

genocide lobby's campaign to undermine Rome's opposition to population control, producing one sociological study after another "proving" that *Humanae Vitae*, the 1968 papal encyclical defending the Church's ban on artificial contraception, caused a massive decline in adherence to the Church in the United States.

Greeley's crusade against *Humanae Vitae* grew logically out of his participation in a series of Ford Foundation seminars in 1963-64 on the Church and the "population problem." Co-sponsored by the University of Notre Dame and the Cana Conference of Chicago (the archdiocesan marriage course), the seminars drew together what would soon emerge as the core of the pro-population control movement within the American Catholic Church.

Even more damning was Greeley's involvement in the effort to oust John Cardinal Cody of Chicago, whom he despised for his "authoritarianism." According to a series of Greeley's own tape-recorded personal notes, which became public in 1981, he conspired with Hans Küng and others to try to get rid of Cody and replace him with the liberal Archbishop of Cincinnati, Joseph Bernardin, as the first step in rigging the next papal election to bring in a pope sympathetic to their decidedly anti-Christian views.

In the tapes—made between 1975 and 1978—Greeley laid out a scenario which called for a media campaign to expose alleged financial mismanagement on Cody's part. He vowed to "get rid of Cody" by exposing him to the "worst kind of public scandal." Although Greeley has vociferously maintained that he never acted on what he calls his "flights of imagination," what actually transpired bore a striking similarity to Greeley's blueprint. In the spring of 1980, the *Chicago Sun-Times*, then owned by the superliberal Field family, began a series of screaming exposés and editorials, claiming that Cody had diverted Church funds for personal purposes. In response, a grand jury was convened to investigate whether Cody was guilty of tax fraud. Shortly thereafter, Greeley published his first novel, *Cardinal Sins*, a thinly-disguised version of the same accusations.

This was all the excuse Greeley's fellow Chicago Catholic dissidents needed to demand Cody's head, throwing the diocese—which provided an important chunk of Vatican financing—into turmoil.

Although the crusade failed to force Cody's resignation, it succeeded in its goal of bringing Bernardin in. When Cody died in 1982, Bernardin was named as his replacement.

As one final point, it is worth noting that Greeley modeled the hero of one of his recent novels, *Patience of a Saint*, on *Chicago Tribune* columnist Mike Royko. Royko recently penned an inflammatory attack against Lyndon H. LaRouche, the jailed political leader who has launched a global campaign to destroy Satanism, which was clearly designed to incite an attempt on his life. Until recently, Royko was a regular columnist for the same *Sun-Times* which played so pivotal a role in Greeley's assault on Cody.

---

## Law to Shield Children

---

# Pennsylvania legislators propose anti-Satanism bill

*A group of Pennsylvania legislators is preparing to sponsor a draft bill, "The Satanic Rituals and Practices Prohibition Act," which is intended to protect the people of the state from "the menace of the organized, ritualistic, social glorification of Satan as subversive and destructive of the foundations of the Commonwealth of Pennsylvania." Once the bill is given a number, hearings will be convened on it. Below is the proposed text.*

WHEREAS Article I, Section 3 of the Constitution of the Commonwealth of Pennsylvania states "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences."

WHEREAS the word "God" with a capital G is defined by Webster's Dictionary as Creator and ruler of the universe; eternal, infinite Spirit, the Supreme Being, almighty and omniscient, worshipped by men.

WHEREAS Satan is defined by Webster's Dictionary as "the Chief evil spirit; the great adversary of man; the Devil; the Evil One."

WHEREAS Webster's Dictionary defines Satanism "as the worship of Satan, especially in mockery of Christian ritual."

WHEREAS the organized, ritualistic, social glorification of Satan promotes an outlook dominated by the principle of evil, and the proliferation of evil practices that flow as a consequence of that evil outlook.

WHEREAS evil is defined by Webster's Dictionary as "1. morally bad or wrong; wicked, depraved; 2. causing pain or trouble; harmful; injurious."

WHEREAS the proliferation of evil practices constitutes a threat to the inherent rights of mankind stipulated in Article 1, Section 1 of the Pennsylvania Constitution.

WHEREAS the Framers of the Pennsylvania Constitution, who state in the Preamble, "We the people . . . grateful to Almighty God for the blessings of civil and religious liberty and humbly invoking His guidance . . ." did not intend to promote evil (Satanic) practices in the Commonwealth of Pennsylvania.

