

November 8, 2009

Dear St. Eugene Parishioner,

Enclosed you will find a letter written in response to Father Jacobi's letter dated September 17, 2009 addressing St Eugene's membership in the Oklahoma Sponsoring Committee (OSC). Before reading the letter, we request that you read the enclosed information sheets to give you background on the OSC and its relationship to the Industrial Areas Foundation (IAF). We humbly ask that you do your own research, inform yourself, pray and make your own decision as to whether St. Eugene's participation and membership is appropriate.

Helpful websites include www.oksponsoring.org, www.industrialareasfoundation.org, and www.johntwo24-25.net. The latter website provides much of the history of our parish's and archdiocese's involvement with the OSC/IAF and has many links associated with this controversy.

If you come to the decision that St. Eugene membership in the OSC is inappropriate, please sign the enclosed letter and return the letter in the pre-addressed envelope. The signed letters will be collected and later presented to Father Jacobi and Archbishop Beltran.

May God bless you and our Church.

Sent on behalf of concerned parishioners of St. Eugene.

October 22, 2009

Dear Father Jacobi,

The purpose of this letter is to address concerns and questions that many in the Parish have with our involvement with the OSC/IAF. On behalf of those parishioners of St. Eugene, we prayerfully submit the following request and list of questions/concerns about membership of the Parish of St. Eugene in the OSC.

Since St. Eugene Parish's membership in the OSC is the source of disunity within the community of St. Eugene Parish, we request that St. Eugene Parish immediately withdraw from the OSC. We further ask that a decision to re-enter the OSC be dependent upon the achievement of a Parish wide consensus to such re-entry.

Awaiting the decision to withdraw, the following is further requested:

- 1) We know that the OSC was formed in May 2008 and that we were active members in the first assembly in February 2009. It appears that the decision was made to be an active member without going through the Commission process in accordance with the Covenant Commitment. What was the reason for avoiding the process?
- 2) We are aware that St. Eugene's is not directly funding membership. Are those privately funded membership dues paid directly to OSC, or do they move through St. Eugene's accounts? If payments are routed through St. Eugene's, what is the reason for this? What is the plan for future funding of OSC?
- 3) Rather than membership in OSC, what is the purpose in not promoting an organization of the lay faithful to band together to relieve suffering and injustice in our communities, and doing so in a fully Catholic scope?
- 4) The Sooner Catholic listed the Catholic Parishes that are involved in the OSC/IAF. Who are the other churches and non-profits that are members?

In closing, we believe that membership and involvement in the OSC/IAF is detrimental to building and maintaining a healthy community in the Parish. If membership in the OSC/IAF was too divisive and controversial for Catholic Charities, it is too divisive and controversial for our Parish. We understand that Catholic Charities and its board was instrumental in forming the OSC (May 2008) and in the selection of the IAF as a consultant to help with community organizing within the OSC membership. Catholic Charities in March 2009 withdrew as a member of the OSC/IAF because it was too controversial and was causing division in the Church.

We all pray for God's blessing upon St. Eugene Parish, the Catholic Church, and the Body of Christ. We welcome the opportunity to meet with you to discuss a timetable for withdrawal from the OSC.

Respectfully,

Signature: _____ Date: _____

Signature: _____ Date: _____

cc: Most Reverend Eusebius J. Beltran, Archbishop of Oklahoma City

The IAF/OSC Project

The IAF/OSC Project is an effort to have area churches contract with the Industrial Areas Foundation (IAF) to train churchgoers in community organizing. The putative goal of the organized communities is to create political power for the "poor and marginalized." The IAF asks for a three-year commitment to the IAF training and annual dues of \$1,500 to \$7,500. The IAF is allowed to use church facilities for soliciting targeted parishioners to train and to hold meetings. The IAF training is based on the principles articulated by Saul Alinsky, a Chicago neo-Marxist who founded IAF. Alinsky explained these principles in Rules for Radicals (hereafter "Rules").

