

ABUSE

“Let not your heart be troubled”

Gabriele Kuby

Foreword

by Gerhard Cardinal Müller

The Church is not a manmade instrument for self-redemption, but the sacrament for saving the world in Jesus Christ. This means that it is a “sign and instrument both of a very closely knit union with God and of the unity of the whole human race” (Vatican Council II, *Lumen gentium* 1).

Christ, the light of the peoples, can only reflect on the face of the church and illuminate humanity if the Church’s preaching is not darkened by the sins of its servants.

The divine faith that justifies us and leads us to eternal life has only God as its originator. But his mediation is inextricably tied to the human credibility of His messengers. Thus the servants of the kingdom, who are to teach the gospel to the people of God with the authority of the apostles, who are to lead as good shepherds in the name of Jesus, become like hirelings whose sheep are not their own (John 10:12) if they shake the confidence of the faithful through their misconduct.

The ministry is a task of great responsibility. For that reason, the bishop must be irreproachable and of worthy demeanor to care for the Church of God (1 Tim 3:1-5). Moreover, “he must be well thought of by outsiders, or he may fall into reproach and the snare of the devil” (1 Tim 3:7).

Certainly, every Catholic priest, like every Christian on our pilgrimage, must ask every day for forgiveness of his trespasses and forgive his fellow Christians for theirs, as the Lord taught his disciples and ourselves in the Our Father. But with God’s mercy, when we ask for it, it is possible for every Christian to avoid the sins that exclude him from the Kingdom of God. Because “neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God” (1 Cor 6:9-10).

Even severe sins can be forgiven if those who commit them ask with full repentance for forgiveness and submit to the Church’s penitential judgment.

However, reconciliation with God does not release them from responsibility for the grave damage they have done to their victims, nor for their darkening of the holy Church's mission. The sins of priests weigh twice as heavily, because with the spiritual authority given to them for building — not tearing down — the Church they have been appointed to be “examples to the flock” (1 Peter 5:3). They must someday answer to Christ, the “chief Shepherd”, and give account before Him for the believers entrusted to them.

The incessant reports on scandals of sexual abuse of adolescents by men of the priesthood in more and more countries have thrown many Catholics into deep confusion and offer societies that deny and hate their Christian heritage a welcome opportunity to accuse the Church of double standards and to justify their own immorality.

This isn't just about the misdeeds of severely psychologically disturbed individuals, but a structural secularization in the clergy that blinds them to the moral decay that results from corruption of the doctrine.

The priests are children of their time and the hypersexualized society that abuses male and female sexuality hedonistically and deceives people about the higher ideal of love. But instead of being filled with Christ-like compassion for people who are like sheep without a shepherd, opinion leaders in the Church seek their salvation in adapting to the totalitarian zeitgeist and follow the sheep into the abyss.

During this historically unprecedented crisis, in many Western countries the Church lacks bishops of strong faith, holy priests and scholars who are powerful in spirit.

Going along to get along, appeasement, downplaying, waiting for better times, and sophistic distinctions between inviolable teaching and pastoral adaptation to the spirit of the times until the essence of Christianity is lost, will help neither the Church nor the world out of this crisis, in which only the truth will set us free.

Gabriele Kuby is to be warmly thanked for her contribution to the dreadful topic of sexual abuse of children and youth by people whom Holy Orders have designated to be good shepherds and to sacrifice their lives for the salvation of souls.

May those responsible for this tragedy be mindful of Judgment Day, and let us ask God for good and worthy servants in his kingdom.

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“For nothing is hid that shall not be made manifest, nor anything secret that shall not be known and come to light” (Luke 8:17). The shocking level of sexual abuse in the Catholic Church has come to light. The Body of Christ is afflicted with festering sores that can no longer be hidden under priestly robes. New disclosures and new scandals are being exposed all the time. The statistics show: Over 80 percent of sexual abuse within the Catholic Church is perpetrated by priests on boys of various ages. Not long ago, Archbishop Georg Gänswein spoke of “the Catholic Church’s 9/11” on which it must look in horror, “even though the catastrophe is not associated with one date, but with many days and years, and with countless victims.”¹ Were this abyss of grave sins to remain hidden under a blanket of silence, tolerance and obfuscation, no change, no conversion, no purification would be possible.

Sexual abuse of children and youth by adults is a ubiquitous crime in the current hyper-sexualized society. When a priest does this — someone called by God to attest with his entire life to the Gospel and to Jesus’s act of redemption on the cross — then the chasm he falls into is bottomless, for himself and for those whom he has seduced or forcibly abused. Not only has he inflicted the deepest spiritual harm on the person, in most cases he has also obliterated the victim’s path of faith. However: Jesus can and wishes to heal the abused and free the perpetrator from the abyss of sin.

The rampant sexual abuse inside and outside the Church is one of the results of the Sexual Revolution. In just a few decades, there has been an overthrow of the standards for properly dealing with the power of sexuality. The “deconstruction” of moral standards knows no boundaries, whether from reason or nature. Now gender ideology saturates the entire society. Anyone can spot it as a lie — especially the notion that we can freely choose our gender and change it at will; that there is “gender fluidity”, fluid transitional forms between male and female. The revolutionary manipulation strategies have such power that they have succeeded in swaying the consciousness of the masses — and not just of the masses, but of the influential people responsible for the universities, politics, the media, business, justice and education — and even the churches. The gender dragon can raise its seven heads, adorned with the jewels of power, because for the majority of people in the once Christian nations, God is dead, and “the lawless one” (2 Thessalonians 2:3) has taken His place. Even many of those whose profession is to preach the

¹ <http://www.kath.net/news/65076>. All websites accessed in October 2018.

truth of God appear no longer to believe that the holy, powerful, immortal God, to whom everyone must answer, actually exists.

The secular world is stuck in a dilemma. On the one hand, acceptance and support for lesbians, homosexuals, bisexuals, transgenders, intersexuals and queers (LGBTIQ) has become the overall agenda of the power elites. Anyone who dares to oppose it risks social, political, professional and economic destruction. On the other hand, the exposure of (homo)sexual abuse is the sharpest sword in the attack against the Church. The otherwise so aggressive LGBTIQ lobby keeps quiet. They have almost achieved their objective. They will have accomplished it when the church strikes its judgment of homosexual behavior as objectively disordered from the Catechism (CCC, 2357-2359) and not only blesses same-sex couples, but acknowledges same-sex “marriage” as valid. But let’s not fool ourselves: Even then, there will be no peace on the sexuality front, because the battle is for complete dissolution of the two-sex structure of human existence. Transgender activist Ricki Wilchens hit the nail on the head: “Make the binary burn! Ending our culture's obsession with what’s ‘male’ and what's ‘female’ will be our salvation.”²

What a tragedy that he, and everyone for whom he speaks, know neither the Savior nor God’s plan of salvation for all humanity. It is a plan of love, in which marriage, sexuality and family have a central place. It is mirrored in the heart of men and women as a yearning for lasting love. This plan of salvation is revealed in Holy Scripture. The task of the Church is to preach God’s plan of salvation to the people, to protect them from misinterpretation and adaptation to the prevailing ideology and to assist them in living life effectively through the intervention of God’s mercy.

If the Church, as the last remaining authority, stops adhering to the biblical truth that people were created as man and woman in the image and likeness of God (Genesis 1:27), the way is free for complete dissolution of the social structures and the human conditions for marriage and family. Are the majority of bishops, priests and believers still convinced that our identity as man and woman and our sexuality has something to do with the plan of salvation through which God offers us “a future and a hope” (Jeremiah 29:11)?

