mass” is to engage in blasphemy targeted at Catholics. On Facebook, it says, “We will be performing rites to the Black Mass and indulging in sacrilegious blaspheme [*sic*]. God will fall and Kansas will be embraced by the black flame of Lucifer.”

While it is true that blasphemy is generally seen as protected speech under the First Amendment, in *Lynch v. Donnelly* (1984), Chief Justice Warren Burger explicitly said that the Constitution “affirmatively mandates accommodation, not merely tolerance, of all religions, and *forbids hostility to all* (my italics).”

Here’s where the “Black Mass” gets problematic.

Every Christmas season, the Catholic League receives a permit from the New York City Parks Department to display a nativity scene on public property. But not just any public property: we are allowed to do so because it is erected in Central Park. Central Park is considered a public forum, a place where freedom of expression carries no appearance of government endorsement.

Importantly, we do not apply for a right to display our crèche near City Hall, because to do so might give a reasonable person the impression that it has the tacit endorsement of government. This is the way the First Amendment is interpreted

today.

Ergo, for the government of Kansas to allow an event on the grounds of the statehouse—the express purpose of which is to insult Catholics—might give the impression that it is endorsing this sacrilege. It would therefore be party to the kind of “hostility” to religion that the Supreme Court said was unconstitutional.

The most practical way to handle this is to revoke the permit and allow the Satanic Grotto to reapply, choosing a public forum, not government property.

We are contacting the governor and all state lawmakers.

Contact the governor's chief of staff, Will Lawrence:
will.lawrence@ks.gov