The IAF project is—on many levels—contrary to the teachings of Jesus Christ and His Church for the following reasons:

- **Political Action** — The Church is not a political organization nor one whose purpose is to train parishioners in organizing political activity. "It is not the role of the Pastors of the Church to intervene directly in the political structuring and organization of social life. This task is part of the vocation of the lay faithful, acting on their own initiative with their fellow citizens. Social action can assume various concrete forms. It should always have the common good in view and be in conformity with the message of the Gospel and the teaching of the Church. It is the role of the laity "to animate temporal realities with Christian commitment, by which they show that they are witnesses and agents of peace and justice.'" CCC #2442. Without Church involvement, parishioners can join existing political communities such as the Democratic Party or ACORN, another Alinsky-inspired group, or join together for some particular political purpose. They do not need Church funding, facilities or sponsorship to do so.
- **False Premise** — The IAF Project is based on a false premise, that what the "poor and marginalized" need is political power. The Church teaches that we all need Christ, not political power. CCC #389. The Church wants to change hearts not "manufacture" political power for change.
- **Theological Distortions** — The IAF is promoted as if community organizing for political power is fulfilling the Church's teaching that Christians are priest, prophet and king because to be a prophet is to "confront power." A prophet may confront "power" but such confrontations are incidental to the prophet's chief function which is to be God's messenger. Even when a prophet confronts power, it is God's message that confronts the powerful not an organized political force. See, e.g., John the Baptist, Nathan (2 Samuel 12).
- **Liberation Theology** — The idea of training parishioners to be community organizers of political power is akin to the Liberation Theology that arose in South America and has been soundly condemned by the Church. See, e.g. Cardinal Ratzinger who said "An analysis of the phenomenon of liberation theology reveals that it constitutes a fundamental threat to the faith of the Church."
- **Misuse of Parish Name** — When the organized communities begin their political activity, they will be identified with St Eugene Catholic Church and by any other parish sponsor

even though the parish itself has not endorsed the political agitations initiated by the community organizations.

In addition, the IAF training and the IAF reputation indicate a decidedly different agenda than actually helping the "poor and marginalized".

- **Protégés** — The most famous community organizer trained by the IAF is Barack Obama who is pursuing the most pro-abortion agenda in the history of this country. The unborn are the most marginalized persons in America today.
- **Means** — Alinsky teaches that political power is to be obtained by whatever works; that the end (political power) justifies whatever means are used. Rules at 24-47. The Church teaches that the ends do not justify the means. CCC #1887.
- **Relations** — The IAF project is being funded through the Oklahoma Sponsoring Committee, Inc., a corporation created by Catholic Charities Advocacy Attorney. It has acquired its 501 (c) (3) status by affiliating with the Communities Foundation of Oklahoma which has endowed the Women's Foundation of Oklahoma who gives grants to fund Planned Parenthood.
- **Agenda** — Though the IAF claims that the trained organizers set their own agenda and that it is non-partisan, the reality is that the IAF-trained community organizers have a consistent record of supporting leftist causes that ultimately seek a political kingdom not the Kingdom of God. The IAF claims it "succeeds because its leaders have learned how to manufacture and manage power." In addition, it has affiliated with the effort by **Call to Action** and other groups to force radical changes in Church doctrine.

In discussing the third temptation of Christ, the Pope Benedict XVI has noted that the "fusion of faith and political power always comes at a price; faith becomes the servant of power and must bend to its criteria". JESUS OF NAZARETH. 40-42.

"The Church cannot and must not take upon herself the political battle to bring about the most just society possible.

"Christian charitable activity must be independent of parties and ideologies. It is not a means of changing the world ideologically, and it is not at the service of worldly stratagems, but it is a way of making present here and now the love which man always needs. The modern age, particularly from the nineteenth century on, has been dominated by various versions of a philosophy of progress whose most radical form is Marxism.

Part of Marxist strategy is the theory of impoverishment: in a situation of unjust power, it is claimed, anyone who engages in charitable initiatives is actually serving that unjust system, making it appear at least to some extent tolerable. This in turn slows down a potential revolution and thus blocks the struggle for a better world. Seen in this way, charity is rejected and attacked as a means of preserving the status quo. What we have here, though, is really an inhuman philosophy. * * * We contribute to a better world only by personally doing good now, with full commitment and wherever we have the opportunity, independently of partisan strategies and programmes."