Only the “abuse” is the problem for most bishops and the media, not the homosexuality practiced by so many priests and bishops up to the highest levels of the hierarchy. However, it is the ground from which the abuse springs. Whether in the United States, Canada, Chile, Argentina, Belgium, Ireland, the Netherlands, Germany, Austria or Australia³ — about 80 percent of the victims of sexual abuse by priests are boys. Homosexuality is not the cause of the abuse of boys by men,

² <https://www.lifesitenews.com/news/bathrooms-are-just-the-beginning-a-scary-look-into-the-trans-movements-end> (All websites accessed in October 2018)

³ *Das Schweigen der Hirten*, in: *Der Spiegel* No. 39, 22 September 2018

but the precondition. In the same way, heterosexuality is not the cause of abuse of girls by men, but the precondition. Abuse takes place when the sex drive goes completely out of control and has gained so much power over the person that he is even prepared to become a criminal to satisfy his sexual desires. Apparently, the uncontrollable urges of priests is preferentially directed to the untouched, youthful bodies of boys in puberty, which is called “ephebophilia”. The perpetrator loses all inhibitions of conscience and can no longer perceive the devastating suffering he inflicts on the other.

In a new study, Fr. Paul Sullins, Ph.D., Catholic priest and sociology professor em. at the Catholic University of America, analyzed three major studies of the Clerical Sex Abuse in the Catholic Church of the USA: The Report of the John Jay College of Criminal Justice, the Pennsylvania Grand Jury Report of August 2018, and data from a 2002 survey of Catholic Priests by the Los Angeles Times.⁴

The results show that the percentage of homosexuals among priests is eight times higher than in the general population, and that there is a strong correlation between the percentage of self-described homosexuals in the Catholic priesthood and the incidence of sexual abuse of minors by the clergy. A quarter of priests ordained in the late 1960s report the existence of a homosexual subculture in their seminary, rising to over half of priests ordained in the 1980s. This trend was also strongly correlated with increasing child sex abuse.

During the successive waves of public scandal, the bishops promised investigation and prevention measures, but they themselves were always excluded from the investigation. Now it can no longer be denied that many bishops in the US and many other nations covered up or even promoted the homosexual subculture in seminaries, and that at least fifteen US bishops, among them Cardinal Theodore McCarrick, are themselves accused of sexual abuse of minors and dependents.

Many bishops contritely hope to keep the victims quiet with a few thousand dollars and vow prevention measures. They seem largely at a loss as to how to cope with the evil. But there are still other reactions. Cardinal Cupich, Archbishop of Chicago, has said, “We have a bigger agenda than to be distracted by all of this,” and said of the pope, “He’s gotta get on with other things, of talking about the environment and protecting migrants and carrying on the work of the church. We’re not going to go down a rabbit hole on this.” (Chicago Sun-Times, September

⁴ D. Paul Sullins, *Is Catholic clergy sex abuse related to homosexual priests?* The Ruth Institute 2018.
<http://www.ruthinstitute.org/press/ruth-institute-releases-study-on-role-of-sexual-orientation-in-catholic-clerical-sex-abuse-scandal>

10 and 27, 2018).⁵ Still others are using the historic hour to attempt final abolition of the celibacy rule and to turn the Church's sexual morality on its head. Thus Björn Odendahl writes on the website www.katholisch.de: "There is only one way [to solve the abuse crisis]: to welcome homosexual priests and to acknowledge them as equals."⁶

Björn Odendahl is the head of this nationwide Internet portal in Germany, which is backed with €2 million a year from the German Conference of Bishops.⁷ It is hard to believe that this website engages in constant propaganda for the LGBTIQ agenda, against the will of its financial backers. How long will the faithful tolerate this misuse of their tithes?

Klaus Mertes, Society of Jesus, director of the elite German Catholic boarding school St. Blasien, is happy about it. In 2016, this also appeared on this web platform:

"'The battle for the rights of homosexuals worldwide is a project that makes it worth staying in the Church,' according to Mertes. The Catholic Church rejects homosexuality mainly 'because it fundamentally associates sex with fertility. That is why the entire edifice of religious sexual morality rests on the issue.' This requires rethinking, Mertes stressed."

Klaus Mertes is right. The Catholic Church believes in one God, who is life and love, and who wants people to live and learn to love, because only in that way can he live life to the fullest and achieve eternal salvation.

As the acute crisis of abuse comes to light, Mertes even talks about the "homophobic [!] swamp that reaches the highest levels of the hierarchy and bubbles there."⁸

Homosexual cocaine orgies within the walls of the Congregation for the Doctrine of the Faith don't seem to be a "swamp" to him, nor do homosexual serial perpetrators as advisors to the pope, but rather adherence to Catholic Doctrine .

In the storm of the Sexual Revolution

There are always ideas that clear the path for social changes. Marx and Engels thought up communist theory before its bloody implementation. The Frankfurt

⁵ <https://chicago.suntimes.com/news/blase-cupich-catholic-sex-abuse-scandal-we-have-bigger-agenda-than-be-distracted-tells-mundelein-seminarians/> <https://chicago.suntimes.com/news/blase-cupich-apologizes-sex-abuse-priests-archdiocese-chicago-catholic/>

⁶ <https://www.katholisch.de/aktuelles/standpunkt/auch-priester-mussen-uber-ihre-sexualitat-reden-konnen>

⁷ <http://www.kath.net/news/58513>

⁸ <https://www.katholisch.de/aktuelles/standpunkt/funf-bemerkungen-zum-missbrauchsskandal>

School theoretically justified the destruction of authority⁹ before children in daycare centers were delivered to sexualized chaos. The removal of morality from sexuality was glorified by Herbert Marcuse as the preliminary state of “a society without power”, and thus paved the way for slavery to sexual addiction. Since the 1990s, gender theory has delivered the ideological justification for complete dissolution of binary gender and thereby of any ethical standards of sexuality.

The goals of the Marxist student rebellion of the late 1960s, among which “sexual liberation” was near the top, have been adopted by Western power elites and are being implemented with the help of the LGBTIQ lobby. This top-down revolution is being fought with highly sophisticated methods for manipulation of mass consciousness. One central function is the strategic hollowing out, redefinition and recreation of words like freedom, tolerance, human rights, diversity, sexual orientation and gender identity for the establishment of a new anthropology.

Terms like homophobia, hate speech, discrimination, racism, right-wing radicalism, all the way to the slur of “Nazi”, are used to pathologize, defame and criminalize those who wish to maintain the foundations of marriage and family. Anyone can read the roadmap for complete transformation of society according to LGBTIQ dictates: It is the *Yogyakarta Principles* of 2007, expanded by *Yogyakarta plus 10* in 2017, which were not legitimized by any political institution, but were nonetheless seen as normative by international institutions like the UN and EU and national governments and have been implemented in law. In the future, no one will be able to say, “We didn’t know!”

This is where definitions of the terms *sexual orientation* and *gender identity* are found, which have entered anti-discrimination legislation all over Europe. Definitions of these terms are seldom found, because their haziness makes them especially well-suited as instruments of the insidious hollowing out of moral standards. In the *Yogyakarta Principles*, it says:

The term *sexual orientation* refers to each person’s capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender.

This definition gives no criterion for distinguishing between sexual practices. No type of sexual preference or activity is excluded, such as: Pedophilia (sex with children), incest (sex between blood relatives), polygamy, polyandry, polyamory (sex with more than one person of any gender).

⁹ Theodor W. Adorno–Else Frenkel-Brunswik–Daniel J. Levinson–R. Nevitt Sanford, *The Authoritarian Personality*, Harper and Brothers, New York 1950. Max Horkheimer–Erich Fromm–Herbert Marcuse, *Studien über Autorität und Familie. Forschungsberichte aus dem Institut für Sozialforschung*, Paris 1936, Reprint Lüneburg 2001.

Gender identity refers to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerisms.

No longer will the biological indications of sex be the juristically relevant criterion for gender, but changeable, subjective feeling.

Change in the attitude toward homosexuality through social engineering

The historical breakthrough for changing attitudes toward homosexuality was the 1973 decision by the *American Psychiatric Association* (APA) to remove homosexuality from the list of mental disorders to be treated by therapeutic procedures. The prior status had been the consensus of the great founders of depth psychology, Sigmund Freud, C. G. Jung and Alfred Adler.¹⁰ The APA's decision blocked scientific inquiry into the causes of homosexuality. Anyone who nonetheless dares to research the issue or offer therapy is persecuted by the LGBT lobby, who have pulled out all the stops to destroy the legal and financial existence of such researchers and institutions.¹¹ (The activist organizations don't seem to mind that denying the mutability of homosexuality to heterosexuality contradicts the gender ideology of arbitrary gender change.)

