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## An open letter to Pope Francis

By [Randy Engel](#)

On a Papal Commission of Inquiry into Homosexuality, Pederasty and *La Lobby Gay* in The Catholic Church

9 November 2013

His Holiness, Pope Francis  
Apostolic Palace  
00120 Vatican City State  
Europe

Your Holiness,

It's difficult to know how or where to begin this Open Letter on the necessity of establishing a Papal Commission of Inquiry into Homosexuality, Pederasty, and the "Gay Lobby" in the Catholic Church. But since I must begin somewhere let me start with Question 21 posed to you by Brazilian journalist, Ilze Scamparini, during your first press conference of July 28, 2013 aboard the papal aircraft on route to Rome from World Youth Day in Rio,

Here is the reported dialogue between you and Scamparini which touches upon the key topics of this missive: [\[1\]](#)

**Ilze Scamparini:** *I would like to ask permission to ask a somewhat delicate question: another image has also gone around the world, which is that of Monsignor Ricca and news about your privacy [and the news of his private life.] I would like to know, Holiness, what do you intend to do about this question? How to address this question and how Your Holiness intends to address the whole question of the gay lobby?*

**Pope Francis:** *Regarding Monsignor Ricca: I did what Canon Law mandates to do, which is the *investigatio previa*. And from that *investigatio* there was nothing of that which they accuse him of, we did not find anything of that. This is the answer.*

*But I would like to add something else on this: I see that so many times in the Church, outside of this case and also in this case, they go to look for the "sins of youth," for example, no? And this is published. Not the crimes. Crimes are something else: the abuse of minors is a crime. No, the sins.*

*But if a person, lay or priest or Sister, has committed a sin and then has converted, the Lord forgives,*



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*and when the Lord forgives, the Lord forgets and this is important for our life. When we go to confession and truly say: "I have sinned in this," the Lord forgets and we don't have the right not to forget, because we run the risk that the Lord won't forget our [sins]. That's a danger.*

*This is important: a theology of sin. I think so many times of St. Peter: he committed one of the worst sins, which is to deny Christ, and with this sin he was made Pope. We must give it much thought.*

*But, returning to your more concrete question: in this case, I did the investigatio previa and we found nothing. This is the first question.*

*Then you spoke of the gay lobby. Goodness knows! So much is written of the gay lobby. I still have not met one who will give me the identity card with "gay." They say that they exist.*

*I think that when one meets a person like this, one must distinguish the fact of being a gay person from the fact of doing a lobby, because not all lobbies are good. That's bad.*

*If a person is gay and seeks the Lord and has good will, who am I to judge him? The Catechism of the Catholic Church explains this in such a beautiful way, it says, Wait a bit, as is said, and says: "these persons must not be marginalized because of this; they must be integrated in society."*

*The problem isn't having this tendency, no. We must be brothers, because this is one, but there are others, others. The problem is the lobbying of this tendency: lobby of the avaricious, lobby of politicians, lobby of Masons, so many lobbies. This, for me, is the more serious problem. And I thank you.*

## **The Language of Gayspeak**

When I first read your response to Scamparini, I must confess that my attention was not drawn immediately to the Ricca scandal, but rather to the fact that you used the term "gay" or "gay person" no less than five times.

On June 6, 2013, you allegedly made a private comment to the members of the Latin America Confederation of Men and Women Religious affirming the existence of a "gay lobby," inside the Vatican, but the term was later reported with quotes. [2] Such was not the case this time round. I must assume that your unfortunate decision to use the politically correct language of *gayspeak* was deliberate. In normal times this action might have been overlooked with a wink and a nod, but in wartimes it smells of treason and corruption.

The war of which I speak is the war being waged by faithful Catholics and other civilized men and women across the world against the forces of organized sexual perversion. These are the forces of the enemies of the cross of Christ "whose end" Blessed Paul the Apostle tells us "is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." (Epistle. Philip. 3, 17-19). The Homosexual Collective, aka, *La Lobby Gay*, has long been aware that to control language is to control the way people think since we think in terms of words. The words we speak determine the thoughts we have. It is by controlling language, a form of Pavlovian conditioning, that the Collective seeks to change the dominant shape of reality.

Unlike the word, homosexual, or the more traditional term, sodomite, the word "gay" is used by the Collective and its sympathizers to denote a "consciously united resistance to homophobic and heterosexual deployments of power relations." [3] It is the task of the Homosexual Collective to transform the homosexual or sodomite into a "gay" man, and to define, control and validate "authentic" homosexual identity and

behavior and all other aspects of "gay" life.

