

# Culture of Death Watch



## Cardinal McCarrick and the Homolobby

On July 28, 2018, Pope Francis accepted the resignation of Cardinal Theodore E. McCarrick, the former archbishop of Washington, from the College of Cardinals, ordering him to a “life of prayer and penance” after allegations that the cardinal sexually abused minors and adult seminarians over the course of decades.<sup>1</sup> In keeping with a narrative which began in 2002, the *New York Times* used the faux-novelistic technique of focusing in detail on one case to portray the McCarrick affair as a clear case of pedophilia. The *Times* account began by describing the sexual encounter an altar boy, only identified as James, had with McCarrick “when he was 15 or 16.”<sup>2</sup> The incident went unreported at the time

because “Father McCarrick was so beloved by his family, he said, and considered so holy, that the idea was unfathomable.”

The more we read about the case the more we come to understand that the incident with the 15-year-old altar boy was the exception and not the rule, and that the real story is about how McCarrick used his authority as bishop to have sex with “adult seminarians,” who were coerced into calling McCarrick “Uncle Ted” and referring to themselves as his “nephews.”<sup>3</sup> It turns out that most of the charges leveled against McCarrick are being leveled by ex-seminarians and priests, both those who have left and those who are still active. According to the same *New York Times* article:

Robert Ciolek, had received an \$80,000 settlement in 2005, in part over allegations that Cardinal McCarrick, as a New Jersey bishop in the 1980s, had sexually harassed and inappropriately touched him. Another former seminarian received a \$100,000 settlement for similar allegations in 2007.

In spite of the *New York Times*’ attempt to maintain the pedophile narrative, the real story emerged from between the lines of the *Times*’ articles themselves. The real issue in the McCarrick case is not child molestation, but homosexuality. Mr. Ciolek was a seminarian in his early twenties when the sexual abuse began.<sup>4</sup> The fact that the abuse, according to Ciolek, “lasted for several years while Mr.

Ciolek was a seminarian and later a priest” argues against the pedophilia narrative which was used to frame the story.<sup>5</sup> Suddenly the narrative changed in mid-article to an account that was more compatible with the facts of the McCarrick case:

But while the church responded quickly to the allegation that Cardinal McCarrick had abused a child, some church officials knew for decades that the cardinal had been accused of sexually harassing and inappropriately touching adults, according to interviews and documents obtained by *The New York Times*.... The scandal of child sexual abuse by clergy has gripped the Catholic Church for nearly two decades, resulting in billions spent by the church on lawsuits, settlements, and prevention programs. But while the church has made strides in dealing with sexual abuse of children, it has largely avoided a reckoning over sexual harassment and abuse suffered by adult seminarians and young priests at the

cle entitled “With the Pope against the Homophobia” in response to the heated discussion on “the huge homosexual underground in the Church which Father Tadeusz Isakowicz-Zaleski provoked in Poland with the publication of his book *Chodzi mi tylko o prawdę* (Truth Is All That Matters). Oko began his research thinking that homosexuality was “not only outside the Church, but within it as well, sometimes perfectly camouflaged, like the Trojan Horse,” where “homophobia takes the form of a homophobia.”<sup>6</sup> The first layer of camouflage involves a failure to identify the problem properly, which is often deliberate on the part of those who want to use homosexuality as a weapon to attack the church. The real issue, according to Father Oko, is homosexuality, not pedophilia: We should first expose the common lie presented by the media. They keep talking about pedophilia among clergymen, while it is most often the case that the problem is ephebophilia, which is

carefully hidden and ignored, as it reveals particularly well the hypocrisy of the homolobby in both the world and the Church. It is all the more important that it be exposed. In other countries, the situation is similar, it is therefore important to note that scandals involving sexual abuse which have shaken the global Church were mostly the work of homosexual clergymen.<sup>7</sup>

Fr. Oko’s article is about more than the misdirection the press uses to misidentify the problem. It is also about how a homosexual mafia came into being which exercised power out of all proportion to the number of homosexuals in the Church. Oko traces the disproportional power of homosexuals in the church to the creation of a homomafia during the period following the Second Vatican Council:

The Church has paid a very painful price for the tremendous offences which have been exposed, losing much of its credibility. This has caused dramatic difficulties both in spiritual and material terms in many dioceses, monasteries and seminars, with churches becoming empty in entire provinces of the Church.<sup>8</sup> It is estimated that the Church in the U.S.A. has had to pay more than one and a half billion dollars in damages so far.<sup>9</sup> None of that would have been possible without the existence of a significant underground, of which prosecutors usually reveal only a small part, the tip of the iceberg. The scandals have also involved those holding the highest offices. In Poland, for instance, Archbishop Juliusz Paetz was dismissed from his office as Bishop of Poznań in 2002. In Ireland, so similar to Poland in spiritual and historical terms because it is so Catholic,

**The real story is about how McCarrick used his authority as bishop to have sex with “adult seminarians.”**

hands of their superiors, including bishops.... Because bishops have control over priests’ assignments and complete loyalty is expected by the church’s clerical culture, seminarians and priests can be especially vulnerable to sexual harassment by their superiors.

The real issue, in other words, is homosexuality. In 2012, Father Dariusz Oko, Ph.D. wrote an arti-

cle entitled “With the Pope against the Homophobia” in response to the heated discussion on “the huge homosexual underground in the Church which Father Tadeusz Isakowicz-Zaleski provoked in Poland with the publication of his book *Chodzi mi tylko o prawdę* (Truth Is All That Matters). Oko began his research thinking that homosexuality was “not only outside the Church, but within it as well, sometimes perfectly camouflaged, like the Trojan Horse,” where “homophobia takes the form of a homophobia.”<sup>6</sup> The first layer of camouflage involves a failure to identify the problem properly, which is often deliberate on the part of those who want to use homosexuality as a weapon to attack the church. The real issue, according to Father Oko, is homosexuality, not pedophilia: We should first expose the common lie presented by the media. They keep talking about pedophilia among clergymen, while it is most often the case that the problem is ephebophilia, which is

several bishops have been removed from office in the recent years, including John Magee, Bishop of the Diocese of Cloyne, dismissed in 2010 on the grounds of covering up the offences of pedophilia and ephebophilia committed by 19 priests in his diocese. Before that, Fathers Paetz and Magee had worked together in the Vatican for many years as part of the closest, most influential associates of the last three Popes. The lengths to which militant homosexuals in cassocks can go can be observed in the behavior of the particularly “liberal” and “open-minded” Archbishop Rembert Weakland, who ruled the diocese of Milwaukee, U.S.A., in the years 1977-2002. He openly admitted to being gay and to having had many partners in life. Throughout the term of his office—for 25 years—he continuously opposed the Pope and the Holy See on many issues, particularly criticizing and rejecting the teaching of the Magisterium on homosexuality. He supported and protected active gays in his diocese, helping them avoid liability for sexual offences they repeatedly committed. After leaving his office, he defrauded the archdiocese of Milwaukee of about a half million dollars to support his ex-partner. One of the most influential people in the Church of his time, Marcial Maciel Degollado, founder of the Legion of Christ, turned out to be bisexual and to have perpetrated serious sexual offences against many members and underage students in his own congregation, including even his own son.... All four went entirely unpunished for a long time, despite many complaints and charges against them sent to Rome for years. Only direct

