

SECULAR SABOTAGE

*How Liberals Are Destroying
Religion and Culture in America*

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The only reason why this shell of an organization exists is because it serves the interests of secular saboteurs out to gut the Catholic Church. In 2008, it published a lengthy "investigative report" on me (for which it received funding from the Robert Sterling Clark Foundation). Alas, there was no new dirt, just some recycled stuff. I graciously corrected some typos and returned it to them requesting a correction.

Homegrown Dissidents

The secular left that funds CFC may be responsible for Kissling's agenda, but it has nothing to do with homegrown dissidents within the ranks of priests and religious. Take nuns. In 1978, Sister Mary Theresa Glynn testified before the Florida State Senate Rules and Calendar Committee in opposition to a proposed constitutional convention on a human life amendment to the state constitution. "I am here to say that the Catholic position on abortion is not so cohesive," said the Sister of Mary nun, "not so monolithic as is often presented."³¹

How is it possible to be a pro-abortion nun? Realistically, it makes no sense, but in the minds of some of those associated with the social justice wing of the Catholic Church, it is not hard to fathom. To be sure, it's not as though left-wing Catholics are actually in favor of abortion, it's just that they don't agree with the Church that it is "intrinsically evil." Take, for example, the Catholic organization NETWORK.

NETWORK was founded in the early 1970s by radical nuns professing a strong belief in social justice but no interest whatsoever in abortion. It is so radical and unrepresentative of American Catholics that it has butted heads several times with the Church hierarchy in the United States, as well as in Rome. In 1983, it took the side of a dissident nun who refused to denounce publicly funded abortions. When the Sisters of Mercy

nun refused, the Vatican stepped in to force her to leave her order. NETWORK responded with boilerplate, saying it “deeply regrets the authoritarian exercise of administrative power on the part of Vatican officials.”³² The very next year, Sister Marjorie Tuite, a founder of NETWORK, was herself threatened with expulsion from her order for signing an ad calling for the Catholic Church to reconsider its opposition to abortion. When she died two years later, she was remembered for accusing the Church of treating women unjustly.³³

In 1988, the National Coalition of American Nuns joined with CFC and others filing an amicus brief in support of abortion rights. In 1996, the same group of nuns joined the usual suspects in warning Catholic bishops “to refrain from the single-issue partisan campaign against abortion that has characterized your activity in this election season.” The following year, the abortion-happy nuns wrote President Clinton protesting the lack of federal funds for poor women seeking an abortion.³⁴

It is because so many of the women religious have thrown Catholic doctrine overboard that few young women are drawn to them. After all, why give up the joy of starting a family if the lifestyle of a nun is almost indistinguishable from that of a social worker? Not only have the more “progressive” orders of nuns exchanged their habits for polyester suits, they no longer live and pray together in a community. So it is hardly surprising to learn that, with the important exception of orthodox nuns like the Sisters of Life, the convents have long been emptying. At the end of Vatican II in the mid-1960s, there were 180,000 sisters in the United States. Today there are 65,000, with an average age of 70.³⁵

Dominican Sister Laurie Brink, who teaches at the Catholic Theological Union in Chicago, addressed 750 leaders of women’s religious communities in Kansas City, Missouri, in 2007. Admitting that dissident nuns have failed to accomplish their mission, she advised that some congregations could “rightly and