## "Homophobia" as Ideology

As a related aside, in recent public statements you have consistently condemned the substitution of "ideology" for true Faith going as far as to denounce "ideological Christians" who "simply recite the same prayers they've memorized," (presumably this includes the Our Father, the Hail Mary and the Glory Be, traditional prayers which we cradle Catholics learned at the knees of our parents and which are especially helpful at times of great crisis in our lives). Yet you seem totally oblivious to the use of ideology by the Homosexual Collective when it is presented right in front of your nose.

Case in point is your personal, hand written correspondence of June 2013 with the leadership of the Italian pro-homosexual group Kairos which is based in Florence.

In their initial letter to you, Kairos called for openness and dialogue, and noted that closure to discussion "always feeds homophobia." [4] Although the official text of your correspondence has not been released, according to a Kairos spokesman, your letter contained a "benedictory greeting" or "blessing." A second letter from the Vatican Secretariat of State confirmed that you "really enjoyed" the Kairos letter, despite the fact that it was filled with all manner of ideologies including that represented by the use of the word "homophobia."

Like "gay," the term "homophobia" is a construct and successful political catchword in the Homosexual Collective's arsenal which has acquired a special function in the service of power.

According to New Ways Ministry co-founder, Sister Jeannine Gramick, who was silenced for her promotion of homosexuality by the Congregation for the Doctrine of the Faith (although the CDF never enforced the silencing), "homophobia" refers to "any systemic judgment which advocates negative myths and stereotypes about lesbian and gay persons." [5] Gramick states that the roots of the "sin of homophobia" are found, "in religious and familial and sexual dogmatism, including belief in the traditional family power structure, i.e. a dominant father, submissive mother and obedient children," as well as traditional religious beliefs and traditional attitudes toward women." [6]

So please enlighten me, Holy Father, as to how the use of the anti-life and anti-family term "homophobia" found in the Kairos letter, not only escaped your condemnation but was deemed worthy of your praise.

Kairos was obviously on an ideological fishing expedition and you foolishly swallowed the bait. At the same time, you also managed to undermine the teaching authority of Archbishop Giuseppe Betori of Florence whose Catholic sense and common sense has wisely led him to consistently refuse to meet with Kairos leaders lest such a misadventure be interpreted by the public as a degree of acceptance of homosexuality. Further, Betori has publicly favored a ban on homosexual ordinations and has made the defense of human life and the traditional family his top priority.

I believe that you owe Archbishop Betori a public apology.

The bottom line is that Kairos understands, as you apparently do not, that in any war, verbal strategy is as important as military strategy. This axiom dictates that all combatants for the Faith, especially those of highest rank, should never use the language of the enemy except that which they place in quotes or preface by a qualifier.

By your repetitive use and acceptance of *gayspeak* you have put yourself in opposition to the forces of Christ, and aligned yourself to the worldwide "Gay Lobby." By your use and acceptance of *gayspeak*, you

have validated and advanced the cause of the Homosexual Collective world-wide.

No wonder the English pro-homosexual group Quest praised your use of the word "gay," as "a Pentecost moment for the Church, comparing it with the theophany when the Holy Spirit descended on the Apostles following Our Lord's Ascension." [7]

My advice to you is simply, "Stop it!"

### **Homosexuality, Pederasty and Criminality**

*But I would like to add something else on this: I see that so many times in the Church, outside of this case and also in this case, they go to look for the "sins of youth," for example, no? And this is published. Not the crimes. Crimes are something else: the abuse of minors is a crime. No, the sins.*

From this short comment alone made during your July 28th press conference, I believe one can draw the following conclusions:

- You do not recognize any connection between homosexuality and criminality, nor do you acknowledge the historical link which binds homosexuality to pederasty, that is, the sexual abuse of minor boys by adult males.
- You show little or no appreciation of the depths of depravity, violence and degradation associated with the act of sodomy, referred to as "the Devil's Congress" by the Catholic Church of the Middle Ages; as "the negation of all moral values" by the Marquis de Sade, an advocate and practitioner of the perversion; and as the as "the unnatural vice" by the Angelic Doctor, Saint Thomas Aquinas.
- You do not appear overly concerned with the world-wide metastasis of the Catholic deaconate, seminary, diocesan priesthood, religious life, and hierarchy by the moral malignancy of this grievous sin which Scripture tells us brought the wrath of God in the form of fire and brimstone down upon the cities of Sodom and Gomorrah.
- And finally, you have no intention any time soon of taking the lead in challenging the Homosexual Collective at the secular level nor cleaning out the Augean stables of sodomites that reside in the Curia, the Catholic hierarchy, religious orders, and the diocesan priesthood, and seminaries.