contact with the Pope or publications in the media finally helped. Otherwise, everything was blocked at lower levels of local or by the Vatican hierarchy. It was similar in many other cases. For instance, several years passed before Bishops Patrick Ziemann of Santa Rosa in California (1999), Juan Carlos Maccarone of Santiago del Estero in Argentina (2005), Georg Müller of Trondheim and Oslo in Norway (2009), Raymond John Lahey of Antigonish in Canada (2009), Roger Vangheluw of Bruges, in Belgium (2010), John C. Favalora of Miami (2010), and Anthony J. O’Connell of Palm Beach in Florida (2010) were removed from office for active engagement in (or cover-up of) homosexual pedophilia or ephebophilia. Similar steps had to be taken with respect to many other bishops who concealed or covered up such of-

candidate bishops has been disturbed, who were allowed to make a great “career” in the Church despite their having perpetrated such offences, 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. It has been so difficult at times to take appropriate, self-evident measures against homosexuals, so many strange difficulties have arisen, and even any success in that area is limited, partial, and temporary. 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. If that was done deliberately, that would be high trea-

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fences. The same applied to many, sometimes very influential priests. Not only the number of serious sexual offences proves the power of that underground, but also—to an ever greater extent—the degree to which the process of selecting

son, the Church would be guilty of betraying the youth! This can also be seen in the fear and confusion of the clergy, particularly in certain dioceses and congregations, when faced with that topic—they escape into silence, unable to artic-

## Rembert Weakland



ulate even elementary statements on the teaching of the Church on the subject. What are they afraid of? Where does that fear in entire groups of mature, adult men come from? And where do the neuroses, heart diseases, and other complaints come from in priests who nevertheless try to oppose such phenomena, especially to protect children and youth? They must be afraid of some influential lobby which wields its power and which they may fall into disfavor with.<sup>10</sup> 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. Indeed, that is what the present Polish Minister of Justice, Jaroslaw Gowin, called that group when referring to the scandal of homosexual abuses perpetrated by priests in the Diocese of Plock, the offences of molestation against young people and seminarians, and the covering up of such facts. He said that when he intervened in the Church in the case of Archbishop Paetz, he had the impression he was dealing with a mafia, brutally negating even the most obvious principles and facts.<sup>11</sup> Similar references to mafia have recently been made by F. Charles Scicluna, the main person respon-

sible for sorting out such cases in the Church, a “prosecutor” in the Disciplinary Section of the Congregation for the Doctrine of the Faith. He spoke during the symposium entitled “Towards

Healing and Renewal” held in February 2012 in Rome, devoted to the problem of sexual abuse in the Church.<sup>12</sup> On behalf of Benedict XVI, he strongly condemned not only the perpetrators, but also their superiors in the Church who covered up their deeds, and called for a strong opposition to such behavior, open cooperation with the police, taking the path of cleansing set out by the Holy See. The more organized offenders are successful in protecting their own interests, the more successful they are in bringing harm to others and in destroying the credibility of the Church. This way, a powerful impulse towards de-christianization comes forward from within the Church itself. A particularly valuable comment in the discussion has been made by F. Professor Józef Augustyn SJ, who said: “The problem, in my opinion, is not “in them” but in our reaction “to them.” How do we, ordinary priests and superiors, react to their behavior? Do we yield to fear, step back, call for silence, pretend the problem does not exist? Or do we face the problem, are explicit about it, take away their influential positions, remove them from their offices? They should not work in seminars or hold any important positions. If the homosexual lobby exists and has any-

thing to say in the structures of the Church, it is because we give in, withdraw, pretend, and so on. ... The Holy See ... has given us a clear sign, a direction on how such problems should be solved. Concealing the behaviour of dishonest persons, which will sooner or later be exposed anyway, destroys the authority of the Church. The faithful spontaneously ask about the reliability of a community which tolerates such arrangements. If we make an a priori assumption that no lobby of homosexual priests has ever existed, exists now or will exist in the future, we actually support the phenomenon. The homosexual lobby of the clergy get off scot-free and become a serious threat.”<sup>13</sup>

Fr. Oko has a profound understanding of how the homomafia formed in the Catholic Church:

As can be seen from the above examples, that lobby must have been allowed to have its way for a long time for such a situation to have been (and still be) possible. But the normal majority should not be intimidated by a disturbed minority. It is therefore necessary to understand the mechanism allowing that lobby to become so influential. Everything begins with the fact that it is much more difficult for a seminarian with homosexual tendencies or an established homosexual orientation to become a decent priest. On the one hand, priesthood may appear attractive, seeming an ideal biotope, since he can stay here in his preferred manly company without the need to explain the absence of women in his life. On the contrary, this is, after all, seen as a great sacrifice for the Heavenly Kingdom, giving up the greatest value of marriage (even though he is not marriageable any-

## Pope Benedict announces his resignation



way). The situation appears to be very comfortable. Consequently, if no requirements are made of such young men, in particular congregations or dioceses there may be many times more of them than in the world on the average, i.e., many times more than 1.5 percent.<sup>14</sup> Their exact number will depend on how dominating the position they have already achieved is, and how much other clergymen are intimidated or unaware of the significance of the problem. On the other hand, homosexuality is a wound on the personality which may impair many other functions. Such impairments include distorted relationships with other men, women, and children; the habit of constantly pretending, hiding something important in their lives; the pattern of playing a game which prevents honest, deep, emotionally fair relationships with peers and tutors. It also hampers proper understanding and respect for the nature of femininity and marriage as the mystery of the love between a man and a woman. Besides, if a homosexual feels similar desires towards men as a man who is undisturbed in that regard feels towards women, these desires will be constantly aroused in him by the permanent, close presence of

bathrooms with many attractive women. The likelihood of maintaining chastity in such a situation would rapidly decline. We should respect and try to understand our homosexual brothers to the same extent we respect and try to understand any human being. They often do their best, try, and some of them succeed, live a decent or even a holy life. Objectively, however, it is much, much harder for them, and so they fail much more often. If, however, they are unable to control their tendencies, and succeed in passing through the sieves of seminarian control, real trouble begins in priesthood or monastic life. They no longer benefit from the presence and control of their supervisors, their freedom is much greater. If they yield to temptation and go down the road of active homosexuality, their situation becomes desperate. 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

the objects of his desire. He finds himself in a situation analogous to that of a normal man who had to live for several years (or for the whole life) under one roof, using the same dormitory and common

