

October 20, 2008

Deacon Gary Peterson
St. John the Baptist Catholic Church

Dear Gary,

Since we have been unable to come together at a mutually convenient time to discuss the matter of IAF, I have put my thoughts into a letter.

I have provided you and Father John with what I believe is convincing evidence that IAF is an organization with strong political ties to groups whose goals are antithetical to the teachings of the Catholic Church. Since that time, I have done an extensive amount of research, taking care to try to filter out both Right Wing and Left Wing propaganda, which has left me even more concerned than before. Perhaps even worse, though, are the methods which the IAF is willing to use to achieve their goals. The ends do not always justify the means!

The following are some of my concerns stated as succinctly as I can make them:

1. The Industrial Areas Foundation (IAF) was begun by Saul Alinsky, who wrote two books outlining his organizational principles and strategies: *Reveille for Radicals* (1946) and *Rules for Radicals* (1971). *Rules for Radicals* defends the belief that the end justifies the means. There are many quotes from this book—Alinsky's list of rules of ethics of means and ends—but most of them translate to "anything goes." To Alinsky followers, find a cause and clothe it in morality and then it is legitimate. **Is that the way of Jesus?**

Ernesto Cortes, the Southwest Regional Director of the IAF says "One of the worst things you can be is overly principled. Everybody has got to compromise, adapt, change. So one of the hard things we've always had to learn in the world as it is, it's that there are no permanent enemies and no permanent allies." Many Catholic parishes, Priests and Bishops have found this out the hard way.

2. The IAF uses local issues of its membership as a training ground for the larger IAF agenda. Ernesto Cortes writes "The organizer's issue gets dealt with last. If you want your issue to be dealt with first, you'll never build anything. So you lead with other people's issues, and you teach them how to act on their issues. Then you model what is to be reciprocal; you model what it is to have a long-term vision." The IAF handbook states: "...one of the largest reservoirs of untapped power is the institution of the parish and congregation. Religious institutions form the center of organization. They have the people, the values, and the money." Therefore, Alinsky was prepared to (and did) USE this group (mainstream churches, especially Catholic), and his followers are still trying. Thus, while some good causes, which St.

John's supports, may benefit from the power of the IAF, eventually, the church's support could be used to support goals which are against Church teachings.

3. If the Social Ministries Board makes the decision to "join" IAF, will St. John's be paying the "membership dues" required? If so, this is forcing all those who donate to the parish to support the IAF without their knowledge or consent, even though many members of the parish would be very much against the support of such a group.
4. Last, but not least, it should be noted that Alinsky's second book opens with the following: "**Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins—or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom—Lucifer.**" It seems wrong that we would support any organization or people who follow the teachings of a man who acknowledges Lucifer as a good model. Our model is Jesus.

I am prepared to meet with the Social Ministries Board, the Parish Council, and anyone else, to make them aware of IAF and its affiliates. I do not want St. John's to be associated with them. If members of our parish choose to join them, let them do so as individuals. I also think the Archbishop needs to be aware of this to ensure consistency throughout the Diocese. In addition, all other churches in the Oklahoma City area need to be made aware, lest they be used by the IAF. After being informed of the truth, they can make their own choices.

Organizing the poor and oppressed to understand their rights and to exercise political power can be a noble thing, which we would be willing to support, but not when done with the methods or participation of the IAF. There are other organizations to help the poor, that are legitimate for the Catholic Church to participate in without compromising our beliefs.

Yours sincerely in Christ,

Jo Joyce

Ricky Joyce

Cc: Fr. John Metzinger