

6 agosto 1979



Sub Secreto

3339 MASSACHUSETTS AVENUE  
WASHINGTON, D.C. 20008

UNITED STATES OF AMERICA

No. 2319/79/..

6 agosto 1979

*This No. Should Be Prefixed to the Answer*

Eccellenza,

il Vescovo di Rockville Centre mi ha rimesso la documentazione qui unita. Essa contiene delle gravi accuse contro un Superiore Religioso residente a Roma.

La rimetto a cotesta Sacra Congregazione per esame. Il caso così come è presentato dal principale testimone potrebbe essere inverosimile. Se i fatti fossero inesatti, mi sembra necessario informarne Mons. McGann.

Colgo l'occasione per confermarmi con sensi di distinto ossequio

di Vostra Eccellenza  
devotissimo

*Jean Tédet*

A Sua Eccellenza  
Monsignor Augustin MAYER  
Segretario della Sacra Congregazione  
per i Religiosi e gli Istituti Secolari  
CITTA' DEL VATICANO

-Allegato -



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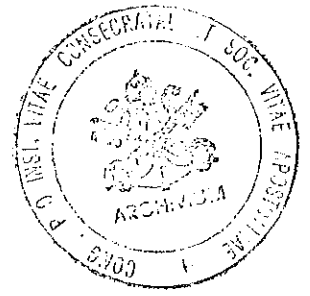
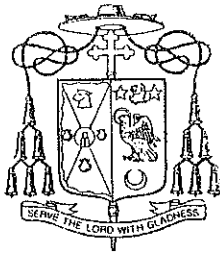


EXHIBIT ONE

Letter of Bishop McGann to Archbishop Jadot

July 25, 1979



DIOCESE OF ROCKVILLE CENTRE  
50 NORTH PARK AVENUE  
ROCKVILLE CENTRE, NEW YORK 11570

OFFICE OF THE BISHOP

July 25, 1979



His Excellency  
The Most Reverend Jean Jadot, D.D., Ph.D.  
The Apostolic Delegate  
3339 Massachusetts Avenue  
Washington, D.C. 20005

Dear Archbishop Jadot:

I have asked Father Alesandro, in his meeting with you on Friday, to present the attached documentation concerning a serious and most confidential matter. I hope that, for the good of the Church, you will be able to take responsibility for the proper investigation of the allegations contained in this documentation.

Fundamentally, Father Juan Vaca, who is presently serving ad experimentum in the Diocese of Rockville Centre, has outlined behavior on the part of Father Marcel Maciel, Founder of the Legionnaires of Christ, which raises serious questions concerning Father Maciel's stability. It seems that the extent of this behavior has been successfully hidden from official Roman investigations. In fact, both Father Vaca and Father Alarcon, a former member of the Congregation, feel that such allegations would be readily dismissed through the efforts of some of the members of the Legionnaires of Christ who are in positions of authority in various Roman Congregations.

As a result, this information is being submitted directly to you, Archbishop Jadot, so that the matter will be given a fair and complete study. Father Vaca brought this to my attention some years ago but did not wish me at the time to reveal any of his allegations. Last year, Father Vaca began to have serious doubts about his priesthood and decided to seek a leave of absence, with a possibility of petitioning for laicization. At the same time, he felt that he could no longer remain silent about the experiences he had had as a Legionnaire of Christ. Since that time, some of the information has been corroborated by Father Alarcon in both written and verbal testimony.

After a short leave of absence, Father Vaca resolved his doubts about his priestly vocation and returned to the active ministry while at the same time receiving psychological counselling. Despite his own doubts and personality problems at this time, I am inclined to believe the story which he has related to me concerning Father Maciel. Because of this, I am bringing the matter to your attention to permit it to be pursued more extensively and in an authoritative manner.

Thanking you for your assistance in examining this question and resolving it for the benefit of the Church. I am certain that Father Alesandro will be able to clarify in person any points about which you may have some question.

With best wishes and personal regards, I am

Sincerely in Christ,

+ *John R. McGann*

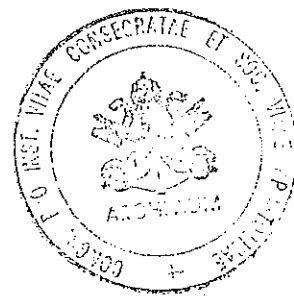
Most Reverend John R. McGann, D.D.  
Bishop of Rockville Centre



EXHIBIT TWO

Letter of Father Vaca to Bishop McGann

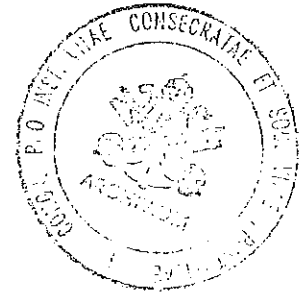
December 14, 1978



Juan J. Vaca  
St. Christopher's Church  
11 Gale Avenue  
Baldwin, N.Y. 11510

December 14, 1978

The Most Reverend Bishop John R. McGann  
Diocese of Rockville Centre, N.Y.



Dear Bishop McGann:

Before having decided to formally present to you this petition for my dispensation of priestly vows, I have spent more than eight months suffering spiritual tortures and darkness, debating with doubts and painful uncertainties until the moment that the Lord has inundated me with His light to see with absolute clarity what He and only He wants from my life: that is, that I must leave the priesthood, which is not for me and that I continue my way to eternity giving Him glory as a simple lay christian, as testimony of my faith and love for Him.

From the moment He gave me His light to see clearly my way of life, I have taken this decision of leaving the priesthood with immense peace and joy of spirit. After months of having been debating with doubts, fears and uncertainties, I asked the Lord for a sign which would indicate to me with absolute certainty His divine will. This sign has decisively been for me the feeling of well being and being at peace with myself, and at the same time to feel my soul inundated with a spiritual joy so total and profound that I never before experienced in any moment of my life.

On the day of my priestly ordination I did not experience this complete and profound joy that I feel now. On the contrary, I was deeply afraid. On the second day after my ordination I experienced an unbearable anxiety and fear because, for the first time, I thought that my intentions for entering the priesthood were not completely pure and upright. I could not say Mass that day because of those fears. I was ordained for the following reasons:

- A) Because I thought that at that advanced stage it was too late to do anything else with my life.
- B) Because I was afraid of causing great pain and suffering to my parents and relatives.
- C) Because I felt a wrong sense of loyalty to the Superior General and, at the same time, afraid

of causing him unpredictable reactions, due to the terrible sexual aberrations he perpetrated against me during a long thirteen years.



I was recruited by this Superior General when I was just ten years old. Since then no other thought was inculcated into my mind besides the one that I must become a priest, and that I must follow God's calling. The discipline and the way of life at the Minor Seminary was extremely rigid and controlled. This discipline and rigor was increasing with each stage of our priestly formation: two years of Novitiate, two years of Juniorate, three years of Philosophy, three years of Theology followed by seven painful years of delayed working as Dean of Discipline and Vocational Director in Spain.

As an example to illustrate the strictness and control over us, we were told that in order to demonstrate our loyalty to the Congregation we must have as our ordinary confessor only priests of the Legion of Christ, particularly the one who was our own Superior. It was not well accepted by the Superiors when somebody asked permission to go to another confessor outside of the Congregation.

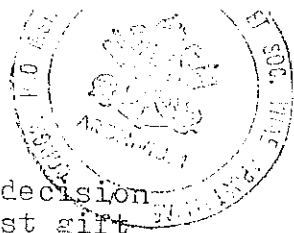
As of December 1949, being just twelve years old, I started to suffer the abominable sexual abuses from my Superior General and Founder of the Legion of Christ. These sexual abuses were causing on me such fears and panicks that impeded me to reveal to anyone what the Superior General was doing to me. I was mentally and spiritually subdued by him. When my conscience tortured me, he tried to calm me down by saying that what he was doing to me was not a sin, because I was doing it out of charity and compassion for him. He also said that he was not conscious and aware of what he was doing in those moments. At other times, he himself drove me to an unknown and old confessor de incognito, and he instructed me on how to present my problems to these confessors in order not to reveal his identity. All these aberrations and abominations he continued to perpetrate to me for thirteen years. On December 1962 I could not stand it any longer and I wrote the Superior General a memorandum in which I begged him in the name of God and for the sake of our tranquility of conscience an explanation to the moral contradictions of his way of life. His reactions upon reading my memorandum were of anger. His answer to my questioning was to send me as Prefect of Discipline of the Minor Seminary just one month and a half of the date in which I was supposed to be ordained and in this way delaying indefinitely the end of my theological studies for more than six painful years.



This Superior General could not permit me to leave the Legion of Christ because of his fears that I some day would reveal his sexual aberrations and lamentable way of his personal life. He induced me to be ordained as a priest, so that I remained psychologically bound to him and I would not be able to leave the Legion of Christ. After my ordination, he trusted me with responsibilities every time greater and more absorbing in order that I would feel my mind busy and satisfied with power and authority. Some of the responsibilities were: Spiritual Director in the Minor Seminary (Spain) Vice-Rector and Vocational Director. In October 1972 I was appointed by him Superior of the Legion of Christ in U.S.A. Since 1973 until 1975 he gave me instructions to open four new residences of "apostolate" for the Legion of Christ. These residences were located at Larchmont, New York; Camden, New Jersey; Washington D.C.; Detroit, Michigan.

During all these years after my ordination I did not feel satisfied with my priesthood; I did not feel at peace with myself. Several times I have felt even repugnance and disgust of my own priesthood and of my life as a priest, which seems to me to be a mask. I yearn for the warmth of my own home, for the love and compenetration with a wife. The pressures of conscience are getting more unbearable every time, until the moment I made the decision of leaving the Legion of Christ. Every step to process my retiring from the Legion and entering the Diocese of Rockville Center had to be made completely by myself, without informing my Superior General, because of fear that he could have kidnapped me or caused me an even greater harm. I hoped I would be able to find the peace of mind and find myself, working as a simple parish priest. For these past two and a half years that I have been at St. Christopher's I have been trying to fulfill my priestly abligations and pastoral ministries at the best of my abilities. I was trying to give myself fully and without reservations to my apostolate. I haven't succeeded in finding happiness or feeling at peace with myself, on the contrary, I felt more and more unsatisfied and unhappy. I was always afraid of giving my parents, brothers and sisters, relatives and friends, grief and shock, if I left the priesthood. I was afraid of causing a scandal to all the good people I have been serving. I was scared of the idea of leaving the priesthood, because I thought it would be difficult for me to get situated in the world. Besides, I felt flattered by being honored and respected as a priest by the people. I used the priesthood as a pedestal to be well situated and respected. But I cannot live any longer this way, that is, without feeling at peace with myself.

This peace of mind has begun entering my soul when I accepted in my heart and conscience the reality of myself, that is, that I was not called to be a priest, that, this is not a way for my life. The joy and happiness has entered my soul, once



God has given me the happy feelings, after taking the decision of forming my own family and having a wife, as the best gift from Him until my eternity.

