

DOWNLOAD PDF THE CONTROVERSY IN THE CATHOLIC CHURCH OVER HOMOSEXUALITY

Chapter 1 : Will the Methodists Split Over Homosexuality?

As controversy and anger mount over the latest reports of Catholic Church clerical abuse and coverup, fingers of blame are pointing everywhere. Some say sexual abuse, child pornography.

The most recent scandal emerges from six dioceses in Pennsylvania where an investigation brought to light that over the past 75 years, predatory priests sexually abused over 1, children and teens, the vast majority of whom were male. Some were raped orally, some vaginally, some anally. Not to worry, the Church paid for his funeral. A investigation of the Philadelphia Archdiocese revealed 60 predatory priests. And in , the Boston Archdiocese revealed perverse predatory priests. In all investigations, most of the victims were male. Therefore, adults who sexually molest pubescent children or post-pubescent teens are not deemed pedophiles. Adult males who are sexually interested in pubescent boys are called hebephiles, and adults who are sexually interested in post-pubescent boys are called ephebophiles. Formerly these forms of perversion were called pederasty. Priests who sexually abuse pubescent and post-pubescent male children and teens are homosexual. It is common to hear homo-activists and their collaborators make the strange claim that priests who are sexually interested in and sexually abuse pre-pubescent male children are most definitely not homosexual pedophiles. They will concede they are pedophiles, just not homosexual pedophiles. How can that be, you may be asking yourself. Gagnon, explains this tortured reasoning: Not everyone uses this doctrinaire theoretical framework. This finding does not imply that homosexuals are more likely to molest children, just that a larger percentage of pedophiles are homosexual or bisexual in orientation to children. Heterosexual pedophiles, in self-report studies, have on average abused 5. A study of nonincarcerated, non-incest-related pedophiles who were surveyed using an anonymous self-report questionnaire, found that heterosexual pedophiles on average reported abusing The scope of the problem of homosexuality among priests is revealed not just in child abuse scandals. The death rate of priests from AIDS is at least four times that of the general population. In , a website for homosexual priests and seminarians called St. Inside the police found a homosexual orgy fueled by drugs and alcohol in progress. Teresa Forcades who wants the church to change its position on homosexual activity as well as abortion and female ordination. I think that Pope Francis attempted to make a step forward in this sense with the Synod on the Family; he did not succeed in doing it, but it is not the same atmosphere now as it was when there was not Pope Francis. Jeannine Gramick, who worked in the United States for many years for acceptance not only for being homosexual but also for homosexual activity, for physical homosexual love, has said that from the time Pope Francis arrived she no longer faced the pressure she had endured previously to not do this type of apostolate. Stefano Cherubini and Fr. Melchiorre Alacchi, both of whom were pedophiles. When confronted by Calasanz, Cherubini, who came from a Vatican-connected family of attorneys, threatened to sue and besmirch the reputation of the Piarist Order and the Church all the way up to the pope, so Calasanz relented and promoted him. Twenty years later, the order rose from the ashes. There is nothing new under the sun. The cancer of sodomitic impurity is thus creeping through the clerical order and indeed is raging like a cruel beast within the sheepfold of Christ. In more prosaic language, Janet E. Many people think the sexual scandal in the Church is that bishops knew about McCarrick and did nothing about it. The deeper problem is the presence of homosexual networks in the Church likely in dioceses all over the world and certainly in the Curia. Eradicating the homosexual networks from the Church would do a lot to purging the Church of immoral priests. Pervasive cultural acceptance and affirmation of homosexuality puts boys at serious risk. In every society throughout history that has accepted homosexuality from Celtic Ireland to ancient Greece and Rome to ancient and medieval Japan the dominant form it has assumed has been pederastic. Adult men had sexual relationships with pubescent and post-pubescent boys. This is what we will see in America unless we can recover moral virtue and sexual sanity. Listen to this article read by Laurie:

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Chapter 2 : Controversy and Homosexuality |

A Modern Controversy Over Ancient Homosexuality. In , a gay historian's book about Catholic Church-approved homosexuality enraged both gays and Catholics. by Natasha Frost.