Scientific conferences must be held in secret if they do not want to risk being torpedoed by the LGBTIQ lobby.¹² This shows that those claiming to represent the interests of homosexuals and transgenders do not have their interests in mind. Scientific research into the causes, elucidation of the psychological and physical risks, the freedom to offer therapeutic change options for "ego-dystonic" homosexuality, and the free choice of therapy goals should be self-evident rights of those affected. The Church, which, as everyone now knows, has been desecrated by overwhelmingly homosexual abuse should, for its own good, have great interest in such research and therapeutic assistance, and should support, finance and guard researchers and institutions who are active in this field.

¹⁰ Quoted by Jakob Cornides, "Natural and un-Natural Law," *Selected Works of Jakob Cornides*, http://works.bepress.com/jakob_cornides/17/

¹¹ International Federation for Therapeutic and Counselling Choice. <https://www.therapeuticchoice.com>

¹² For example: In 2009, the LSVD lesbian and gay association in Germany, spared no effort to prevent the convention of the *Academy for Psychotherapy and Spiritual Welfare* in Marburg, at which two scientific experts embattled by the LSVD were to speak about the topic of identity. The convention could only take place with massive police protection.

The APA's decision was not the result of scientific discussion, but of political pressure on individuals who could not withstand it.¹³ A handful of activists succeeded in skewing the course of historical development. Were their followers aware of the historic consequences of their silence?

Now homosexuality could be represented as a normal variant of human sexuality, and anyone who contradicted this idea was accused of discrimination. All the same, it took until 1990 for the World Health Organization (WHO) to go along with the APA's decision, 17 years in which NGOs financed by a number of billionaires' foundations (including those of Rockefeller, Bill Gates and George Soros) efficiently set about declaring the acting out of sexual diversity as a "human right" and enforced it worldwide. "Gay rights are human rights and human rights are gay rights!" exclaimed Hillary Clinton 2011 at the Palace of Nations at a celebration of Human Rights Day.¹⁴ Sexual diversity parades through large cities serve as a collective "coming out" in order to bring about legal changes step by step. From tolerance to acceptance to criminalization of dissent. From registered same-sex partnerships to complete equality with marriage. From adoption rights to artificial production of children to the purchase of the missing genetic material — egg or sperm cells — and the rental of a woman's uterus to carry the test-tube created embryo. From homosexuality to transsexuality.

As with every revolution, a decisive role in the sexual diversity revolution is played by the media and by access to the next generation.

Media manipulation: In 1989, social scientists and homosexual activists Marshall Kirk and Hunter Madsen published the book *After the Ball – How America Will Conquer Its Fear and Hatred of Gays in the 90s* (Penguin Books, New York 1989). It sets forth in detail the social-psychological methods for changing the fundamental beliefs of the population regarding homosexuality through media propaganda in a three-stage process:

1. Desensitization: Represent homosexuals as good, likable citizens.
2. "Block the prejudice machine": Negatively stigmatize people who reject homosexuality as "homophobic and homohating bigots as crude loudmouths and assholes who not only say 'faggot' but also 'nigger', 'kike' and other shameful epithets — who are not Christians" (p. 151).
3. Conversion: Bring the fanatical "bigots" to love homosexuals (p. 153).

In a few decades, the consciousness of the masses has become so changed by strategic manipulation that now rejection of homosexuality is stigmatized with

¹³ Charles W. Socarides, *Sexual Politics And Scientific Logic. The Issue Of Homosexuality*, in: *The Journal of Psychobiology*, 19 (3), Winter 1992. Cf. Robert Reilly, *Making Gay Okay*, p. 118 et seq.

¹⁴ Hillary Rodham Clinton, *Remarks in Recognition of International Human Rights Day*, Geneva, Palais des Nations, 6 December 2011; <https://2009-2017.state.gov/secretary/20092013clinton/rm/2011/12/178368.htm>

curse words whose negative emotional charge is now generally shared: “homophobe”, “homohater”, “fundamentalist”, “bigot”.

Who wants to be the target of such abuse, which becomes all the more aggressive — with media campaigns, “shit storms” and judicial harassment — the more influential the person is. Sadly, there are few bishops anymore who are willing to take up this cross in emulation of Jesus.

Those who mold the next generation decide the future. The sexual revolutionaries know that the new sexualized gender-person can be created only by indoctrinating and reeducating the children. Children must be taught from early on to see sexual diversity as a desirable moral good. Since the 1970s, the state has inserted increasingly obscene, shame-destroying, “emancipating” sex education into the curriculum. Children and youth are introduced to hedonistic sexual practices of all types starting in kindergarten through government programs such as those backed by UNESCO¹⁵, the World Health Organization, the International Planned Parenthood Federation, or the German Federal Centre for Health Education¹⁶. They learn that any sexual practice (LGBTIQ) is equally good and is an option for them, that there are various types of families, and that the prince can marry the prince. As early as kindergarten, picture books give them the message that they can change their gender (and later they can get puberty-blocking hormones destructive to life). So-called “prevention programs” encourage children in masturbation and sexual games, because experiencing their body as a lust organ allegedly helps them ward off sexual abuse. (But the opposite is true: It makes them more compliant with pedophile advances.)¹⁷

Governments, parliaments, courts and state ethics boards justify, legitimize and approve all these changes and do not shy away from robbing a child of his ancestry. Imagine that a person grows up and eventually realizes that he will never be able to know who his mother or father are. He may be seized by a murderous rage.

We now live in a demoralized society that incites the sex drive everywhere and without interruption. Media, entertainment and advertising gush forth their filthy flood hours a day into public spaces, into every living room and every heart. Every third Internet search is pornography. In today’s age of smartphones, children can no longer be protected from it. It would be easy for the UN and the EU to wage as persistent a campaign against it as they have against smoking, but there is no interest. The difference is: Smoking harms the health, while pornography destroys marriage and family, and the ability of youth and *adults* to love and bond.

¹⁵ *International technical guidance on sexuality education*, UNESCO 2018

¹⁶ *Standards for Sexuality Education in Europe*, WHO and BZgA, Cologne 2010.

¹⁷ Cf. Gabriele Kuby, *The Global Sexual Revolution — Destruction of Freedom in the Name of Freedom*, Angelico Press, Kettering OH 2015, chapter 12.

The Church in the storm of the Sexual Revolution

The Catholic Church is no fortress that can just raise the drawbridge when attacked. It is a society of baptized sinners who, as long as they still go to church and believe the creed they profess, strive for eternal salvation and know that they need forgiveness of their sins to be granted the redemption of Jesus Christ through the cross. But how many of today's 10 percent of churchgoers is this true about?

The breakthrough of the Sexual Revolution of 1968 took place shortly after the Second Vatican Council (1962–1965), which was perceived by many as a loosening of binding Catholic teaching and practice — whether justifiably or not cannot be discussed here. In any event, the fresh breeze through the open window of the *Aggiornamento* (“bringing up to date”) carried the seeds of the Sexual Revolution into the Church, which set down roots with astonishing speed and brought forth sprouts in teaching and practice.

In his encyclical *Humanae Vitae*, published in the fateful year of 1968, Pope St. Paul VI tried to hammer in the pegs to keep the ship of the Church together. But in vain! Despite his imploring the bishops, many did not follow him, but rather there was an open rebellion against the magisterium and worldwide resistance from the media and secular institutions. The revolt by bishops and theologians was especially directed against Articles 11 and 12, which state “that each and every marital act must of necessity retain its intrinsic relationship to the procreation of human life...which man on his own initiative may not break...” But rebelling bishops in many countries took exactly this initiative by paying lip-service to the authority of the magisterium and then allowing married couples to use contraception based on their own “subjective conscience”.

