

The State of the U.S. Catholic Episcopate and Priesthood
by
Gene Thomas Gomulka

It was almost 20 years ago that seminary rector and professor, Father Donald Cozzens, called attention to the changing “ethnic face and sexual orientation” of the U.S. priesthood in his best selling book, *The Changing Face of the Priesthood*. While some Church leaders at the time questioned Cozzens’ research particularly in regard to the percentage of homosexuals in the priesthood, later studies by Dariusz Oko, James G. Wolf, and the late A.W. Richard Sipe, all supported Cozzens’ findings that “the priesthood was becoming a gay profession” and that “as much as 58 percent of priests were gay, and that percentages were even higher for younger priests.”

Since the papal election in 2013, Pope Francis has appointed or promoted a number of self-proclaimed pro-LGBT prelates like Chicago Cardinal Blase Cupich, Newark Cardinal Joseph Tobin, Washington Cardinal Wilton Gregory, Santa Fe Archbishop John Wester, San Diego Cardinal Robert McElroy, Lexington Bishop John Stowe, Cheyenne Bishop Steven Biegler, Tucson Bishop Edward Weisenburger, Phoenix Bishop John Dolan, Northampton Bishop David Oakley, and several others. Insofar as these prelates are similar to the homosexuals the pope has surrounded himself with in the Vatican (Cardinal Francesco Coccopalmerio, Monsignor Battista Ricca, etc.) or defended (Bishop Oscar Zanchetta, Father Julio César Grassi), the percentage of homosexually oriented prelates has had to have increased to well over 50 percent.

A May 2001 article reported that “The Catholic priesthood in Britain is fast becoming a gay profession.” In January of 2020, Pope Francis appointed Canon David Oakley, the rector of England’s largest seminary, as the Bishop of Northampton. During Oakley’s seven-year tenure as rector, the prestigious seminary was tainted by claims of being run by a “homosexual clique” that was being overlooked because of a “homosexual culture in the Church’s hierarchy.”

After conducting confidential interviews with a number of gay priests, *New York Times* religious news writer, Elizabeth Dias, reported that while it has been estimated that “gay men probably make up at least 30 to 40 percent of the American Catholic clergy,” some gay priests told her “the number is closer to 75 percent.” One priest in Wisconsin told her “he assumed every priest was gay unless he knows for a fact he is not.”

A 2012 psychological study of “actively ministering or retired priests” in the U.S. revealed that only 26.9% of the priests identified themselves as heterosexuals; 67.3% self-identified as gay/homosexual; and 5.8% reported that they were bisexual. This study, viewed in relation to previous studies, shows how the percentage of gay clergy has risen considerably over the past decades.

The large number of homosexuals in the priesthood became evident when the *The Kansas City Star* reported that at least 300 U.S. priests suffered AIDS-related deaths between the mid-1980s and 1999. Priests were found to be much more likely to die from AIDS than other adult men. For example, the annualized death rate of priests to have died of AIDS in Kansas and Missouri from 1987 to 1999 was 7 per 10,000, or seven times that of the general population. Death certificates also didn’t always reveal the real cause of their deaths as was the case with Bishop Emerson J. Moore who left the Archdiocese of New York and went to Minnesota where he died in a hospice of an AIDS-related illness. According to *The Kansas City Star*, “His death

certificate attributed his death to ‘unknown natural causes’ and listed his occupation as ‘laborer’ in the manufacturing industry.” Moore is not the only bishop rumored to have met a similar fate.

Jesuit Father Paul Shaughnessy, while on active duty as a Navy Chaplain, upset then-Archbishop Edwin O’Brien, head of the Archdiocese for the Military Services, when he wrote a controversial article in *The Catholic World Report* entitled “The Gay Priest Problem.” Shaughnessy lamented the death of many of his Jesuit brother priests due to AIDS. The percentage of gays has always been considered to be higher in religious orders than among diocesan clergy. In his January 2019 article entitled, “The Gay Church,” Andrew Sullivan reported that the percentage of gay priests is “60 percent or higher among religious orders like the Franciscans or the Jesuits.”

If O’Brien was angry at Shaughnessy for revealing in November of 2000 how religious orders had a high percentage of gay priests who were dying of AIDS, he became even more upset when another chaplain, Navy Captain Eugene Gomulka, wrote a August 27, 2001 article in *America* magazine entitled, “Home Alone in the Priesthood.” What angered O’Brien was that Monsignor Gomulka noted how of the 250 chaplains from 60 different faith groups he was supervising, ten percent of the chaplains who were Catholic “were imprisoned or separated as a result of homosexual conduct.” This percentage of predator priests serving with Marines was roughly the same percentage the Spotlight Team of *The Boston Globe* reported three months later in their explosive series of clerical abuse articles. If the John Jay Study erroneously reported that 4 percent of U.S. priests were found to have abused minors between 1950 and 2002, it was because U.S. bishops grossly underreported their numbers of abusive priests and abuse victims to the National Review Board and the John Jay College.

Members of the gay community have acknowledged for years the presence of large numbers of homosexual clerics in the Catholic Church. In his 2019 work, *In the Closet of the Vatican: Power, Homosexuality, Hypocrisy*, French gay writer and researcher, Frédéric Martel, argues that the majority of priests and bishops are gay. His conclusions are based upon some 1,500 interviews with 41 cardinals, 52 bishops and monsignors, 45 papal ambassadors or diplomatic officials, 11 Swiss guards, and hundreds of priests and seminarians.

Martel’s study is supported by a number of news articles that would lead one to conclude that the percentage of gay cardinals is higher than the percentage of gay archbishops and bishops; and the percentage of gay bishops is higher than the percentage of gay priests. This is only logical insofar as homosexual bishops who nominate priests for the episcopacy, both as ordinaries and auxiliaries, are more inclined to recommend fellow homosexuals over heterosexual candidates.

The Elephant in the Room

The John Jay College of Criminal Justice reported in 2011 that their research did not support a finding that “homosexual identity and/or pre-ordination same-sex sexual behavior are significant risk factors for the sexual abuse of minors.” If this truly were the case, then one might be led to conclude that large numbers of homosexuals in the Catholic episcopacy and priesthood pose no threat whatsoever to the life and mission of the Church.

In the aftermath of the 2004 John Jay Study, Psychologist Thomas Plante wrote that “about 4 percent of Catholic clerics had credible or substantiated allegations of child sexual abuse of minors during the last half of the 20th century.” Based on this percentage, he concluded that

sexual predation among Catholic clergy is no higher than that found among public school teachers, Anglican priests, Boy Scout leaders, and others. Both Plante and the John Jay researchers assumed the U.S. Catholic Bishops were honest in identifying all the abusive priests in their files upon which their 4 percent figure was based. Unfortunately, they assumed incorrectly.

Before later being made a cardinal, Archbishop Edwin O'Brien of the Archdiocese for the Military Services (AMS) reported just two cases of sex abuse involving minors during the 52 year (1950-2002) period of the first John Jay Study. Although these were two cases more than what Pope Francis himself reported when he was the Archbishop of Buenos Aires ("In my diocese it never happened"), bishopaccountability.org has since uncovered over 150 priests of the AMS with credible abuse allegations involving hundreds of minors and young adults. The Associated Press also recently identified "more than 900 clergy members accused of child sexual abuse who were missing from lists released by the dioceses and religious orders where they served." The documented gross underreporting of abuse by lying Church officials reveals that the percentage of abusive clergy is far higher than what was reported by the John Jay research team and quoted by Plante.

Closeted gay clerics go out of their way to avoid addressing the documented connection between homosexuality and ephebophilia. Pope Francis, Cardinal Blase Cupich, and other Church leaders have identified "clericalism" as the root cause of the sexual abuse crisis. When asked to comment on this assertion, one lay chancery official, with the knowledge of his heterosexually oriented archbishop, wrote, "'Clericalism' is clearly a contributing factor to the abuse problem. But the real issue is one of homosexual predation, flowing out of the apparent prevalence of men in the priesthood dealing with same-sex attraction. Church leaders who deny or diminish this fact undermine their own ability to lead."