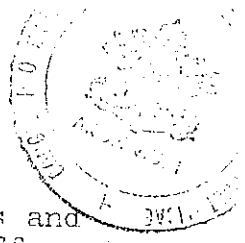
I cannot continue to celebrate Mass with serenity of spirit, I cannot hear confessions and administer the Sacraments with tranquility in my soul, I cannot resist any longer for people to look at me as something which in my heart and soul I don't feel I am. God has not called me to the priesthood; I never felt identified with the priestly character; I have used of the priesthood as a mask and I cannot continue with something that the Lord has not given me. The painful circumstances of my life with the Legion of Christ and the abominable circumstances attached to the Superior General were the reasons why I was ordained a priest and how it was not out of my own free will. I was impelled to be ordained by fear, anguish, and other motives, such as not to shock and cause grief to my parents and relatives. I was impelled out of a wrong sense of loyalty to my Superior General. In my soul I never had the unique and pure intention by which one must be ordained: only for the Kingdom of God.

I cannot continue to honor the responsibilities of the life of celibacy. For the first time in my life I have started to feel deeply happy at experiencing the beauty, nobleness and warmth of the human love shared deeply and totally by two human beings called by God to be no longer two but one, united forever by the Sacrament of Matrimony. I am deeply convinced and I have made up my mind to the idea that my authentic vocation is the christian Matrimony, with all the theological implications that the Mistry of Christ irradiates into two human beings that deeply love each other in Him, with Him, and for Him for eternity.

Out of respect and gratitude to you, Bishop, and to the Diocese of Rockville Centre and the nice people at St. Christopher's, I will wait in my present assignment until the end of our winter vacations, February 24th. On this date I respectfully request of you to grant me my leave of absence until the day I receive from Rome my dispensation of priestly vows.

I beg you, Bishop, that you please process my petition promptly, in order that I can live at peace within the blessings of the Sacrament of Matrimony.

As you are aware, the fact that my case is so terribly implicated with the private life of the Founder and Superior General of the Legion of Christ, I think that it might provoke in him unpredictable reactions. He is a person



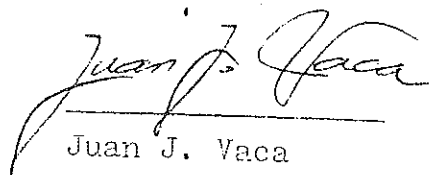
of outstanding personality, very close friend of Cardinals and prominent Officials, both ecclesiastical and laymen in different nations, but psychologically sick. When he knows that I am informing the proper authorities about his sexual aberrations, I am aware that the consequences could be seriously damaging to himself and to all ecclesiastical personalities related in any way to him and to the Legion of Christ.

Father Felix Alarcon is willing to give You his own personal information about all this matter concerning the Superior General, if You needed to verify all these facts. More students and religious men of the Legion of Christ had suffered the same terrible experiences from the Superior General as ourselves had. Father Alarcon was in the Legion of Christ from 1950 to 1965; myself, from May 31st. 1947 to April 7th 1976.

For further and more confidential information, please read the enclosed copy of a letter I wrote to the Superior General on October 20th 1976. - ( It could be highly valuable and interesting to make a comparative professional study on the personality of the Founder-Superior General of the Legion of Christ and on the personalities of Cults' and Sects' Leaders such as Rev. Moon of The Unification Church, Rev. Jim Jones of The Peoples Temple; a comparative study between the methods of training, used in the Legion of Christ and the "programming" or "brainwashing" methods used by The Unification Church, Scientology, Synanon, Hare Krishna, Children of God, Peoples Temple and the like).

Dear Bishop, I personally do not want to cause any damage to the Superior General of the Legion of Christ. God has already given me the grace of forgiving him with all my heart. I only trust that the Holy Spirit and the fatherly sense of justice and charity of His Holiness will give me without delay my dispensation. I am sure His Holiness will immediately take care of this painful and serious matter concerning the Legion of Christ and solve it in the best way for the Glory of God and welfare of our Holy Mother The Church.

Respectfully and gratefully yours,

  
Juan J. Vaca

Enclosure: One.

TO: The Most Reverend John R. McGann  
Bishop of Rockville Centre, N.Y.

St. Christopher's Rectory

11 GALE AVENUE  
BALDWIN, NEW YORK 11510



Octubre 20, 1976.

R. P. Marcial Maciel, L.C.,  
Superior General de los  
Legionarios de Cristo,  
Via Aurelia Nuova, 677,  
Roma, Italia.

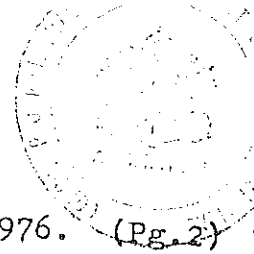
Muy estimado en Cristo Padre Maciel:

- \* 1- Comenzaré esta carta, dándole las más sinceras gracias por haberme mandado fotocopia de mi Indulto de secularización y por la carta a ella adjunta. Debo notificarle, unicamente, que esto no lo recibí sino hasta la semana pasada, exactamente el 12 de Octubre. Veo que su carta fue depositada en el correo vaticano el 26 de Agosto, pero ésta fue franqueada con tarifa ordinaria, por lo cual, vino por barco, llegándome muy deteriorada (semi-rasgada y con señales de haberse mojado). Es por este retraso, por lo cual no había acusado recibo.
- 2-
- 3- He demorado estos ocho días más en contestarle, debido a que he querido darme tiempo para orar y meditar, por un tiempo prudencial, sobre la forma y contenido de ésta, a fin de escribirla con el mayor comedimiento y respeto posibles.
- 4- De ninguna manera hubiera querido yo que llegara el momento de tener que enviarle este escrito. (Cuando en Diciembre de 1962 le escribí aquellas páginas, en las que con datos concretos le pedía, en nombre de Dios y por la tranquilidad de las conciencias de tantos de nosotros, una explicación a las contradicciones morales de la vida de usted, su respuesta fue el mandarme a Ontaneda, a sólo mes y días de la fecha en que iba a recibir mi ordenación sacerdotal/-yo mismo le redacté el documento pertinente para la Congr. de Religiosos, y conservo copia del mismo-/ y su respuesta fue, además, el retraso indefinido de mi ordenación por espacio de seis dolorosos años.
- 5-
- 6- Aunque ahora, poco o ningún daño pueda ya causarme, después del increíble y gravísimo mal que usted nos causó a tantos, no son mis deseos, Padre, sino usted mismo con su carta, quien me ha obligado a redactarle la presente.
- 7- Lo hago delante de Dios y poniendo la esperanza en El, de que, al fin y para siempre, usted, Padre, corrija las

\*N.B.: Los numeros marginales indican los datos expuestos en el presente escrito.

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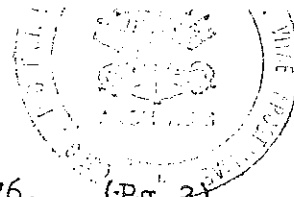
P. Marcial Maciel, L.C.

Octubre 20, 1976. (Pg. 2)

- 8- contradicciones aberrantes de su vida y no exponga por más tiempo su propia persona, la Institución de Dios que es la Legión, la reputación de nuestro sacerdocio católico y de la Iglesia entera, al escándalo gravísimo que se seguiría, si salen a la luz y al conocimiento de las Autoridades competentes los abusos sexuales (considerados, degeneraciones y crímenes, por la ley, y anomalía patológicas, por la medicina), que usted cometió contra tantos de nosotros por largos años. Y esto solo, para no mencionar ya más, ni los diversos aspectos de una vida aseglarada, tan en contradicción de unos votos religiosos, ni su doloroso pasado de adicción, que le causó tantas penas, manipulaciones y gastos enormes para arreglar aquel escándalo.
- 9-
- 10-
- 11- Para mí, Padre, la desgracia y tortura moral de mi vida comenzó en aquella noche de Diciembre de 1949. Con la excusa de sus dolores, usted me ordena quedarme en su cama. Yo aún no cumplía los trece años; usted sabe que Dios me había conservado hasta entonces intacto, puro, sin haber manchada jamás gravemente la inocencia de mi infancia, cuando usted, en aquella noche, en medio de mi terrible confusión y angustia, desgarró por vez primera mi virginidad varonil. Yo que había llegado a la Legión en mi niñez, sin haber experimentado acto sexual alguno, sin tan siquiera tener idea de que existían actos como la masturbación y demás degeneraciones contra naturam, usted inicia esa noche los abusos aberrantes y sacrílegos por parte de usted, que se prolongarían dolorosamente por trece años. Trece años de angustias y confusiones terribles para mí.
- 12-
- 13- Cuántas innumerables veces me despertó usted a altas horas de la noche y me tenía con usted, abusando de mi inocencia. Noches de positivo miedo; tantísimas noches de sueño perdido, que más de una vez pusieron en peligro mi misma salud psíquica. ¿Lo recuerda, Padre?
- 14-
- 15- En octubre de 1950, me lleva usted a Roma -el único adolescente entre el pequeño grupo de filósofos y teólogos, con las segundas intenciones de continuar abusando sexualmente de mí. Tres meses más tarde, en vez de regresarme a Cóbreces, usted intenta convencerme a que me quede en Roma, ofreciéndome inscribirme en el mejor Liceo y, llegando el tiempo, ingresar ahí mismo en Roma al Noviciado. Bendito sea Dios, que me libró de tal proposición suya.
- 16-
- 17- No obstante, cada vez que usted regresaba a Cóbreces y, posteriormente, a Ontaneda, yo tenía que sufrir los mismos

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P. Marcial Maciel, L.C.

Octubre 20, 1976.

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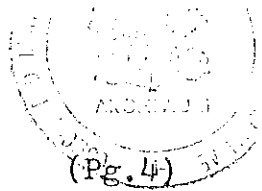
abusos por parte de usted. En aquel entónces, me dí cuenta de que no era yo solo; otros muchos de mis compañeros eran también víctimas de su lujuria. Qué horrendo.

- 18- Y así, agravándose más y más sus abusos contra nosotros, pasé mis dos años de noviciado, mis dos años de juniorado, mis tres años de filosofía, los tres primeros de mi teología.
- 19- Llega el mes de Septiembre de 1956 y sale a la luz el escándalo de su adicción. Usted teme que se descubran también sus actividades homosexuales y manipula hábilmente, nombrándonos asistentes de las comunidades del colegio de Roma a los que más lo queríamos y mayor fidelidad le habíamos guardado (Usted era conciderado por nosotros un padre, santo y extraordinario, por quien lo habíamos dado todo; nos tenía completamente subyugados; podía hacer de nuestras voluntades, de nuestras mentes, de nuestras conciencias, lo que usted quisiera. Deja a Jorge Bernal como asistente de teólogos, a Alfonso Samaniego, de filósofos, a Cristóforo Fdez. y a mí, asistentes de novicios; nos instruye, para que no revelemos absolutamente nada negativo de la vida íntima de usted a los Visitadores Apostólicos.
- 20-
- 21- En Mayo del '57 me llama a Madrid. Con usted me tiene casi un mes. Como en Madrid estaba resultando difícil conseguirle el Dolantín, me lleva, primero, a Melilla, luego a Tetuán y, finalmente, a Céuta. Qué angustia pasé aquella tarde en Céuta, en la que, después de dos horas que usted llevaba en la bañera y tras no responder a mis llamadas, tuve yo que entrar y sacarlo totalmente inconsciente por las inyecciones...
- 22- En Febrero del '58, usted es reavilitado por la Santa Sede. No obstante, continúa nuestra angustia, por sus renovados abusos sexuales contra nosotros. El número de jóvenes religiosos dañados por usted va siendo mayor. Cuántos días enteros y noches tras noches, encerrados en aquella enfermería del colegio de Roma... en su habitación enfrente del coro de la capilla (;), con la puerta atrancada con la cama, con los ojos de las cerraduras y con las endiduras de las persianas cuidadosamente cegadas...-Cuántas veces nos obligó, no solo ya a uno, sino a dos religiosos, intercambiar mutuamente las aberraciones que usted nos hacía... -Aquellas viajes Roma-España y viceversa, en los que usted nos llevaba en su coche y paraba, inesperadamente, ora en un hotel, ora en una posada,
- 23-
- 24-

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P. Marcial Maciel, L.C.