Proselytism[edit] Proselytism is the practice of attempting to convert people to a religion. The Catholic Church has been criticised, by the Russian Orthodox Church of continuing aggressive proselytism, mainly by the Eastern Catholic branches of the Catholic Church. Concern was focused on the Good Friday liturgy in the Tridentine missal, which contained a prayer " For the conversion of the Jews " referring to Jewish "blindness" and prays for them to be "delivered from their darkness. However we are naturally concerned about how wider use of this Tridentine liturgy may impact upon how Jews are perceived and treated. We appreciate that the *motu proprio* actually limits the use of the Latin Mass in the days prior to Easter, which addresses the reference in the Good Friday liturgy concerning the Jews," Rosen added. However, Jewish leaders were still disappointed by the revision. In quoting the text of the Emperor Manuel II, I intended solely to draw out the essential relationship between faith and reason" [63] Separation of church and state[edit] See also: Relations between the Catholic Church and the State Throughout much of the history of Western Civilization, the Catholic Church has exercised many functions in Catholic countries that are more usually associated with government today. Many functions like education, healthcare, and a judicial system covering religious and some social areas were begun and undertaken by the Church. Certain bishops acted as secular rulers in small states in Italy and the Holy Roman Empire , notably the Papal States , although these were always unusual. The full separation of church and state in Catholic Europe and Latin America was a gradual process that took place over time. The church openly opposed the abuses of Spanish and Portuguese authorities over their colonies during the Age of Reason and took steps to operate outside of these authorities in spite of protests from the various monarchs. It has also pressured governments to restrict or not to promote the use of contraceptives. Catholic Social Teaching advocates a living wage, proper work hours and fair treatment of workers. Homosexuality and Catholicism The Church teaches the practice of chastity. It interprets this to mean that believers should eschew fornication, [67] and that no persons inside or outside of marriage may practice masturbation , sodomy and homosexual practices The Catechism of the Catholic Church teaches "They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided" and that "Homosexual persons are called to chastity" , [68] artificial contraception , [69] coitus interruptus , [70] [71] sterilization, and the procurement of or assisting in an abortion. The Church maintains that countries like Kenya where behavioral changes like abstinence are endorsed instead of condom use, are experiencing greater progress towards controlling the disease than those countries just promoting condoms. Sex, gender and the Roman Catholic Church The Catholic Church maintains its opposition towards artificial means of birth control. In this encyclical, the Pope acknowledges the realities of modern life as well as the questions and challenges these raise. As such, it is a natural and full expression of our humanity. He writes that contraception "contradicts the will of the Author of life [God]. Hence to use this divine gift [sexual intercourse] while depriving it, even if only partially, of its meaning and purpose, is equally repugnant to the nature of man and of woman, and is consequently in opposition to the plan of God and His holy will. The Church counters this argument with its claim that "Though it is true that sometimes it is lawful to tolerate a lesser moral evil in order to avoid a greater evil or in order to promote a greater good, it is never lawful, even for the gravest reasons, to do evil that good may come of it â€”in other words, to intend directly something which of its very nature contradicts the moral order, and which must therefore be judged unworthy of man, even though the intention is to protect or promote the welfare of an individual, of a family or of society in general. Consequently, it is a serious error to think that a whole married life of otherwise normal relations can justify sexual intercourse which is deliberately contraceptive and so intrinsically wrong. If each of these postulates are not met, the act of intercourse is, according to Natural Law, an objective mortal sin. Therefore,