Filipino psychotherapist Dr. Gabriel Dy-Liacco, a key member of the Pontifical Commission for the Protection of Minors, tried arguing that loneliness is a key cause of priestly predation. His argument was dismissed for "skirting altogether the role that strategic and deliberate funneling of homosexual seminarians into the Church might play in the homopredation problem attacking the Church."

One of the reasons former Oklahoma Governor Frank Keating and other Catholics resigned from the lay National Review Board convened by the United States Conference of Catholic Bishops (USCCB) was because they felt the bishops did not want to draw from their expertise, but simply wanted them to rubberstamp the bishops' own predetermined conclusions. Despite the "intellectual gymnastics" employed in interpreting data provided for the John Jay Study, Dr. Paul McHugh, the former chairperson of the psychiatry department at Johns Hopkins and a member of the first National Review Board, identified "the homosexual predation of American adolescent males as the primary issue that needed to be discussed and analyzed." Some question if this conclusion reached by Dr. McHugh and other lay members of the National Review Board may have been the reason Pope Francis prohibited Cardinal Daniel DiNardo and the USCCB from voting in November of 2018 on a proposal to have a similar lay-led commission investigate allegations of abuse and cover-ups on the part of bishops and report them to law enforcement.

While it is true that not all homosexuals are sexual predators, the fact is that over 80 percent of the victims of clerical sex abuse have been teenage boys, unlike in the general U.S. population where 91% of victims of rape and sexual assault are female. The homosexual

predation of boys by gay men uncovered by Dr. Judith A. Reisman in her research is supported by The Gay Report, a 1979 study by homosexual activists Karla Jay and Allen Young which revealed that “73 percent of homosexuals surveyed had at some time had sex with boys sixteen to nineteen years of age or younger.” Reisman showed how the incidence of homosexuals molesting children is up to 40 times greater than heterosexuals. Hence, one cannot argue that gay men, whether they are priests or Scout Masters, pose no threat to young men and boys. If there were no risk involved, then the Boy Scouts of America, facing 95,000 abuse claims, would probably not have filed for bankruptcy protection on February 18, 2020 along with almost 30 U.S. Catholic dioceses and religious orders.

Insofar as almost all homosexual bishops and priests “live in the closet,” it is difficult to identify clearly how many of them would never even contemplate abusing someone sexually. It would truly be libelous to insinuate that all homosexuals are sexual predators. Yet, as one investigative reporter pointed out, to try and blame the problem on “clericalism” and “to decouple the sexual-abuse crisis entirely from the question of gay priests is a willful avoidance of an ugly truth.”

Even though studies show that the “proportion of true pedophiles among persons with a homosexual erotic development is greater than that in persons who develop heterosexually,” the fact is that the Catholic Church does not have a serious pedophile problem involving prepubescent children. In an effort to downplay the extent of abuse among Catholic clergy, Pope Francis wrote, “More than 70 percent of the cases of pedophilia occur in the family and in the neighborhood: grandparents, uncles, stepparents, neighbors.” While this may be true, it is irrelevant in so far as the John Jay Study reported, “Less than 5 percent of priests with abuse allegations exhibited behaviors consistent with pedophilia.”

The November 2018 study, by D. Paul Sullins, presciently documented how, beginning in the ‘60s, the number of sex abuse cases increased in direct proportion to the percentage of homosexuals in the episcopacy, priesthood, and seminaries. Sullin’s conclusions, supported by a 2011 study, “Sex Abuse of Minors by Catholic Clergy,” co-authored by Richard Fitzgibbons and Dale O’Leary, refute the 2004 and 2011 John Jay Reports that erroneously argued that the abuse crisis has nothing to do with homosexuality.

Many of those who have attempted to dismiss a connection between homosexuality and sex abuse have also argued that therapists should be prosecuted for even attempting to help people overcome their struggle with same-sex attraction. Those who have lobbied in support of legislation banning conversion therapy on minors hide the fact that lesbians and gay men report 1.6 to 4 times greater prevalence of sexual and physical abuse than heterosexuals. Hence, minors who were sexually abused are up to four times more likely to become homosexuals themselves. Such facts and statistics, along with other recent scientific studies, do not support pro-LGBT advocates who argue that homosexuality is genetic.

Bishops believed to be homosexually oriented appear more inclined to allow gay priests to distribute communion to active homosexuals and baptize children of couples in so-called same sex marriages. However, bishops believed to be heterosexually oriented are more inclined to question the teachings of gay activists like Father James Martin. Pro-LGBT prelates and pastors are far less inclined to invite speakers like Kimberly Zember or Paul Darrow to share their stories about how they overcame same sex attraction in some cases after having been sexually abused as minors.

Even though media attention has focused on priests who perpetrated abuse or bishops who covered it up, little has been written about what actually causes priests and bishops to engage in this behavior which in most cases involves teenage boys and young men, often seminarians. In an open letter to Pope Benedict XVI in May of 2008, the late A.W. Richard Sipe, one of the country's foremost experts on clergy sexual abuse, wrote that he had heard "from many priests about their seduction by highly placed clerics and the dire consequences in their lives that does not end in their victimization alone... This abuse paves the way for them to pass the tradition on—to have sex with each other and even with minors." Sipe's findings were validated by a 1994 letter to Bishop Edward T. Hughes from a priest who reported enduring "sexual and emotional abuse" at the hands of ex-Cardinal Theodore McCarrick and contended that these experiences "had left him so traumatized that it triggered him to touch two 15-year-old boys inappropriately." An investigation has yet to be undertaken to discover how many cardinals, archbishops, and bishops that are alive today preyed upon seminarians and young priests who today "pass this tradition on."

While the February 2019 Vatican Sex Abuse Summit only addressed the abuse of minors, it avoided another pervasive problem involving the sexual abuse of seminarians and nuns in the Church. Growing numbers of religious sisters are speaking out about the suffering they have endured at the hands of priests and bishops. Their experiences involving rape, emotional abuse, and labor exploitation have even resulted in some of them dying in forced, botched abortions. One former German nun, Doris Wagner, who was repeatedly raped by a priest in the Vatican, said she almost committed suicide one day when she was high up on a balcony inside the Papal Palace, right in front of the pope. It is sad to report that when nuns like Doris Wagner and priests who have been abused like Fathers John Nesbella and Paul John Kalchik expose sex abuse and cover-ups in the Church, their abusers often go unpunished while they suffer another form of abuse by either being silenced or expelled from the convent or the priesthood.

Unfortunately, the sex abuse crisis that caused inestimable physical and psychological harm; destroyed the faith of millions of believers; and has cost U.S. Catholics so far approximately four billion dollars, is not the only upshot of the growth in the number of homosexual Catholic bishops, priests, and seminarians. There are six other consequences the increase in the percentage of homosexually oriented clergy are having in the Catholic Church in the U.S.

Decrease in Seminarians, Ordinations and Heterosexually Oriented Priests and Bishops

The numbers of seminarians, ordinations and Catholic priests are going down. In 1970 there were 419,728 priests worldwide. In 2017, the number dropped to 414,582. During that same 47 year period, the Catholic population has nearly doubled, growing from 653.6 million in 1970 to 1.3 billion today.

According to the Center for Applied Research in the Apostolate (CARA), the number of priests in the U.S. dropped from around 60,000 in 1970 to approximately 35,000 today. The average age of U.S. priests today is 70 and the number of priestly ordinations declined in three years by 24 percent from 590 in 2017 to 448 in 2020.