Let us examine each of these charges beginning with the disconnect you obviously hoped to engender in the Scamparini interview between the private "sin" of homosexuality and the "crime" of pederasty.

### **Homosexuality and Pederasty – An Ancient and Universal Connection**

You will notice that in referring to clerical crimes of sexual abuse against minors I use the term *pederasty*, rather than the clinical term *pedophilia*, since the majority of clerical sex abuse cases in the Catholic Church today involve sexual contact between adult homosexual males and adolescent boys, and not infants and young children of either sex.

The term pedophilia is of relatively recent origin having been coined in 1912 by the Austro-German psychiatrist Professor Richard von Krafft-Ebing to describe a form of sexual perversion or pathology in which an adult, almost exclusively a male, is erotically attracted to infants and very young children of the same or opposite sex. [8]

In contrast, pederasty, derived from the Greek *paiderastes*, literally, a lover of boys, is a term found in the

annals of antiquity and is almost universally understood as sexual acts between an adult male and a male adolescent or male child approaching puberty.

Up until the early 1980s, the terms pederasty and pederast with their obvious connection to male homosexuality were used by both Church and State to define sexual relations between adult homosexuals and underage boys.

This intimate connection between homosexuality and pederasty was recognized by the early Church Fathers of the East and the West, and by great saints like Saint John Chrysostom (344?-407) who condemned the unnatural and diabolic desires of the sodomites especially those pederasts who came to church to look with lustful curiosity upon handsome youth. [9]

Saint Peter Damian specifically condemned the seduction of youth by homosexual clerics in his classic treatise on homosexuality and pederasty titled *The Book of Gomorrah* written in 1049. [10] I suggest you put this work at the top of your reading list to reread, or read for the first time, which I think is probably the case. Please mark it "urgent!"

The *Handbook of Moral Theology* by Dominic M. Plümmer, O.P. (1866-1931), which served as a standard reference on moral questions for generations of Catholic priests and confessors and seminarians in the pre-Vatican II era, lists both "paederasty" and "the unnatural vice," as synonyms for sodomy (525. 2.).

As late as 1961, the Sacred Congregation for Religious continued to make the connection between homosexuality and pederasty as evidenced by the dual reference found in the pre-Vatican II document *Careful Selection And Training Of Candidates For The States Of Perfection And Sacred Orders*.

Section 31 (4) addresses the issue of grave violations of chastity by candidates for religious life states: "Advancement to religious vows and ordination should be barred to those who are afflicted with evil tendencies to homosexuality or pederasty, since for them the common life and the priestly ministry would constitute serious dangers." [11]

So why after almost 2000 years, did the post-Conciliar Church decide to abandon its traditional linkage of homosexuality to pederasty and adopt the clinical term, pedophilia?

Why else but to accommodate and protect the Homosexual Collective.

Predictably, the use of verbal gymnastics by Catholic officials with the intension of preventing the Catholic laity and general public from making any connection between the rise of homosexual practices in the Catholic priesthood, religious life, and hierarchy, and the increase of sexual abuse of male adolescents by those same persons, has led to numerous unforeseen and dangerous consequences for victims and perpetrators alike. Realistically, how can the Catholic Church be expected to solve this grave problem when its leaders steadfastly refuse to correctly define the problem?

## **Why the Etiological and Behavioral Differences**

### **Between Pederasty and Pedophilia Matter** [12]

Although there are some general similarities between the two groups of criminal offenders, in that pedophiles and pederasts both reflect immature, narcissistic and heavily compartmentalized personalities, there are significant etiological and behavioral differences which impact upon the nature of their crimes, the potential for rehabilitation of the perpetrators and the rate of recidivism.

Typically, the pedophile is a married heterosexual male with children of his own. He is of normal intelligence and gender-traditional in almost every way.

The child victims of pedophiles are normally prepubescent girls between the ages of six and twelve years with peak ages between eight and ten years. Most pedophiles know their victims who may be related or may be children of a friend or neighbor.

Immature, non-coital sexual gratification in the form of fondling, being fondled, exposure of genitals, or voyeurism, is the signature behavior of the classic pedophile. These acts mirror the perpetrator's mental and emotional state of arrested psychosexual development which has never gone beyond the prepubertal stage, or a case of regression or return to this immature stage due to certain stresses in adult life, or a modification of the sexual drive in old age. Overt acts of violence and sexual deviancy against young children are rare.