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. They know well, however, that they may be exposed and embarrassed, so they shield one another by offering mutual support. They build informal relationships reminding 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. Instead, they repeat what they have learned by heart, copy that which has been said by others. Often an atmosphere of hypocrisy and lifelessness can be sensed around them. Pharisaism in its pure form.<sup>15</sup> Even if they do not actively practice homosexuality, as a rule they try to shield and promote even those who do, with much solidarity, ready to “dig in their heels” together with them. This way they prefer their own well-being to the wellbeing of the community, according to the rule which says: “Let the Church be disgraced, ridiculed, and humiliat-

ed, as long as myself and “mine” are well-set for life, as long as there is always enough to satisfy us”. “Omertà” 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.<sup>16</sup> The situation then becomes quite desperate for other priests. New clerical students may, for instance, include the younger partners of such homo-priests. When the vice-chancellor or another superior tries to remove them, they may end up being removed themselves instead of the homo-seminarians. Or, when a vicar tries to protect youth from the parish priest who molests them,

tions and influence that they come to believe they have extraordinary powers and will go unpunished forever.<sup>17</sup> Their life often becomes a diabolic caricature of priesthood, just like homosexual relationships are a caricature of marriage. As can be learned from the media, for instance, they act like homosexual addicts, becoming more and more unbridled, resorting to violence. They start to molest and abuse even minors. A grievous wrong may result, including murder and suicide. I learned about Bishop Paetz by accident, from a seminarian who told me, all trembling from emotions and terror, about his having been molested by his own ordinary. He was at a brink of losing faith as well as mental and spiritual integrity. It was not an easy job to convince him that one man is not the whole Church, that such a case is yet another reason to become a

dia and reaching the Pope himself was necessary. To quote F. Józef Augustyn once again: “The Church does not generate homosexuality, but falls victim to dishonest men with homosexual tendencies, who take advantage of its structures to follow their lowest instincts. Active homosexual priests are masters of camouflage. They are often exposed by accident. ... The real threat to the Church are cynical homosexual priests who take advantage of their functions on their own behalf, sometimes in an extraordinarily devious way. Such situations cause great suffering to the Church, the priestly community, the superiors. The problem is indeed a very difficult one.”<sup>18</sup>

Pope Benedict tried to rein in the homosexual lobby:

Benedict XVI has come to know that type of clergymen well during his long years of work in Vatican. He has repeatedly stressed how shocked he was to learn the extent of the plague of homosexual abuses in the Church, the size of that underground and the terrible damage caused to youth and the Church as a whole. He recalls: “Yes, it is a great crisis, we have to say that. It was upsetting for all of us. Suddenly so much filth. It was really almost like the crater of a volcano, out of which suddenly a tremendous cloud of filth came, darkening and soiling everything, so that above all the priesthood suddenly seemed to be a place of shame and every priest was under the suspicion of being one like that too.”<sup>19</sup> It was mostly about such clergymen that he referred to while still a Cardinal during the famous Way of the Cross at the Colosseum in 2005, shortly before the death of John Paul II and his own elec-

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it is the vicar and not the parish priest that is disciplined, ostracized, and moved elsewhere. He goes through an ordeal for courageously fulfilling his fundamental duty. He may even be blackmailed, humiliated, and slandered in the parish or among other priests as a victim of an organized campaign. And when a priest or a religious is molested by a peer or a superior and applies for help and protection to a higher instance, he often finds the office occupied by an even more ardent homosexual. Along the road, members of the homo-clique can achieve such posi-

priest so that something as wonderful as that is not left in the hands of such people. I have heard many similar stories from priests from Łódź and Poznań (where he served as an ordinary) I met during national and international academic symposia. Our interventions at various levels of Church hierarchy were of no avail, however; we encountered a wall that could not be overcome, even in a case as self-evident as that. In the case of a vicar or a catechist, a small part of such revelations would be enough to cause some reaction. In that case, a tremendous commotion in the me-



2005, said: “Pray for me, that I may not flee for fear of the wolves.”<sup>21</sup> The greatest persecution of the Church comes not from her enemies without, but arises from sin within the Church. And that is why he took resolute and fast action as Pope. He made cleansing the Church from homosexual abuse and preventing its reoccurrence in the future one of the priorities of his pontificate. He removed

Just like the current President of Germany, Joachim Gauck, carried out a successful, model inspection in the former East Germany, his fellow countryman in the Vatican has been carrying out a thorough, honest, Christian cleansing of the Church.<sup>26</sup> The Pope is also trying not to allow for a similar disaster to happen again in the future by strictly prohibiting the ordaining of homosexually oriented persons, by preventing the rebirth of that community. That should be stressed, because in the Polish Church the issue of the relationship between homosexuality and priesthood has been underestimated. It appears that the breakthrough in that matter accomplished by Benedict XVI and the Holy See is not sufficiently understood here. Its results could be summarized as follows: 1) instead of a division into active and passive homosexuality, in his official documents the Holy Father introduces a division into temporary homosexual tendencies which occur during puberty, and tendencies which have become deeply rooted. Both forms are an obstacle which precludes holy orders, so the requirement is not merely (usually temporary) freedom from active homosexuality. 2) Homosexuality is irreconcilable with priestly vocation. Consequently, it is strictly forbidden not only to ordain men having any homosexual tendencies (be it temporary), but even to admit them in seminars. 3) Temporary homosexual tendencies must be cured even before admission to the first year of studies or the novitiate. 4) Seminars and monasteries, presbyteries and diocesan curias must be completely free from any forms of homosexuality. 5) Men with homosexual tendencies who

tion as Pope: “Should we not also think of how much Christ suffers in his own Church? ... how often must he enter empty and evil hearts! How often do we celebrate only ourselves, without even realizing that he is there! How often is his Word twisted and misused! What little faith is present behind so many theories, so many empty words! How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to him! How much pride, how much self-complacency! ... We can only call to him from the depths of our hearts: Kyrie eleison—Lord, save us (cf. Mt 8: 25).” The Pope also said: “The greatest persecution of the Church comes not from her enemies without, but arises from sin within the Church.”<sup>20</sup>

removed compromised clergymen from their offices with much energy. In the very first months following his election, still in 2005, he had an instruction issued to strictly forbid ordaining untreated homosexuals. The instruction was preceded by a letter sent from the Holy See to bishops around the world, ordering that priests with homosexual tendencies be immediately removed from any educational functions at seminaries.<sup>22</sup> A letter from the Congregation for Catholic Education issued in 2008 prohibited their admission to seminaries. It says explicitly they may only be admitted after they have been permanently healed.<sup>23</sup> These principles were confirmed in 2010 by a Note from the Vicariate of Rome for the Successor of Saint Peter—a standard for the entire Church.<sup>24</sup> A model to be followed in such cases was also provided by the Pope’s pastoral letter to the Catholics of Ireland, also in 2010, on serious sins against defenceless children.<sup>25</sup>