Octubre 20, 1976.

(Pg. 4)

- 25- con la excusa de dormir y acompañado de uno de nosotros... (Solares, Niza, Génova...) -Aquellos ocho días en Bruselas...-Qué vergonzoso aquella vez en el hotel de Montmatre, París, tras terminarse usted una botella de cognac...
- 26- Posteriormente, en México -Julio a Diciembre 1961-, cuando nos manda a buscar becas a Javier Orozco, Fdo. Martínez y a mí, con prohibición absoluta de que veamos a nuestros padres y familiares -después de llevar doce años sin verlos; por miedo, quizá, a que comenzáramos a hablar...:
- 27- Aquellos días en Acapulco... -El viaje a Dalas, llevándome para que lo acompañe al hospital de Temple, Texas...-En fin,
- 28- aquellas largas semanas de angustia en Salvator Mundi (turnándome con Ramiro Fdez.), hasta que inesperadamente lo sorprende el Cardenal Valeri, aquella mañana, en el bochornoso estado en que él lo encontró a usted... -Cuántos lugares y cuántas fechas de penosísimos y terribles recuerdos;
- 29- Cuando comenzaban mis confusiones y tremendas angustias de conciencia, usted me tranquilizaba, en un principio, asegurándome que no se daba cuenta de lo que en esas circunstancias usted hacía; que usted no se acordaba absolutamente de nada y, a continuación, me dió en más de una
- 30- ocasión la absolución usted mismo (abusando del sacramento, absolutio complicitis;). Y, cuando mi consciencia no que daba en paz, usted me llevaba a algun confesor de incógnito,
- 31- instruyéndome sobre la forma de exponer el asunto al confesor, para no delatarle a usted.
- 32- Bien sabe usted, Padre, el daño gravísimo que me causó, incluso al borde de transtornarme psicológica y mentalmente. Primero, un niño, después, un adolescente, posteriormente, ya joven y adulto, sometido a una disciplina religiosa tan rígida, yo, que había guardado un amor tan sincero y tenía una veneración tan altísima por una persona que, además de sacerdote, fundador y superior General, era considerado por mí un verdadero padre y un hombre extraordinario, y que este hombre extraordinario viviera en unas contradicciones tan aberrantes, llevando un género de vida tan en oposición de lo que a nosotros se nos exigía; ¿Cómo era posible todo esto?
- 33- En datos resumidos y concretos, estos fueron, con pequeñas variantes, las mismas experiencias que sufrieron igualmente tantos jóvenes y adolescentes, que Dios le puso

# St. Christopher's Rectory

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P. Marcial Maciel, L.C.

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34- a usted en sus manos, con un fin: para que los guiara por una vida de ejemplar santidad, pero, a los cuales, usted, en cambio, causó un daño incalculablemente grave y, en algunos casos, irreparable. Todos ellos, jóvenes tan buenos y bien dotados, como los siguientes, con los cuales a mí personalmente me constó que usted cometió los mismos abusos sexuales y, de cuyos nombres pongo a Dios por Testigo:

- 1) Cristóforo Fernández, (sacerdote legionario; superior en Dublín)
- 2) Jesús Mtnez. Penilla, (sacer. leg., Chetumal, México)
- 3) Tarcisio Samaniego, (sacer. leg., Madrid)
- 4) Javier Orozco, (sacer. leg., Cozumel, México)
- 5) Angel de la Torre, (sacer. leg., Chetumal, Méx.)
- 6) José A. Alonso, (sacer. leg., Dublin, director de organización femenina)
- 7) Juan M. Fdez. Ameñabar, (sacer. leg., México)
- 8) Ramiro Fernández, (sacer. leg., U. Anahuac, México)
- 9) Fernando Martínez, (sacer. leg., México)
- 10) Alfonso Samaniego, (sacer. leg., Vicario Gral, México)
- 11) Andrés García Vega, (seglar español en México), Relig. exleg
- 12) Félix Alarcón, (sacer. ex-leg. diocesano, Rckv. Ctre. NY.)
- 13) Alfredo Martínez, (seglar mexicano, ex-leg.)
- 14) Neftalí Sánchez, (sacer. ex-leg., México)
- 15) Arturo Jurado, (Seglar mexicano, relig. ex-leg.)
- 16) Angel Sáiz, (seglar español, relig. ex-leg. en México)
- 17) Francisco Parga, (sacer. ex-leg., en ?)
- 18) Armando Arias, (seglar mexicano, relig. ex-leg., México)
- 19) Jorge L. González, (seglar mexicano, ex-relig. leg., Méx.)
- 20) Saúl Barrales, (seglar mexicano, ex-relig. leg., México)

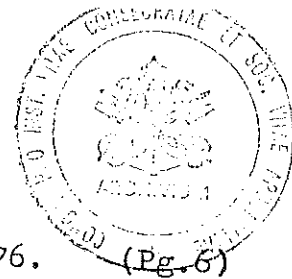
35- Naturalmente, Padre, que usted sabe que éstos solamente son los nombres que a mí me constan, bajo testimonio personal, y que son muchos más a los que usted ha gravísimamente dañado. Fués, algunos tuvieron que separarse de la Legión, mientras que otros, por diversas razones -algunas quizá inconfesables-, aún continúan dentro del Instituto, y como sacerdotes. Algunos de éstos, dando continuidad a la cadena de actividades homosexuales y de escándalos, como el Padre Penilla, durante los años que estuvo de Rector en Ontaneda (;). O como el Padre Arumí (¿Le informaron a usted, alguna vez, de las libertades licenciosas que el P. Arumí se permitió con algunos de nosotros, ya desde los años del '57 -tocamientos, miradas a través de las puertas de la duchas?...)-Cómo le iba yo a informar de esto, experimentando las actividades que usted mismo tenía?

36-  
37-  
37- Habiendo sufrido todos estos precedentes, usted me manda a Ontaneda, como respuesta a aquella carta angustiada que le escribí en Diciembre 1962 y que usted, por intermediario, me incautó de mi habitación en Roma.



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38-

Después de haber destruido mi inocencia, después de haber abusado sexualmente de mí y de haber atentado contra mi integridad moral, psicológica y mental por tantos años, aún quiere dañarme mucho más, porque, con la preocupación y amor de un hijo angustiado, le pedía explicaciones a su conducta y le rogaba que, por Dios y por el bien de usted y de todos nosotros, corriera para siempre su genero de vida ¡A Ontaneda; y por tiempo ilimitado; - Al mes y medio, reciben la ordenación sacerdotal mis compañeros, con los cuales yo iba a formar el grupo. Mi dolor, mi tremendo desengaño y frustración fueron como para perder toda fe y confianza en ser humano alguno. Mi vida a los veintiseis años, rota brutalmente, y hecha pedazos, en un ambiente como el de Ontaneda de aquellos años. ¡Las privaciones y sacrificios sin límites y de toda clase, físicos y morales, que no pasamos en aquel centro;.

39-

En aquella situación personal en que me encontré en Ontaneda, era muy de esperar que, tarde o temprano, me sintiera tentado a poner en práctica alguna de las actividades impuras que usted me enseñó. Tardé y resistí por algún tiempo; pero, la tentación, los malos recuerdos de usted y la situación penosa de la vida en Ontaneda, me hicieron caer; fue como una válvula de escape, para no perder la razón. Sí, caí, Padre; pero, usted bien sabe, que jamás abusé de ningún adolescente, en la forma que usted abusó de nosotros; ni remotamente, con la gravedad y extensión de usted. Recuerde que todo fue meros tocamientos lijeros; mientras ellos estaban dormidos; jamás en estado de vigilia y sin causarles nunca ningún daño mayor. Esto sólo duró unos meses y, desde aquel entonces, nunca jamás volví a poner en práctica lo que usted me había enseñado. Me causó tal repugnancia desde entonces, que ni siquiera me he detenido jamás con el pensamiento de la más lijera actividad homosexual.

40-

Pasados los años, me manda a Orange. Vivo continuamente sin poder alejar de mi mente los recuerdos de aquellos abusos que usted cometió en mí. Continúo dándome cuenta del genero de vida aseglarada que usted lleva: viajando permanentemente de un país a otro, compulsivamente, siempre de incógnito, gastando cantidades enormes de dinero (siempre en vuelos de primera clase; hospedándose en los hoteles más caros; frecuentando los mejores restaurantes); frecuente e inesperadamente, se toma descansos en Acapulco, Tequisquíapan, Huoston, Miami, Madrid... Y siempre con la consigna, de que "nadie debe saber dónde está". Qué forma tan lamentable de vivir un voto de Pobreza y

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unas normas de vida religiosa; No creo que exista una sola personalidad eclesiastica -no digo ya un religioso- que viva con tal derroche de dinero.

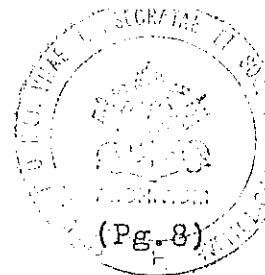
- 42- Sólo en señaladas ocasiones celebra usted el sacrificio de la Misa y, esto, naturalmente, con impresionante devoción, para admiración y edificación de cuantos lo observan. Cuántas veces no celebró estas Misas, tras salir de la enfermería, después de abusar de nosotros; Solo Dios sabe en qué estados de conciencia usted se encontraba.
- 43- Cuántas veces no interrumpía la Misa, retirándose a la sacristia, para inyectarse y, así en tal estado, continuar el Sacrificio Eucarístico;

- 44- Sin Misa diaria, sin rezo del Oficio Divino (pués, según nos decía, el Papa le había dado un indulto perpetuo), sin la oración necesaria y con tales ejemplos de deshonestidad personal, de mentira sistemática, violentando las consciencias en tales formas, ¿cómo era posible que usted no nos causara daños gravísimos y que nosotros nos mantuviéramos indefectibles? -Unos no soportaron más tales pesadillas y fueron saliendo de la Legión; a quienes hablaron, usted los tachó de "traidores", "ingratos", "hijos abortivos", "los instrumentos de la cruz que Jto. le regalaba, para más asemejarse a El" (Qué distorciones de lenguaje y de conciencia, Padre;). Por otra parte, los que no hablaron, por querer vivir en paz, o por no atreverse, han tenido que llevar en sus almas el recuerdo terrible de unas experiencias, que jamás hubiéramos deseado a ser humano alguno.