Before the encyclical's ink was even dry, American priest and moral theologian Charles E. Curran had already sent a protest letter to Rome for which he was able to gain the signatures of 87, and later 300 theologians. Once the connection between sexuality and reproduction is theoretically and practically abandoned, the door is open for justification of any kind of sexual behavior. Right away, Curran became one of the trailblazers of moral theological justification of homosexual practice. He urged the magisterium of the Roman Catholic Church to acknowledge same-sex relationships as a moral good.¹⁸

With time, this view became mainstream in the moral theology taught at many theology departments. The *Kosnik Report*¹⁹, which in the 1970s became the standard work at American seminaries, provided justification in moral theology for masturbation, unmarried cohabitation, divorce and homosexuality.

¹⁸ In the following, I rely on D. Vincent Twomey, *The theological roots of the present crisis*,

<https://www.catholicworldreport.com/2018/08/03/the-theological-roots-of-the-present-crisis/>

¹⁹ Anthony Kosnik et al, *Human Sexuality: New Directions in American Catholic Thought*, Paulist Press 1977.

The validity of *absolute* moral standards was abandoned, and thus the view put forward that there are no “intrinsically bad behaviors”, and that they can be justified by the intentions and circumstances — a moral theological position condemned as “proportionalism theory” by Pope St. John Paul II in this encyclical *Veritatis Splendor* (articles 79 and 80) in 1993.

The encyclical came too late. Within 20 years, the door was open wide at seminaries and among the clergy for moral theological justification of homosexual practice.

John Paul II did everything possible to illuminate the beauty of sexuality, marriage and family in God’s plan in many teaching documents and his profound work *Theology of the Body* — but in vain. The light of truth had no power anymore to break through the structures of sin within the Church. They had been established so firmly that they could systematically prevent transmission of papal teaching in the theological faculties, seminaries, religion classes and parishes. Proclamation of Church teaching on sexuality has been a complete failure since the 1970s.

Sexual sins could proliferate, were justified theologically, declared in the confessional as nonexistent (to the extent that people even went to confession), and were tolerated and hushed up in the seminaries — how can it be otherwise, now that binding Catholic teaching, the *deposit of faith*, has been so shaken. The global abuse crisis is the visible tip of the iceberg of sexual sin, which has now, thank God, come to light.

Incompatibility with Christian anthropology

As newborns, we find ourselves in a body and a world that we have not made. This body is either male or female. (Here we disregard the rare organic anomaly of intersexuality, even though the German federal constitutional court declared it a “third sex” in 2017.) Because this is the ineradicable fundamental differentiation of human identity, the first question regarding the mystery of the newborn is: Is it a boy or a girl? Nothing about it is “assigned” or “socially constructed”, but rather it is given and must be accepted if the person wants to achieve integration of body and spirit in order to develop his or her identity as man or woman and to procreate through the sex act as father or mother.

This is nature’s Plan A, which has proven itself throughout human history, or else we wouldn’t exist today. Evolutionary biologists don’t need a God to explain this, but state: Two-gender procreation is the indispensable condition for the homo sapiens, the most intelligent mammal. But this homo sapiens has the irrepressible urge to ask about this origins and destination and to make sense of the world he

has been thrown into, what the ultimate end is, or the *telos* of the thing, as Aristotle put it.

In his foreword to the book *The Global Sexual Revolution*, Professor Robert Spaemann writes:

“Because there’s no longer any such thing as abnormal, the concept of normal is taboo and placed under ideological suspicion. Nonetheless, normalcy is what constitutes every living thing. In inanimate nature—that is in physics—there is no normalcy, but just strict laws. On the other hand, wherever there is life, species are after something in their own specific ways. And this same nature can miss as to what it is after. The concept of normality is indispensable when it comes to dealing with life processes. Mistakes in this regard threaten the life of the family of humanity.”

Until today’s sexual revolution, heterosexuality was normal *and normative* in Christian cultures and formed the basis for a social structure built upon the family.²⁰ In a few decades, this basis has been destroyed with accelerated speed. Now it is the hedonistic sexual norms that have become normative, and their implementation has been enforced through increasingly totalitarian methods. That a minority or just two percent of humanity has succeeded in this can be explained only by the power elites using these minorities as instruments for their own purposes.

For Christians who adhere to God’s word, the normativity and normality of heterosexuality cannot be changed — see Genesis 19:1-29, Leviticus 18:22; Romans 1:24-27, 1 Corinthians 6:9-10, 1 Timothy 1:10. This is unambiguously stated in the Catechism of the Catholic Church (2016). The sections are cited here, because they are what the battle rages over:

2357 Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that "homosexual acts are intrinsically disordered." They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

2358 The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered,

²⁰ How a society deals with “abnormality” is another question. Societies based on Christianity have decriminalized sexual behavior between same-sex people over the past four decades. Protecting personal rights in the intimate sphere of sexuality was a necessary legal correction. For Christians, the statement of St. Augustine applies: *Love the sinner and hate the sin*. This is not to be an empty maxim, but must be the actual experience that people with same-sex attraction have with Christians. Human identity has many aspects, of which changeable sexual preference is just one.

constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition.

2359 Homosexuals are called to chastity. Through the virtue of self-control, which leads to inner freedom, they can and should – perhaps with the help of a selfless friendship – come slowly but surely to Christian perfection through prayer and sacrificial grace.

Moreover, it is not negotiable that the indissoluble marriage between a man and a woman is the social sanctuary for the sex act, which is in principle open to the creation of children. Those today who subject themselves in word and deed to the current zeitgeist, who endorse premarital concubinage, who question the indissolubility of marriage, and who justify homo-, bi- and transsexuality with theological sophistry, set aside the compulsory nature of the word of God, spread false doctrine, and contribute to the dismantling of Christianity.

Because the concept of sex only in the context of marriage between a man and a woman is Christian teaching anchored in God's revelation, which has been advocated by the Catholic Church to this day and is set forth in the catechism, sexual revolutionaries hate the Catholic Church. That there is “negotiation” going on is a victory in the decades-long strategic battle by sexual revolutionaries outside and inside the Church to grind away at the bulwark of the Catholic Church.

Adventurous reinterpretations of biblical anthropology claim that today, in contrast to ancient times, homosexual relationships are usually faithful ones between two partners, without any particular health or mental risks. This contradicts scientific findings. Volker Beck, until 2017 the religious policy speaker of the Green Party in the German Bundestag and declared homosexual, said in the debate over legalization of registered partnerships: “If the legislature hopes to turn gays into faithful marriage partners, they must and will be disappointed by the reality of gay relationships.”²¹

Behind the high moral demands the Christian image of man shines forth: “So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, “Be fruitful and multiply...” (Gen 1:27-28). And the second account of creation says: “Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh” (Gen 2:24). From the beginning to the end, the Bible speaks of

²¹ Volker Beck, *Legalisierung schwuler und lesbischer Lebensgemeinschaften*, in: *Demokratie und Recht*, 1991, 4, p. 457.

marital love as the mirror and metaphor of the God's bond of love with His people, which culminates in the wedding of the lamb with his bride the Church (Revelation 19:7). Should we not rejoice over the incomprehensibly high calling of man, whom the Creator made "a little lower than God", yet crowns them with "honor and majesty" (Psalm 8)?

The God of love and life wants to bestow life in its fullest on us so that we can be in his home with him, but for that we must learn to love with body, soul and spirit. Chastity does not mean abstaining from sexuality. It is no less a requirement of married couples than for celibate priests. The following can be found in the Catechism of the Catholic Church:

"Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman" (CCC 2337).

The person who has fallen away from God can no longer see the light of Christian anthropology, cannot believe in the promise, sees no glimmer of grace that allows him to walk the path that leads to the gate of eternal life. All that is left is the cold "thou shalt", against which he rebels –and the abyss of suffering that tears open when the person abuses his freedom and opposes God's plan of salvation.

The task of the Church is to allow this light of God to shine, to show the seeker the way to the good life on earth and to eternal life after death, and to give him the spiritual means to walk that path. The Church must teach him to use his free will to do good, and to form his conscience to recognize as sin that which separates him from God. She forgives his sins and proclaims to him the merciful God who says:

"I have not come to call the righteous, but sinners to repentance" (Luke 5:32).