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## HE KNEW

He knew what task was awaiting him, and taking office on April 24,

have already been ordained as deacons, priests or bishops remain to be validly ordained, but are called to keep all commandments given by God and the Church. Just like other priests, they should live in purity and desist from any activities harmful to man and the Church, in particular from any rebellion against the Holy Father and the Holy See, or any mafia-like activities. 6) Clergymen who suffer from such disorders are strongly encouraged to immediately commence appropriate therapy.<sup>27</sup> In Benedict XVI's *Light of the World* of 2010, we find as an afterword a very important passage about homosexuality and priesthood. These words of the Holy Father are, in a way, a comment on the earlier documents of the Holy See. It seems he is speaking "from the heart," and is quite explicit: "Homosexuality is incompatible with

cannot become priests because their sexual orientation estranges them from the proper sense of paternity, from the intrinsic nature of priestly being. The selection of candidates to the priesthood must therefore be very careful. The greatest attention is needed here in order to prevent the intrusion of this kind of ambiguity and to head off a situation where the celibacy of priests would practically end up being identified with the tendency to homosexuality."<sup>28</sup> The importance of the matter for the Pope and the Holy See is emphasized by the fact that despite a great shortage of priests and new vocations in Western Europe and America, the Church does not want to admit such candidates in its seminaries; the grave abuses of homosexual clergymen have already caused too much evil, too many disasters, and have cost too much.

of Pius XII and the first year of the reign of Pope John XXIII, the man who convened the fateful Second Vatican Council. Carrick's rise to ecclesial stardom, however, took place largely during the papacy of Pope John Paul II. McCarrick hosted that pope's visit to Newark in 1995 presiding over a large public Mass there for the pope. Pope John Paul II must have been impressed because five years later, in 2000, he appointed McCarrick as head of the Archdiocese of Washington, D.C., "one of the most prestigious posts in the Catholic Church in America,"<sup>29</sup> and one of its most neuralgic because of the presence of pro-abortion Catholic politicians insisting on receiving communion instead of confession as absolution for their sins. Priests who knew of McCarrick's predilection for sleepovers with seminarians at his Jersey Shore vacation home warned Archbishop Gabriel Montalvo, the papal nuncio at the time, but those complaints were ignored when the letters reached Rome, which did nothing. That combined with McCarrick's fundraising ability made his rise in the hierarchy all but "unstoppable."<sup>30</sup>

What we see is collusion at the highest levels of both church and state to normalize sexual behavior. America, the flagship magazine of the Jesuit order in America, published a weepy article by Simcha Fisher on the McCarrick affair, but it was another example of misdirection, which obscured the fact that the Jesuits are the main group promoting homosexuality in the Church. The Rev. James Martin, SJ, is a good case in point, but the phenomenon is nothing new. Oko noticed it in Poland six years ago:

Not everyone wants to accept

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the priestly vocation. Otherwise, celibacy itself would lose its meaning as a renunciation. It would be extremely dangerous if celibacy became a sort of pretext for bringing people into priesthood who don't want to get married anyway. For, in the end, their attitude toward man and woman is somehow distorted, off center, and, in any case, is not within the direction of creation of which we have spoken. The Congregation for Education issued a decision a few years ago to the effect that homosexual candidates

As should be obvious by now, Fr. Oko wrote his expose before Pope Benedict XVI resigned from office. We can now say with reasonable certainty that the main reason Benedict resigned was his inability to rein in the homosexual mafia that had taken control of the Vatican and the hierarchies of the world's largest churches. The flip side of Benedict's defeat was Cardinal McCarrick's puzzling but meteoric rise in the Church hierarchy. McCarrick was ordained in 1958, the last year of the papacy



the above rules. There is resistance to what is taught by the Pope. The homosexual community in the Church defends itself and is on the attack. It also needs an intellectual tool, a justification, and that is why homoideology takes in their minds, words and writings the form of homoheresy. The most open revolt against the Pope and the Church is headed by some Jesuits in the United States, who openly oppose them and announce that despite the above decisions, they will keep admitting homosexually-oriented seminarians, who are, indeed, especially welcome.<sup>31</sup> They have a long tradition in that vein, for years being the mainstay of homoideology and homoheresy. They take many views of the heretical moral theologian, ex-priest Charles Curran, for their own. They are also under the overwhelming influence of their former fellow friar, F. John

suits. McNeill seems to mean more for them than Jesus or Saint Paul, much less the Pope.<sup>32</sup> The Theological Studies and America papers they publish still uphold and promote pro-homosexual ideas. Consequently, it is estimated they have achieved the highest saturation with homosexuals, way above 30 percent. Gays feel more comfortable with them than ever, while other priests find the specific atmosphere less and less bearable.<sup>33</sup> It appears as though the Jesuits have replaced their traditional, fourth vow of obedience to the Pope with a fourth vow of disobedience.

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#### NOT SURPRISED

We should not be particularly surprised or shocked, though, knowing that the clergy is submitted to all influences of their times, including the worst ones. If they are

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McNeill, SJ, who founded the pro-homosexual movement called Dignity, and published a book entitled *The Church and the Homosexual*, where he explicitly rejects the teaching of the Church and adopts homoideology. The book was given an imprimatur by his provincial from New York, and has been republished several times despite being banned by the Vatican. This way, it has become a homosexual bible for many American Je-

intellectually or morally weak, they are not only subject, but succumb to them. That is one of the basic sources of heresy in the Church, which has already seen so many of them that needed to be exposed and overcome so many times. In the age of fascist ideologies and Marxism, we also had fascist priests and Marxist priests in the Church. Now that the extreme leftists promote homoideology in turn, we naturally have homoideologists,