DEUS CARITAS EST OF THE SUPREME PONTIFF BENEDICT XVI

Ten Frequently Asked Questions... about the Catholic Church and the OSC/IAF

- 1. What is the Oklahoma Sponsoring Committee (OSC)? The OSC is the Oklahoma City affiliate of the Industrial Areas Foundation (IAF).**
- 2. What is the IAF? The IAF is a community organizing entity founded in 1940 by Saul Alinsky. The IAF is similar to ACORN (Association of Community Organizations for Reform Now).**
- 3. Who is Saul Alinsky? Saul Alinsky (1909-1972) was: a) a founder of modern community organizing, b) focused on organizing the inner city poor for radical social action, and c) wrote the book, Rules for Radicals.**
- 4. What is Rules for Radicals? Alinsky wrote, “The Prince was written by Machiavelli for the Haves on how to hold power. Rules for Radicals is written for the Have-Nots on how to take it away.” The book is dedicated to Lucifer.**
- 5. What are some of the rules? The chapter titled, “Of Means and Ends” (pp.24-47), lists 10 rules which can persuade the reader that the end justifies the means. “The tenth rule of the ethics of means and ends is that you do what you can with what you have and clothe it with moral garments.” The chapter titled, Tactics” (pp.126-164), lists 13 rules of power tactics... among them are: a) “Power is not only what you have but what the enemy thinks you have.” b) “Wherever possible go outside the experience of the enemy. Here you want to cause confusion, fear and retreat.” c) “Make the enemy live up to their own rules.” d) “Ridicule is man’s most potent weapon.” and e) “Pick the target, freeze it, personalize it, and polarize it.”**
- 6. Is it true that Catholic Charities withdrew from the OSC because it is divisive to the community? Yes. In a letter dated September 21, 2009 and written by Timothy O’Connor, Director of Catholic Charities, it states, “When it became apparent that this effort was one which would cause friction in our parishes, our Board of Directors met with Archbishop Beltran last April, and decided to withdraw support from the OSC.” The letter also states, “Our governance and legal incorporation prohibit Catholic Charities from political endorsements and participation in partisan politics...”.**
- 7. Does the Catholic Church fund IAF, ACORN and other radical organizations such as the IAF? Yes. According to an article at the website *aim.org* dated September 22, 2009, “The Bigger Scandal: Catholic Church Funding of**

ACORN”, the Catholic Campaign for Human Development (CCHD). The CCHD acknowledges funding ACORN projects with \$7,300,000 over the last 10 years. By an unanimous vote, the United States Conference of Catholic Bishops (USCCB) suspended funding to ACORN in November, 2008, citing allegations of corruption at the organization. Parishioners have received a contribution envelope dated November 22, 2009 on behalf of “Catholic Campaign for Human Development”. Learn more about CCHD as you discern your contribution.

- 8. What is the CCHD? The Catholic Campaign for Human Development was established by the U.S. Bishops in 1969 (Bylaws Article 11) to “carry on all Catholic activities in the U.S.”, to “organize and conduct religious, charitable and social work at home and abroad”, and “to care for immigrants”. CCHD is the grant-making arm of the USCCB. Research indicates that grants from the CCHD fund organizations and projects that are counter to Catholic teachings.**
- 9. Did the U.S. Congress recently cut off funds for ACORN? According to CNN, the U.S House of Representatives passed an amendment September 17, 2009 to halt funding. The Senate passed a provision earlier that week to halt Housing and Urban Development (HUD) grants to ACORN. The government actions follow the release of videotapes of a man and woman who pose as a pimp and a prostitute at four (4) ACORN offices. ACORN employees are shown suggesting or condoning a series of illicit actions as the couple sought advice on setting up a brothel with underage females from El Salvador.**
- 10. If IAF and ACORN are similar, but different organizations, why should I be concerned about the IAF in Oklahoma City? Knowing the IAF recruits institutions (especially Catholic parishes) as members rather than individuals as members, Father Richard J. Neuhaus, “For First Things”, April 2002, expressed the problems, including moral problems, arise in connection with recruiting religion to a methodology of unremitting confrontations, deliberate polarization, targeting of “enemies”, and obsession with power. The OSC web site’s homepage, until recently, stated its purpose is to “create power” and to use it politically to achieve its agenda.**

Catholic Response
P.O. Box 20328
Oklahoma City, OK 73156-0328