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since artificial contraception expressly prevents the creation of a new life and, the Church would argue, removes the sovereignty of God over all of Creation , contraception is unacceptable. The Church sees abstinence as the only objective moral strategy for preventing the transmission of HIV. Church officials deny that their teaching against condom use is followed by those same people who flout Church teaching on illicit sexual activity, such as its absolute condemnation of anal intercourse between men. The Catholic Church emphasizes " education towards sexual responsibility ", focusing on partner fidelity rather than the use of condoms as the primary means of preventing the transmission of AIDS. Martin Luther , Table Talk Amongst the gravest of criticisms made by non-Catholic Christians of the Catholic Church surround those criticizing the central Catholic worship service: For Catholics, it is the centre and summit of Catholic worship and the greatest of the seven sacraments of the Church. For them it is "a sacrifice, because it re-presents makes present the sacrifice of the cross, because it is its memorial and because it applies its fruit", and "the sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: This is the true and chief abomination and the basis of all blasphemy in the papacy. For the law appoints men subject to weakness to be high priests, but the word of the oath, which was taken after the law, appoints a son, who has been made perfect forever. Hence, for a priest to "call down" Christ from heaven in order to "mystically slay" Him on the altar for the remission of sins, is not just bad doctrine for Protestants, but repugnant and blasphemous [see Article XXXI above, also, Hebrews 6: Prayers to the saints have their origin in the earliest centuries of the Catholic Church. Some Protestant Christians argued that, in order for Mary and the saints to actually hear all the prayers directed to them, they would by necessity be required to possess the attributes of omniscience and omnipresence , thus allowing them to know all the requests made by either ultimate knowledge or by actually being present with each supplicant simultaneously. Many Protestant churches have not traditionally called on the saints or apostles as intermediaries as do Catholics, citing 1 Tim. Catholics answer that when they have prayed to a saint they have asked the saint to pray to God for them, not to have the saint do something for them personally. For Catholics, belief in the " Communion of Saints.

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Chapter 3 : Unintentional "Pro-Homosexual" Church Sign Sparks International Controversy / Queer

Homosexuality Topic: The first topic discussed was about the Church's view on homosexuality. Pro: The first argument for why homosexuality should be accepted in the Catholic Church is that we are taught that God put us on Earth to be in relationship.

Obviously, the alleged sexual abuse itself is a subject of fair public commentary, as well as the actions of the church hierarchy in protecting abusive priests. The latest controversy surrounds the case of former Cardinal Theodore McCarrick. Over the course of June and July, the church took a number of disciplinary actions against McCarrick, after a church tribunal discovered credible evidence that McCarrick had engaged in sexual abuse of at least one teenage boy, a charge that McCarrick denies. The controversy would likely have died there if not for the actions of Archbishop Carlo Viganò, the former chief Vatican diplomat in the United States. Viganò issued a scathing indictment this week of the entire Roman Catholic hierarchy, accusing the church of effectively having been taken over by a mafia-like collection of high-ranking church officials who are determined to reverse church teaching on homosexuality and coddle predatory behavior amongst homosexual priests. Cupich was alleged to be one of the Cardinals who was part of the pro-homosexual cabal in the Catholic hierarchy who was responsible for sheltering abusive priests. Now let me state this right up front: Until a few days ago, I had never even heard the names Theodore McCarrick or Blase Cupich, and it is entirely possible that they are good and honorable men whose character has been unjustly maligned by someone who has an axe to grind. All that having been said, the charges raised by Viganò do not occur in a vacuum. So how did Pope Francis respond? Cupich on Francis critics: Depending on your perspective as to the gravity of various environmental issues, you could raise a good faith argument that a number of organizations should not get overly involved in rehabilitating victims of sexual abuse and should instead stick to fighting for the environment. I am not anti-Catholic. Prior to the start of mass, the priests read a statement from the local bishop about the grand jury report that I thought struck the exact right note of conciliation and serious reflection. Although I realize that the church is comprised of human beings, and that human beings are imperfect and make mistakes sometimes grave ones, I believe that the Catholic church can be and often is a force for good in the world. And I think it is obvious that there are good priests and parishes left in the world, and I feel for the anguish they must feel watching this unfold. I also realize that Catholics have a point in viewing Donatism as a heresy: The idea that church leadership is human and makes mistakes is, to me, not inconsistent with this claim. I do not hold the belief that churches have to completely divorce themselves from politics. That having been said, it is clear that the root of the problem here is relatively obvious: If men like Cupich really and truly believe that advancing left-wing political causes like environmental activism are truly more important than, you know, encouraging adherence to the actual teachings of Jesus, then they must be replaced. And, by the way, I would say this if Cupich had said that it was more important for the pope to focus on making sure everyone gets a tax cut: The problem is that when any church believes that any mission other than elevating Jesus is the priority, then disaster and corruption is sure to follow.