In terms of treatment for this class of sex offenders, contrary to what the Catholic or popular secular media would have you believe, heterosexual pedophilia is treatable with a good success rate especially in cases involving first time offenders of any age, and "situational" incidents related to traumatic familial events.

This is not the case, however, with homosexual pederasts.

At this point, Holy Father, I suggest you pay close attention to how pedophilia differs from pederasty so that in the future you will not confuse the two terms or use them interchangeably. I believe this information will also contribute to your better understanding of the complex issues surrounding clerical sex abuse case in the Church today. God knows we need it.

### **Pederasts – A Different and More Dangerous Breed of Sexual Offender**

In sharp contrast to the clinical profile of the heterosexual pedophile, that of the homosexual pederast who is fixated on hunting young boys and young men is more grave due to the increased violent nature, timing, and magnitude of pederastic acts.

The peak age for male victims of pederasts is between 12 and 15 years of age, that is, homosexual predators of young boys start just about where heterosexual pedophiles leave off.

In addition, the number of victims usually increases right through puberty giving the pederast a wider age of victims than the heterosexual child molester. That is to say, homosexual sex offenders of minor children have a larger number of victims than do heterosexual pedophiles. In some pederast cases reviewed by this researcher and author the numbers of victims of a single pederast ran into the hundreds and in rare cases, more than a thousand.

In addition to claiming more victims, the nature of the abuse by the homosexual predator is more aggressive, orgasmic and dangerous than that of the heterosexual pedophile, that is pederastic acts committed against young boys and young men mimic adult homosexual behaviors and frequently include oral-genital contact (fellatio), masturbation, frottage, and sodomy.

It is important for the layman as well as Church leaders like yourself, to remember that the sexual acts of homosexual pederasts perpetrated against their adolescent male victims are by definition "deviant" acts. Thus the overt sexual abuse of a young boy about to enter puberty or well into puberty by an adult homosexual often raises serious gender identification problems for the victim and seriously interferes with his normal psychosexual development. When that adult homosexual predator is a Catholic priest, or bishop or

cardinal, the spiritual and moral devastation upon abuse victims is even more grievous.

In most cases, the homosexual pederast has no strong emotional bond to his young victims, as was the case, I presume, with Msgr. Ricca's reported late evening elevator tryst with a young male prostitute at the Vatican nunciature in Uruguay in August 2001. <sup>[13]</sup> Thus, depersonalization remains the *sine qua non* of pederasty as with adult homosexual relations. A primary source of potential victims is a place where the boys are – all-boy organizations such as scouting, church youth groups and camps, and minor seminaries.

Statistically speaking, while there are *more* heterosexual pedophiles in the general community, homosexual pederasts account for a greater percentage of sexual offenses against minors. When one considers the fact that homosexuals, whatever the age of partner preference, represent a very small minority of the general population, it is clear that they are substantially overrepresented in criminal cases involving minors. Further, the sexual offense rate of pederasts are likely to be underestimated as boys are less likely to report incidents of sexual abuse, including repeated and violent assaults over a long period of time, than young girls.

With regard to pederasty in the Catholic Church, the aging factor may account for the high incidence of arrests of older priests and religious accused and convicted of sexually soliciting and abusing underage boys. In these cases, the young and middle age homosexual priest or religious of yesterday, and the predatory clerical pederast of today may be one and the same person, not two distinct classes of deviants.

Finally, we come to one of the critical issues involved in cases of pederasty, both clerical and secular – that of the successful treatment for this class of sex offender. Here the prognosis for the complete rehabilitation of the homosexual pederast is very, very poor. As a group, homosexual pederasts claim the highest rate of recidivism and are among the most difficult types of sex offenders to successfully treat.

All of this news, of course, regarding the intimate relationship between homosexuality and pederasty, is not good news for the secular Homosexual Collective, which continues to stridently disavow any connection between homosexuality and the sexual abuse of minor boys.

Nor is it good news for the *La Lobby Gay* which exists in the post-Conciliar Church, and like its secular counterpart, has attempted to mask the nature and extent of pederasty in clerical ranks.

I ask you, Holy Father, not to be part of this ongoing dangerous charade. The sooner you correctly identify pederasty, and its handmaiden, homosexuality, as major factors in the clerical sexual abuse of minors as well as the corruption and disintegration of the Catholic priesthood and religious life, the sooner you will become part of the solution rather than part of the problem.