The last major study of U.S. seminaries ordered by the Vatican was undertaken in 2005-06 by then-Archbishop Edwin F. O'Brien who is infamous for grossly underreporting the number of sexually abusive military and VA chaplains when he was the Archbishop for the Military Services, USA. When O'Brien was informed in 2002 by one of his chaplains (in a letter dated May 6, 2002) that a seminarian he recommended for the priesthood left the seminary after

constantly being propositioned by gay seminarians, O'Brien did nothing. He neither inquired as to the name of the seminary in which the former seminarian was enrolled, nor if the veteran might consider returning to study at another seminary. Later in 2005, O'Brien was reported to have attempted to recruit two avowed homosexuals to study for the priesthood and apply to be chaplains in the military. One of those two men later wrote, "As head of the 2005 seminary visitation, he [O'Brien] told reporters that men with homosexual inclinations should not be admitted to the seminary...Yet he had been recruiting at Courage, a conference for men and women struggling with homosexuality."

Many abusive priests who were ordained before the 1980s – over 80 percent of whom preyed on teenage boys – were themselves groomed and preyed upon while they were seminarians. Had the formation of these abusers been better, i.e., had bishops, vocation directors and rectors prevented them from being preyed upon while they were in the seminary, they more than likely would not have gone on to molest teenage boys and young men like they themselves were abused during their period of psychosexual development. Owing to the fact that most of these "homegrown" abusers are older than 70 and no longer engaged in ministry or deceased, and because the number of priests has declined by almost 50 percent over the past 50 years, it is logical that there has been a proportional decrease in teen abuse over the past years which may have little to do with the protocols of the Dallas Charter implemented in 2002 by the United States Conference of Catholic Bishops.

In the early 1970s, following the sexual revolution of the 1960s when far fewer heterosexually oriented young men were showing interest in the priesthood and more and more minor high school seminaries were closing, Church leaders made up for their loss of heterosexual vocations by changing their recruiting requirements and accepting homosexual candidates. Unlike most heterosexual candidates who entered seminaries without any sexual experience and were ordained around the age of 25, many sexually experienced gay candidates only began their seminary education in their late 20s, 30s, and even 40s. When some of them admitted to vocation directors or bishops that they were homosexuals, they were advised to keep this to themselves which then led Catholics to believe they sacrificed having a wife and children in order to follow Christ.

The attempt to make up for the shortage of heterosexually oriented candidates by recruiting older gays and foreigners will not solve the priest shortage problem which has led to the closure of thousands of churches. The late psychotherapist, A.W. Richard Sipe, who specialized in clerical sexual culture, wrote in 2012:

The Catholic hierarchy in the U.S. apparently think that accepting older candidates for ordination and men ordained in other countries are safer sexually and will solve a manpower problem. They are mistaken. Older candidates carry their own baggage—not all of it positive. Clerics from foreign countries will not alleviate the problem of sexual violations by clergy. Quite the opposite: they are importing problems.

Even though the Vatican's Congregation for the Clergy in December of 2016 reiterated that men with "deeply rooted homosexual tendencies" shouldn't be admitted into Catholic seminaries, one still reads accounts about the continued presence of gays in seminaries. A March 2019 article recounted an interview with a seminarian studying for the priesthood in Rome who said, "There are about 20 of us in my seminary. Seven are clearly gay. About six others have, we might say, tendencies. That agrees more or less with the usual percentage:

between 60 and 70 per cent of seminarians are gay. Sometimes I think it's as many as 75 per cent."

The increase in the number of Catholic gay clergy is not only affecting the recruitment of heterosexually oriented seminarians, but it is also impacting the retention of priests and even bishops. Dutch Auxiliary Bishop of 's-Hertogenbosch, Rob Mutsaerts, resigned after his Ordinary, Gerard de Korte, opened his cathedral for a "Pink Saturday" LGBT event. Upset with the Ordinary's pro-gay agenda, Mutsaerts wrote in his blog, "They want to change the doctrine on homosexuality not because they want to be merciful toward the heavy burden of sin, but to say sin is no longer sin."

In August of 2021, 52-year-old Bishop Xavier Novell Gomà of the Diocese of Solsona, Spain, resigned after a decade of being persecuted by LGBTQ+ and pro-abortion activists, the mainstream media and woke politicians. While Pope Francis earlier rejected the resignation of pro-LGBTQ+ German cardinal Reinhard Marx who admitted to having covered up countless sex abuse cases when he was the bishop of Trier, the pontiff accepted Novell's resignation who spoke out against sodomy and abortion as genocide akin to the Holocaust. Given the fact that Francis himself covered up countless sex abuse cases, claiming in his book, *On Heaven and Earth*, "It [clerical sex abuse] never happened in my diocese," it is no wonder that he would not accept Marx's resignation for committing the same egregious offenses he himself perpetrated when he was the Archbishop of Buenos Aires.

Some Vatican observers perceive that what happened with Mutsaerts and Novell is reminiscent of Cardinal Gerhard Müller's stepping down as the Prefect for the Congregation of the Doctrine of the Faith. It was reported that Pope Francis ordered Müller to cease his investigation into allegations of sexual abuse involving British Cardinal Cormac Murphy-O'Connor who, as a member of the St. Gallen Mafia, helped Francis get elected. Insofar as Müller did not like being pressured by Francis to cease his investigation of Murphy-O'Connor, it did not come as a surprise that Francis replaced Müller with his Spanish Jesuit friend, Cardinal Luis Ladaria Ferrer.

Just as some seminary rectors are reported to tolerate - or even foster - a "homosexual clique" of gay seminarians, so too do gay bishops often discriminate against heterosexual priests by filling chancery positions with priests who share their sexual orientation. If homosexually oriented priests are being assigned to more prestigious parishes, and if the bishop's list of potential candidates for the episcopacy rarely includes heterosexually oriented priests, the morale of heterosexual priests can be harmed which can lead some to leave the priesthood.

Church leaders will not admit to the negative effect the recruitment and ordination of so many homosexuals over the past 50 years has had on the recruitment and retention of heterosexuals who often find themselves suffering from "destabalization" – a condition in which heterosexuals who find themselves in an environment with a large percentage of gay men suffer a loss of morale and a sense of alienation. This destabilizing condition which has resulted in the loss of heterosexually oriented seminarians and priests is exacerbated by gay bishops and priests who often disdain heterosexual clerics as they wrestle with repression and self-contempt in living in the closet with the lie they project of having sacrificed having a wife and children to answer Christ's call to "come follow me."

In light of the profound negative impact the recruitment of homosexuals has had on the recruitment and retention of heterosexual seminarians and priests, cardinals Timothy Dolan, Blase Cupich, Edwin O'Brien and Joseph Tobin; archbishops Wilton Gregory and retired archbishop John Nienstedt; bishops Joseph Bambera, James Checchio, Robert McElroy, J. Mark Spalding, Michael Olson, John Stowe, and retired bishop Arthur Serratelli; auxiliary bishops John Dolan, Michael Saporito and others who are either viewed as being strong LGBT supporters like Father James Martin, or, in some cases, have been accused of keeping homosexually active or homosexual predator priests in ministry, need to realize that there are not enough gay men who make up about 2.2 percent of the U.S. population to staff U.S. parishes which have steadily been closing at an average rate of 93 per year since 1990. In 1990 there were 19,620 parishes in the US compared to 16,703 in 2020 – a loss of 2,917 parishes.

Negative Effect on Heterosexual Priest and Bishop Retention

Another effect of the increase in the number of Catholic gay clergy involves the impact it is having on the retention of heterosexual seminarians, priests, and even bishops. Dutch Auxiliary Bishop of 's-Hertogenbosch, Rob Mutsaerts, resigned after his Ordinary, Gerard de Korte, opened his cathedral for a "Pink Saturday" LGBT event. Upset with the Ordinary's pro-gay agenda, Mutsaerts wrote in his blog, "They want to change the doctrine on homosexuality not because they want to be merciful toward the heavy burden of sin, but to say sin is no longer sin." Although Korte avoided addressing the reasons behind Mutsaerts' resignation in a joint signed letter, it was reported that "the breakdown was not the result of minor administrative matters or issues regarding diocesan policy, but grave issues of doctrine and morality." Might this administrative shake-up be similar to Cardinal Gerhard Muller's stepping down as the Prefect for the Congregation of the Doctrine of the Faith as a result of Pope Francis ordering him to cease his investigation into allegations of sexual abuse involving British Cardinal Cormac Murphy-O'Connor who, as a member of the St. Gallen Mafia, helped him get elected?