- 45- Efectivamente, Padre, a los dos años de estar en Orange, caí en la tentación de entretenerme con literatura pornográfica. (De nuevo, aquí me pregunto, ¿qué clase de revistas mundanas no lleva usted siempre consigo y lee por largas horas antes de dormirse?). Sí, caí en la tentación de frecuentar ocasionalmente películas y entretenimientos prohibidos. De todo esto, con usted mismo me sinceré, dentro de la confesión sacramental, aquella tarde en su habitación del hotel Hilton de N.Y. A partir de aquel momento, usted, haciendo uso de mi confesión sacramental y abusando de mi sinceridad de conciencia, decide vigilarme, posteriormente, por medio de agentes privados.
- 46- Ya lo había hecho usted con el Padre Pedro Martín -y sólo Dios sabe con cuántos más-, incluso tomándole fotografías y gravándole conversaciones; quizá, también a mí me iba a sorprender envuelto en las mismas situaciones. No importaba que se fueran a gastar sumas considerables de dinero,
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para pagar estas vigilancias secretas e investigadores privados, no importaba que se violara un sigilo sacramental, no importaba que se violara la integridad y el derecho privado de un ser humano más. Bien valía la pena hacer cualquier gasto, pasar por alto cualquier violación más, con tal de tener en sus manos datos concretos, con los cuales "poder destruirme completamente" -según las intimidaciones que me hizo por teléfono y en su carta-, en el caso de que algún día yo me atreviese a hablar y revelar los escándalos y aberraciones increíbles de su vida, desgraciadamente presenciada y sufrida por mí, durante veintiseis años largos y terribles.

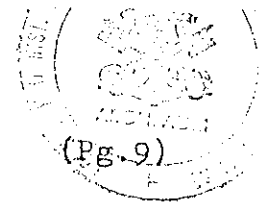
48- Yo no sé, Padre, hasta qué extremos de deshonestidad, o de enfermedad, Dios permita que llegue usted. Después de leer este escrito, no sé cuál será su reacción. Quizá, va a ser la de siempre: tacharme de hijo traidor, ingrato, "instrumento de su calvario", "emponsoñado de mentiras y de calumnias", "falto de imaginación, pues no hago más que repetir lo que desde 1946 vienen diciendo contra usted"...No sé.

49- Por la Misericordia de Dios, ojalá que su reacción sea la honesta y única correcta: La de reconocer los gravísimos daños que ha causado usted; renunciar, quizá, a su puesto de gobierno y dignidad, e iniciar, de una vez para siempre, una vida en verdad correcta a los ojos de Dios.

50- Si así no fuera y usted decide proceder todavía más contra mí, hasta "destruirme por completo", sepa que a mí, personalmente, no me importa en absoluto lo más mínimo el que usted presente a mi Obispo, o a la luz pública, mi pasado y, que éste lo pueda usted probar con fotografías, que le haya tomado el agente privado, pagado por usted, (como en el caso del Padre Pedro Martín). Puede hacerlo libremente, cuando usted lo desee. Ya me he hecho a la idea, Padre, de que usted es capaz de hacerlo en cualquier momento. ¿Qué no ha hecho ya? (-Incluso he aceptado la posibilidad, de que usted encargue a alguien que me "dé un escarmiento", o de que yo desaparezca en un accidente o de cualquier otra forma).

51- Esa posibilidad no me altera en absoluto, porque, primero, aquello pertenece a un pasado estrictamente privado, de lo cual estoy avergonzado y he pedido mil veces

52- perdón a Dios. Caídas pasadas, que, con la gracia de Dios, jamás permitiré que se repitan en mi vida. Segundo, porque, al separarme de la Legión, mi intención ha sido, olvidar



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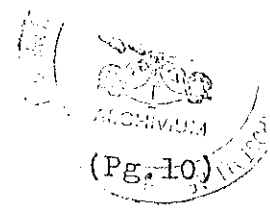
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53- en primer lugar, ese pasado con usted, en segundo lugar, rehacer mi vida, viviendo en paz delante de Dios y, en tercer lugar, ofrecer mi sacerdocio con sencillez y plenitud a cuantas almas Dios y mi Madre la Iglesia quieran poner en mi camino. - Y esa posibilidad suya no me altera, tercero, porque, revelando usted esos aspectos intrascendentes e insignificantes de mi pasado, usted mismo se destruiría en persona, causando un daño más incalculablemente grave a la Legión, el escándalo para tantas almas inocentes y una afrenta más para la Iglesia y el sacerdocio católico. Pués, al tomar usted la iniciativa, yo tendría que explicar y aclarar el INICIO Y LAS CAUSAS de esos aspectos de mi pasado, con los que usted pretende intimidarme. Es decir, Padre, que yo me vería obligado a afrontar la única opción que usted me dejaría: revelar, hasta los últimos pormenores, aquellos veintiseis años de la vida de usted, que triste y desgraciadamente presencié.

54- No obstante lo expuesto hasta aquí, esté absolutamente seguro, Padre, de que yo jamás tomaré tal iniciativa de revelar su pasado. Dios es testigo de que esas no son mis intenciones, pues me hago cargo de las gravísimas consecuencias que se seguirían para la Iglesia, para la Legión, para usted mismo, si yo revelase su vida. Usted me conoce y sabe que no soy capaz de dañar conscientemente a persona alguna; por no ser capaz de dañar, es por lo que sufrí y soporté en silencio aquellos veintiseis años. Pero, si es usted quien toma esta iniciativa, yo tendré que defender mi sacerdocio -puesto que es de Dios y de la Iglesia- y por el daré, con la ayuda de Dios, hasta el último instante de mi vida. Además de mi testimonio delante de Dios, cuento con las pruebas necesarias e irrefutables.

56- Por último, Padre, debo de exponerle el asunto que más profundamente me duele y preocupa. No puede ser otro, que la actual situación en que usted tiene a mi hermana Tere.

57- Bien sabe usted que la forma de vida en que usted está obligando a vivir a estas señoritas es, primero, a espaldas de la Santa Sede, sin estado canónico alguno y sin ninguna aprobación eclesíastica. Segundo, el Movimiento RC en sí, con sus procedimientos de secretismo, absolutismo y sistemas de mentalización, más sigue los métodos de las sociedades secretas, que las formas abiertas y sencillamente evangélicas de nuestra Madre la Iglesia, creando con estos métodos suyos divisionismos dentro de la misma Iglesia, e inculcando en las mentes de sus miembros



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una conscientización, sutilmente soberbia y engreída, de seres predilectos y de elejidos por Dios, obrando al márgen de los Obispos que se les oponen y despreciando a los sacerdotes diocesanos, entregados en verdad a las almas y que tratan de servirlos con un apostolado evangélico, en contacto con toda clase de personas -no sólo con los ricos e influyentes-, y en conformidad abierta con la vida de la Iglesia.

59-

Tercero. La forma de vida a que se ven sometidas estas señoritas, es un flagrante abuso de su libertad y conciencia personales, cuando usted las influye de tal manera con toda clase de argumentos, sagazmente expuestos para que aparezcan evangélicos, de tal forma, que les suprime su libertad de discernimiento y les rapta el poder de su voluntad personal. En tal estado, ellas son incapaces de hacer una opción integralmente libre, pues están condicionadas por lo que usted les ha infiltrado en sus mentes. Qué sagazmente les presenta usted, "en nombre de Dios, la obligación moral que ellas tienen de obedecer el llamado que "Dios mismo les hace a seguirlo a El con entrega absoluta", "dejando completamente a un lado a sus padres y familiares" y mentalizándolas para vivir una disciplina religiosa, que ni las mismas Religiosas oficialmente consagradas viven;

Es claro que usted necesita de este tipo de señoritas, para poder contar con colegios femeninos y para controlar mejor, a través de ellas, las diversas actividades, destinadas al sector femenino, que usted se proponga. Muy hábilmente les inculca la idea -como nos la inculcó a nosotros- de que la proximidad y trato normal con los familiares es un obstáculo para el servicio de Dios. ¿No es Dios mismo el Creador de la familia? ¿No quiso El mismo vivir treinta, de sus treinta y tres años de vida, en el seno e intimidad de su propia familia? ¿No es la familia lo más bello, lo más santo que Dios ha regalado a la Creación?. Claro está, Padre, que si usted no impone una separación rígida de las familias, a estas señoritas, como a los demás miembros del Instituto, usted no los podría controlar y manipular tan rígidamente y con tal totalitarismo como hasta el presente. -¿Cómo es que nunca comprometió a alguna de sus hermanas a este genero de vida, antes de que se casaran? Tuvo tiempo y oportunidad para ello.

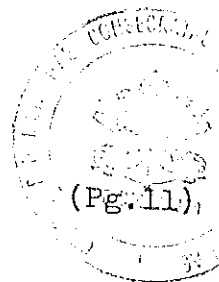
60-

Mi sufrimiento y preocupación por mi hermana, no solo son causados por estas tres consideraciones precedentes. Existen también otros hechos graves de la vida de usted, que acrecientan mi preocupación por mi hermana.

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61- ¿Cómo puedo vivir tranquilo, Padre, sabiendo que mi  
hermana tiene su libertad y consciencia subyugadas por una  
persona, que nos ha hecho el gravísimo daño moral, como  
el que usted nos hizo a tantos jóvenes y religiosos? Por  
62- una persona, que se ha permitido las actividades que usted  
mismo me refirió tuvo con la Srta. Camila Barragán (en aquel  
viaje que hicieron juntos de Monterrey a Madrid)... Y las  
comprometedoras visitas de la Srta. Virginia Rivero (Como  
aquella vez en el colegio de Roma, en la que usted, desde  
su cama de la enfermería, arregla todos los pormenores pa  
ra que solamente dos nos demos cuenta de las dos horas que  
esta señorita se entretuvo encerrada con usted en la enfer  
mería, junto a la puerta de servicio)...

63- Con tales y tan tristes precedentes, Padre, es abso  
lutamente imposible que yo pueda vivir tranquilo, mientras  
mi hermana, como las demás señoritas, continúan con usted.  
Usted comprende que yo no estaré en paz, hasta no ver a mi  
hermana liberada de esas presiones morales y sanamente fe  
líz junto a nuestra familia. Ante todo está el bien de su  
alma, correctamente entendida, y su felicidad personal.  
Lo otro, de ninguna manera lo puede querer Dios y, cierta  
mente, hay muchas otras formas, en verdad ejemplares y fe  
cundas, de servirle a El en un apostolado de tiempo comple  
to, aprobadas por la Iglesia y la Jerarquía.

64- Usted sabrá encontrar perfectamente la forma de dejar  
a mi hermana libre y sin ninguna clase de torturas de cons  
ciencia. Esperaremos, como plazo máximo -yo, mis padres y  
65- demás familiares-, hasta el fin del presente año 1976.

66- Terminaré, Padre, asegurándole que en mi corazón no  
he consentido guardar rencor alguno hacia ninguna persona,  
mucho menos hacia usted. Yo ya le he perdonado sinceramen  
te el gravísimo daño que por tantos años me ha causado.  
Día tras día, pido a Dios y la la Stma. Virgen por usted  
y por todas las almas sencillas y buenas, que aún viven  
por usted subyugadas.