All this can barely be heard anymore in preaching at the parishes, where the feel-good God is proclaimed, the one who makes no demands and hopefully will fulfill the petitions of peace and prosperity for the whole world. Only God's compassion is still proclaimed. But what is the purpose of a merciful God if we're all okay – people with weaknesses, who make mistakes from time to time, and whom a nice God wants to spare from all suffering? Spiritual warfare in the armor of God is no longer talked about (Ephesians 6:10-18). Why is the Sacrament of Reconciliation down for the count – this gift of forgiveness of sins that Jesus gained for us at the cross? Why do only a fraction of people still go to confession? The farther one progresses on the path of Jesus, the more one becomes aware of one's sins and begins to feel deep remorse, how much one has wounded the relationship with

God through the abuse of freedom. Not until then does the promise of the inexhaustible mercy of Jesus, as proclaimed through St. Margaret Mary Alacoque in the 17th century and again through St. Faustina Kowalska in the 20th century, fall on the fertile ground of true repentance. Sincere remorse is the precondition for conversion. For this we must be guided by the full proclamation of the entire gospel. More and more people feel that a God of love without truth, one of mercy without acknowledgement of sin, cannot help them, and they turn their backs on the Church.

Permeation of the Church with homosexual networks

After his flight to Fatima on May 11, 2010, Pope Benedict XVI told accompanying journalists:

“The Lord has told us that the Church must suffer in various ways until the end of the world... Among the new things that we can discover today (in the third secret of the message of Fatima) is also the fact that attacks against the pope and the Church do not come only from outside. Rather, the sufferings of the Church are now coming from the inside. They come from the sins that exist in the Church. This has always been known, but today we see it in a truly frightening way: The greatest persecution of the Church comes not from external enemies, but grows from the sins within the Church.”

It seems that the entire church is permeated with homosexual networks — seminaries, religious communities, lay organizations with cliques that extend to the highest reaches of the Vatican. Shocking new facts are coming to light about actively practiced homosexuality between adult clerics, sexual abuse by priests, bishops and cardinals of primarily male children and youth, and the hulking, decades-long toleration and cover-up by the bishops.²²

In his 2012 essay *With the Pope Against Homophobia*, written during the pontificate of Benedict XVI, Polish priest Dr. Dariusz Oko mercilessly brought to light the homosexual ideology and propaganda and the formation of a “homosexual mafia” in the Church.

The cases of active homosexuality, abuse and cover-up mentioned by Dr. Oko do not need to be repeated here in detail. In summary, he writes:

“Not only the number of serious sexual offenses proves the power of that underground, but also — to an ever greater extent — the degree to which the process of selecting candidate bishops has been disturbed, who were

²² Cf. *Du sollst nicht lügen*, in: Der Spiegel, No. 39/September 22, 2018.

allowed to make a great ‘career’ in the Church despite their having perpetrated such offenses, despite leading a double life. This is further confirmed by the efficiency with which such cases were covered up and concealed, the often insurmountable blockade of all attempts made within the Church to protect the wronged, to strive for elementary truth and justice... We witness a terrible phenomenon — it turns out the comfort of homosexual offenders is more important than the fate of children and youth, the fate of the whole Church... In order for such evil to be concealed and tolerated, it is necessary that the right people hold key positions, and that not only a homolobby, but a homoclique or a homomafia is created.”^{23 24}

How is it that so many priests are homosexual? Homosexuality is much more widespread among priests than among the general population. (The exact numbers may be determined by the bishops’ research commissions.)

In his book *Goodbye, Good Men: How Liberals Brought Corruption into the Catholic Church* (Regnery Publishing, Washington D.C. 2002), Michael S. Rose describes the admissions process in the US seminaries he researched. Priestly candidates with a normal masculine identity, who held to church teaching, were not accepted or were sifted out before ordination. Liberal, homosexually oriented candidates were given priority acceptance, promoted and ordained.

Paul Wood, ex-seminarian at St. Augustine Seminary in Toronto from 1980 to 1981 wrote an open letter to Archbishop Cardinal Thomas Collins in autumn 2018. It says:

“My vocation and that of many outstanding candidates was destroyed because of the gayism and gay-friendly rectors... Never have I ever heard a bishop or priest speak against homosexuality, about sin, about life issues — never... Pope John Paul's encyclicals were totally ignored... Some agree that the Church wants to normalize gayism. We won't tolerate this anymore. Additionally, we are horrified by the clergy's insensitivity to the many victims of clerical homosexual abuse. You have made us feel 'uncool,' old-fashioned, ‘a pain in the butt’ when we address sin, the sins of gayism... No one said anything until caught... Good, moral Catholic seminarians were made unwelcome.”²⁵

As early as 1982, Catholic priest Enrique Rueda published the book *The Homosexual Network: Private Lives and Public Policy*, in which he describes the spread of

²³ Dariusz Oko, *With the Pope Against Homoberesy*, in: Theologisches, vol. 42, No. 09/10.

<http://www.theologisches.net/files/2012%20-%20Theolog%20-%2009%20+%2010.pdf>

²⁴ The existence of homosexual networks to the very highest levels of the hierarchy is confirmed by Archbishop Vignò in his third testimony of October 19, 2018. <https://www.lifesitenews.com/news/archbishop-viganos-third-testimony>

²⁵ <https://www.churchmilitant.com/news/article/one-mans-open-letter-to-the-canadian-bishops>

ideological justification and practice of homosexuality in the Catholic Church and other religious organizations, and he documents this with 522 footnotes and 160 pages of academic appendices. In a 2002 discussion of the book on EWTN, it was stated:

“If you had read that book, you would not have been surprised by the revelations that have been coming out of Boston in the recent trial of Fr. Geoghan, on whose behalf the Archdiocese of Boston by 1998 had settled 50 pederasty cases while another 84 were pending. In the book, Fr. Rueda detailed — with meticulous footnotes — what, already then, was the growing network of ‘support groups,’ counseling referrals, newsletters, and organizations of homosexuals and pro-homosexuals in the churches of the United States... The network was particularly effective within the Catholic Church: At one point in the late ’70s, a key staffer at the Office of Public Affairs and Information of the U.S. Catholic Conference/National Conference of Catholic Bishops was a leader of the Washington, D.C., homosexual movement as well as president of Dignity, the pressure group which seeks to force the Catholic Church to relate to homosexuals according to the tenets of the homosexual ideology.”²⁶

For a man with homosexual tendencies, the completely male community in the priesthood is very attractive and comfortable at first. He is not confronted by his difficulty in entering normal relationships with women. No one notices that he is interested in neither a romantic relationship with a woman nor in marriage. Moreover, he can hide behind the celibacy rule without having to expose any issues.

It can also be that a heterosexual man enters the seminary and allows himself to be pulled into the homosexual subculture. In just my own circle of acquaintances, I know several young men who thought they had a calling to the priesthood, only to leave the seminary because they were not willing to engage in that.

The Irish national seminary, St. Patrick’s College in Maynooth, appears to have been in the hands of a powerful homosexual subculture, as Fr. David Marsden attests.²⁷ The trained psychologist and priest was an advisor there on vocations, but left in 2016, because it was no longer possible for him to properly educate priests in the seminary, due to the anti-Catholic teaching and the homosexual network. All complaints to the rector and bishop by Marsden himself and by seminarians were dismissed. Sexual abuse of seminarians by a priest was covered up. Reading Fr. Marsden’s report, it’s no longer any wonder that the Catholic Church in Ireland (as in other Western countries) did not lift a finger to battle the legalization of same-sex “marriage”.

²⁶ http://www.ewtn.com/v/experts/showmessage_print.asp?number=310257&language=en

²⁷ <https://www.lifesitenews.com/opinion/homosexual-cesspool-priest-blows-whistle-on-irelands-national-seminary>

Apart from the infiltration of seminaries by homosexual networks, there seems to be a fundamental lack of open discourse on issues of sexuality in priestly formation. The *Theology of the Body* by John Paul II is a visionary, inspiring teaching on the plan of God, who created human beings as man and woman and has called them to marriage. To grasp and proclaim it credibly requires purity of heart and love. In today's hypersexualized society, people are no longer raised for this. Prospective priests who have a true calling to the priestly path of holiness need time and space for the integration of sexuality in the process of personality maturation. The issues of masturbation, pornography and homosexuality must be competently taught about, and a way shown for concretely living the high ideal of chastity and celibacy through the grace of Christ. The seminarian must have the opportunity to discuss these issues with experienced, credible personal advisors who are true to Catholic teaching and shed light on sexual abstinence "for the sake of the kingdom of Heaven".