When a bishop thought to be homosexually oriented made a newly ordained priest in his late 30s his secretary; then assigned him as an associate at a prestigious parish; then made him the pastor of the second largest parish in the diocese; and then made him the chancellor of the diocese passing over a number of more senior and more qualified priests, a number of heterosexually oriented priests felt discriminated against because they suspected that the bishop, as well as the newly appointed chancellor, were both homosexuals. They came to believe their suspicions were correct when the chancellor left the diocese to live with his Protestant minister male friend and the bishop, called to testify before the Pennsylvania Grand Jury where he pleaded the Fifth Amendment, faced numerous accusations of either covering up the behavior of several predator priests, or of allowing a number of homosexual priests to carry on consensual sexual relations with other gay priests or adults.

Another example of a prelate alleged to be gay nominating a priest for the episcopacy who is also alleged to be a homosexual involves Monsignor Luigi Capozzi, the Secretary to Cardinal Francesco Coccopalmerio. Capozzi's nomination was put on hold after he was arrested at a "homosexual drug-fueled party" in the Vatican in June of 2017. Capozzi was reported to have been so high on cocaine that he was taken by police to a hospital for treatment. A highly placed Vatican source who wished to remain anonymous for fear of reprisals, told a reporter that not only was Coccopalmerio present at the party raided by Vatican Gendarmes, but that "Pope Francis himself insisted that Monsignor Capozzi be given that apartment in the CDF

[Congregation for the Doctrine of the Faith] building, instead of the secretary of the then-prefect for the CDF, Cardinal Gerhard Müller.”

People who say, “It doesn’t matter if a priest is straight or gay, just as long as he leads a celibate life,” fail to understand two very important facts: 1) The straight priest is asked by the Church to forego having a wife and children which involves the life-giving Sacrament of Marriage, while the gay priest is asked to abstain from a behavior which the Church deems “an intrinsic moral evil;” and 2) Apart from sexual activity, homosexually oriented priests experience far more psychological support and fulfillment when they socialize with or go on vacations with fellow gay priests than heterosexually oriented priests do when they are in the company of other priests. Catholic laity don’t think twice when two homosexually oriented priests vacation together, ordinarily because they don’t have a clue about their sexual orientation.

As a result of the decrease in the number of heterosexually oriented priests, one should not be surprised that a former Swiss Guard said that many Guards return to Switzerland believing that the Catholic priesthood is either “the greatest hideout for homosexuals” or “the most gay profession on earth.” The Swiss newspaper, *Schweiz am Sonntag*, reported that a former Guard claimed he had been the target of more than 20 “unambiguous sexual requests” from priests, bishops, and a high ranking cardinal while serving in the Vatican. The Commander of the Swiss Guard, *Kommandant* Elmar Theodor Mäder, warned Guards to stay away from homosexual clerics and complained in writing to the Curia about this problem. When questioned by the media about the existence of a gay lobby in the Vatican, Mäder said, “I cannot refute the claim that there is a network of homosexuals” in the Vatican.

The “gaying” of the priesthood particularly in the U.S., Europe, and Latin America, is a reality the pope and the bishops avoid discussing only because so many of them are themselves homosexually oriented. These prelates will not admit to the negative effect the recruitment and ordination of so many homosexuals over the past 50 years has had on the recruitment and retention of heterosexuals who often find themselves suffering from “destabilization” – a condition in which heterosexuals who find themselves in an environment with a large percentage of gay men suffer a loss of morale and a sense of alienation. This destabilizing condition which has led many heterosexually oriented seminarians to leave the seminary is exacerbated by gay bishops and priests who often disdain heterosexual clerics as they wrestle with repression and self-contempt in living in the closet with the lie they project of having sacrificed having a wife and children to answer Christ’s call to “come follow me.”

Bishops from around the world are aware of Pope Francis’ relationship with certain cardinals, bishops and priests believed to be homosexuals, just as they were of Theodore McCarrick’s sexual involvement with a number of young priests and seminarians. Unlike recently promoted pro-LGBT Cardinal Matteo Zuppi of Bologna, retired archbishops like Diarmuid Martin and Charles Chaput who were critical of the way Church leaders mishandled the sex abuse crisis knew from the moment they spoke out that they would never live to be offered a “red hat” and be made cardinals like many of their predecessors in Dublin and Philadelphia.

Loss of Respect for U.S. Catholic Bishops

In light of the clerical abuse crisis that is not going away, particularly after many states extended their statutes of limitation in regard to sex abuse cases, many priests today find themselves ashamed to be seen in public wearing their Roman collars. Dishonored by their

brother priests whose predatory behavior has brought about incalculable suffering, many priests face further embarrassment when their bishops are found to have covered up the predation. A Boston Globe and Philadelphia Inquirer investigation found that “more than 130 US bishops have been accused of failing to adequately respond to sexual misconduct.” If the abuse crisis has had a harmful affect upon the image of Catholic priests, it has likewise impacted the public’s perception of the US Catholic Episcopate.

The late Bishop Robert Morlino, before his untimely death, courageously wrote to the Catholics of his Madison Diocese, "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." Bishops who are members of this subculture and who themselves are emotionally, physically, or sexually attracted to other males, may be more likely to cover-up clerical sex involving homosexual predation than heterosexually oriented bishops for whom this behavior is unconscionable.

One might question if La Crosse Bishop William Callahan and other members of the North American College (NAC) Board of Governors may be homosexually oriented based on their failure over a two year period to act of numerous reports citing credible allegations of homosexual predation on the part of the recently former NAC vice rector, Father Adam Park, and homosexual behavior on the part of the rector, Father Peter Harman. When an archbishop like Michael Jackels attacks pro-life priests like Father James Altman who was suspended by Bishop Callahan for criticizing pro-LGBTQ Cardinal Wilton Gregory for giving communion to pro-abortion elected officials like Joe Biden, one can only wonder if Jackels, Callahan, and Gregory are all part of the predominant numbers of homosexuals in the U.S. episcopate. Heterosexually oriented clerics are understandably upset when they see priests like Fathers Altman from La Crosse, Paul Kalchik from Chicago, Mark White from Richmond, Eduard Perrone and Michael Suhy from Detroit, Ryszard Biernat from Buffalo, and many other courageous, holy, and dedicated priests penalized for confronting their corrupt bishops who fail to uphold Church teachings on issues like respect for human life and the sacredness of marriage between one man and one woman.

When the bishops met in Dallas in 2002 following the revelations of clerical abuse and cover-ups in the Boston Archdiocese, it was former Cardinal Theodore McCarrick and Archbishop Wilton Gregory who were the principal architects of the Dallas Charter. By using the words “priests and deacons” instead of “clerics” which would include bishops, the bishops effectively created a document that helped shield themselves, including homosexual predator prelates like McCarrick from prosecution. The document also deliberately exempted abuse of anyone over the age of 18. It is no coincidence that, unlike teenage boys who were the principal targets of predator priests, most of the victims of episcopal homosexual predation have been seminarians and young priests in their 20s.

There are almost 200 archdioceses and dioceses in the United States. Of the 36 US bishops who have been accused of molesting minors, 80.5% of those cases involved male victims. If studies undertaken by Sipe, Oko, Martel, and others are correct that place the percentage of homosexually oriented Catholic prelates at around 50 percent, and if it is true that the psychology of homosexually oriented bishops makes them more prone than heterosexually oriented bishops to cover up sex abuse in which over 80 percent of the victims are male teenagers, then this could help explain why so many US bishops “were accused of failing to adequately respond to sexual misconduct.”