67- Por último, le expongo, seguidamente, tres peticio  
nes formales, como conclusión de este escrito:

68- PRIMERA: La libertad completa de mi hermana Tere y  
su pronto traslado junto a nuestra familia, sin ninguna  
clase de presiones de consciencia.

69- SEGUNDA: Que por amor a Dios y por el bien de nues  
tro común sacerdocio, me deje usted ya rehacer mi vida en  
paz de espíritu y me deje vivir tranquilo en el apostolado  
sencillo, que Dios vaya poniendo en mi camino.

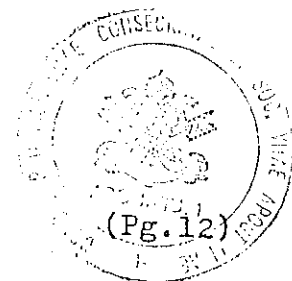
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70-

TERCERA: Que por el bien de la Iglesia y de usted - mismo, tome la decisión, de una vez para siempre, de: reconocer los daños gravísimos que a tantas almas nos ha causado; renunciar a su dignidad de gobierno -que es lo correcto y digno-; vivir una vida en verdad transparente a los ojos de Dios. -No creo que usted desee terminar como el Superior Gral. de los Oblatos de María, ni como alguna otra personalidad de la jerarquía católica... Son muchas las fuentes de donde se sabrá, tarde o temprano, la verdad. ¿Con qué fin causar más dolores a nuestra Madre la Iglesia?.

71-

Deseando ser absolutamente sincero con usted, le informo que el original de este escrito y once copias más, se encuentran profesionalmente aseguradas, dentro de sobres sellados, en un deposito absolutamente inaccesible a indiscreciones. (Por seguridad, ninguna copia se encuentra en mis habitaciones). Estos doce sobres llevan ya el nombre y direcciones de sus destinatarios -altas personalidades de la Iglesia y de la sociedad, quienes, eventualmente, estarían en la obligación de conocer su contenido- y que inmediatamente llegarían a sus manos, en dos circunstancias: Primera, en el caso de que yo muera o desaparezca inesperadamente. Segunda, en el caso de que usted decida no hacer caso de las dos primeras peticiones, que le menciono en la página precedente (Pg. 11), números marginales 68 y 69. (En esta última circunstancia, los escritos no irían por correo, sino que se entregarían personalmente).

72-

Si Dios tiene previsto recogerlo a usted, Padre, primero que a mí, le prometo solemnemente delante de El, que estos sobres y sus contenidos serán destruidos completamente de inmediato. Usted, desde el Cielo, comprobará, que yo jamás revelaré su pasado.

73-

Si algo tiene usted aún que decirme, le suplico que no lo haga por escrito. Estoy a su completa disposición y gustoso iré a hablar con usted -a su hotel, o al aeropuerto, en alguna de las frecuentes ocasiones que usted pasa por N. York. Mis teléfonos son, (516) 223.0723 y 0744. Haré todo lo posible y necesario para acudir a verlo.

74-

Agradezco sinceramente sus oraciones y Dios sabe lo mucho que yo diariamente pido por usted, por todos mis queridos compañeros y por su Mamá y hermanos, a quienes me está costando no volver a ver, en atención a usted.

Cordialmente en Jesucristo,

*Juan J. Juan*

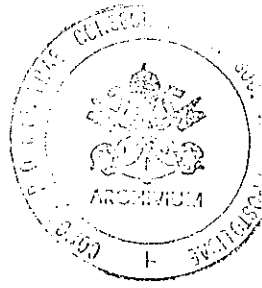


EXHIBIT FOUR

Psychiatric Report concerning Father Vaca by  
Doctor Francis Bauer

February 14, 1979



FRANCIS C. BAUER, M. D.  
5 WHITEHALL DRIVE  
HUNTINGTON, NEW YORK 11743  
HAMILTON 1-5319



February 14, 1979

The Reverend John A. Alesandro, J.C.D.  
Chancellor  
Diocese of Rockville Centre  
50 North Park Avenue  
Rockville Centre, New York 11570

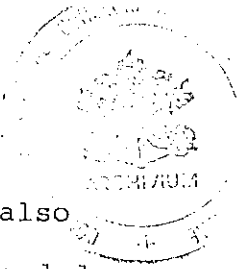
REPORT OF MEDICAL EXPERT - FRANCIS C. BAUER, M.D.  
CONCERNING REVEREND JUAN C. VACA

Dear Father Alesandro:

I have seen Juan Vaca in a professional consultation on January 22nd, January 29th, February 9th and February 14th, each session of approximately 90 minutes. He has always arrived for appointments precisely on time or several minutes early. He is meticulously neat in personal appearance and is always attentive and cooperative during the course of interview. He is normally productive and spontaneous in his speech and uses no language deviations. Psycho motor activity is within normal limits and no unusual gestures or mannerisms are noted. Affect is within normal limits and emotional responses, although controlled, are appropriate to expressed ideation. His stream of mental activity is clear, coherent and relevant, no psychotic trends are in evidence, and no psychotic content expressed. Sensorium is clear and he is precisely oriented.

If not authenticated and confirmed by witnesses the experiences described by Juan Vaca would certainly seem to be bizarre and delusional in nature. In view of the evidence presented, however, there seems no doubt concerning the reality of these most unusual circumstances.

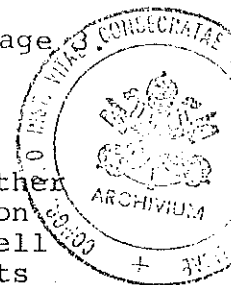
Juan is one of several children of a middle-class Mexican family which was highly structured according to old-world tradition. His father emerges from Juan's description as a benevolent autocratic head of the household, totally dedicated to the welfare of the family. The father was extremely religious, had some working connection with a number of seminaries and seems to have been well informed on local ecclesiastical matters and customs. Juan recalls that he "loved his father dearly" although in reality the relationship seems psychologically to have been a mixture of fear, respect and automatic obedience.



Juan's mother is apparently a shy and retiring person also dedicated to her family and one who rarely allowed her thoughts to stray far from the household. She was afforded the respect demanded of the Spanish tradition but evidently did not share herself emotionally with her children. She remained rather aloof, was self-effacing and completely subservient to Juan's father.

Juan was a dutiful and obedient child, raised in an atmosphere of rigidity and psychologically he suppressed whatever natural feelings of hostility may have arisen. Accordingly, his memories of childhood are universally positive and pleasant. In his need to conform to the inflexible wishes of his father he developed an obsessive compulsive personality which is still clearly evident today. He was a bright and well-behaved student, well-liked by his teachers and more than normally responsive to the fact that his behavior reflected the honor of his father. He was as well industrious in extending himself and ran errands for the parish priests and the teaching nuns of his community. Much of his time was spent in strict observance of religious practices and in general Juan's life was quite sheltered and over-protected.

At age 10, Juan was recruited by the founding superior general of the Legion of Christ, a Rome based Spanish Congregation, with a ministry in Mexico. According to Juan the founder had been expelled from the seminary but continued in private tutoring and was ordained by one of four uncles, all of whom were Bishops. He is descriptively psychotic, shows many sociopathic tendencies, was homo-sexual, and in addition is addicted to narcotic drugs. He was visiting Juan's parish and observed the boy, aged 10, performing some chore in the rectory. He invited Juan to join his congregation, spoke to Juan's father and arrangements were quickly completed. Before this, the idea of a vocation to the priesthood had not occurred to Juan, but he knew intuitively that his father would be greatly pleased. His father in fact encouraged Juan and within the week he was attending a private preparatory school some distance from his home which was operated by the Legion. Juan stated that he was miserably lonesome and begged his father after several weeks to return home. His father, however, insisted that he remain, point out the advantages of a fine education, not otherwise obtainable, and extolling the virtues of a religious vocation. Consonant with his habitual desire to please his father and thereby to obtain his love, Juan remained, although he continued to be desperately unhappy.



In addition to some considerable pressure from his father Juan was subject to the constant direction and coercion of the Superior General. The Legion was apparently well endowed and Juan was seduced by his living arrangements which were finer by far than he had known at home. There were abundant grounds, a swimming pool and proximity to Mexico City which allowed for frequent week-end excursions. At this impressionable age, seduction was easily accomplished. Psychologically, Juan transferred all of his feelings for his father to the Superior General and was soon reacting toward him with great respect and automatic obedience. In addition to his obsessive compulsive drives, Juan inherited many superstitious beliefs involving religiosity and was throughout his training in precarious contact with reality.

Juan spent some time in Madrid in a minor seminary and ultimately reached Rome for theological studies. While there, he was prevailed upon by his Superior General to engage in homo-sexual acts and he endured thirteen years of servitude. He was so impressionable and so in awe of his Superior that he believed that his duty to participate in various homo-sexual acts often involving several seminarians in order to relieve the physical pain of some bizarre illness the Superior claimed he suffered. At times the Superior would claim amnesia for these episodes and at other times he insisted that his sexual partners had obligations in charity to participate. Since the entire seminary training and regimentation was a form of brain-washing, Juan remained naive and gullible and he was psychologically unable to challenge the bastard theology and the absurd rationalizations that were used to justify this aberrant behavior.

In addition to the usual vows binding members of a religious community the Legionnaires were required to take a special oath of fealty to the Superior General. They were forbidden to discuss with others, even their spiritual directors, the bizarre activity at the seminary and if a student had a crisis, in conscience, he was carefully coached in concealment and taken secretly to a special confessor selected by the Superior.

As Juan's conflict surfaced and he was no longer able to accept his relationship to the Superior he was literally bribed with special favors and appointed to positions of authority within the community. He was also threatened by the possible effect his resignation might have on his father and accordingly he remained fearfully obedient and unable, because of his psycho-pathology, to alter the course of his behavior. He was now sent on errands to procure illicit drugs for his Superior's consumption and he travelled to various European countries to obtain them.



According to Juan's account there were more than 22 students known to him who were involved homosexually with the Superior and he has obtained affidavits from some of them. His own ordination was postponed for more than seven years as an expression of the Superior's sadistic needs and of his control over Juan. When ultimately he received Holy Orders, Juan was psychologically unable to act freely and rationally, but was reacting totally in response to his psycho-pathology. He consciously was aware that he had no positive intention to receive Holy Orders but he had been effectively taught that such independent thoughts represented temptations which were to be firmly resisted. In accepting Orders then, Juan was behaving impulsively in response to psycho-pathological subjective needs over which he had no conscious control. In addition, Juan believed that to react realistically would literally kill his father.

The homo-sexual relationship was ultimately terminated and Juan was succeeded by a number of younger men while he was sent abroad to found new installations of the Legion in both Europe and the United States. Although successful in these endeavors he continued to be troubled in his ministry. His conflict reached its resolution two years ago at the death of his father. Juan experienced a sense of relief and was able finally to sever his connection with the Legion. Symbolically, his allegiance to the Superior was broken by his father's death. Psychologically Juan was freed of all obligations to pursue what was really his father's vicarious vocation. He summarily compiled a well-documented report of the Legion of Christ and is presently going through appropriate channels to effect positive action. Some two years after his liberation, Juan has come to grips with the reality that his Ordination to the priesthood was not the result of a free and reasoned judgment but was rather the product of psycho-pathology. His decision to seek a dispensation is realistic and represents a mature judgment.