and sometimes even homoheretic priests in the Church. In Poland, their best known representative is F. Jacek Prusak, SJ, who had been trained by American Jesuits, after all. For eight years now he has taken on the role of a spokesman of the homolobby in the Church, fighting uncompromisingly to defend its interests. His vocabulary and his arguments sometimes seem to be literal quotations from handbooks on homoideology, copied from gay websites. His writings suffer from numerous defects both as to the contents and to logic, but their main goal is always the same: the ultimate apology of homosexuality in general, and homosexual priesthood in particular—no matter how much manipulation is needed to achieve that goal.<sup>34</sup> Whenever a priest or a lay person talks about what the Church teaches on homosexuality, when they defend and explain it and call for it to be followed, they should expect an immediate, brutal attack from Father Prusak, sometimes even on the pages of particularly anti-Christian papers. In this great struggle fought by the Church against homoideology, he explicitly takes sides with the enemy and excels in it. He was once supported by Father Tadeusz Barto OP, even though in a much less aggressive way. Since F. Barto left the priesthood and his congregation in 2007, he has remained alone in that role.<sup>35</sup> He is the tried-and-tested commentator for the media particularly hostile to the Church in that regard. In 2005, right after the instruction prohibiting the ordaining of homosexuals was announced, F. J. Prusak published a devastating criticism in a paper whose editors are known for their fanatic propagation of ho-



moideology.<sup>36</sup> Similarly, in his article entitled “The Lavender History of the Church,” precisely contravening the statements of the Magisterium quoted above, he claims that homosexual orientation does not preclude a candidate for priesthood. He questions the existence of a homolobby in the Church, even though he and his activities are particularly convincing evidence to the contrary.<sup>37</sup> Thus, he continues in the long line of priests who presented views contrary to the teaching of the Church, for which they were promoted in leftist, antichristian media, e.g. F. Micha Czajkowski, ex-Jesuit Stanislaw Obirek, and ex-Dominican Tadeusz Barto. One can easily see that, comparing his opinions with those expressed by the Pope quoted above and the documents of the Church mentioned here. One cannot allow, however, for a homoideologist priest to continue his attacks on the teaching of the Church and on the priests and lay people who defend that teaching, for homoideological minority to dominate the normal majority. The way Father Jacek Prusak opposes the Holy Father is inadmissible and scandalous. This

is about the very existence of the Church. Ideology and manipulation must be nipped in the bud, for if more clergymen like Father Prusak appear, it may be too late. The Church may destroy itself from within—just as has already been the case in many places in the West.

A Church which contradicts itself, rejects its own teaching, becomes useless and dies, like the Church in Holland. Anything that is self-contradictory is bound to disappear. Bad theology is deadly dangerous. An incompetent theologian may reduce faith, theology and philosophy to psychology, may infect the organism of the Church with viruses of the enemy’s sick ideas, may pick up and pass on somebody else’s illnesses. That was, for example, the case with the ex-priest Eugene Drewermann, who began as a professor of dogmatic theology in Paderborn, and through a reduction of theology to psychology ended up with New Age and Buddhism. For him, Sigmund Freud and Carl Jung became more important than Jesus and Saint Paul. The consequences were already waiting around the corner.<sup>38</sup> If such theories are allowed to spread, their consequences may be destructive for the entire Church—as it was in Holland. It was there that the sick theology of Edward Schillebeeckx contributed to the disintegration and near destruction of the Church which was once so full of life. Within a dozen or so years,

he almost made it disappear. It was like a mine planted under a building. We should defend ourselves with all resolution against such “Dutch theology.” This is about the Church’s to be or not to be.

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## HOMOLOBBYISTS

If homolobbyists are allowed to act freely, in a dozen or so years they may destroy entire congregations and dioceses—like in the USA, where the priestly vocation is more and more now called a gay profession (particularly with reference to American Jesuits), or like in Ireland, where men are hesitant about joining the emptying seminaries for fear of being suspected of suffering from some disorders. In the USA, the priestly vocation is more and more often now called gay profession. In Ireland, men are hesitant about joining the emptying seminaries for fear of being suspected of suffering from some disorders. The situation is a bit like that in the beginning of the Reformation, when entire countries and nations left the Church, and when one of the fundamental reasons for that state of affairs was the unprecedented decline in morality and libertinism of some clergymen, including Pope Alexander VI himself. Just as the Council of Trent tried to save the Church first of all through repentance and discipline, Benedict XVI tried to save it by laying down his life for the sheep” (cf. John 10;12.15). He could not do it all by himself, however.... Homoideology seems to be so powerful and is being as aggressively promoted as Marxism or fascism used to be in the past. Its victory seems unavoidable to many (just like with those other ideologies).

In that situation, it is first of all the Church that openly defends elementary truth, defends that which is reasonable. When the demons of ideology rage, faith must, paradoxically, become a special guardian and defender of reason. The Church has survived through difficulties and heresies greater than this. That which is absurd must ultimately collapse, exhaust and devour itself. One cannot live in contradiction forever. We cannot always live against reason, against nature, against commandments, just as we cannot stand on our head forever. We must finally either repent or fall. The greatness of the Catholic Church is revealed also in that it can admit to being wrong, acknowledge the faults of its members, apologize for them, and then embark on the road of repentance and cleansing. Other communities are capable of doing that to a much lesser extent, even though their faults are much greater. The media, which could at times be called CHC—Centres of Hatred against Christianity, present the situation as though that was the main or the only problem of the Catholic Church, as though ephebophiles were only found among priests and every priest should be suspected of the same thing. Exactly in the same way Catholic clergy was presented by Goebbels' propaganda in the times of Hitler, with the same methods of generalization applied to individual cases. Honest journalists, however, say: "We can see the Catholic Church is the only institution to be doing anything with paedophilia. The paedophilia which is a common problem in all 20 communities and educational institutions."<sup>39</sup> One could ask, then, when will jour-

nalists start investigating the scale of the problem among themselves, including the owners of the newspapers they work for, among those who set the tone for manipulations and witch-hunts in the media? It may be hard—as for example in Belgium or Lithuania, where even people at the topmost levels in the hierarchy of various authorities are involved in paedophilia. But where is the courage and enthusiasm of those journalists who have been so willing to attack the Church? Reliable studies show that the problem is the least widespread in the Catholic Church. Why, then, is it the only thing we hear? According to researchers, only one of a thousand cases of pedo- or ephebophilia is related to the sphere of the Catholic Church, in the USA only one to five Catholic priests are involved in that problem per ten thousand people. Statistically, much greater risk exists e.g. with married Protestant clergymen or teachers, particularly sports teachers.<sup>40</sup> There is no relationship between celibacy and pedophilia. Statistically, much greater risk exists e.g. with married Protestant clergymen or teachers, particularly sports teachers. It is not celibacy, then, that is to blame here, contrary to what is sometimes suggested. This has been pointed out, among others, by the Vatican Secretary of State, Cardinal Tarcisio Bertone, who said that "many psychologists and psychiatrists have proved that there is no relationship between celibacy and pedophilia, while many others have shown that there is a relationship between homosexuality and pedophilia." He also points to the fact that "80 percent of paedophiles convicted in the USA are homosexuals. Among priests con-