The seminary should be a place where the seminarian can grow through spiritual practice in a loving relationship with Jesus, because only if the relationship with Jesus is experienced as alive and fulfilling can one live in celibacy. Seminaries in which orthodox theology is taught and the treasury of Catholic spiritual practice is opened to the candidates flourish, but those who make compromises with the mainstream barely have vocations anymore. At the center should be the worship of the Lord, who is present in the Holy Eucharist and should be accessible to the seminarians at all times. Traditional forms of piety, such as the rosary, which is often ridiculed, must be honored.

This is what Pope Benedict XVI had in mind when he declared 2010 the Year of the Priest and placed it under the patronage of the holy Curé d'Ars. That was the year in which the first wave of the abuse crisis shook the church in Germany. The media lobbed an uninterrupted barrage against the Catholic Church and Pope Benedict XVI even though, as could be read later in the magazine *Der Spiegel* (No.39/2018), "more than any of his predecessors, he acted against abuse and removed 800 priests from service." However, in Germany he met with nothing but hostility, as he himself complained in a letter to the Catholic bishops.²⁸ No support came from the bishops.

As early as the first year of Benedict XVI's pontificate, the Congregation for the Doctrine of the Faith released the *Instruction Concerning the Criteria for the Discernment of Vocations with regard to Persons with Homosexual Tendencies in view of their Admission to the Seminary and to Holy Orders*. It forbids acceptance of candidates with deep-seated homosexual tendencies into the seminary and their approval for Holy Orders, because a priest requires "affective maturity" that enables him to have a "correct

²⁸ http://w2.vatican.va/content/benedict-xvi/de/letters/2009/documents/hf_ben-xvi_let_20090310_remissione-scomunica.html

relationship with men and women”, so that he can develop a “true sense of fatherhood toward the church community”.²⁹ This prohibition was strengthened again in 2016 by a letter from the Congregation for Clergy approved by Pope Francis. But in vain: The homosexual networks and cliques are too powerful.

In the renowned Catholic magazine *First Things*, Daniel Mattson acknowledges that he is himself a man with “deep-seated homosexual tendencies”. Although he has converted, he says that no one like him should be ordained a priest. “The Church needs mature men, confident in their identity and ready to be spiritual fathers.” He says this teaching is not new. “In 1961, the Vatican declared that men with homosexual inclinations couldn’t be ordained. Seminarians who ‘sinned gravely against the sixth commandment with a person of the same or opposite sex’ were to be ‘dismissed immediately’.”³⁰ The author agrees with this teaching. He is convinced: If the Church had followed its own instructions, we would not now be seeing the shocking headlines about infiltration of the Church with homosexuality at every level. Mattson fully acknowledges that there are priests with homosexual tendencies who live a celibate life and serve people in an exemplary manner. However, he gives two reasons why he believes that men like him should not become priests:

He knows from his own experience that mastery of the sex drive is much harder for a homosexual than for a heterosexual. Even after his conversion, he says he has relapsed into anonymous sex (and then been told in the confessional that he should look for a boyfriend). This is confirmed by clinical psychologists. It is clinically evident “that mastery of the homosexual drive requires far more mental energy than mastering the heterosexual drive,” says Fr. James Lloyd, C.S.P., a PhD in clinical psychology.

A wealth of studies shows that the practice of homosexuality brings with it high psychological and physical risks that culminate in a life expectancy shorted by 10 to 20 years. Scientific studies also show that homosexuality is usually promiscuous.³¹ After just two years, homosexual relationships are overwhelmingly “open relationships” in which this tendency increases with the length of the relationship.³² This explains the low demand for same-sex “marriage”, where it has been legalized.

²⁹

http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20051104_istruzione_en.html

³⁰ Daniel Mattson, *Why Men Like Me Should Not be Priests*, in: *First Things*, 17.08.2018.

<https://www.firstthings.com/web-exclusives/2018/08/why-men-like-me-should-not-be-priests>

³¹ An overview can be found here: Deutsches Institut für Jugend und Gesellschaft (DIJG), *Homosexualität und wissenschaftliche Studien*. www.dijg.de/homosexualitaet; cf. Peter Sprigg, *Homosexuality is Not a Civil Right*, Family Research Council, Washington DC.

³²

https://www.rki.de/DE/Content/Infekt/EpidBull/Archiv/2007/Ausgabenlinks/23_07.pdf?__blob=publicationFile

Far less than 10 percent of gays and lesbians take advantage of the new legal institution, for which so many fought with such passion.

Daniel Mattson sees a further problem: A priest who cannot himself live chastely cannot identify with Church teaching on sexual morality and instruct his parishioners in it, but rather he would openly or clandestinely undermine the Church teaching from the pulpit or in the confessional.

One who does this with great virtuosity is Fr. James Martin, Society of Jesus, whom Pope Francis named advisor to the Dicastery for Communication in April 2017. He is the author of the book *Building a Bridge: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion, and Sensitivity* (Harper One, 2017). At the 2018 World Meeting of Families in Dublin, he was allowed to promote “welcoming LGBT persons and their families” into parish life and disavowing “homophobic pastors who just repeated the Church’s teaching on homosexuality”. Fr. Martin does not attack Catholic teaching on sexuality directly; he represents it both correctly and dispassionately. At the same time he calls on Christians to acknowledge “gay and lesbian identity”, demands that the Church change its “antiquated” manner of speaking about “homosexual people”, and cultivate the language of the LGBT+ community, namely “gay and lesbian identity” and “sexual orientation” to do justice to the dignity of LGBT+ people. He supports “Pride” events, such as Christopher Street Day and LGBTIQ organizations that fight against Church teaching. Fr. Martin gives lip service to Catholic teaching in order to maintain a foothold in the Church, but then fights within the Church for the agenda of the LGBTIQ movement. He can hope that the homosexual networks within the Church and the increasing pressure from secular society will force the Church to its knees on this issue.

Why was there no resolute resistance from the Catholic Church? There are sinful structures that hobble the Church and take away its appeal. Since the 1970s, a process of desacralization and secularization of the Church has set in. Pope Benedict shed light on this development in his 2011 talk at the Freiburg Concert Hall and called for “detachment from the world”, but the seeds fell on rocky ground. The terms “sin” and “fault” have largely disappeared from liturgies and sermons, and the Last Things are no longer spoken about. Preaching about the Church’s teachings on sexuality is taboo. Arriving in their place is what St. Paul foresaw 2000 years ago:

“For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths” (2 Tim 4:3-4).

If a priest enters the no-go zone of the full truth of the Catholic faith, he risks being reported by parishioners to the diocesan offices and being removed by the bishop. I know priests who have been broken by it. Not a single time since my conversion in 1997 have I heard a homily about the aforementioned topics at an ordinary church service. (We won't go into the complete rejection of Christian sexual morality in the Lutheran churches in Germany, where the pastoral rules of 2010 prescribe that "married" homosexual men or women can preside over the community.)

At the Catholic church congresses, LGBT groups get the most prominent seats and can advocate for their lifestyle and the theological reinterpretation of biblical teaching – including "coming out" workshops for youth. Pro-life groups, on the other hand, must get by in the rear corners and are kept outside if they discuss the horrors of abortion too plainly. Following proven piecemeal tactics, as a first step, LGBT groups are calling for blessing of same-sex couples, a demand that has been conceded in many places. "God's blessing is there for everyone," a priest responded when objections were raised. Yes, His blessing is there for all, but the Lord does not bless sin, but calls to conversion. "Go, and sin no more" (John 8:11), Jesus told the woman caught in adultery. The shepherd concerned about eternal salvation must teach the sheep through which actions they will lose their state of grace and will "not inherit the kingdom of God" (1 Corinthians 6:9).