In regard to the future, cognizance is taken of the fact that if dispensed, Juan intends marriage within the near future. As far as can be ascertained, his past homo-sexual experiences are no impediment to entering marriage. He is not, and has never been truly homo-sexually oriented and psychologically he should be able to function as a hetero-sexual partner in marriage. His obsessive compulsive trends are clearly apparent, but he reports that he and his fiancée are engaged jointly in bi-weekly counselling sessions with a psychologist in New Rochelle. In view of this it is recommended that the relationship be explored and a report to be obtained from the treating counsellor regarding Juan's capacity psychologically to enter a valid marriage as close to such an event as possible.

I trust that this information will be of assistance to you in your disposition of this matter.

Thank you for your confidence of this referral.

Sincerely yours,

Francis C. Bauer, M.D., F.A.P.A.

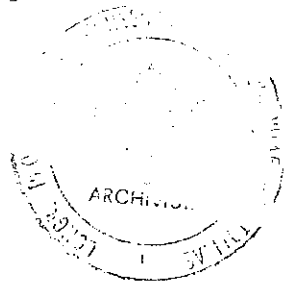




EXHIBIT FIVE

Letter of Father Alarcon to Bishop McGann

December 24, 1978

# St. Hugh's R. C. Church

21 East Ninth Street, Huntington Station, New York 11746



I, Félix Alarcón, an incardinated priest of the Rockville Centre Diocese, at the request of my Bishop Most Reverend John R. McGann and of my own free will do testify

That having been a religious of perpetual vows with the Legionaries of Christ since 1953 ( year of profession ) until 1966 when I took my first assignment in the Diocese, I am familiar with the situation concerning the Legion of Christ as stated by Fr. Juan José Vaca, a former member of the Legion of Christ, in his recent request for laicization. Having known Father Vaca since 1950, I consider both him and his testimony truthful and credible.

I myself was a first hand witness to the problem of drug addiction and sexual misconduct in the Founder and Superior General Father Marcial Maciel. I further was in the beginning an unwilling victim and part of both situations as to the procurement of the drug Dolantin ( Demerol ) which Father mainlined in bigger and bigger quantities, and homosexual acts, at times prior and at times posterior to the ingestion of this narcotic and highly addictive drug, to which acts I and many others were carried out of a sense of deep veneration, love and loyalty for the Founder whom all of us considered sick with an urology condition, which by his own saying caused him severe pain.

This previous statement which I make does not in any shape or form imply a moral judgement on the conduct of Father Maciel. He was in so many ways a man of God, of genuine goodness and kindness to me and my family, who nevertheless caused me and many others, an horrifying sense of loss, agony and mystery. My statement is one of fact. Simply that.

By having made, out of personal conviction, a clean break with Father Maciel and the Legion of Christ, with no other help but the Lord's, unable as I was to reconcile the worrisome direction things were taking, with the Gospel and the calling of my priesthood I faced Fr. Maciel squarely and in writing pleading with him to get help. Finally with no hope I took the then heroic decision of leaving the Congregation, (decision which in retrospect now I see as breaking with a cult). I left without bitterness, fully reconciled with my life and my decision and without ever sharing until now with anybody the immense agony I experienced for so many years.

As my good Bishop has deemed it necessary to inquire as to the true nature of this case with its tremendous implications to the Catholic Church, I have considered it my duty to comply with Bishop McGann's request.

I would be willing to testify more in detail but only if I am satisfied that the intermediary person called to bring this matter directly to no other than our Holy Father, would fill my criteria of holiness and complete independence. Too much is at stake here for the good name of the Church we all love and serve.

December 4, 1978

Félix Alarcón

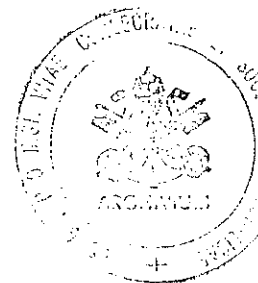


EXHIBIT SIX

Summary of Testimony of Father Alarcon by Father Alesandro

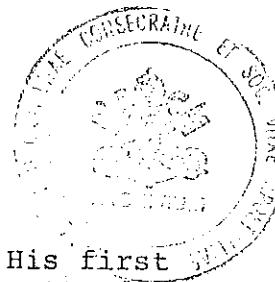
June 21, 1979



SUMMARY OF TESTIMONY GIVEN BY

REVEREND FELIX ALARCON AT ROCKVILLE CENTRE CHANCERY

JUNE 21, 1979



Father Alarcon was born in Madrid on February 3, 1934. His first contact with the Legionnaires of Christ was his one-year attendance at their Apostolic School in Santander in 1950. After that year he was sent to their Novitiate in Rome where he studied for two years before making his first profession as a Legionnaire of Christ in 1953.

He remained in Rome at the Novitiate for five more years - two years of Juniorate and three years of Philosophy. He studied Philosophy at the Gregorian University, obtaining his Ph.L. in 1958. During this period of time he made his perpetual profession as a Legionnaire of Christ.

In 1958 he was transferred to Salamanca to study Theology at the University while residing at the Novitiate of the Legionnaires located there. He remained in Salamanca four years, completing his theological studies in 1962. Although he had completed his academic training, he was not ordained a priest in July 1962 as would normally occur. Instead he was sent to the United States without even minor orders to help in fund raising and vocation work on behalf of the Institute. He first went to New York and then to Boston, Massachusetts to pursue these goals.

Finally, In December 1963 he returned to Rome where he was ordained a priest by Cardinal Antoniutti. He then returned to Boston to continue his work. He was transferred to a newly-formed Novitiate in Woodmont, Connecticut in April 1964 where he remained until December 1965.

From December 1965 until April 1966 he was visiting at home while waiting for a U.S. Immigrant Visa in Spain. Finally, in April 1966 he returned to the United States, working for a brief period at St. Raphael's Hospital in New Haven, Connecticut. Thereupon, he came to the Diocese of Rockville Centre.

Personnel history in Rockville Centre: June 1966-assigned to St. Patrick's Church, Glen Cove; January 1972-to St. Aloysius, Great Neck; June 1972-to St. Anne's Church, Brentwood; September 1977-leave of absence to return to Spain for six months; May 1978-to St. Hugh of Lincoln, Huntington Station; June 1979-to Chaplaincy at Mercy Hospital, Rockville Centre.

Father Alarcon was incardinated into the Diocese of Rockville Centre on July 10, 1973 after completing an appropriate period of experimentation on the basis of an Indult of Secularization.

Father Alarcon's eyewitness testimony deals with the period prior to his transfer to Salamanca in 1958 for during his stay in Rome he served as a personal secretary to Father Maciel. After he left Rome, however, he was very familiar with what continued to transpire at least until his transfer to the United States to pursue fund raising and vocation work (July 1962).

During his second year of Novitiate (1952), Father Alarcon became aware of the Founder's dependence upon drugs and his involvement in homosexual acts. Father Maciel was able to carry on this type of activity by surrounding himself solely with those confreres and students whom he could trust totally. Father Alarcon explained that involvement in such activity on the part of the students without betrayal to authorities was possible because they worshipped Father Maciel. In looking back at the experience, Father Alarcon felt that it was a type of sophisticated cult.

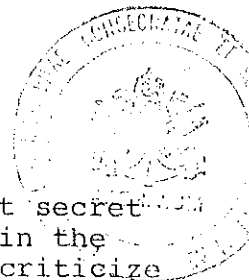
Father Maciel was a powerful and charismatic figure. He was very close to churchmen in very high places both in Mexico and in Rome. He began the Congregation while he was still a theology student in Mexico and moved it to Spain. He was the youngest founder of a Congregation in the history of the Church. Very quickly a decretum laudis was obtained for the proposed Congregation. There was a great deal of financial backing for the foundation of the Congregation with rich persons living in Monterey and other areas of Mexico.

The students who became involved with the Founder held him in awe and were afraid to question his assurances that they need only do what he told them to do. They lost their innocence to Father Maciel and in a way they seemed inextricably bound to follow his will. He was in the midst of this type of activity still a very moving and powerful presence in their lives. Although there was a contradiction in all this, many of the students could not break away. He was considered a saint by them.

#### Drugs:

Father Maciel was addicted to Demerol. He would absorb the drug by mainline injection. Father Alarcon identified the drug by its European name, "Dolantin". Father Maciel would take doses of 2 cc's. He would become frantic for the drug. Father Alarcon first became aware of this addiction in 1952. Father Maciel told the students who helped him obtain and use drugs that a Mexican doctor had prescribed the drugs for him since he had a very painful urological condition which required a powerful pain-killer. Father Alarcon indicated that this dependence was not a temporary matter; it was a true addiction. One day in Madrid, Father Alarcon saw Father Maciel take thirty (30) injections of Demerol. He had the stupor and hyperactivity associated with drug dependency when taking them in the enormous quantities he needed.

These drugs would be obtained legitimately or illegitimately from various doctors in Spain, in Italy and everywhere he traveled. The students were used to obtain the drugs through payments of whatever sums of money were needed, and lies.



One of the reasons that this heavy addiction could be kept secret was that the students were taught to keep everything within the Congregation. They had to take a "private vow" never to criticize their Superiors. Confession to any priest outside of their Superiors was strongly discouraged. There were two investigations about such allegations but they did not succeed in learning all the facts. Although the matter of drugs was touched on, the concomitant problem of homosexuality was not unearthed in the investigations. Father Alarcon recalls that the second investigation was headed by Monsignor Bontempi. These acts were kept secret since the participants were a closed group. Once a student began to question the morality of the activity or showed any sort of resistance to cooperating in such acts, he was totally alienated from the inside group.

Homosexuality:

During his stay in the Novitiate in Rome Father Alarcon saw and was part of homosexual incidents with Father Maciel. These occurred when Father Maciel was under the influence of drugs. This was one of the ways that the students rationalized their participation in the incidents. The Founder was in a great deal of pain. He therefore took drugs. Under the influence of these drugs he lost consciousness of what he was doing and requiring his students to do. When some students began to resist this explanation and drew back from such activity, other students were called by the Founder to take their places.

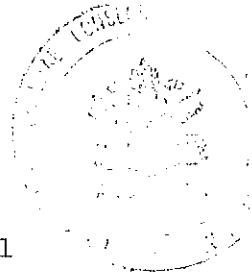
Most of this activity was witnessed by Father Alarcon during his Juniorate and his first year of Philosophy (1953-1957). Once Father Alarcon took a stand against cooperating with Father Maciel in obtaining and administering drugs to him, he was never again approached by the Founder. Father Alarcon explained to himself at the time that the homosexuality was the result totally of the drug addiction. Looking back at the situation, he realizes by hindsight that Father Maciel was an extremely disturbed person who needed psychiatric help.

Father Vaca's Testimony:

Father Vaca's testimony relates events which occurred just about the time that Father Alarcon separated himself from Father Maciel's immediate control. Father Alarcon has known Father Vaca, however, for twenty-five years. He has read his written testimony and spoke with him personally about it. He puts absolute credence in the testimony of Father Vaca. Based on his own experiences and his knowledge of the personality and activity of the Founder, he does not doubt one allegation contained in Father Vaca's story.