victed for paedophilia, they represent 90 percent." These data show that "the Catholic Church has had a problem with homosexuals rather than pedophiles." He is backed up by Itruvigne Massimo, an Italian sociologist, who reminds us that "there is no relationship between celibacy and paedophilia, as there are more paedophiles among married clergymen than among Catholic priests ... . In the USA, nearly one thousand priests have been charged with sexual abuse against minors, and only about fifty were found guilty. Meanwhile, there were as many as six thousand sports teachers and coaches, most of them married, convicted for the same abuse."<sup>41</sup> Is that not a perfect scoop for the media? Why do they hardly talk about it? It appears their intentions are not so much to protect children and youth as to destroy the Church. If their intentions were honest, they would first strike at those who commit the greatest number of such crimes. But their shortage of "just men" is much greater than here, however, they lack people who would be willing to do something about the problem, to take the risk. Such incidents among those who are "one of us" are covered up and justified much more than was the case in the Church (e.g. the behavior of Roman Polanski in Hollywood in 1978, which apparently was a standard in that community then). They seem to be saying: "if this is done by 'one of us,' we will not lift a finger, let the children be tormented, we do not care, as long as we are fine." Here is the hypocrisy and cynicism of the "brave" journalists and their employers.

Three months after becoming archbishop of Washington, Mc-

Carrick received his red cardinal's hat from the same pope who promoted him to watch over Catholic politicians in the nation's capital. Longtime Vatican correspondent John Thavis claims that Pope John Paul II "was not tracking these things closely because of his health, and his aides were not inclined to bring particular cases to his attention."<sup>42</sup> Missing from both the Times articles and Thavis's account was the tacit decision taken by the hierarchy under the influence of the homolobby, to ignore homosexual behavior with adults among the clergy. In a weird way, the Church was eager to accept the press's framing of the homosexual issue as pedophilia, in spite of the fact that it would cost the church billions, because it left homosexual clergy who confined their activities to consenting adults off the hook.

vant canon (a legal provision), which says that anyone who abuses their "ecclesiastical power" and "harms somebody" is to be "punished with a just penalty." But it was never applied to Cardinal McCarrick.<sup>43</sup>

An eyewitness at a meeting of priests of the Archdiocese of New York independently confirmed the existence of this policy. As long as homosexual priests confined their sexual activity to consenting adults no church authority was going to discipline them. Given that fact, it is not surprising that the allegations against Cardinal McCarrick got ignored. Beyond that, who was there to register the complaint? All complaints had to go ultimately through the local bishop who was complicit in the de facto acceptance of adult homosexual behavior. The attempt to

victims older than 18" and therefore ignores the main issue in the McCarrick case.<sup>44</sup>

In his take on the McCarrick story, Russ Douthat felt that McCarrick got away with his predatory behavior for so long precisely because the McCarrick story didn't fit the conventional paradigm of pedophilia, which was created of course by the *New York Times*:

For reporters who pursued the story, it was a case where "everyone knew" but nobody would go on the record—so stories were pursued and then evaporated. And the cardinal was protected, in part, because his targets were mostly younger men under his authority rather than teenagers (it was a teenage victim who finally made the story break), which didn't fit the pedophile-priest narrative, and liberal journalists who didn't want to appear somehow homophobic and conservatives who wanted to protect the church's reputation had an excuse to keep his secrets safe.<sup>45</sup>

Douthat hit the nail on the head, twice. The McCarrick case got ignored because it "didn't fit the pedophile-priest narrative, and liberal journalists ... didn't want to appear somehow homophobic" by attacking homosexuality. But that leads to a question: is homosexuality wrong? Yes or no? If yes, why is McCarrick being singled out? If no, what is wrong with what he did to seminarians?

Douthat sees Cardinal McCarrick as the Harvey Weinstein of the Catholic Church, creating a Catholic #metoo movement in the Church made up of faithful abused by clergy. What he fails to see is that the attacks on Weinstein resulted in directing the pent up rage away from homosexuals like Bryan

Missing from both the Times articles and Thavis's account was the tacit decision taken by the hierarchy under the influence of the homolobby to ignore homosexual behavior with adults among the clergy.

Once the state decreed that homosexuality was no longer a crime, the Church followed suit, leading the New York Times to claim that:

One possible reason the allegations did not impede Cardinal McCarrick's ascent is that unwanted touching of an adult by a bishop or superior is not explicitly stated as a crime under the church's canon law, Catholic legal scholars said. There is a rele-

turn this story into an indictment of the fact that "there is no global policy in the Catholic Church on sexual harassment of adults" again ignores the fact that the McCarrick story is about homosexuality. The American bishops' "Charter for the Protection of Children and Young People," which the bishops adopted at the height of the child abuse scandal in 2002 "does not cover

Singer and Ian McKellan and focused it on hapless heterosexual scapegoats like Harvey Weinstein. The Jesuits have been doing something similar for decades. During that time they have been able to broker a deal with the oligarchs very similar to Michel Foucault's "pact with the devil," which neutered the Left during the 1970s. Give us unlimited sexual freedom, Foucault said as proxy leader of the Left he was about to betray, and we won't criticize your economic system, as the Left has traditionally done. The Jesuit variation on Foucault's pact with the devil was every bit as simple. Allow us to act on our homosexual impulses, the Jesuits said, and we will act as a fifth column serving oligarchic interests within the Church. *America* magazine is the classic expression of the Jesuits' pact with the oligarchs. James Martin is one of its executors. In exchange for permission to gratify their perverted desires with impunity, the plurality of homosexuals which controls the Jesuit order has been complicit in the attack on the Church for going on two decades now. Cardinal McCarrick's untimely demise exposed their double game.