The gaying of the U.S. Episcopate is supported by evidence found credible by a former Special Agent in Charge (SAC) of the Federal Bureau of Investigation (FBI) that Omaha Archbishop George Lucas engaged in homosexual relations with current North American College (NAC) rector, Father Peter Harman. Details of the 2004 clerical orgy in Springfield, Illinois and an attempt to cover-up the scandalous event are similar to the June 2017 drug-fueled gay orgy that took place in an apartment within Vatican City. While homosexually active archbishops, bishops, priests, and seminarians live comfortable lives and engage in all kinds of perversions, holy, heterosexually oriented priests who object to this behavior are either suspended or transferred to very undesirable assignments in an effort to get them to leave the priesthood.

Many US Catholic bishops may feel “untouchable” especially after Pope Francis prevented a vote at the November 2018 USCCB meeting regarding the formation of a lay-led commission to investigate sex abuse and cover-up allegations against bishops and report them to law enforcement. Francis has a history of covering up not only for clerics accused of abusing minors and seminarians, but also bishops and priests accused of engaging in consensual homosexual relations with other clerics, lay adults, and prostitutes.

When Francis was the head of the Argentine Bishops’ Conference, he attempted to get Argentina’s Supreme Court to reverse a ruling against his priest friend, convicted child sex abuser, Father Julio César Grassi. Bergoglio sent justices a 2,800-page document smearing Grassi’s victims. Despite Bergoglio’s underhanded efforts, Grassi’s 15 year sentence was upheld. Francis was also unable to prevent his friend, Bishop Gustavo Zanchetta, from being called back to Argentina to stand trial for the “aggravated continual sexual abuse” of two seminarians. Before Francis brought Zanchetta back to the Vatican following his abuse allegations, he was also accused of having pornographic self-nudies on his cell phone.

Aware of the pope’s attempts to shield bishops and priests from prosecution of their crimes, Cardinal Daniel DiNardo, as the USCCB President, tried in November of 2018 to explain to the bishops why they would not be voting on the measure to involve the laity when he wrote, “Today, the faithful and the clergy do not trust many of you. They are angry and frustrated, no longer satisfied with words and even with prayer. They seek action that signals a cultural change from the leadership of the Church...[However] regrettably you will not be taking any action this week.” Interestingly, the Vatican Summit the pope called to address the abuse crisis that he had tabled at the NCCB meeting never addressed the issue of homosexual Catholic clergy despite conclusions reached by lay members of the National Review Board, one of whom observed that the John Jay study had revealed a veritable crisis of “homosexual predation on American Catholic youth.”

The image of the US bishops is not only damaged when over a third of them who are still functioning are accused of failing to “adequately respond to sexual misconduct,” but also by the major difference between the way credible abuse allegations are handled in cases involving bishops verses cases involving priests. Take, for example, the case of retired Albany Bishop Howard Hubbard and Detroit priest Father Eduard Perrone.

On July 5, 2019, Father Eduard Perrone was suspended by Detroit Archbishop Allen Vigneron for a single allegation of abuse dating back 40 years, based on a “repressed memory.” Not only did Father Perrone categorically deny the charge, but many people believe his removal was a reprisal for his efforts in shutting down St. John’s Provincial Seminary in Detroit which was proudly labeled the “Pink Palace” by local homosexuals. Michael Rose,

investigative reporter and author of *Goodbye! Good Men* that documented the presence of gay subcultures in US seminaries, included Father Perrone in his book, *Priest: Portraits of 10 Good Men Serving the Church Today*. Despite the fact that an extensive investigation by the Michigan State Police found no evidence of abuse by Father Perrone, and even though there is audio and written evidence showing that Monsignor Michael Bugarin whom Vigneron placed in charge of the investigation appears to have pressured and coached both the alleged victim and a former altar boy to make incriminating statements against Perrone, Perrone has yet to be restored to active ministry.

Father Perrone's case contrasts starkly with that of retired Albany Bishop Howard Hubbard who headed the diocese for 37 years from 1977 to 2014. While one New York law firm said it alone was prepared to file 515 lawsuits against the Diocese of Albany, five have already been filed against Bishop Hubbard alleging sexual abuse involving minors. In 2004 Hubbard was also alleged to have abused a male who committed suicide at the age of 25 after leaving a suicide note accusing Hubbard of sexual molestation.

Priests who are accused of abuse are often immediately removed from ministry by their bishops pending an investigation and, like Perrone, are forced to pay for their own legal defense. Yet bishops, like Hubbard, even if they face multiple allegations, are given the option to take a "voluntarily leave of absence" while hundreds of thousands of dollars in diocesan funds are spent in retaining high-priced lawyers to defend them and often arrange very costly settlements.

Bishops who have been accused publicly of sexually abusing minors or of sexual wrongdoing with adults, even if they have been found guilty under Canon Law, have been allowed to retain the title of bishop. According to a 2008 document issued by the Congregation for Bishops, a prelate like Cardinal Roger Mahoney who was alleged to have covered up the predation of several priests under his supervision to the tune of \$660 million, "though relieved of administrative duties, he retains his membership in the college of bishops and continues to 'collaborate in the governance of the church.'"

As the statute of limitations are being extended in many states allowing more survivors of sexual violence to come forward and file a civil action against their abusers, this may force more dioceses like Harrisburg to file for bankruptcy protection. A woman who alleges to have been raped between the ages of 7 and 10 by a Father William Hollinger, is now able to bring suit against the Archdiocese of Los Angeles claiming that Cardinal Mahoney covered up for "dozens, if not hundreds of assaulting priests during his tenure." Interestingly, Father Hollinger who died in 1988, was not included among the predators Cardinal Mahoney reported to the John Jay research team in 2002. It was only in January of 2013, six years after settling with 500 victims, that the Archdiocese quietly added Hollinger's name along with 23 other priests to its published list of credibly accused abusers.

Even though around 78 Catholic bishops worldwide have been accused publicly of sexual crimes against children, and more than 35 bishops worldwide have been accused publicly of sexual wrongdoing against adults, few have been severely disciplined. Only 7 have been laicized to date, including ex-Cardinal Theodore McCarrick. If Cardinals like Mahoney and Wuerl continue to lead princely lives despite having covered up abuse which cost Catholics in their respective dioceses close to \$1 billion, and if so few abusive prelates have been disciplined, might it be because these corrupt churchmen know that the pope has covered up

even more abuse than them despite having said, “In my diocese it [sex abuse] never happened”?

Finally, the respect generous Catholic faithful have of bishops is damaged when they learn that while many priests retire with barely enough money to pay the monthly rent for a studio-apartment, bishops like retired Newark Archbishop John Myers who oversaw the \$180,000 McCarrick settlements was rewarded in his retirement with an opulent 4,500 square-foot home complete with two elevators, a swimming pool, and three fireplaces. The value of Myers home is still less than the \$4.6 million the Wheeling-Charleston Diocese spent to renovate disgraced former Bishop Michael Bransfield’s home in West Virginia; the \$2.2 million, 6,100 square-foot residence then-Archbishop Wilton Gregory was building for himself in Atlanta; and the penthouse of a residence occupied by retired Cardinal Donald Wuerl and owned by the “Roman Catholic Archbishop of Washington” whose property taxes in 2013 were \$67,484.78 and whose value in 2016 was \$42,917,680.00. Disgraced by the Pennsylvania Grand Jury after being accused of covering up the predatory behavior of several priests when he was the Bishop of Pittsburgh, Wuerl is able to live better than most monarchs owing to Cardinal Wilton Gregory who allocated him \$2,012,639.00 for his “continuing ministry activities” during the 2020 fiscal year.

