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August 27, 2010

Bishop Larry Silva
Diocese of Honolulu
Office of the Bishop
1184 Bishop Street
Honolulu, HI 96813

Dear Bishop Silva,

I take exception to the letter you had read from the pulpit after Mass on July 18th 2010. I was not present due to illness, but received a copy of the letter a few days later.

The first point I would like to clarify with you is your statement that nothing in Father Acklin's behavior was sexual in nature. [REDACTED] has consistently stated that Father Acklin's touches were sexual in nature, and [REDACTED] and I perceived his actions as domineering and controlling, with sexual overtures.

Having consulted with a prosecuting attorney, I later found out that what [REDACTED] and I had experienced (fingers in our mouth, deep back massage, holding onto hands and not letting go) was definitely sexual.

Monica, the P.I. who worked with the police on abuse cases, was certainly aware of this. Someone is not telling the truth!!

Father Acklin's actions from the pulpit on May 2nd were not of someone merely defending his name. To those present, it confirmed he had a major problem. Comments I heard after were that he "was a loose cannon."

Secondly, I take issue to you saying that "all parties" are to share in the blame for Father Acklin's actions. If you are referring to us women, you again do not represent the situation truthfully.

We approached Father Khan and you, Bishop, twice in April and asked that Father Acklin be removed from our community and away from Blessed Sacrament Church. If any blame, besides Father Acklin, is to be dished out, it belongs to you alone, Bishop, for not listening to four good and honest women. By not taking action sooner, his inappropriate actions accelerated to the horrendous point that they did.

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In your letter, you stated that Father Acklin gave us even more than our regular priest gave. Pray tell Bishop, exactly what "extra" service did Father Acklin give us? He said four masses and heard confessions. We paid to bring in a priest from Oakland, California to teach Father Acklin the rubrics, and our servers even had to instruct him. A few sessions just didn't work.

Father Acklin used our group as an opportunity to drum up his psychotherapy business, even asking our president, [REDACTED], if he would want therapy. Some people with their own problems and a few harboring ill-feelings over the way the [REDACTED] affair was handled took him up on his offer. He exasperated that whole issue again and proceeded to cause division and misunderstanding in our community.

Bishop, is this what you mean by giving us more than any other priest we had?

Since the day we first met you over five years ago, Bishop, we have consistently requested a traditional order. The Institute of Christ the King and Fraternity of St. Peter, have both said they are willing to come. But in the meantime, we have always accepted every priest we were given. We would never hurt the name of a "good" priest. This priest, Father Acklin, has a problem and we brought it to your attention. We only had him for a short time, and his inappropriate actions were escalating daily.

We deemed these actions to be very serious. Due to your lack of action it all accelerated. We did everything discreetly and kept silent. In the meantime, Father Acklin was defaming innocent people from the pulpit and trying to insinuate that I was possessed.

Through this all, we kept our peace and prayed.

Bishop, I am also concerned by the last statement of your letter. You stated that some people view the traditional mass as a god to be worshipped rather than a means of worshipping God. Bishop, not only is this nonsense, I am surprised at your disingenuous use of such anti-traditional Catholic propaganda. You know full well the issues and why some people adhere to the traditional Latin Mass. Bishop, you of all people should be above such cheap rhetoric!

So that you will know where I stand, I believe the prayers of the Extraordinary Mass lift our souls up and prepare us for the coming of our Lord. At the consecration, our Lord becomes present, body, blood, soul, and divinity. After reading in a Catholic periodical that less than 25% of Catholics (clergy and laity alike) believe this doctrine of our faith, I am humbled that I still believe in transubstantiation. Bishop, the Extraordinary Mass, unappreciated as it is by the Catholic majority, protects and promotes this very precious tenet of our faith.

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You talk of people not respecting your office as Bishop, but we have shown you nothing but respect (as the minutes will testify). Instead, we were treated with name-calling and retaliation.

Bishop, I beg of you not to be deceived by your office. You may be Bishop, but in the eyes of God, you are not greater than even the least and the most despised of us. Rather, your office is one of service and of love.

Bishop, I pray that God give you the grace to shepherd all souls in your care, and not just those who flatter your office as Bishop, or wine and dine you in their homes.

Please note that if we did not respect your office as Bishop, the priest in question, and the protocols of the diocese, we would have gone straight to the police, the local newspapers, the internet, or even the Vatican. Instead, we brought the problem quietly to your office trusting in your fairness and understanding. We are disappointed in your response.

Pax Vobiscum

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