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## E. MICHAEL JONES AND DARIUSZ OKO

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### ENDNOTES

- 1 <https://www.nytimes.com/2018/07/28/world/europe/cardinal-theodore-mccarrick-resigns.html>
- 2 <https://www.nytimes.com/2018/07/19/nyregion/mccarrick-cardinal-sexual-abuse.html>
- 3 <https://www.nytimes.com/2018/07/19/nyregion/mccarrick-cardinal-sexual-abuse.html>
- 4 <https://www.nytimes.com/2018/07/16/>

- 5 <https://www.nytimes.com/2018/07/16/us/cardinal-mccarrick-abuse-priest.html>
- 6 F. Dariusz Oko, born in 1960 in Oswiecim, was ordained in 1985, and is a priest in the Archdiocese of Krakow. He is an Assistant Professor at Pontifical University John Paul II in Krakow. The article was also published in the German journal "Theologisches". Cf. D. Oko, Mit dem Papst gegen Homohäresie, "Theologisches" 9/10 (2012) pp. 403-426. It was immediately translated into Czech and broadcast in July 2001 in a series of Wednesday programmes (July 4, 11, 18, 25 and 31) by the Czech Section of the Vatican Radio. [Translated by Ma gorzata Wójcik—adapted, where necessary, by Ł Rorate Caeli]
- 7 Oko, op. cit.
- 8 George Weigel describes that situation and the fault of clergymen particularly well in his book *Odwaga bycia katolikiem* [The Courage to Be Catholic], transl. J. Franczak, Kraków 2005.
- 9 Cf. D. Michalski, The Price of Priest Pederasty, "Crisis", October 2001, pp. 15-19.
- 10 It is so typical that even though the Church found Bishop Paetz guilty—for otherwise such rare a sanction as removal from office would not have been applied to him, the priests who contributed to it, who had the courage to defend the seminarians, have been persecuted ever since. It is suspected 32 that one of the reasons for the apostasy (apart from an attempt at building a theology on poor philosophy) of F. Tomasz Wi c awski, once a famous, e ł honest and admired professor of theology, was confrontation with that kind of evil in the Church. Cf. W. Cie la, ś Pokuta [Penance], <http://religia.onet.pl/publicystyka/6/pokuta,35716,page1.html>.
- 11 J. Gowin said that on March 5, 2007 on Jan Pospieszalski's programme "Warto rozmawia" on TVP2 concerning the homosexual scandal in the ó Diocese of Pock. Cf. A. Adamkowski, ł Dwaj duchowni do prokuratury [Two Clergymen Brought for Prosecution], "Gazeta Wyborcza" March 3, 2007.
- 12 Cf. T. Bielecki, Ko ciò zмага si z pedofili. Nie ho dujmy zasadzie ś ł e ą ł omerta! [The Church Has Been Struggling with Paedophilia. Let's Not Follow the Principle of Omerta!], "Gazeta Wyborcza" 11.02.2012
- 13 Cf. J. Augustyn, Bez oskar e i uogólnie ż n í [Without Charges and Generalizations], an interview by T. Królak about homosexuality among priests for the Catholic News Agency of March 23, 2012: [http://ekai.pl/wydarzenia/temat\\_dnia/x52614/bez-oskarzen-i-uogolnien/?print=1](http://ekai.pl/wydarzenia/temat_dnia/x52614/bez-oskarzen-i-uogolnien/?print=1)

- 14 F. Hans Zollner SJ, Dean of the Institute of Psychology at the Pontifical Gregorian University in Rome, says that "in lay circles ... the number of molested girls is greater than boys. Why is that? It certainly points to a higher percentage of persons with homosexual tendencies or orientation in those church communities in which numerous cases of paedophilia with a homosexual tinge occurred than in the society in general". (F. J. Augustyn SJ, Ko cielna omerta ś [Omerta in the Church], an interview with F. Hans Zollner SJ, transl. by F. B. Steczek SJ, "Rzeczpospolita", 19.04.2012).
- 15 This also partially explains why the representatives of both groups sometimes display so much mediocrity, both in moral and intellectual terms. And yet, it is of such immense importance whether the Church is led by such bishops as Wojty a, Wyszy ski, Nagy, Jaworski, Nossol, Nowak, Pietraszko ł n and Ma ysiak, or such as Paetz, Magee or Weakland.
- 16 For instance, when he became the Archbishop of Warsaw, Archbishop Jozef Glemp, the Primate of Poland, said: "When I came to this diocese, I was surprised to see how strong the homosexual lobby is in the Church." Cf. the blog of F. Wojciech Lema ski: <http://natemat.pl/5729,ks-lemanski-juz-n-prymas-glemp-mowil-o-silnym-lobby-homoseksualnym>. Another Polish cardinal said: "The most difficult job is dealing with the gay lobby".
- 17 The mechanism of formation with such „homo-cliques” and „homomafias”, the mutual, monstrous “pulling one another up” is in fact sociologically quite typical for “uniform” services, employing almost exclusively men who remain in a strong hierarchal relationship of subordination. Similar problems are encountered in the army, the police and the prison system. It is destructive for any human community—when decisions about taking up tasks of particular importance are made based primarily on homosexual orientation, instead of professional competence, dedication and performance at work. It is also a fundamental injustice, discrimination of the normal majority.
- 18 J. Augustyn, Bez oskar e i uogólnie ż n í, op.cit.
- 19 Benedict XVI, Light of the World. The Pope, the Church and the Signs of the Times], a conversation with Peter Seewald, transl. by Michael J. Miller and Adrian J. Walker, San Francisco 2010, p. 23.
- 20 Benedict XVI, Light of the World, op. cit., pp. 27.
- 21 Ibid., p. 20.
- 22 The document being referred to is: 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, Rome 2005. Cf. a commentary on the document by G. Mansini, L. J. Welch, W pos usze stwie Chrystusowi ł ń [In Conformity to Christ], "First Things. Edycja polska" 1, Fall 2006, pp. 10-12. It is a particularly apt analysis of the nature of Christ's priesthood as contrasted with the homosexual approach.

23 The document being referred to is: Guidelines for the Use of Psychology in the Admission and Formation of Candidates for the Priesthood, Rome 2008.

24 Cf. Nota del Vicariato in merito all'articolo di "Panorama", pubblicato il 23 luglio 2010, Rome 2010. The Note is a response to an article in the Italian "Panorama" which, together with films posted on the Internet, shows the sexual lasciviousness and cynicism of homo-priests working in the Vatican. Cf. <http://blog.panorama.it/italia/2010/07/22/le-notti-brave-deipreti-gay-una-grande-inchiesta-in-edicola-venerdi-con-panorama/>

25 Cf. Benedict XVI, Light of the World, op. cit. pp. 189ff.

26 The resolve with which Benedict XVI fights against the plague of paedophilia and ephrophilia in the Church, and the extent to which he applies the "no tolerance" rule to them is reflected in a list of what he has done about the matter. It can be found in Italian at <http://paparatzinger5blografaella.blogspot.com/2011/10/le-decisionielesempio-di-papa.html>, and <http://benedettx-vielencospeciali.blogspot.com/2009/11/chiesa-e-pedofiliala-tolleranza-zero.html>, and in German at [http://www.katch.net/detail/php?34\\_id=33076](http://www.katch.net/detail/php?34_id=33076).