A lot is at stake – in fact, everything is at stake: The Christian image of man and God, and the social structure of marriage and family and the creation of new life that are based on it. It bears repeating: We believe in the triune God of love and life who created people as man and woman and has called them to love and creation of new life. He created people with a body from which God's plan can be read, and he equipped them with a soul destined for eternal life – whether in heaven or in hell. With the utmost seriousness, Jesus points this out over and over again. This must be told to us at church – that someday we might be wedding guests in Heaven.

The dynamics of the double life

In the first three chapters, the Bible describes the divine mission of humanity and its fall: Adam and Eve succumbed to the temptation of the snake, violated God's prohibition and wanted to be like God. This describes the basic temptation of fallen humanity. Salvation history, which culminates in the incarnation and act of redemption of the Son of God takes place in every individual life as the drama of attaining eternal salvation by the mercy of God through the mediation of the Church.

A person has two ways to deal with sin:

The perception of his own sins through self-knowledge, repentance and conversion. “Repent and believe in the Gospel,” is Jesus’s first sermon (Mark 1:15). When the Church stops showing people the path of life and stops warning them of the paths that lead away from God, when it stops calling them to repentance and forgiveness of their sins in the name of Jesus, then it fails at Jesus's mandate.

The second option is to justify the sins, hide them from one's conscience, and to get ever more entangled. As is known, one vice brings another in tow. The conscience is gradually brought to silence, with the risk that it will make itself known in psychosomatic symptoms. Someone on this path cannot bear to hear an authority whose voice triggers the conscience. The earthshaking loudspeaker of conscience is the Catholic Church, whose moral authority is now severely damaged – that is the horrific consequence of the abuse scandal.

Sexual sin has a special status, because it affects the incarnation and thereby Christian anthropology. Paul says:

“Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God” (1. Corinthians 6:18-19)?

In this case, the biblical term “immorality” indicates sexual behavior outside marriage between a man and a woman. Heterosexual behaviors are immoral when they take place outside of marriage. In the biblical understanding, homosexual behaviors are always immoral. In the first case, the natural order of creation is not damaged, but in the second case it is, because God has created people as man and woman and called them to become “one flesh” and to be fruitful. Primary family bonds between man and woman and between parents and children bring existential cohesion to human society. That is why, according to the *Universal Declaration of Human Rights* of 1948, “The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.” Homosexuality, on the other hand, divides the sexes and the generations.

Priests commit both types of immorality. Many break their celibacy vows and live in a concubine relationship with a woman. This is whispered about in the parish. Often, such a relationship is generally known without the parish or diocesan office taking offense at it. In the hypersexualized society, most people no longer understand the point of celibacy and consider its abolition overdue. It is rumored that the diocesan offices are paying support for three children. That can be lived with. The church stays in town and the priest does too.

Priests who have a sexual relationship with a woman must lead a double life, but do not tend to build clerical networks and cliques. Archbishop Carlo Maria Viganò writes in his third testimony of October 19, 2018:

“Unquestionably there exist philandering clergy, and unquestionably they too damage their own souls, the souls of those whom they corrupt, and the Church at large. But these violations of priestly celibacy are usually confined to the individuals immediately involved. Philandering clergy usually do not recruit other philanderers, nor work to promote them, nor cover-up their misdeeds — whereas the evidence for homosexual collusion, with its deep roots that are so difficult to eradicate, is overwhelming.”³³

A greater than average number of men with deep-seated homosexual tendencies have become priests through fraud, tolerance or sponsorship. Some of them live celibate lives. Most of them, however, have set off on the tragic path of a double life as a homosexual priest. In practice, this can mean:

- He acts out his homosexual tendencies with his confreres and/or with other grown men.
- He becomes a slave to his sex drive and seduces and/or abuses children and youth who are entrusted to him.

Dr. Dariusz Oko describes the dynamics of active homosexuality among priests as follows:

“On the one hand, they administer the sacraments, celebrate the Holy Mass every day, deal with the holiest of holy objects; and on the other hand they keep doing the exact opposite, that which is particularly deplorable. This way they ‘become immune’ to that which is higher, that which is holy, their moral life yields to atrophy, going steadily downhill towards the fall. The more of that which is higher dies in them, the more room there is for that which is lower — the desire for material, sensual things — money, power, career, lust and sex. They can hardly be helped, since the highest means of formation, faith and grace have failed.”³⁴

A double life means that a person has taken shelter in lies. Lying is then no longer regarded as a sin of which one can become aware, that one can regret and confess with the firm resolution to sin no more. The breaking of the vow of celibacy that the priest has taken of his free will at his ordination is now the foundation on which the life of such a priest stands. Jesus can no longer be the rock upon which

³³ Third testimony of Archbishop Viganò of October 19, 2018.

³⁴ Dariusz Oko, *Homoberesy*.

he has built his house to keep it from being torn away by the floods (Matthew 7: 24-27). Priestly integrity is shredded.

Will a priest who leads a double life preach with conviction about sin and culpability? Will he be able to represent the Church's sexual morality in such a way that people are inspired and understand it as the high road to love? Will he himself still confess and seek spiritual guidance? In prayer, will such a priest seek the face of Jesus, expose himself to its light and allow it to transform him? In the confessional, as the representative of Christ, will he have the power of Christ to lead sinners on the path to holiness? Will his liturgical gestures do justice to the holiness of what they express? Will he love the Mother of God and honor her immaculate heart? Will he be able to lead the souls for whom he is responsible before God to eternal salvation? Will he be interested in and able to give a clear Catholic position in the current battle over marriage and family and life, and thus save his parish from mindlessly following the mainstream?

The answer to all these questions is very probably "no".

He who lives the teachings of the Church will also defend it, because the soul rejoices when it has escaped serious sin and will keep the commandments out of love for Jesus (John 14:15). He who does not live the teachings of the Church will not defend it, but will help water it down.

How can he endure this rift in his life? A person cannot live forever with contradiction in his conscience. He will therefore only too happily grasp at theological justifications for his abandonment of celibacy. He will seek social contact with people who will reinforce that in him. The sins that he lives, he will cover up in others, as he can also expect from them. He will no longer understand that celibacy, just as monogamous marriage, means self-surrender out of love, not to a person, but to Jesus Christ. The celibate priest throws all yearning for love at the feet of the living God, in the belief that it can in fact be requited. Saints and those on the path of holiness attest to the fact that this is possible. (The priest, by the way, is not the only one who strives for the spiritual fulfillment of the yearning for love. This is done by anyone who is not married and lives true to Christ.)

German priest Romano Guardini described the downward spiral of sin: "According to the logic of evil, sin creates blindness, the blindness even more sin, and the sin even more blindness." What is one to think of the inner consciousness of a cleric who was ordained first as a deacon, then as a priest, and finally as a bishop, yet lives the double life of a homosexual? Can he still believe that he will one day stand and give account before God? That an eternity with God or separated from God actually exists? That Jesus Christ becomes present in the Eucharist through the sacred act of transubstantiation that the priest himself performs? Each sacred act, each proclaimed word of God is then hypocrisy. How it is possible that a priest will

sexually violate minors and dependents and then step up to the altar and perform the sacred liturgy is a mystery of evil.

Like anyone who has established himself in sin, he can no longer receive the consolation and mercy of God. But if the mercy, consolation and help of God can no longer reach him, then it is probable that striving for clerical power becomes a major drive. To see “clericalism” – the improper exercise of ecclesiastical power – as the cause of sexual abuse by priests, means veiling its deep-seated roots.