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Chapter 4 : Criticism of the Catholic Church - Wikipedia

This is the final post about the Controversy Conference in Aberdeen last month, summarizing Vigen Guroian's lecture on same-sex marriages and the roundtable discussion at the end on how the Church should deal with the homosexuality issue.

Subscribe to the Voices Newsletter Engaging views and analysis from outside contributors on the issues affecting society and faith today. Opinions expressed are solely those of the author s. There will be enough controversy if my words are rightly understood, let alone misunderstood. First, I am not a Catholic basher. Second, I am not claiming that the Catholic Church has a monopoly on sexual scandals. Third, I believe the vast majority of homosexual men stand with me in denouncing pedophilia and "man-boy love. Some of the abused have lost faith for life. Others bear their scars in different, significant ways. They must not be forgotten in the midst of our outrage and grief. The question, then, is simple: Does the Catholic Church have a homosexual problem? According to Cardinal Raymond Burke , "It was clear after the studies following the sexual abuse crisis that most of the acts of abuse were in fact homosexual acts committed with adolescent young men. There was a studied attempt to either overlook or to deny this. Now it seems clear in light of these recent terrible scandals that indeed there is a homosexual culture, not only among the clergy but even within the hierarchy, which needs to be purified at the root. It is of course a tendency that is disordered. As Cardinal Burke observed, "There was a studied attempt to either overlook or to deny this. But it was basically forbidden to connect them directly to homosexuality. Is it true that homosexual pedophiles are more likely to abuse boys than heterosexual pedophiles are likely to abuse girls? According to a Mayo Clinic study , "The percentage of homosexual pedophiles ranges from 9 per cent to 40 per cent, which is approximately four to 20 times higher than the rate of adult men attracted to other adult men using a prevalence rate of adult homosexuality of 2 per cent to 4 per cent. This finding does not imply that homosexuals are more likely to molest children, just that a larger percentage of pedophiles are homosexual or bisexual in orientation to children. Donohue holds a Ph. Pointing to a study, Donohue notes, "The John Jay study found that 81 percent of the victims were male, 78 percent of whom were postpubescent. Now if percent of the victimizers are male, and most of the victims are postpubescent males, that is a problem called homosexuality. There is no getting around it. Less than five percent. That is what the John Jay study found. Studies done in subsequent yearsâ€”I have read them allâ€”report approximately the same ratio. That homosexuals are far worse sinners than heterosexuals? Actually, there has been a flood of scandals involving heterosexual female teachers and their underage, heterosexual male students. What does this prove? Free sign up cp newsletter!

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Chapter 5 : Is Homosexuality the Cause of Catholic Church Scandals?

The Catholic Church likewise teaches that the "true Church of Jesus Christ is the One, Holy, Catholic, Apostolic and Roman Church", and that "the Mystical Body of Christ and the Roman Catholic Church are one and the same thing".

