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Date

Name and Address of Board Member

Dear Board Member of Jesuit High School:

As you aware a very committed group of concerned parents, alumni, donors and other lay faithful of the Diocese [concerned persons] are gravely worried about the manner, method and content of the teachings and formation that the young men who are attending Jesuit High School are receiving there. At the core of the concern is that the instruction is devoid of Catholic teaching and is being driven by an evident deconstructionist agenda and is antithetical to Christian values.

In addition to this core but indisputable concern there is a secondary one. You see, the manner by which the skewed teachings are imparted is resulting in psycho-social trauma that is being professionally reviewed owing to potential harm to the children. This is all occurring in spite of the fact that tuition is paid in exchange for receipt of a Catholic education and a very differently effectuated formative experience than the one they are receiving at JHS. The public promotional literature regarding JHS, in contradistinction to what is actually found within the curriculum and the structure of the school, evidence this.

I represent the concerned persons as their canonical counsel, advocate and procurator.

Their goal here is to request that your offices review and evaluate what is being taught and then provide those concerned persons with an opportunity for a more open forum for educating *them* about the content of the JHS curriculum. This is particularly true of the concerned parents but has also spread to alumni, donors and other lay faithful of the Diocese of Sacramento. Reaching out to you seems particularly appropriate in consideration of the content of your website and the fact that there are assertions of fraud on the part of the institution of JHS being increasingly stated and written about within the community of the faithful. There is further, a widespread groundswell against this type of deconstructionist teaching, and those concerned are becoming enhanced in their expression of verifiable facts about misrepresentations to them. Our intention is rapprochement through you with the faculty and staff at JHS after a review of content and manner of instruction by the Board. We are trying to insure that what is being paid for in terms of education, and what donations are being offered for, are Catholic. We also seek to avert scandal within the community of the faithful.

Your website publicly avows:

The Board of Trustees is the governing authority of Jesuit High School, shouldering ultimate responsibility for the school. Board duties include: develop and establish policy for the school; assess the performance of the President and senior staff; oversee the school's financial viability and its physical plant and support the school financially.

We entreat you to employ your authority in the following areas:

### *Policy*

We are respectfully requesting that you adopt a policy that teachings be consonant with what is Catholic. One great gift of our Faith is the richness of the history and doctrine with mercy and charity at its essence. Information about all of this is so easily accessible and yet not found in any curriculum or in written or oral instruction at Jesuit. There is currently, undeniably, a void of that at Jesuit High School. Please consider for example, this Theology “instruction” given there:

Jesuit - Theology - Assignment

### WHITE PRIVILEGE AND WHITE SUPREMACY

Earlier we used the Racial Equity Tools Glossary to help us better understand the meaning of the terms white privilege and white supremacy as they relate to our racial equity work. Today, we dig deeper into the ways that whiteness and racism are integrally connected.

### — EXPERIENCE —

#### GETTING STARTED:

- [Deconstructing White Privilege](#) | Dr. Robin DiAngelo (20 minutes)

This video provide a strong foundation in concepts around anti-racism.

1. What ideas presented by Dr. DiAngelo stood out for you? How does she describe her experience as one who recognizes herself as a white person, especially when it comes to interacting with people of color?
2. How does denying the existence of racism and white privilege perpetuate racial inequality and unequal outcomes? What are explicit and implicit biases? Give some examples from the video along with some of your own.
3. How can identifying the pillars—individualism, universalism, internalized superiority, good/bad binary, segregation, and mis-education—help in challenging racism? What are the next steps?
4. Dr. DiAngelo says we are not “operating in the spiritual realm” when it comes to racial issues? Is this true for Christians and what does that mean concerning racism and justice both theologically and biblically? Based on our Christian experiences and the Bible how can we begin to act against inequity and racism?