Dariusz Oko further writes:

“They know well, however, that they may be exposed and embarrassed, so they shield one another by offering mutual support. They build informal relationships reminiscent of a clique or even mafia, aim at holding particularly those positions which offer power and money. When they achieve a decision-making position, they try to promote and advance mostly those whose nature is similar to theirs, or at least who are known to be too weak to oppose them. This way, leading positions in the Church may be held by people suffering from deep internal wounds, hardly displaying the spiritual level expected of their office; people who have given themselves away to hypocrisy and are especially prone to blackmailing by the enemies of Christianity. People who never ‘speak from the heart’, never revealing it for fear of being brought to shame... Often an atmosphere of hypocrisy and lifelessness can be sensed around them. Pharisaism in its pure form... This way, however, they may actually achieve a dominating position in many areas of church hierarchy, become a ‘backroom elite’ which actually has tremendous power in deciding about important nominations and the whole life of the Church. Indeed, they may even prove to be too powerful for honest, well-meaning bishops.”³⁵

Is it any wonder anymore that Catholics who want to protect the deposit of faith and report all types of abuse to the bishop usually don’t even receive confirmation of receipt, let alone support?

Is it any wonder that bishops do not use their structures, which reach into every village, to mobilize the faithful to resist hedonistic forced sexualization of children in schools, which has continued unabated since the 1970s? Instead, parents expecting the support of their bishop get coldly shown the door.

Is it any wonder that the entire church-financed media are on a liberal track and that laypeople who work with all their might for the traditional, immutable faith never receive acknowledgement from the bishop, let alone support?

³⁵ Dariusz Oko, *Homoheresy*.

Is it any wonder that renewal movements in the dioceses are tolerated but barely ever used for missionary work in the parishes?

Is it any wonder that there was and is hardly any resistance to the global push for same sex “marriage”? If in the decades gone by, the Church had proclaimed the beauty of marriage, family and sexuality, the legalization of a fake “marriage” would not have been possible without politicians risking massive losses at the polls.

No doubt it is a minority of priests and bishops who are actively entangled in the LGBT network, but it looks as if the majority looked away, concealed or sympathized. What do they think and feel when they hear the admonitions of the prophet Jeremiah?

“Woe to the shepherds who destroy and scatter the sheep of my pasture!” says the Lord. Therefore thus says the Lord, the God of Israel, concerning the shepherds who care for my people: ‘You have scattered my flock, and have driven them away, and you have not attended to them. Behold, I will attend to you for your evil doings,’ says the Lord” (Jeremiah 23:1-2).

What follows is a pledge from God that he will not abandon his sheep:

“Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, says the Lord” (Jeremiah 23:3-4).

The dynamics of sin have resulted in a loss of credibility for the entire Church and a poison of mistrust that spreads far and wide. A priest can no longer be alone in a room with a boy, can no longer put his arm over his shoulder, which a boy in today’s fatherless society so urgently needs. People begin to view the priest with a skeptical eye and ear: Do you believe what you’re saying? Do you follow the Lord? Do you do what the gospel demands of you and me? – What wretchedness! The splendor of truth has become lost. The result: Every year, hundreds of thousands turn their back on the Church.

It is clear to see: Where the full teaching is proclaimed and lived, parishes, societies and orders flourish. Where it isn’t, they shrivel like a plant without water. When will there finally be consequences in the theology, the seminaries, the formation of pastoral employees and in religious education?

The consequences for faithful priests

The words of the 2005 instruction of the Congregation for the Doctrine of the Faith reminds us of the high calling of the priest:

“According to the constant Tradition of the Church, only a baptized person of the male sex validly receives sacred Ordination. By means of the Sacrament of Orders, the Holy Spirit configures the candidate to Jesus Christ in a new and specific way: the priest, in fact, sacramentally represents Christ, the head, shepherd and spouse of the Church. Because of this configuration to Christ, the entire life of the sacred minister must be animated by the gift of his whole person to the Church and by an authentic pastoral charity.”

There are still faithful bishops and priests – old ones and more and more young ones – who have succeeded in preserving their faith throughout their education. They deserve our admiration and support! They suffer with Christ through the horrific disfigurement of His body, the Church.

An eternal reward is due to all those who dare stand up against the powerful pressure of the times and to risk being shunned, defamed and deprived of their honor and material existence. They are the wells of clear water from which men can quench their thirst for the truth. God will reward them in eternity: “So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven” (Matthew 10:32).

Jesus never left his disciples in the dark about what their succession meant:

“Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted me, they will persecute you; if they kept my word, they will keep yours also” (John 15:20).

Continue or convert?

The credibility of the Catholic Church and the reputation of the Chair of Peter are lastingly damaged. Nobody needs a church anymore that goes along with the zeitgeist in crucial questions of Christian anthropology and does not show people to seek and find the way to eternal salvation.

Just imagine the bishops and cardinals ensnarled in the abuse scandal initiating a penitential movement and leading the faithful in prayer and fasting. Just imagine bishops would use their power to clean up the Church, with the full knowledge that this would put them on the Way of the Cross. In Nineveh, everyone from the king to the cattle repented, and God spared the city. What a testimony that would be to

the world! This is the only way for the Church to regain its moral authority. *Mea culpa, mea culpa, mea maxima culpa!*

The more probable scenario is that the battle for power that we see in the daily media will mercilessly rage on. The more probable scenario is that the undermining of the unchangeable deposit of faith will continue. The words of Pope Francis, “Who am I to judge!”³⁶ may go down in history as the fanfare for relativization of Christian sexual morality.

More probable than conversion and repentance is that the Church will be cleansed through persecution. No one who is not moved by the living love of the triune God and does not take Mary as the model for a pure life in obedience to the will of God will be ready to make sacrifices for his faith.

In a prophetic speech in 1969, Joseph Ratzinger (later Pope Benedict XVI) predicted that the Church “will become small and will have to start afresh more or less from the beginning”; it will become a “church of the meek.”³⁷

“But when the trial of this sifting is past, a great power will flow from a more spiritualized and simplified Church. Men in a totally planned world will find themselves unspeakably lonely. If they have completely lost sight of God, they will feel the whole horror of their poverty. Then they will discover the little flock of believers as something wholly new. They will discover it as a hope that is meant for them, an answer for which they have always been searching in secret.”

One who has discovered Jesus Christ as the living God, who lives with him in an ever-deeper personal relationship, will not stray in the current crisis. The Church remains the mother who nourishes us with everything we need “to fill our lamp with oil”. The announcement of the prophet Ezekiel that the Lord will seek his sheep himself and care for them (Ezekiel 34:11-16) is coming true before our eyes. There are awakening movements in all Christian denominations and a new quality of discipleship, people who are moved by the word of God and commit their lives to it.

Perhaps, in the not-too-distant future, they will find themselves in communities, as Rod Dreher describes in his book *The Benedict Option*³⁸, as an answer to the crisis of our time. Being a Christian will definitely not become more comfortable for

³⁶ “If a person is gay and seeks out the Lord and is willing, who am I to judge that person?” This was Pope Francis’s answer on the return flight from Brazil on July 28, 2013, to a journalist’s question about “dealing” with Mgr. Battista Ricca (who now holds high office in the Vatican) and how the pope would approach “the whole question of the gay lobby.” https://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco_20130728_gmg-conferenza-stampa.html

³⁷ <https://aleteia.org/2016/06/13/when-cardinal-joseph-ratzinger-predicted-the-future-of-the-church/>

³⁸ Rod Dreher, *The Benedict Option: A Strategy for Christians in a Post-Christian Nation*, Sentinel 2017.

anybody. Sooner or later, every Christian will come to a fork in the road, where he either acknowledges Jesus Christ and sacrifices for Him, or betrays him. Many are already suffering through such situations today. Christians need to learn to call on the Holy Spirit in such situations, because they must be as wise as the serpent and as innocent as doves.

Catholics have a large, magnificent family in Heaven. They have a father and a mother. Every celibate priest who reveres Mary and allows her to work in his life, is turned toward the feminine and the maternal, the clean and beautiful, and can drink from this well. From her he will gain the strength to live in chastity and celibacy. At each apparition, the Mother of God urges us to pray the rosary. It is a rescue chain that we can hold onto. "My immaculate heart will triumph," said the Mother of God on July 13, 1917, in Fatima. If we wish to take part in this triumph, we need to be pure of heart and pure of body. We don't know the ways of God, but we know that Good Friday is followed by Easter Sunday. The victory of Easter has already been won and shines throughout the world.