History of Christianity and homosexuality The Christian tradition has generally prohibited any and all noncoital genital activities, whether engaged in by couples or individuals, regardless of whether they were of the same or different sex. Pastoral care for gay Catholics In response to the push within the United States for greater recognition within the Church for gay men and lesbian women, Courage International was established in New York City in September Chapters have subsequently been established around the world. Courage also has a ministry geared towards the relatives and friends of gay people called Encourage. We understand that having a homosexual orientation brings with it enough anxiety, pain and issues related to self-acceptance without society bringing additional prejudicial treatment. Several assemblies of the Synod of Bishops have struck similar themes while maintaining that same-sex sexual activity is sinful. Pope Francis has also spoken out about the need for pastoral care for gay and transgender Catholics, and has said that God made LGBT people that way. A number of Catholics and Catholic groups have sought to adopt an approach they consider to be more inclusive. McNeill writes that since gay people experience their sexual orientation as innately created, to believe that it is therefore a tendency towards evil would require believing in a sadistic God; and that it is preferable to believe that this element of Church teaching is mistaken in arguing that God would behave in such a way. This includes at the National Shrine in Washington, [1] [34] and during mass at St. Its president, Bill Donohue has described the Church child sex abuse crisis as a "homosexual" problem rather than a "pedophilia" problem since most of the incidents involved sex between men and boys rather than girls. After organizers of the NYC St. In the s chaste gay men were allowed but, by a new directive banned gay men "while profoundly respecting the persons in question. When it was made public, official response ranged from inaction to expulsion from Holy Orders. The Church condemns all forms of violence against LGBT people and all criminal penalties against them, and also supports legally defining marriage as the union of one man and one woman. The Church is active in local, national, and international forums. In various countries, members of the Catholic Church have intervened on occasions both to both support efforts to decriminalize homosexuality, and also to ensure it remains an offence under criminal law. The Catholic Church has been described as sending "mixed signals" regarding discrimination based on sexual orientation. It holds that because of "moral concern," sexual orientation is different from qualities such as race, ethnicity, sex, or age, and therefore it actively opposes the extension of at least some aspects of civil rights legislation, such as nondiscrimination in public housing, educational or athletic employment, adoption, or military recruitment, to gay men and lesbians. Gay Catholic academics such as John J. McNeill and John Boswell have produced work on the history and theological issues at the intersection of Christianity and homosexuality.

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Chapter 6 : James Martin to World Meeting of Families: Homosexuality Not a Choice

As the Catholic Church is rocked by yet another sex scandal involving priests who abuse children and teens, the bizarre claim that these scandals have nothing to do with homosexuality continues to spread, primarily by those most personally invested in white-washing the pederastic deviance intrinsic to homosexuality.

Church Teachings on Controversial Topics The first Council of Nicea exercises its right and duty to define the faith and protect the Church from the Arian heresy A. Many reasons can be given for this widespread confusion and dissension. For this reason I have written this article to set the record straight. So that no one may accuse this author of voicing his own personal opinions and politics, I have provided references to the Catechism of the Catholic Church abbreviated "CCC" in this document and various church documents promulgated by Rome. These teachings cannot be abandoned without simultaneously abandoning the Catholic faith. Dogmatic teachings are absolutely needed by the faithful so that they can attain salvation. The need for dogmatic teachings is necessary because without them the faithful do not know what is required to gain everlasting life. That is why the Church has the right and the duty to define what we are required to believe in matters of faith and morals. There is one more fundamental point on Church teachings that confuse many Catholics. Many Catholics believe that some traditions such as the celibacy of the priesthood, use of liturgical vestments, Lenten requirements, and other disciplines are dogmas of the Church that cannot be changed. Such things are not dogmas but disciplines that can be changed by the Church to suite the needs of the faithful. Changing these things will not compromise the Faith because they are not of the faith by necessity. If the Catholic Church wanted, she could allow priests to marry which does occur in the Eastern rite of the Church or wear common clothes while saying mass or even eliminate the season of Lent. The fact that the Church rarely alters her disciplinary traditions shows us that these traditions are beneficial and have been proven to be proper and pious by the test of time. So how do we distinguish dogmas from disciplinary teachings? Dogmas and definitions of faith and morals are explicitly promulgated by a Church Ecumenical Council convened or endorsed by the pope such as the Council of Trent, First Vatican Council, and Vatican Council II or by a pope in an encyclical letter. Yet, not all statements given by a council or a pope are considered dogmatic decrees. Only those statements which fulfill the following three conditions: Here is what the Church officially teaches in the Catechism: Human life must be respected and protected absolutely from the moment of conception. Scripture also indirectly attests to the personhood and humanity of the fetus in Jeremiah 1: Before I formed you in the womb I knew you, and before you were born I consecrated you. The ancient Tradition of forbidding abortions is expressed in the Didache, a first century writing of the apostles: A child has a soul from the moment of conception and therefore is a person who has certain unalienable rights who cannot be killed by the mother or doctor without making the participating parties murderers. In fact, the Church feels so strongly on the matter that she has issued an automatic excommunication for all those who have procured an abortion and are aware of the excommunication penalty CIC, canon Thus abortion doctors, the father of the baby, and even parents of children who encourage an abortion, are held accountable. Therefore, by the authority which Christ conferred upon Peter and his successors and in communion with the bishops. I declare that direct abortion, that is, abortion willed as an end or as a means, always constitutes a grave moral disorder, since it is the deliberate killing of an innocent human being. No circumstance, no purpose, no law whatsoever can ever make licit an act which is intrinsically illicit, since it is contrary to the law of God which is written in every human heart, knowable by reason itself, and proclaimed by the Church" Evangelium Vitae Sometimes euthanasia is advocated as a way to terminate the suffering of a severely depressed person or a person who has grown weary of the hardships of life Dr. Kevorkian is an advocate of this type of assisted suicide. Primarily, however, euthanasia is viewed as a means to an end to terminate the sufferings of terminally ill or chronically ill patients. Advocates of euthanasia believe that early death preserves the dignity of the suffering patient and prevents undue hardships. Unfortunately, euthanasia no matter how you paint it is nothing less than