All of the above facts about members of U.S. Catholic bishops can help explain in part why the U.S. Catholic population has decreased for the first time in U.S. History, and why those who identify as ex-Catholics now make up the second largest religious denomination in the U.S.

Impact on Catholic Theology, Pastoral Practice, and Beliefs

Growing numbers of homosexual clerics are also having an effect upon Catholic theology, pastoral practice, and beliefs. Little has been written about the relationship between the psychology of sexuality and theological development. If it is true, as one source told gay writer and researcher, Frédéric Martel, that around 80 percent of the clergy who work in the Vatican are homosexually oriented, then this might help explain certain pronouncements that have come forth in recent years from some Vatican officials.

The Catholic Church for centuries has upheld the sanctity of life from conception to natural death. Yet Church officials like Archbishop Vincenzo Paglia, the president of the Pontifical Academy for Life infamous for having commissioned a homoerotic mural in his former Italian cathedral and identified by Archbishop Carlo Maria Viganò as “belonging to the homosexual current in favor of subverting Catholic doctrine on homosexuality,” said that he would be willing to hold the hand of someone dying from assisted suicide.

Dutch Cardinal Willelm Eijk, the Archbishop of Utrecht, who was a medical doctor before he became a priest, voiced disagreement with Paglia when he said a priest cannot be present when voluntary euthanasia or assisted suicide is performed. He reminded Catholics that it is a grave sin to take one’s own life in that it is an act that violates the “intrinsic value of the human life.” Father Pius Pietrzyk, chair of pastoral studies at St. Patrick’s Seminary in Menlo Park, California also opined that if Catholics followed the logic of Paglia’s pastoral theology, they should also hold the hand of women undergoing an abortion and an executioner flipping the switch on an electric chair.

While Archbishop Paglia wants the Church to reach out and provide pastoral care to those who are committing suicide, pro-gay bishops in Germany like Cardinal Reinhard Marx want to offer homosexual couples a blessing of their gay relationship and life-style. In addition to wanting to alter the theology of Marriage, Marx also made it clear that, despite what Pope John Paul II declared about the Church not having authority to ordain women, the discussion on the subject of Holy Orders has not ended.

In light of the large percentage of homosexually oriented bishops in the U.S., Europe, and Latin America, it should not come as a surprise that some German bishops are pushing to have Church teachings changed in regard to the sinfulness of homosexual acts as a step to one day allowing for the ordination of homosexuals in so-called gay marriages as is the practice in the Episcopal Church and other faith groups including the United Methodist Church (UMC) which is expected to split in May over same-sex marriage. Pro-LGBT priests like Father Bernie Etienne, the Vicar General of the Diocese of Evansville, Indiana and brother of Seattle Archbishop Paul Etienne, would like the Catholic Church to be more “welcoming” and “inclusive” in recognizing so-called same sex marriages and follow his example of baptizing children of same-sex couples rather than following what he considers to be the path of the “ultraconservative faction” in the UMC.

While some pro-gay Catholic bishops believe that an “open and affirming” attitude toward homosexuals will result in an increase in Mass attendance which has dropped over the years, studies show that the opposite is true. For example, the Episcopal Church which started ordaining gay clergy in 2003 has had a 24% decline in attendance over a ten year period. The Evangelical Lutheran Church of America has had a 25% decline from 4.7 million ten years ago to 3.5 million today. While membership in mainline denominations that embrace gay rights and conduct same-sex marriages continues to decline, Christian faith groups that view marriage as the life-giving union of one man and one woman continue to grow.

If homosexual priests and bishops are more interested in social justice issues and less interested in moral issues like defending the rights of unborn children and the sanctity of a life-giving marriage between a man and a woman, then it is very likely that their positions in time will begin to affect the beliefs of those they serve. According to a poll by the Associated Press-NORC Center for Public Affairs Research, U.S. Catholics are less opposed to abortion and same-sex marriages than white evangelical Protestants who do not have gay pastors. This poll was similar to one conducted by Pew Research Center that showed that 65% of Catholics felt employers must provide contraceptives to employees; 54% felt Christian bakers must make cakes for gay weddings; and 47% were in favor of transgender bathrooms.

Increase in Sexually Active U.S. Priests

Another effect of the gaying of the episcopacy and priesthood is an increase in the percentage of sexually active U.S. priests. In order to understand this, one has to first look at the difference in sexual partnering rates between heterosexuals and homosexuals.

Research shows that, based on studies in different states, heterosexual couples in the U.S. average between 2.6 and 15.7 sex partners in a lifetime. With regard to homosexual partnering rates, according to a 2012 study published by the National Center for Biotechnology Information (NCBI) of the National Institutes of Health, heterosexual men reported a median of 1 partner over a one year period, while homosexual men reported a median of 4 partners. The difference

between the number of reported lifetime sex partners was much more significant. Straight men between the ages of 18 and 24 reported having had a median of 4 sex partners, while gay men reported having 15. Straight men between the ages of 35 and 39 reported a lifetime median of 10, while gay men reported a median of 67. This and other studies show that the difference between the average number of male heterosexual and homosexual partners in a lifetime is quite remarkable.

In May of 1993 at the Vatican International Conference on Celibacy in Rome, Cardinal Jose Sanchez, then Prefect of the Congregation for the Clergy responsible for overseeing matters regarding priests and deacons, fielded questions about two studies by American psychotherapist A.W. Richard Sipe and South African sociologist Victor Kotze. The studies concluded that at any one time no more than 45% to 50% of priests are practicing celibacy. When asked directly what the Cardinal thought of those studies he said, "I have no reason to doubt the accuracy of those figures."

Since Sipe and Kotze undertook their research, the percentage of homosexuals in the episcopacy has slightly outpaced the percentage increase in the priesthood as homosexually oriented bishops tend to befriend and promote fellow homosexually oriented priests over heterosexually oriented priests. In light of the significant difference in sexual partnering rates between heterosexuals and homosexuals, it is fair to conclude that the percentage of priests who are not practicing celibacy at any given time will increase as the percentage of homosexuals in the priesthood and episcopacy continues to rise.

Two Chicago priests were arrested in Miami Beach in early September of 2018 for engaging in oral sex in a parked car in broad daylight on a busy street. This should not come as a surprise in light of the high percentage of gays in the episcopacy and priesthood as documented in studies by A.W. Richard Sipe, Dariusz Oko, Victor Kotze, Frédéric Martel, and others. It was Sipe who discovered that it was at minor (high school) seminaries that teenage boys were often introduced to gay sex by faculty members or fellow seminarians which created predator priests out of many of them who then went on to sexually abuse teens as they themselves were preyed upon. With the closure of most of these minor seminaries in the United States, it is understandable why the clerical abuse rate of teenage boys has fallen.

The vast majority of predator priests who were corrupted in minor seminaries during their period of psychosexual development who then went on to abuse teenage boys are over 70 years old today. This group of clergy differs from the newer batch of priests who were aware of their sexual orientation before they applied for the seminary and who were ordained in their late 20s, 30s, and even 40s. Even though a 1979 study by homosexual activists Karla Jay and Allen Young revealed that 73 percent of homosexuals acknowledged having preyed on adolescents or younger boys, most gay clerics (i.e., bishops, priests, and deacons) between 30 and 70 who are either caught having sex or alleged to have had sex usually do so with other clerics, major seminarians, or other gay adults.

Not all sexually active clerics get caught or reported for preying on minors or for engaging in gay or straight sex with adults. Some gay priests, like Msgr. Jeffrey Burrill, the former general secretary of the U.S. bishops conference, have gotten caught for using apps like Grindr to initiate gay hookups. In the aftermath of the Burrill Grindr scandal, the Vatican became the "butt" of gay stand-up comedians like Matteo Lane. Born to parents who immigrated to the U.S. from Sicily, Lane calls attention to the number of gay clergy who live and work in the Vatican while joking, "We're going to pretend that Catholic priests are straight."