Once Father Alarcon came to the Diocese of Rockville Centre and was eventually incardinated into this Diocese he lost all contact with Father Maciel and the Legionnaires of Christ.

Father Alarcon is giving this testimony at the request of Bishop McGann who has been made aware of this problem by Father Juan José Vaca.



He feels that the fact that the drug-related and homosexual activity of the Founder could occur for such a long period of time without correction is only a symptom of the deeper problem in the Congregation itself. The Congregation is a "cult" of regimented and indoctrinated followers dependent slavishly on a central leader-figure. The members are taught to remain totally closed in on themselves and in fact are hardly ever permitted to speak to someone outside the Congregation without another member of the Congregation present to hear the conversation. This closed world leads to blind loyalty and an air of paranoia. The closed nature of the membership and the loyalty to the leader prevent allegations concerning improper activity from arising either within or outside the Congregation and, if such allegations should give rise to some investigation, the structure of the Congregation manages to shut off the facts substantially, if not completely.

\*\*\*\*\*

I attest under oath that the above summary is an accurate statement of my testimony and is true to the best of my knowledge and recollection, so help me God.

*Rev. Felix Alarcon*

Reverend Felix Alarcon

Given at Rockville Centre, New York  
this twenty-first day of June 1979.

*John A. Alvarado*  
Cancellor

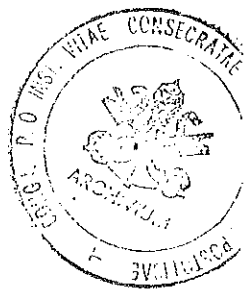


EXHIBIT SEVEN

CURRICULA VITAE of Father Vaca

CURRICULUM VITAE OF REV. JUAN J. VACA



S U M M A R Y

- PERSONAL DATA:

- BORN in Zitacuaro, Michoacan, Mexico, on March 8, 1937.
- In United States since October 15, 1971. Immigrant registration # A 34 636 841 (12/18/75).



- ACADEMICS:

- a) Six years of Latin, Clasic Humanities and Reticors: in Spain and Italy: 1949-1955.
- b) Three yrs. Philosophy, Bachalaureutus and Li centiatus degree (Gregorian U., Rome) -Adnx. 1.
- c) Four Years of Theology, Bachalaureutus and Licentiatus degrees (Gregorian U., Rome) -Adnx.2.
- d) Languages: Spanish, English, Italian, Latin.

- PASTORAL EXPERIENCES:

- 1) Dean of discipline and General Coordinator in Minor Seminary of L.C. in Santander, Spain: for five years.
- 2) Spiritual Director in same Minor Seminary: 2 yrs.
- 3) Assistant of Novices in Novitiates of L.C. in Rome (1957), and Dublin (1964-67).
- 4) Vocational Director for Minor Seminary in Spain for ten years (1963-1972).
- 5) Rector and Religeous Superior of Novitiate in Orange, Conn. and in Larchmont, N.Y., since October 1971.

CURRICULUM VITAE OF REV. JUAN J. VACA

<u>DATE</u>	<u>ACADEMIC &amp; PERSONAL RECORD</u>	<u>COLATERAL ACTIVITIES &amp; RESPONSB.</u>
1947, May: 10 yrs.	Recruited by Supr. Generl., Fr. Maciel, to the Minor Se minary L.C. in Mexico Cty: 7th & 8th grades.	
1949, Oct: 12 yrs.	Sent to Spain, Minor Semina ry L.C. in Comillas: 4 yrs. of Latin in "Comillas U."	Pro-prefect of Minor, Seminary for 2 yrs.
1953, Sep: 16 yrs.	Novitiate in Rome: 2 yrs.	
1955, Oct: 18 yrs.	Religeous Profession "Ad tri enkum". Rectorics & Humani-- ties: 2 yrs. in Rome.	Guest master & Social relations coordinator in L.C. headquarters in Rome.
1956, Oct: 19 yrs.	Assistant of Novices: 1 yr.	
1957, Oct: 20 yrs.	Three yrs. Philosophy in Gre gorian U., Rome	Guest master & same.
1960, Jun: 23 yrs.	Master of Philosophy 1st yr. of Theology: Greg. U.	
1961, Jly: 24 yrs.	Fund raiser for the L. C. in Mexico: 6 months	
1961, Dic: 25 yrs.	2nd yr. Theology: Greg. U.	
1962, Oct: 25 yrs.		Personel & services coordinator for 40 bishops guests in LC. headquarters, in Rome For Vat. Counsel.
1963, Jan: 26 yrs.	Apostolic activities: General Dean of Discipline in Minor Semi- nary, Spain (200 boys). -Vocational Recruiter, since Fbr. 63 till June 1972.	
1964, Oct: 27 yrs.	Personel & services coordinator for bishops guests in II Vat.	
1964, Dic:	Assistent of Novices: Dublin	
1964, Oct:	Personel & services coordinator for bishops in II Vat.	
1965, Dic: 28 Yrs.	Assistant of Novices: Dublin	



CURRICULUM VITAE OF REV. JUAN J. VACA

<u>Date</u>	<u>ACADEMIC &amp; PERSONAL RECORD</u>	<u>COLATERAL ACTIVITIES &amp; RESPONSIB.</u>
1968, Oct: 31 yrs.	3rd yr, of Theology, Greg. U.	Vocational Director in Spain
1969, Nov: 32 yrs.	Priestly Ordination, by Prefect of Relig., Card. Antoniutti	General Prefect of Discipline; Spiritual Director; teacher of Latin & sciences in Minor Semi nary, Spain.
1970, Jun: 33 yrs.	Licentia in Theology, Greg. U.	Idem.
1971, Oct: 34 yrs	Religious Superior & Rector of Novitiate in Orange, Ct, and Larchmont, N.Y.	Serve Community of 6 priests, 5 religious and 12-6 novices.
1972, Oct: 35 yrs.	Idem & Mission Procurator Fund raiser	Idem & Oppening of new House in Haddonfield, N.J.
1972, Nov:	Idem " "	Idem & oppening new House in Larchmont, N.Y.
1973, Fbr: 36 yrs.	Idem " "	Idem & oppening new house in Silver Spring, Md.
1974, Sep:	Idem " "	Idem & oppening new house in Birmingham, Mich.

N.B.: On the date of my arrival at Orange there was a Deficit of \$4,165,  
plus a mortgage on the property for \$ 107,389.71.

On this date -3/3/76- there is a positive balance on deposit of  
\$ 112,000. -The mortgage is only of \$ 43,588.04.

ORANGE, CONN., MARCH 3rd., 1976.

*Juan J. Vaca*  
Juan J. Vaca, L.C.





# PONTIFICIA UNIVERSITAS GREGORIANA

Protoc. n. 9467/71

Juan José RODRIGUEZ VACA  
(matric. n. 12.627)

in Facultate Philosophiae Pontificiae Universitatis Gregoriana  
inscriptus annis suo loco indicatis, sequentia suffragia de disci-  
plinis ei praescriptis consecutus est. Anno 1959 Baccalaureatum,  
anno 1960 Licentiam in Philosophia obtinuit.

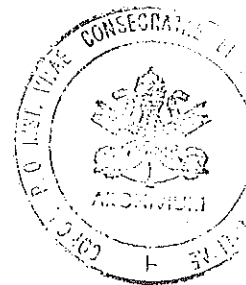
<u>Disciplinae:</u>	<u>Suffragia:</u>
<u>a. I - 1957-58</u>	
Ontologia, Critica	9/10
Historia Philosophiae	7/10
Psychologia experimentalis	10/10
Quaestiones scientificae ex Physica, Chimia, Mathesi	6/10
Quaest. scient. ex Biologia et Anthropologia	10/10
<u>a. II - 1958-59</u>	
Psychologia, Cosmologia, Theologia naturalis	8/10
Historia Philosophiae	8/10
Quaest. scient. ex Physica, Chimia, Mathesi	9/10
Nota BACCALAUREATUS "bene probatus"	8/10
<u>a. III - 1959-60</u>	
Psychologia paedagogica	7/10
Textus Aristotelis	7/10
Textus S. Thomae	7/10
Ex Anthropologia (cursus optionalis)	10/10
Ex Psycho-paedagogia. - De valore psycho-paedago- gico quorundam "motivorum" in puerorum et adolescentium educatione (exercitationes)	8/10
Examen scriptum ad Licentiam	8/10
Examen orale ad Licentiam de Universa Philosophia	9/10
Nota LICENTIAE "bene probatus"	8/10

Haec ex codicibus nostris constare testor ego infrascriptus.

Romae, die 30 Septembris 1971



*Antonio Queralt S. J.*  
(Antonio Queralt, S. J.)  
Secretarius Generalis

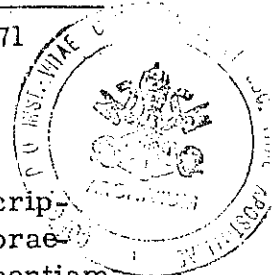


# PONTIFICIA UNIVERSITAS GREGORIANA

Protoc. n. 9468/71

Juan José RODRIGUEZ VACA  
(matric. n. 12.627)

in Facultate Theologiae Pontificiae Universitatis Gregorianaе inscriptus annis suo loco indicatis, sequentia suffragia de disciplinis ei prae-scriptis consecutus est. Anno 1962 Baccalaureatum, anno 1970 Licentiam in S. Theologia obtinuit.



<u>Disciplinae:</u>	<u>Suffragia:</u>
<u>a. I - 1960-61</u>	
Theologia fundamentalis, S. Scriptura	8/10
Theologia moralis	9/10
Institutiones Iuris Canonici	10/10
Historia Ecclesiastica	9/10
Lingua hebraica	10/10
<u>a. II - 1961-62</u>	
Theologia dogmatica	8/10
Theologia moralis	8/10
Institutiones Iuris Canonici	8/10
Historia Ecclesiastica	10/10
Lingua graeco-biblica	0/10
Introductio in studium religionum	10/10
Nota BACCALAUREATUS	"bene probatus" 8/10
<u>a. III - 1968-69</u>	
Theologia dogmatica	8/10
Sacra Scriptura	7/10
Sacra Script. (de Evang. Synopt.)	7/10
Theologia spiritualis	8/10
Theologia Protestantium	7/10
Theologia pastoralis	9/10
Sacra Scriptura(anni II ) 1 <sup>o</sup> sem.	7/10
Sacra Scriptura (anni II) 2 <sup>o</sup> sem.	8/10
<u>a. IV - 1969-70</u>	
Sacra Scriptura	9/10
Institutiones Liturgiae	7/10
Oratio Christi et Ecclesiae secundum Lucam (exercitationes)	10/10
Examen scriptum ad Licentiam	cf. S. Script.
Examen orale ad Licentiam de Universa Theologia	6/10
Nota LICENTIAE	"probatus" 7/10

Haec ex codicibus nostris constare testor ego infrascriptus.