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participation in murder: Advocates of euthanasia fail to understand or appreciate the redemptive role of suffering in the individual. Christ desires for us to participate in his Passion, and thus suffering within the Body of Christ has a redemptive role. Because baptized Christians are part of the mystical Body of Christ, Jesus Christ the head of the body asks his members to participate not only in his resurrection and grace, but also in the suffering of his Passion. Paul firmly evinces this doctrine, "Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church Colossians 1: It only means that we are chosen to offer up our sufferings for the expiation of the temporal punishment deserved by our sin and the free participation in the life of Christ. Christ merits our redemption and forgives our sins but the punishment and penance for our selfish actions must still be. Thus the body of Christ, the Catholic Church, offers the collective suffering of its members for the expiation of temporal punishment and follows in the Passion and sufferings of the Head of the body of Christ, Jesus Christ. Nor does it mean that Catholics go out of their way to look for suffering and hardship. Suffering, in itself, is a result of sin and evil manifested by the fall of mankind. Such acts as fasting, prayer and the offering of hardships to the Lord are beneficial. However, purposeful undue suffering and pain can in fact be a sin. In fact, the Church does attempt to correct and alleviate the temporal suffering of mankind such as natural disaster victims, the hungry, the persecuted etc. What Paul is really talking about is the unavoidable suffering that is a part of temporal life. A good Christian will accept the hardships of life that can not be alleviated. With good Christian humility and charity a suffering person will offer their suffering for the Body of Christ and its head, Jesus Christ. For these reasons, the Church has forbidden the use of euthanasia: Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable. Thus an act or omission which, of itself or by intention, causes the death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his creator. The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded. However, it has always been the teaching of the Church that the death penalty can be used in matters of grave circumstances by a legitimate public authority: Only when the public good is at immediate risk should the offender be removed entirely from society. The pope explains in *Evangelium Vitae*: Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by rendering one who has committed an offense incapable of doing harm - without definitively taking away from him the possibility of redeeming himself - the cases in which the execution of the offender is an absolute necessity "are very rare, if not practically non-existent EV There is not yet an explicit *ex cathedra* declaration from the Church regarding the issue of cloning. The ancient teaching of the Church regarding sex is that it has two primary purposes that cannot be separated without incurring grave sin. Sex is ordered for the procreation of children between two married spouses and it is also intended to unify husband and wife in matrimonial love CCC and *Humane Vitae*, Cloning violates the marriage act by separating procreation of children from the unifying act of love between husband and wife. Additionally, cloning often involves the creation and subsequent destruction of large amounts of fertilized eggs. This is contrary to the dignity of the human person. The Church states in the encyclical letter *Donum Vitae*: Medical research must refrain from operations on live embryos, unless there is a moral certainty of not causing harm to the life or integrity of the unborn child and the mother, and on condition that the parents have given their free and informed consent to the procedure. It is probable that the Church will issue an encyclical directly addressing the morality of human cloning if the current public debate continues to rage. If homosexuals are born with the condition, then they are called to live a life of Christian purity and chastity for the greater love of Christ. Such people can experience a life of trial, which all others must treat with compassion and sensitivity. Homosexuality is unnatural because it embraces lust between same-sex partners over the purity of love in a Christian marriage. Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection CCC Feminists

