

6. 9. MM

Your Eminence,

The pain & suffering that I have endured these past nine months has been unparalleled in my life & seems apparently to be without end. I have been falsely accused & there's nothing I can do about it except to find solace in my prayers knowing that our Lord sees, hears & knows all & will work everything out, if not in this life, then in the next. Shortly before the advent of this tragedy I prayed to God & asked ^{Him} to direct my life ^{so} I would go right to heaven. I told Him that I didn't want to go to purgatory. Perhaps this suffering is an answer to my prayers, for humiliation, embarrassment, psychological criticism, loss of my good name, removal from my parishes, six months

in a mental institution, having to offer inaccurate excuses to family & friends (to keep them from paying), never being permitted to return to parochial ministry and, of course, having to live with the injustice of false accusation coupled with the murder of ^{is certainly a great amount of} Jesus Tolosa. Ave Cae!

Your Eminence, when you called me at Southdover last November you said you would wait to see what they had to say in Southdover. Accordingly I have enclosed my final letter from my therapist & my covenant, which I wrote personally. Their policy is never to determine guilt or innocence, but rather to analyze psychological issues. Kindly note that I have a rather lengthy final letter. In addition I know that I had the very positive backing of the clinical staff & the love & respect of most of the residents. One counsellor

told me specifically that he believed me & another said that though he would not speak contrary to the policy, he said there was evidence that I am not guilty. All of this makes me feel better, but is useless before your tolerance.

I cannot help ^{thinking} that your tolerance equals your justice & therefore your charity. I remember from my studies of Thomas Aquinas that justice is the virtue by which one is given what one deserves. Do I deserve this? Do I do deserve your tolerance? Do I deserve being told that I cannot pay public Mass, but am to be confined to private Mass, all for one false accusation that supposedly happened 17

years ago. How I deserve all of this pain & suffering?

Charlie says that he has to believe the victim. In this case, your Eminence, I am the victim: of falsity, intolerance, injustice, inaccurate memories & perhaps revenge or just plain betrayal, I don't know. What I do know is that this punishment of private Mass only & your tolerance was contrary to justice.

Even positive law wouldn't countenance your tolerance for it is an immediate recognition of guilt & an absolute denial of innocence. It makes recovery impossible. The psalmist says "pay diligentibus legem." How can anyone love this law? Where is the peace? How does this law tally with Moses,

Thomas or for that matter with our Lord
Jesus? From my perspective I cannot
see that it does.

Your Eminence, please, in
light of my private diagnosis from
Smithdown, my personal vow and
my constant statements of innocence
please reconsider your position & restore
me to my ministry by allowing me
to offer public Mass without restriction.
Certainly in this year of Jubilee & all
of the extraordinary graces therein, you
might ever so graciously hear my plea
& grant me a favorable response before
the loving eyes of our Blessed Lord Jesus.

With many prayers,
James Foley

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ENCLOSURES

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CARDINAL'S RESIDENCE

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