Romae, die 30 Septembris 1971



*Antonio Queralt S.J.*  
(Antonio Queralt, S. J.)  
Secretarius Generalis

Juan J. Vaca  
Diocese of Rockville Centre  
50 North Park Avenue  
Rockville Centre, N.Y. 11570  
USA



R E S U M E

BORN:.....Date: March 7, 1937 \*\*

Place: Zitacuaro, Michoacan, Mexico

PARENTS NAMES: Father: Juan Vaca Colin (Died Aug. 18, '78)

Mother: Mariana Rodriguez de Vaca

BAPTISM:.....Date: March 13, 1937

Church: Santuario de Ntra. Sra. de Los Remedios

Address: Ccampo 19 Pte., H. Zitacuaro, Mich.  
(Certificate of Baptism included)

SCHOOLS:.....From 1941 to 1947 - Elementary School  
Josefa Ortiz de Dominguez  
Zitacuaro, Mich.

From 1947 to 1949 - Minor Seminary of the  
Legion of Christ,  
Tlalpan, D.F. Mexico

From 1949 to 1953 - Universidad de Comillas, y  
Seminario Menor de  
Legionarios de Cristo  
Ontaneda, Santander, España

From 1953 to 1955 - Novitiate of the Legion  
of Christ, Via Aurelia No. 64  
Roma, Italia

From 1955 to 1957 - Juniorate of the Legion  
of Christ, Roma, Italy

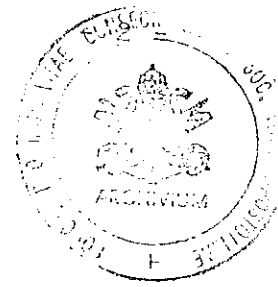
From 1957 to 1960 - Pontificia Universitas  
Gregoriana, Roma, Italy  
Licentiatatus in Philsophia

From 1960 to 1970 - Pontificia Universitas  
Gregoriana, Roma, Italia  
Licentiatatus in S. Theologia.

INDULTUM SAECULARIZATIONIS: Prot. N. 24876/76,  
Romae, Die 25 Augusti, 1976.

\*\* I am the oldest of four children. My sister Virginia, happily married with five children - My brother Hector, same way, with five children - My Sister Teresa, unmarried, working for the Legion of Christ (¿)

Juan J. Vaca  
Diocese of Rockville Centre



R E S U M E (Cont.)

ORDINATION: Date: November 26, 1969  
Place: Rome, Italy  
By Whom: Card. Hildebrando Antoniutti  
For: The Legion of Christ

ASSIGNMENTS AS PRIEST:

1969 to 1971: Vice-Rector and  
Spiritual Director in  
Minor Seminary, Ontaneda,  
Santander, Spain.  
1971 to 1976: Superior of the Legion  
of Christ in U.S.A.  
Missionary Procurator  
for the Legion of Christ.  
1976 to 1979: Assistant Pastor in  
St. Christopher's,  
Baldwin, N.Y. 11510

OFFICIALLY LEFT THE  
ACTIVE MINISTRY:.....Date: January 31, 1979

Respectfully submitted,

  
\_\_\_\_\_  
Juan J. Vaca

Baldwin, New York, January 15, 1979

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EXHIBIT EIGHT

Baptismal Certificate of Father Vaca

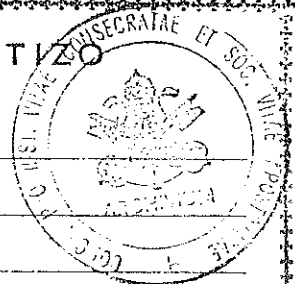
Santuario de  
Ntra. Sra. de Los Remedios  
NOTARIA PARROQUIAL  
Ocampo 19 Pts. Tel. 3-11-12  
H. Zitácuaro, Mich.

Esta boleta deben guardarla  
cuidadosamente los padres del  
bautizado para presentarla en la  
confirmación, al tiempo del ma-  
trimonio y cuando fuere necesaria  
copia correspondiente.

Libro No. -59-  
Hoja -177-  
Partida. -1768-  
R. C. No. -----



## BOLETA DE BAUTIZO



Bautismo de JUAN-JOSE  
Padre JUAN VACA  
Madre MARIANA RODRIGUEZ  
Fecha de nacimiento -7- de MARZO de 19 37  
Lugar ZITACUARO  
Fecha del Bautismo -13- de MARZO de 19 37  
Padrino ALDEGUNDO CAÑA  
Madrina LIDIA JAÑES  
Anotaciones CONFIRMADO EN ESTA PARROQUIA EL  
24 DE JUNIO DE 1937.-

Bautizante

PERO. ISIDRO LAZARO

Santuario de Los Remedios, Zitácuaro, Mich., a / 9 ENE. 1979

A. Martínez M.  
El Parroco Antonio Martínez M.

CHANCERY

DIocese OF ROCKVILLE CENTRE

50 NORTH PARK AVENUE      ROCKVILLE CENTRE, NEW YORK 11570

October 8, 1982

Re: Prot. N. 24876/76 *Uniahor*

His Eminence  
Eduardo Cardinal Pironio  
S.C. for Religious and Secular Institutes  
3 Piazza Pio XII  
Rome, Italy

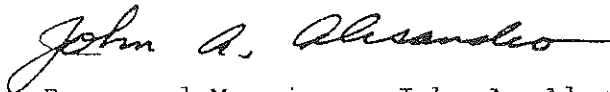
Your Eminence:

I am pleased to inform you that the Reverend Juan J. Vaca, who was accepted by His Excellency Bishop John R. McGann ad experimentum in the Diocese of Rockville Centre on September 29, 1976, has been incardinated in the Diocese on October 6, 1982.

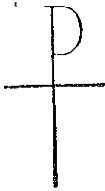
The Superior of the Legion of Christ has been notified of this fact.

Thank you for your kind interest and attention.

Respectfully yours in Christ,



Reverend Monsignor John A. Alesandro, J.C.D.  
Chancellor



OFFICE FOR PRIEST PERSONNEL  
DIOCESE OF ROCKVILLE CENTRE

516-678-5800

50 NORTH PARK AVENUE - ROCKVILLE CENTRE, N. Y. 1157

SACRA CONGREGATIO  
PRO RELIGIOSIS  
ET INSTITUTIS LAICULARIBUS

PROL. N. 24876/76  
Intention General L.C.

Pro incardinatione et voto

Remittatur ad S. Congregationem

PERSONNEL DIRECTOR  
Rev. John E. Murray, Ph.D.

SACRA CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS LAICULARIBUS  
JULY 16 1976  
25.11.0 076  
PROL. 24876/76

The Reverend Marcial Maciel, L.C.  
Superior General of The Legion of Christ  
Via Aurelia Nuova, 677  
Rome, Italy

Dear Father Maciel:

I am writing in behalf of the Reverend Juan J. Vaca, one of your priests, who is presently working in our Diocese.

I am pleased to inform you that Bishop McGann has accepted Father Vaca on an experimental basis until such time when he will become eligible for incardination. Our Diocesan Policy is such that a priest is not considered for incardination until he has requested it and has served satisfactorily in this Diocese for a period of six years. For this purpose, years of service are counted from the date on which the Bishop approves and signs the rescript of exclaustation.

I hope that you will approve of Father Vaca's request for exclaustation during which time he will have the opportunity to make his mind up relative to his future.

With all good wishes, I remain

Sincerely yours in Christ,

*John E. Murray*  
Reverend John E. Murray  
Personnel Director

JEM/mv



(13)

Saint Christopher's Rectory  
11 GALE AVENUE  
BALDWIN, NEW YORK 11510

July 13, 1976

The Reverend Marcial Maciel, L.C.  
Superior General of The Legion of Christ  
Via Aurelia Nuova, 677,  
Roma, Italia.

Dear Father Maciel:

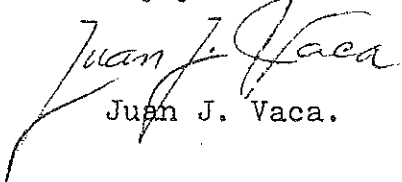
I have received a letter from Father John E. Murray, Personnel Director of our Diocese of Rockville Centre, informing me that the Diocese does not have yet any record of my exclaustation from the Legion of Christ.

Hereby I do request and heartly appreciate receiving from you at your earliest convenience my exclaustation document.

You are aware of my long time mature decision on serving the Church in the parish work of this country. After this extensive period of prayer and serene reflection, I have presented my desire of being incardinated into our Diocese of Rockville Centre.

With deepest gratitude for your kindness on sending this document at your earliest convenience and with prayerful wishes for your health and welfare, I am

Sincerely yours in Christ,

  
Juan J. Vaca.

CC: The Most Reverend John R. McGann, Bishop of Rockville Centre.  
Reverend John E. Murray, Personnel Director.

CIRCA LA DOCUMENTAZIONE CONFIDENZIALE DI MONS. MCGANN

Si tratta di una testimonianza raccolta da Mons. McGann, Vesc. di Rockville C., e trasmessa dal Delegato Apostolico alla SCRIS, sub secreto, senza pretendere che abbia un seguito, data -a quel che si afferma - per ragioni di coscienza da due sacerdoti ex-Legionari di Cristo, concordi d'altra parte nel palesare la loro venerazione verso il Padre Fondatore.

In sostanza si afferma che, per molti anni, il Padre Fondatore, oltre alla drogadizione e, in connessione con questa, indulgeva ad atti omosessuali con ragazzi aspiranti o studenti dell'Istituto.

1) Circa la veridicità dei fatti: a) Riguardo alla drogadizione, la cosa sembra pacificamente probata, senza che possa parlarsi di colpevolezza del Padre; b) la testimonianza dei due ex-Legionari sembra sincera riguardo alla omosessualità concomitante, anche se il Delegato Apostolico la giudica inverosimile. Soltanto il Padre Maciel stesso potrebbe dire se i fatti rispondono davvero a verità, a meno che tali attività, sotto l'effetto della droga, non fossero incoscienti; infatti sembra che Lui abbia detto di non ricordare niente.

2) Sul da farsi di fronte ai fatti: a) Comunque, sono fatti che sembrano ormai antichi e superati; questo suggerirebbe lasciare le cose come stanno, soprattutto se - come sembra - l'Istituto fiorisce e si mantiene nel fervore e disciplina.

b) Però, vi sono alcuni aspetti della questione che bisogna considerare attentamente: il primo è se convenga che una persona con precedenti del genere - se fossero veri, anche se non colpevoli - resti a capo di un Istituto religioso; il secondo è se sia giusto - sempre nel caso i fatti fossero veri - che i ragazzi che hanno patito nella propria vita un tale scandalo, si trovino di fronte al non-intervento della Gerarchia, anche dopo aver ascoltato la loro testimonianza.

CONCLUSIONE: Se i Superiori responsabili del Dicastero crederanno, davanti al Signore, di dover agire al riguardo, l'unica cosa fattibile, a mio giudizio, sarebbe convocare il Padre, esporre i fatti paternamente e vedere se la testimonianza del Fondatore concorda o meno con gli esposti ricevuti. Se Lui nega, lascerei stare. Se Lui confessa, sarebbe il caso di suggerire un suo ritiro volontario nel seguente Capitolo.

Sarebbe da tener presente l'osservazione del Delegato Apostolico: che, cioè, se i fatti risultano inesatti, sarebbe necessario informarne Mons. McGann.

*Jesus Lopez Cap.*  
30/9/79