## — SOCIAL ANALYSIS: GOING DEEPER —

Small group activity: Introduction to the Topics & Way of Proceeding

1. [Whiteness: Talking about Race](#) | National Museum of African American History and Culture
2. Open hyperlink to “Whiteness: Talking about Race”
3. All groups read the introductory paragraph and then read, analyze, and respond to the STOP AND THINK! Questions of your assigned subtopic. Create a slide that briefly summarizes your group’s response. Choose a member of your group to be the presenter.

Directions: Each group has their own set of questions. Use your set of questions as the primary focus as you review the attached article “Whiteness: Talking about Race”. Look for clear responses, include them on Google Slides, and be ready to present to the entire class at our next session.

Group 1: Whiteness

- How does being white grant certain privileges? How might white people experience oppression through other social identities, e.g., class, gender, sexual orientation, religion, ability, etc.?

Group 2: Whiteness

- What are some misconceptions about whiteness that McIntosh (<http://www.racialequitytools.org/resourcefiles/mcintosh.pdf>) has helped you unveil? Why does understanding white privilege matter?

Group 3: White Dominant Culture, White Supremacy, Internalization of Whiteness & White Dominant Culture

- How does white dominant culture leave others out?
- Read: [The Characteristics of White Supremacy Culture](#) | Showing Up for Racial Justice
- Which of these characteristics are at play in your life or your community? • How do they stand in the way of racial justice?

Group 4: White Dominant Culture, White Supremacy, Internalization of Whiteness & White Dominant Culture

- What are some of the disadvantages of not being sensitive or supportive of cultures and lifestyles of different ethnic and racial groups? How can we begin to normalize cultural practices that are not related to white-dominant culture?

- Read: The Characteristics of White Supremacy Culture | Showing Up for Racial Justice

— THEOLOGICAL REFLECTION — (Choose one of the two resources to view and then offer two or three “take-aways” - reactions, insights, questions that the video bring to your awareness.)

- Selection from The Cross and the Lynching Tree | Dr. James Cone [PLEASE NOTE: this video includes images of lynchings.]
- “How the Church Can Combat Racism and White Privilege”  
Fr. Bryan Massingale

For Personal Reflection: Whiteness operates in covert and overt ways that affect all of us. It can appear as practices within an institution or accepted social norms. Since whiteness works almost invisibly, we may not always be aware of how it manifests in our daily lives. Thinking critically about your social conditioning and the values you have adopted as fact, ask yourself:

- What are some aspects of whiteness you’ve internalized?
- How can these be hurtful to you and others?
- What are some ways you plan on combating them?

Prayer: Most High God, You urge us to advocate for justice for the widowed and the orphaned. For our contemporary times, one form of oppression is against people of color through white privilege. Open our eyes to the impact racism has on the widowed and the orphaned . . . the African- American woman brutalized by the police . . . the Mexican American being told derisively to go back to Mexico. Use us to face white privilege and dismantle racism. Amen.

— ACTION —

- Choose an action from the article, “6 Ways to be anti-racist because being ‘not racist’ isn’t enough.”

Additional Resource: The Characteristics of White Supremacy Culture | Showing Up for Racial Justice

— ADDITIONAL RESOURCES —

- For Teachers: Anti-Bias Teaching Standards | Teaching Tolerance

Consider additionally, that a Jesuit freshman English handout (January 2021) contained a diagram inviting students to comment on whether they were oppressed or oppressors. The source for these materials, marked on the handout, was the “Program on Intergroup Relationships and the Spectrum Center, University of Michigan,” with web reference <http://sites.lsa.umich.edu/inclusive-teaching/>, with the handout drawn from <https://sites.lsa.umich.edu/inclusive-teaching->

<sandbox/wp-content/uploads/sites/853/2020/10/Invisible-Knapsacks-Draft-2.pdf>, identifying “Peggy McIntosh’s ‘*White Privilege: Unpacking the Invisible Knapsack*’” as authoritative, and the following as oppressor privileges:

- (2) Lists of privilege examples, 5-7 copies of each
  - a. Ability Privilege
  - b. Christian Privilege in the US
  - c. Cisgender Privilege
  - d. (Mostly Cisgender) Man Privilege
  - e. Socioeconomic Status Privilege
  - f. US Citizenship Privilege

What of this question on a Theology class exam:

*“A Gray Narwhal is at the store looking for laundry detergent. He sees a Pink Unicorn across the aisle and asks the Unicorn what aisle the detergent is located. What theme is this an example of?”*

- *Microaggression*
- *Avoidance*
- *Antilocution*
- *Physical acts of violence*

Evidently, policies at the school as they are currently enacted are far afield of Catholicism, or even Gospel Values, and are causing psycho-social harm to many students there. Please...why should anyone pay for this to be propagated at Jesuit High School?

Now that your offices are being openly apprised of this fact, could the Board please make inquiries of the parents and other concerned persons within the community like the alumni and donors regarding this problem? They have many exhibits in support of their position. Might you also be open to receiving psychological assessments pertaining to what is taking place in the classrooms at Jesuit and how the young men there are being impacted?

*Performance of the President and Senior Staff*

After numerous attempts to reach Father McGarry and staff and faculty at the school resulted in veiled threats, various disrespectful emails and actual telephone calls and hang-ups from a JHS phone number, the following questions were asked of Father McGarry in relation to the curriculum:

1. Are these materials (from the University of Michigan), which have already been presented in a freshman English class, approved teachings at Jesuit High School?
2. Is it an approved teaching at Jesuit High School that each of the items listed are indeed “privileges” that must be undone or otherwise addressed as “privileged” by Jesuit classroom teaching? What is the context of this “instruction”?
3. Are these materials specifically approved by Jesuit High School for teacher/student use?

4. Where is the content of the same course curriculum that is tied, in any way, to Church teaching?
5. What of the solid Jesuit education and training that each of us as concerned parents strive to have our sons immersed in and formed by?

There was never a response to any of the direct and specific questions. Might the Board then address in a more formal way, with notice being provided to those concerned, specifics from the President and Senior Staff?

And what of the head of the Theology Department who instructed the students that the baby she and her husband (also employed at Jesuit) delivered would not be assigned a gender until the child was able to choose it? This performance directly contradicts Catholic Teaching and has no place at Jesuit High School. It institutionalizes gender uncertainty to young men at their most vulnerable (in a classroom under authority at an impressionable age) when they should be inculcated with the strength, virtue and certainty that will enable them to stand as counterweights against false teachings and societal failure.

These are the types of concerns that are being raised by parents, donors, alumni, and now other lay faithful in the community. They are relevant and material to any Board responsibility regarding performance evaluations.

Please note that no one among the concerned persons take issue with instruction against the hatred of racism or against the potential problems with any 'ism. And – the fact that the instruction has a couple of references to the Christian experiences and the Bible in relation to acting against inequity is acknowledged. But – there is a substantial void of Catholic teaching and references within the entirety of the curriculum that makes a mockery of the designation “Catholic” here. And – the manner by which the young men are being indoctrinated with an overwhelming majority of the content and language and training obviously from a place of shame and rage, and as against oneself and the other, is abusive.

These are all points for which there is verified proof.

### *Financial Viability*

Concerned parents, alumni, donors and other lay faithful are now clearly expressing to you that they do not want this type of instruction dispensed at Jesuit as though it has a medicinal effect in society in relation to their children without a majority of clear, universally applied teachings. They have shared the same with the Jesuits who have stated they realize “it is not for everyone.” For those who have paid tuition and for those who have donated, however, there must be a realistic evaluation about this made by the Board. ***The tuition is paid in exchange for a Catholic education by parents whose rights under the canons are inextricably tied to being involved in their children’s education.*** This is not taking place at Jesuit High School. The terms of the understanding of the agreement are being violated. What does that say about the viability of the institution from an educational perspective?