The problem of priests using gay hookup apps is highlighted in the case of Brooklyn Oratorian Father Michael Callaghan, C.O. whose Grindr profile was published after his superior, Father Anthony Andreassi, C.O., refused to compensate Timothy Passow, a former groomed and preyed upon novice, the \$137,939.40 he lost in leaving his home and job in Florida to join the Oratorians. Despite the fact that organizations like Courage International that work with homosexuals who want to lead chaste lives do not believe that gay priests like Burrill and Callaghan should be allowed to engage in ministry with families, Burrill's Ordinary, William Callahan, and Callahan's Provost, Anthony Andreassi, are both allowing their "Grindr priests" to engage in parish ministry.

The threat that priests like Burrill and Callaghan pose to young people is articulated in a 2011 study, "Sex Abuse of Minors by Catholic Clergy," co-authored by Richard Fitzgibbons and Dale O'Leary. In response to those who argue that the clerical sex abuse crisis has nothing to do with homosexuality, Fitzgibbons wrote, "Every priest whom I treated [over thirty-four years] who was involved with children sexually had previously been involved in adult homosexual relationships."

Many clerics, whether they are sexually active or not, find themselves addicted to pornography which is easily accessible on the Internet. Church leaders often attempt to prevent the sexual perversions of their clergy from being reported in the media. An example of this involves a 50 year old gay Chicago priest who died in his rectory sitting stark naked in a chair hooked up to a sex machine in his mirrored bedroom with two closets filled with gay porn. When the new pastor, Father Paul Kalchik, was cleaning out the rectory, he came across a church banner with a cross and rainbow intertwined that the previous gay pastor blessed and installed over the altar as a sign of that parish's dedication to merging homosexuality and Christianity. When the parishioners who were scandalized by the previous pastor's homosexual lifestyle and the circumstances surrounding his death asked Father Kalchik if they could burn the banner. Kalchik, who himself was a victim of clerical sex abuse when he was a teen, acquiesced to their request and scheduled a date for the burning. When the matter was brought to the attention of Cardinal Blase Cupich who then ordered Kalchik not to proceed with the public event, the parishioners took matters into their own hands and burned the banner privately. When word got out about the burning, Cupich was contacted by lesbian Alderman Deb Mell demanding that Kalchik be removed immediately for engaging in an "anti-gay hate crime." Instead of explaining to the Alderman how burning of blessed objects and having the ashes buried is a sign of respect in the Catholic tradition - unlike just throwing them into the trash - Cupich gave orders to have Kalchik leave the parish or face being arrested by the police. He also had Kalchik informed that he was to undergo psychological testing at St. Luke's Institute, a treatment center whose former CEO was convicted in 2014 of embezzling \$200,000 dollars which he spent on gay lovers.

Some of Kalchik's parishioners believe the real reason Cupich had Kalchik removed was because Kalchik openly criticized Cupich both for rejecting a link between homosexuality and sex abuse by clergy, and for downplaying the Church's belief that sex between homosexuals is an intrinsically disordered act. This very well could be the case seeing that, prior to the burning of the banner, Father Kalchik wrote in his church bulletin: "The clandestine nature of the consensual homosexual sex going on among so many in the clergy allowed the intimidation of seminarians and rapes to be covered up."

If reports by researchers like Martel and others are correct about the extremely high percentage of gays in the episcopacy and priesthood, then one can anticipate reading more articles like the one about the two Chicago priests, Fathers Berrio and Giraldo-Cortz, who were caught having oral sex in public; or the Irish priest in Kildorrey who was filmed having gay sex on a church altar; or one French and two Italian priests who were recorded having sex in a Rome gay club; or the Chicago pastor, Father Daniel Montalbano, who died in his rectory sitting stark-naked connected to a sex machine; or Father Travis Clark of the Archdiocese of New Orleans who was caught in 2020 filming himself having sex with two women, described as “*dominatrices*,” on the altar of his Louisiana church; or the priest nominated to become a bishop, Monsignor Luigi Capozzi, who overdosed on cocaine and was rushed to a Rome hospital after participating in a drug-fueled gay orgy inside Vatican City; or, finally, Monsignor Battista Ricca, who, while assigned to the Apostolic Nunciature in Uruguay, after being ordered by the Nuncio, Archbishop Janusz Bolonek, to get ride of his Swiss live-in boyfriend, Patrick Haari, was later caught “trapped” in an elevator with a young man and also beaten up in a gay bar when he then had to call for help. It was following Jorge Bergoglio’s papal election that he appointed Ricca to serve as his “prelate,” or personal representative, at the Vatican Bank, while also making him the director of his papal residence, the Casa Santa Marta.

Validation of a Pro-LGBTQ and Pro-Abortion Connection

A more debatable effect the increase in gay clergy may be having in the Church involves their negative impact on the Church’s efforts in promoting respect for life from conception to natural death. Insofar as homosexual clergy do not have any psychological desire to have a wife and children, some believe homosexual bishops and priests cannot feel the same way about how the lives of unborn children are threatened by abortion as heterosexual clerics who truly have sacrificed having families of their own to follow Christ.

The fact that many homosexuals believe “LGBT Rights and Abortion Rights Are Inseparable” helps explain why pro-LGBTQ clergy are less inclined than heterosexual clergy to attend pro-life rosary rallies; to pray outside of abortion clinics; or to participate in other pro-life events. Consequently, it is not at all unusual to find clergy believed to be homosexually orientated to be more concerned about issues like the environment, interreligious dialogue, and ministering to gays and lesbians than addressing human life issues like abortion and euthanasia.

It did not come as a surprise to some that pro-LGBTQ prelates like Cardinal Blase Cupich and Bishop Robert McElroy opposed a draft of a document at the November 2019 meeting of the USCCB that read: “The threat of abortion remains our preeminent priority because it directly attacks life itself.” It is interesting to note too how not one pro-LGBTQ prelate ever lauded former President Donald Trump for his leadership in protecting unborn babies and their mothers from abortion. Although the former First Lady, Melania Trump, and President Joe Biden both identify themselves as being Catholics, Biden’s claim is called into question by the fact he has consistently supported *Roe v. Wade*; supports taxpayer funding of abortions; favors federal funding for Planned Parenthood, the largest single provider of abortion in the U.S.; and is opposed to notifying parents of minors who get out-of-state abortions.

In light of the LGBTQ rights and abortion rights connection, and judging from the oral and written statements of pro-LGBTQ prelates, it appears there is a connection between pro-LGBT prelates and those who said they would not deny giving communion to politicians who support abortion. In keeping with Canon 915 (“Those who persist in manifest grave sin are not to be

admitted to Holy Communion”), bishops like Salvadore Cordileone, Peter Baldacchino, Thomas Paprocki, Thomas Tobin, Joseph Martino, Peter Jugis, Robert Guglielmone, and others, have barred pro-abortion legislators from receiving communion “for the salvation of their souls” and the salvation of those who are scandalized by their actions.

Unlike Cardinal Raymond Burke who argued that pro-abortion legislators “may not present themselves to Holy Communion, because they are not in communion with Christ,” recognized pro-LGBT prelates like Cardinals Dolan and Cupich have made it clear they would not deny holy communion to known pro-abortion politicians like Democratic presidential candidate, Joe Biden. Father Robert E. Morey, the priest of the Charleston Diocese who denied Biden communion in October of 2019 was following the diocesan directive that states, “Catholic public officials who consistently support abortion on demand are cooperating with evil in a public manner. By supporting pro-abortion legislation they participate in manifest grave sin, a condition which excludes them from admission to Holy Communion as long as they persist in the pro-abortion stance.”