WHEREAS Satanic rituals "tend to corrupt" the individuals participating in the rituals.

WHEREAS it has been well-established by professional studies that participation in the acts of mutilation, dismemberment, torture, and/or ritualistic sacrifice of animals and/or human surrogates induces a homicidal outlook in the mind of the person who participates in such acts.

WHEREAS judicial precedents establish that religious freedom involves two conceptions: "Freedom to believe, freedom to act. The first is absolute, but in the nature of things the second cannot be." *U.S. v. Ballard* 322 U.S. 78.

WHEREAS the U.S. Supreme Court states in *Cantwell v. Connecticut* 310 U.S. 296 that one may have any religious belief one desires but one's conduct remains subject to regulations for the protection of society.

WHEREAS the U.S. Supreme Court in *Reynolds v. U.S.* 98 U.S. 445 states that Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in "violation of social duties or subversive of good order."

WHEREAS "Laws enacted for the purpose of restraining and punishing acts which 1) have a tendency to disturb the public peace or 2) to corrupt the public morals, are not repugnant to the constitutional guarantees of religious liberty and freedom of conscience. . . . Without violating the constitutional guarantees, the state, under the police power, may enact laws in order to promote the general welfare, public health and public safety and order, public morals, and to prevent fraud." *16 Corpus Juris Secundum* pp. 599 *et seq.*

The General Assembly of the Commonwealth of Pennsylvania hereby enacts as follows:

This act shall be known and may be cited as the Satanic Rituals and Practices Prohibition Act.

It is the purpose of this act to protect the health and safety of the people of Pennsylvania from the menace of the organized, ritualistic social glorification of Satan as subversive and destructive of the foundation of the Commonwealth of Pennsylvania.

The following words and phrases when used in this act shall have, unless the context clearly indicates otherwise, the meanings given to them in this section:

*Satan*—The antithesis of Almighty God; also known as the Prince of Darkness, the Devil, Beelzebub, the fallen angel, the Prince of Evil, the chief evil spirit, the Evil One, and other names not listed herein.

*Satanic Acts*—Those acts which have peculiar characteristic of, or intention to, express glorification of Satan.

*Satanism* is the glorification of Satan, and those specific acts and rituals relating to the glorification of Satan.

*Ritualistic* is defined as meaning of or pertaining to an act or actions undertaken as part of a ceremony, rite, observance, or procedure intended to glorify Satan.

All group activities and practices which have as their main purpose the glorification of Satan shall be prohibited. All individuals engaged in the organized, ritualistic, social glorification of Satan shall be deemed to be in violation of this act.

Satanic acts, practices, and rituals which constitute the organized, ritualistic, social glorification of Satan include, but are not strictly delimited to:

- a) The consumption of human blood;
- b) The ritualistic consumption of animal blood, and/or animal blood intermixed with urine and/or feces;
- c) Ritualistic animal mutilations, dismemberments, and sacrifices;
- d) Ritualistic use and abuse of human fetuses;
- e) Ritualistic hanging, torturing, and/or crucifying animals on crosses;
- f) Ritualistic hanging, torturing, and/or crucifying animals on inverted crosses;
- g) Ritualistic sexual abuse of children, as well as ritualistic symbolic sexual abuse of children;
- h) Ritualistic sexual abuse of men and women, as well as ritualistic symbolic sexual abuse of men and women;
- i) Ritualistic psychological abuse of children;
- j) Ritualistic cannibalism.

Any person who violates any provision of this act shall be fined up to \$15,000.00 and shall be subject to a jail term of seven years. The crime will be considered a felony of the third degree.

Any person who violates any provision of this Act a second time shall be fined up to \$25,000.00 and shall be subject to a jail term of ten years. The crime will be considered a felony of the second degree.

Any person who violates any provision of this Act a third time shall be fined no less than \$25,000.00 and shall be subject to a jail term of twenty years. The crime will be considered a felony of the first degree.

The provisions of this act shall not affect any act done, liability incurred or right accrued or vested, or affect any suit or prosecution pending or to be instituted to enforce any right or penalty or punish any offense under the authority of any act or part thereof repealed by this act.

If any provision of this act or the application thereof to any person or circumstances is held invalid, such invalidity shall not affect other provisions or applications of the act which can be given effect without the invalid provision or application, and to this end the provisions of this act are declared to be severable.