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argue that an all-male priesthood is an example of a domineering, chauvinist Church hierarchy who wish to keep women in their place by denying them leadership roles in the Church. However, this is absolutely false: Man and woman are both with one and the same dignity in the image of God. The problem with the desire for women priesthood is that proponents do not understand the difference between a career choice and a vocation. Some falsely believe that the Sacrament of Holy Orders is a god-given right to all who desire it. The Church clarifies the matter in the Catechism: No one has a right to receive the sacrament of Holy Orders. Indeed no one claims this office for himself; he is called to it by God. Like every grace this sacrament can be received only as an unmerited gift CCC The Church has always realized that it does not have the authority to ordain priestesses. Such a doctrinal teaching is not found in Scripture or Church Tradition. None of the Fathers of the Church ever advocated or ordained woman to the episcopate or presbyteriate. Mary of Magdalene, Jesus Christ never elevated a woman to the role of apostle. Christ was never one to conform to cultural expectations and he often corrected the Jewish high priests and Pharisees when they did something wrong, yet he never called his women disciples to the apostolate. Hence, the Church has no authority to ordain women to the priesthood. Because this debate has become so heated in modern times, Pope John Paul II put the issue to rest by declaring an ex cathedra proclamation of the faith on the matter: Since the issue of women priesthood is a matter that touches the scope of Holy Orders it is a matter of dogma. Rome has spoken; the case is closed. Nothing in the human psyche seems more deep-seated especially among men than the urge to copulate. Contrary to the world, the Church teaches that the human urge for sexuality is incredibly disproportionate to the good of the goal reproduction of the human race, and unifying love between spouses. Lust for sex is a result of original sin and the fall of mankind, as such the Church believes that all men and women are called to lives of chastity and must use human reason and will to restrain their weakness of the flesh. In short, all people are called to live chaste lives. Sex is to be reserved only for married couples who wish to express their love for each other by procreation. Celibacy needs to be viewed in the light of chastity; priests freely choose celibacy so that they can concentrate all their efforts on the salvation of their parishioners rather than on the immediate needs and wants of a wife and children. Since a priest chooses duty to God and his parishioners over duty to a wife and children, it follows that in the light of chastity a priest must be celibate. Celibacy is not for all people. Whoever can accept this ought to accept it Matthew

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Chapter 7 : Pope Francis's Report a Letdown to LGBT Catholics

The Catholic Church and homosexuality describes the relationship between the Christian denomination and the sexual www.nxgvision.com Christian tradition has generally prohibited any sexual activity between members of the same sex, and the Catholic Church maintains this teaching today.

Some issues in the church today are highly controversial. What are 5 of the most controversial issues today in the church? Same-Sex Marriage Today in Canada, it is considered a hate-crime to preach against same-sex marriage or to speak out about homosexuality being a sin. The Scriptures record in many places that those who practice such things will not inherit the kingdom of heaven 1 Cor 6: Women Pastors This is another issue where the church seems to have changed its stance in the past few years or so. Does the Bible allow for women to be pastors? I have not seen any scriptural evidence where women are allowed to be pastors or there is any authority given to women to teach men in the church. From my reading of and understanding of the Scriptures, the qualifications for a pastorate are given only to men 1 Tim 3: The Catholic Church and a few other denominations remain firm in their stance against abortion but still more than half of the women in the church have and continued to have abortions. Clearly, God calls a baby a human being and calls them by name even before they were born Jer 1: Is the unborn fetus a baby or not? Here is the Word of God calling the unborn John the Baptist a baby even before he is born! Spiritual Gifts There is more heat than light when it comes to non-essential issues like speaking in tongues or not. Some believe this gift is still active in the church today. Never did He say that gifts are evidence of conversion. Do all speak with tongues? Baptism This issue has long been problematic for the church. For hundreds of years some churches believe that infants should be baptized or sprinkled. Even worse, some churches teach that unless a person is baptized they are not actually saved and have not yet had their sins removed even though the Bible says that we are saved by grace and not by any works Eph 2: Did Paul receive the Holy Spirit after baptism or before? Clearly Paul received the Holy Spirit and then was baptized. I would add that every person who is saved is commanded to be baptized. It is the same today and forever. There is nothing that gives us permission to pick and choose what we want to teach out of the Bible. Society should not change what the Word says—the Word should change society! Today there is such apostasy in the church. We want to be politically correct in order to not offend anyone but Jesus said it is necessary that offense must come Luke The Word of God must cut in order to heal. Controversy is nothing new to the church but today some of the greatest controversies are those where we compromise the Word of God to fit an ever-changing world. May it never be so in the church where you are at or where you pastor at.