***The intent of the alumni and donors here – a principle which is sacrosanct under canon law – accords with donating to what they are led to believe is a Catholic educational institution.*** Jesuit

High School does not exhibit teachings and conduct consonant with Catholic teaching and the donors and alumni are increasingly being put on notice about this indisputable fact. They are beginning to question amongst themselves and to the hierarchy of the Province and of the Diocese, the extent to which their hard-earned financial contributions are being given to an institution which is no longer engaging in Catholic education.

So much of what has been said to those concerned, and how it has been said to them, has been circuitously addressed by Jesuit and by the Jesuits to this point. There has been a lack of transparency. There have been threats of expulsion of children and an actual expulsion of a young man with diagnosed special needs. There has been bullying of parents and children in emails and by phone. A rapid series of hang up calls from JHS numbers have taken place. There are records which verify each of these points and we have them ready for your review upon request. The matter of what is taking place at Jesuit under the guise of being instruction is insidious. It is negative indoctrination and is being increasingly recognized as such. Those concerned fervently hope that your offices will assist them. It is their preference always to adhere to the Catholic Social Principle of Subsidiarity and so we are asking for your assistance according to what your publicly stated responsibilities are.

We are aware that the Jesuits have threatened to pull out of the school if they are not permitted to continue on with their “teachings.” This bullying threat is, too, becoming more widely disseminated in the community of the faithful and it *is* causing scandal. Though this must serve as somewhat of an embarrassment to those Board members who participated in that exchange, it undeniably provides a clear analogy. It evidences just how the Jesuits comport themselves and are handling the matter of their “teaching” the young men at Jesuit and of relating to the parents. Threats and bullying are evidently, *de rigueur* on the part of the faculty and staff at JHS.

How charitable is it for all concerned to permit this to continue on as a little secret about the goings on about JHS?

For our part, please know that such intimidation does not prompt those concerned to avert any dealings with the Board and with the School and with the Bishop and with the Province and with the Vatican and one another. It instead prompts them to move forward and to more fully support the Board and the Bishop and to educate all of those lay persons within their ambit, of the reality of what is taking place at Jesuit High School. No amount of obfuscation or bullying or even a refusal to merely meet or to address the challenge of the agenda at the school will stave off those concerned. To the parents it is a matter of their rights under Natural and Church law. It is without question reaching a point where there may be a request for refunding of tuition and modifications to donor pledges. It is becoming a matter of justice.

The path that both Pope Francis and the tenets of the Faith obviously point to is one of cooperation and charity. Neither of these virtues are evidenced in any of the treatment towards those concerned. To say that the conduct towards them has been dismissive is an understatement. There is though, as you most surely realize, too much at stake for those concerned to fail to act.

You are inextricably bound to what is being imparted to the young men there.

Thus, on behalf of the Concerned Parents, Donors and Alumni, as well as the lay faithful of the Diocese of Sacramento, we are respectfully requesting that as the governing body you respond to us. Together, we can put an end to the gnarled, deconstructionist teachings at JHS. We further

request that you develop and establish policy that lends itself to transparency and committed Catholic teachings, that you assess the performance of the President and senior staff (including any review of phone records and emails and other correspondence), and that you attend to the School's financial viability in the face of what is becoming a crisis within many circles of the faithful alumni and donors tied to Jesuit High School. It is said that "the truth leads a wretched life but it never dies." It will not die here. Many Faithful have gone before and have shown the manner by which the Faith continues to be properly preserved and imparted. Having the courage to learn how and why this is of pre-eminent importance is the lesson of history; it too seems lost at JHS. Your offices can take the necessary steps in keeping with your stated responsibilities, to ensure that our requests regarding curriculum content and formation there are addressed.

If the members might, therefore, be willing to meet with us in the near future and address the matter before the school year begins, that would be most appreciated. In the event that this cannot be accomplished, please let us respectfully put the members on notice that we will continue to seek to apprise the Church hierarchy as well as the public, of the fact of what is occurring at JHS.

Thank you in advance for your service to the Church and for your acceptance of our requests,

Laura Morrison, JD, JCD, PhD