When the New Jersey State Legislature passed a bill on January 16, 2020 forcing religious employers to pay for contraceptives and abortion-inducing drugs, it was reported that Catholics were “underwhelmed” with the involvement of Cardinal Tobin and all the New Jersey Roman Catholic Ordinaries, the majority of whom are very strong LGBT supporters. Interestingly, the former Cardinal McCarrick served as the bishop of Metuchen and archbishop of Newark before being appointed the Archbishop of Washington. In 2005 and 2007, the Diocese of Metuchen and the Archdiocese of Newark paid financial settlements in the amount of \$180,000 to two former priests who had accused McCarrick of sexually abusing them.

Planned Parenthood backed politicians like Joe Biden, Nancy Pelosi, Andrew Cuomo and others who claim to be Catholic and yet support pro-abortion legislation have little to fear from many of the homosexually oriented prelates who make up the U.S. Catholic hierarchy. Homosexual bishops who lack moral credibility after having covered up the rape and abuse of thousands of innocent children and young people may feel very little distress when a politician signs legislation allowing unborn children to be killed up to the very moment of their birth. Psychologically, the plight of unborn children does not appear to be a priority for homosexual clerics like it is for heterosexual priests and bishops who – if they were allowed to marry – might prove to be very loving husbands and fathers.

An Important Caveat

Even though there are a number of negative effects involved in accepting homosexually oriented candidates into the priesthood - many of whom today are believed to occupy the highest positions in the Church hierarchy - it is clear that not all homosexually oriented clerics are sexual predators who pose a threat to minors and young people. As one celibate homosexual priest said, “While priests who prey on young men and boys are clearly homosexuals, not all homosexual priests are predators.” He went on to say, “It’s similar to the fact that all squares are rectangles, but not all rectangles are squares.” While almost all homosexually oriented bishops and priests remain in the closet and are often hard to identify, gay advocates have argued that any number of homosexually oriented bishops and priests have proven themselves to be holy, inspiring, caring, and dedicated shepherds of Christ’s flock.

It is usually when priests or bishops only seem to relate well to members of a particular sex; become intimately and/or sexually involved with certain men or women; or discriminate in favor

of priests or bishops of a particular orientation that their own sexual orientation may be called into question. Just as most educated women would not want to work for a firm in which less qualified men are promoted over more qualified women, so too will most heterosexual men avoid joining or remaining in an organization in which it appears less qualified gay men are being offered better positions and being promoted over more qualified straight men.

While the majority of reports of clerical abuse over the past years have come out of the United States, the Vatican office responsible for clergy sex abuse cases has reported processing a record 1,000 cases in 2019 alone, many from countries it had not heard from before. This development has led some Vaticanists to believe that “the worst may be yet to come.”

Hierarchical Doublespeak

When disgraced ex-Cardinal Theodore McCarrick was interviewed by *USA Today* in June of 2002 and asked about the acceptance of homosexuals into seminaries, he said that “anyone who has been active in a gay life should not be admitted [to the priesthood].” When then-Archbishop Edwin O’Brien was asked the same question, he said, “Anyone who has engaged in homosexual activity or has strong homosexual inclinations,” should not be admitted to a seminary. When the question was posed to Pope Francis, he responded, “In consecrated and priestly life, there’s no room for that kind of affection. Therefore, the church recommends that people with that kind of ingrained tendency should not be accepted into the ministry or consecrated life.”

It appears that these comments are void of credibility when one considers that McCarrick himself was a homosexual predator; that O’Brien himself attempted to recruit homosexuals to become priests; and that Francis who was shown in Martin Boudot’s documentary, “Sex Abuse in the Church: Code of Silence,” to have covered up abuse in Buenos Aires, has not disciplined any number of priests, bishops, and cardinals like Monsignor Battista Ricca, who is documented to have engaged in homosexual behavior; Bishop Gustavo Zanchetta, who has been accused of abusing numerous seminarians; and Cardinal Donald Wuerl, whom the Pennsylvania Grand Jury alleged to have covered up the abuse of predator priests like Fathers Ernest Paone, George Zirwas, and Richard Zula. Some might be led to wonder if the pope’s reluctance to discipline prelates who have covered up sex abuse stems from allegations contained in various documentaries and articles that he himself may have covered up more abuse when he was the Archbishop of Buenos Aires than most cardinals, archbishops, or bishops in the world.

Why do Church leaders speak out against homosexuality while they either engage in it themselves or cover it up on the part of others under their supervision? The answer to that question may have been provided by Frédéric Martel who, in commenting on his book on homosexuality in the Vatican, said, “Bishops may not be abusers themselves. But they protect priests because they are terrified that if there’s a scandal or an investigation or a trial, then their own homosexuality may be revealed.”

Unfortunately, many members of the hierarchy today may dismiss the consequences of a gay episcopacy and priesthood just as their predecessors ignored the recommendations contained in Dominican Father Thomas Doyle’s co-authored 1985 sex abuse report, *The Problem of Sexual Molestation by Roman Catholic Clergy: Meeting the Problem in a Comprehensive and Responsible Manner.* Doyle warned the Vatican and U.S. bishops that

unless they acted, thousands of young people would be at risk of being sexually abused by clerics which could cost the Church close to one billion dollars. Doyle's confidential report was covered-up and was never leaked to the media. Even now after the Catholic Church in the U.S. has paid out around four billion dollars for lawyers and settlements in sex abuse cases, Church leaders still refuse to admit what a huge mistake it was not to have implemented the recommendations contained in Doyle's co-authored report. Doyle was followed at the Vatican Embassy by priests like (Norwich Bishop) Michael Cote, (New York Cardinal) Timothy Dolan, and (Chicago Cardinal) Blase Cupich, none of whom – at least by their reported words or actions - seemed to have been bothered as much as Doyle by abuse reports arriving on their desks at the Apostolic Nunciature.

Now that most of the “in-house” created abusers who were products of minor seminaries are either deceased or no longer engaged in ministry which has resulted in a proportional decrease in teen abuse, Church leaders erroneously believe the Church's abuse problem will now go away.

Prelates like Cardinal Blase Cupich and Bishop Barry Knestout who have reprised against priests like Fathers Paul John Kalchik and Mark White for calling attention to the connection between homosexuality and the clerical abuse of minors, seminarians, and vulnerable adults, need to explain why the Boy Scouts of American and over 20 U.S. dioceses and religious orders have been forced to file for bankruptcy. Could it be that the scoutmasters and priests were all guilty of “clericalism?”

Based on the extensive research of experts like Reisman, Sipe, Doyle and others, and given the high percentage of homosexuals in the episcopacy, priesthood, and seminaries, one may be led to conclude: 1) There may be fewer cases of teenage sexual abuse in the future owing to the closure of minor seminaries; 2) Minors will still be at risk owing to the percentage of gay men who report having preyed upon young men and boys; and 3) There will be more allegations of clerical homosexual activity involving adults as was reported in the cases of Monsignor Jeffrey Burrill; Fathers Peter Harman, Adam Park, and Michael Callaghan; Fathers Bradtke and Gonzalez from Paterson; and Fathers Berrio and Cortez from Chicago.

As long as homosexually oriented bishops continue to accept gay candidates for the priesthood, and as long as Pope Francis continues making and promoting homosexual bishops, archbishops, and cardinals, one can anticipate that many of the problems identified in this article will echo the consequences that Father Thomas Doyle warned the U.S. bishops and Vatican officials of in 1985, and that Dr. Judith Reisman warned Boy Scout leaders about in 2001. If thousands of Churches in the U.S. are consolidating and closing, it is mainly due to a shortage of priests which will only grow worse as the number of straight bishops, priests, and seminarians continues to plummet.

Gene Thomas Gomulka is a sexual abuse victims' advocate, investigative reporter, and screenwriter. A former Navy Chaplain / Captain (O6), seminary instructor and diocesan respect life director, Gomulka was ordained a priest for the Altoona-Johnstown diocese and later made a Prelate of Honor (Monsignor) by Pope St. John Paul II.