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Chapter 8 : Catholic Church and homosexuality - Wikipedia

This, in turn, has produced what some claim is a gay subculture within the Catholic Church, from the local parish to the seminary and beyond. The sordid results that follow are utterly unsurprising. The sordid results that follow are utterly unsurprising.

Email As controversy and anger mount over the latest reports of Catholic Church clerical abuse and coverup, fingers of blame are pointing everywhere. Some say sexual abuse, child pornography, sadomasochism, etc. The Pennsylvania grand jury report released in August supports that view; it is filled with damning documents obtained from church archives. Others are quick to defend the pope, citing his institution of the Pontifical Commission for the Protection of Minors as proof of his sincerity in tackling the problem of sexual abuse in the priesthood. Consider the New York Times for example: Is sodomy at the root of the sexual abuse epidemic? Donohue, president of the Catholic League for Religious and Civil Rights and considered a foremost authority on clerical sexual abuse, published a Critical Analysis of the study in which he wrote that "what seriously mars the report is its ideological reluctance to deal forthrightly with the role of homosexuality. Eighty-one percent of the victims researched were male, mostly post-pubescent, and the report stated, "The majority of priests who were given residential treatment following an allegation of sexual abuse of a minor also reported sexual behavior with adult partners," most of whom were male as well. How does Donohue explain the perplexing conclusion? This is especially true in higher education. Donohue laments, "This is unfortunate because unless we come to grips with this issue, our understanding of how this problem emerged will never progress. Private Lives and Public Policy. Using information published by homosexual organizations in the United States, Father Rueda uncovered a systematic, well-planned and well-funded infiltration of sodomites into church leadership throughout the country" in many denominations, including the Catholic Church" which began in Rose tells the story of Catholic seminarians with more traditional and conservative values being passed over and stifled in religious formation to make way for liberals and progressives. He postulates that the current shortage of priests in the church is a result of this aggressive agenda promoted in seminaries. When I was in the seminary, if you were not homosexual or radical feminist, you were in big trouble. He left the Church. Altier noted that William Z. In it he blamed the morality, patriotism, and family values of Americans for stymying communist efforts in the United States, and he boldly called for a counter-attack using homosexuality and radical feminism. He quoted Bella Dodd, former-communist-turned-Catholic, who testified before Congress in about her work in the United States for the Soviet Kremlin, in which she helped infiltrate Catholic seminaries, chanceries, and episcopates with young men hand-picked by communist agents. What is the solution? It is time to admit that there is a homosexual subculture within the hierarchy of the Catholic Church that is wreaking great devastation in the vineyard of the Lord. And the decision to act upon this disordered inclination is a sin so grave that it cries out to heaven for vengeance, especially when it involves preying upon the young or the vulnerable. Such wickedness should be hated with a perfect hatred. Christian charity itself demands that we should hate wickedness just as we love goodness. But while hating the sin, we must never hate the sinner, who is called to conversion, penance, and renewed communion with Christ and His Church, through His inexhaustible mercy. We value our readers and encourage their participation, but in order to ensure a positive experience for our readership, we have a few guidelines for commenting on articles. If your post does not follow our policy, it will be deleted. No profanity, racial slurs, direct threats, or threatening language. Please post comments in English. Please keep your comments on topic with the article. If you wish to comment on another subject, you may search for a relevant article and join or start a discussion there.

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Controversy is nothing new to the church but today some of the greatest controversies are those where we compromise the Word of God to fit an ever-changing world. May it never be so in the church where you are at or where you pastor at.