27 As regards these decisions, it would be a good idea now to prepare an account of their implementation in Poland; how faithful have we been to the Pope and the Holy See in that regard? After all, we have more than 100 seminars, we could organize a symposium to share our experiences. We could ask, for instance: What is the procedure of admission to seminars in Poland? What is the procedure with regard to sexual tendencies? Do candidates sign some kind of a statement on the matter, or are they properly examined by a psychologist as provided for in the Vatican document of 2008? What is the scale of the problem in Polish seminars? Where are candidates with temporary homosexual tendencies sent who want to have them treated before they are admitted to a seminar? Do we need a national centre offering special therapy? How has the instruction of the Holy See of 2005 been implemented, saying that all homosexual vice-chancellors and educators should be removed? An important help in dealing with that problem can be found in: Richard Cross, Ph.D. (With research data

from Daniel Thoma, Ph. D.), The Collapse of Ascetical Discipline and Clerical Misconduct: Sex and Prayer, "Linacre Quarterly", vol. 73, February 2006, No. 1, pp. 1-114.

28 Benedict XVI, Light of the World, op. cit., pp. 152f.

29 <https://www.nytimes.com/2018/07/16/us/cardinal-mccarrick-abuse-priest.html>

30 <https://www.nytimes.com/2018/07/16/us/cardinal-mccarrick-abuse-priest.html>

31 Cf. for instance statements on the matter by two Jesuit provincials in the United States, F. John Whitney SJ from Oregon, and F. Gerald Chojnacki SJ from New York, published also in Polish papers: M. Gadzi ski, ń Gej to nie ksi dz ą [A Gay is No Priest], "Gazeta Wyborcza", 1-2.10.2005, p. 2. Homosexual propaganda in the German church is illustrated particularly well by the example of the Dominican monastery in Braunschweig. Cf. : <http://www.dominikaner-braunschweig.de/Kloster/Homosex/Homosex.html>.

32 Cf. J. McNeill, The Church and the Homosexual, Kansas City 1976.

33 Cf. R. J. Neuhaus, Rozejm roku 2005? [The Truce of 2005?], op. cit., p. 15.

34 Cf. e.g. J. Prusak, Mi o czy potencja ł ść [Love or Potency], "Tygodnik Powszechny" 24.10.2004; Manifest teologiczny [Theological Manifest], "Tygodnik Powszechny" 16.12.2005; Inni inaczej. O prawie homoseksualistów do bycia zrozumianymi [Challenged Otherwise. On the Right of Homosexuals to be Understood] "Tygodnik Powszechny" 25 (2919) 2005, pp. 1 and 7; Norma i kultura [Norm and Culture], "Tygodnik Powszechny", 31.01.2012. What is perfidious, dangerous and deceptive in F. Prusak's efforts is that he tries to make the impression as though he alone in the 35 Church best understood and properly accepted homosexuals. The truth is, however, that only helping them face the truth and providing them with therapeutic assistance in overcoming their tendencies is what can help them. This is what is done by those who actually work for their benefit.

35 Cf. J. Prusak, Inni inaczej, op. cit. and id., Zgadamy si nie zgadz ę ć [We Agree Not to Agree], "Tygodnik Powszechny" 27 (2921) 2005, p. 6; Homofobia Camerona niebezpieczna, tak e dla Ko cio a ł ń ś ł [Cameron's Homophobia Is Dangerous, Also for the Church], an interview with K. Wi niewska, ł "Gazeta Wyborcza" 19.05.2009; O homoseksualizmie przed Mszą [On Homosexuality Before Mass], an interview with R. Kowalski, "Gazeta Wyborcza" 28.08.2009; J. Prusak, Lawendowa historia Ko cio a ł ń ś ł [A Lavender History of the Church], Rzeczpospolita 26.03.2012, s. 3. Cf. also F. T. Bartoś OP, Ko cio g ejo w nie odrzuca ł ń [The Church Does Not Reject Gays], "Gazeta Wyborcza" 11-12.06.2005,

p. 4 and id., Homoseksualizm w publicznej debacie [Homosexuality in the Public Debate], "Gazeta Wyborcza" 25-26.06.2005, p. 29.

36 Cf. K. Wi niewska in an interview with F. J. Prusak, ł Instrukcja ma luki [The Instruction Has Gaps], "Gazeta Wyborcza" 30.11.2005, p. 11.

37 Cf. F. Jacek Prusak SJ, Lawendowa historia Ko cio a ł ń ś ł [A Lavender History of the Church], op. cit. p. 3.

38 Cf. D. Oko, Wokó sprawy Drewermann ł [Around Drewermann's Case], (together with J. Bagrowicz), "Ateneum Kap a skie" 4 (500) 1992, pp. 102- ł ń 114; Sprawa Drewermann czyli "Luter dwudziestego wieku" [Drewermann's Case, or the Luther of the Twentieth Century], "Tygodnik Powszechny" 51 (2267) 1992; Fa szywy prorok. W odpowiedzi Tadeuszowi Zatorskiemu ł [False Prophet. In Reply to Tadeusz Zatorski], "Tygodnik Powszechny" 7 (2275) 1993.

39 F. J. Augustyn SJ, Ko cielna omerta ł [Omerta in the Church], op. cit.

40 Cf. Benedict XVI, Light of the World, op. cit., p. 30.

41 P. Kowalczyk, Watykan: nie zawini celibat ł [Vatican: Celibacy Was Not To Blame], "Rzeczpospolita" 14.04.2010. After the Roman symposium "Towards Healing and Renewal", a delegate from Poland, Bishop Marian Rojek from Przemy ł, pointed out that "as far sexual abuse of minors in the ł U.S.A. is concerned, 0.05 percent of all cases involves clergymen .... Studies conducted in Italy show similar percentages. In Germany, in turn, 210.000 cases of abuse against minors were reported from 1995 until the middle of 2012. In that context, only 94 cases were related to the Catholic Church. Which means one in every two thousand cases of harassment in Germany involves a clergyman". That is why the Church "will not remain silent about the distortion of the overall picture of paedophilia in the world" (M. Majewski, Prawda i mi o lekarstwem na nadu ycia ł ść ł [Abuse Can Be Healed With Truth and Love], an interview with Bishop Marian Rojek, "Uwa am ł Rze", 20.02.2012, pp. 60-62, 61.) Cf. F. D. Kowalczyk, Mówi prawd o ć e pedofilii [Speak the Truth About Paedophilia], "Go Niedzielný", ł 19.12.2012, pp. 28ff.

42 <https://www.nytimes.com/2018/07/16/us/cardinal-mccarrick-abuse-priest.html>

43 <https://www.nytimes.com/2018/07/16/us/cardinal-mccarrick-abuse-priest.html>

44 <https://www.nytimes.com/2018/07/16/us/cardinal-mccarrick-abuse-priest.html>

45 <https://www.nytimes.com/2018/06/23/opinion/sunday/cardinal-theodore-mccarrick-metoo-archbishop.html>