## **The Post-Conciliar Church's**

### **Dalliance With the Homosexual Collective**

Throughout her 2000 year history, Holy Mother Church has always viewed widespread sodomy in its clerical ranks and hierarchy as a clear and present danger to the Faith and the flock. Unfortunately, the post-Conciliar Church no longer upholds or teaches and preaches this Truth.

We often hear it said that "Modern Man has lost his sense of sin." I would add that "Modern Man has also lost his sense of the horror of perversion." And nowhere is this latter condemnation more in evidence than in the post-Conciliar Church's sympathetic treatment of not only the individual habituated and unrepentant practitioner of the unnatural vice, but of the Homosexual Collective, both within and without the Church.

If one carefully examines the documents dealing with the issues of homosexuality and pederasty following the close of the Second Vatican Council it is clear that the Holy See and many National Episcopal Conferences, especially the National Conference of Catholic Bishops/United States Catholic Conference have been carrying on a unabashedly open dalliance with the Homosexual Collective for nearly 40 years. [14]

*Persona Humana – Declaration on Certain Questions Concerning Sexual Ethics* issued by the Congregation for the Doctrine of the Faith (CDF) on December 29, 1975, under the reign of Paul VI, himself a casualty of the unnatural vice and a major player in the paradigm shift in the Church in favor of homosexuality, gave the Homosexual Collective its first major victory in the post-Conciliar Church. [15] By making a fictitious comparison between "transitory or at least not incurable homosexual tendencies" and homosexuality resulting from "some kind innate instinct or a pathological constitution judged to incurable," Vatican authorities gave credence to the well-known agitprop slogan, "homosexuals are born that way." [16]

By the time the CDF got around to attempting to rectify the error some eleven years later, in "Letter to the Bishops of the Catholic Church on the Pastoral Care of the Homosexual Persons," the Homosexual Collective had already milked the propaganda cow dry. [17]

Unfortunately, the 1986 document also had major problems of its own beginning with its ill-founded use of the term "homosexual person." The truth is that there is no such creature as a "homosexual person." God did not create "homosexual persons," anymore than He created "theft persons" or "sodomasochist persons."

God created man in His likeness and image with a rational mind and immortal soul. He gave man an Order of Being and a free will by which man chooses to live his life according to that Order or rejects that Order and in the fashion of the Gnostic attempts to create his own reality. The post-Conciliar Church took a wrong turn in the road when it adopted the concept of the "homosexual person" and this error needs to be corrected, the sooner the better. And you should refrain from making any further reference to "gay persons." [18]

The effect of all this pandering by the Church to the forces of organized perversion is that the average Catholic boy and girl, man and woman, lay or religious, has been systematically stripped of the natural and supernatural revulsion that the normal person feels when confronted with sexual perversion.

Coupled with 12 years of pro-homosexual sex instruction in Catholic schools and CCD classes, few adult Catholics have been able to withstand the onslaught of the enemies of the Faith and purveyors of perversion.

## **The Plague of "Gay Parishes" and**

### **"Gay Ministries"**

Along the same lines, isn't it about time that you order the closing down and exorcizing of so-called "Catholic gay parishes" and the termination of "Catholic gay ministries" supported by Episcopal Conferences which are found in almost every major diocese in the United States, including the notorious Holy Redeemer Parish in San Francisco and St. Xavier Parish in Manhattan? These once thriving Catholic ethnic parishes have been transformed into "gay parishes" which cater to the perverted whims and agenda of *La Lobby Gay* without so much as a peep from the U.S. Apostolic Delegate in Washington, D.C. or the CDF. Decades of complaints from the Catholic faithful begging Rome to close down these moral sewers have been met with systematic silence.

You frequently talk about the need for social justice and ministries for the poor and disenfranchised, but I have yet to see the Holy See promote a special ministry of compassion and healing to the victims of clerical sexual abuse and their families, who are routinely treated as "enemies" of the Church instead of beloved

members of the parish family who have been victimized by clerical miscreants in the name of God.

The Holy See has spent a great deal of time, money, ink and paper urging that homosexuals not be "marginalized" but rather fully integrated into the Catholic parish and community. I feel compelled to draw your attention, Holy Father, to the fact that the acronym for the "Gay Liberation Movement," GLM, has been readily expanding to include a host of other sexually deviant initiatives including lesbianism (GLLM), bisexuality (GLBLM), transgenderism and transexuality (GLBTTLTM), and sadomasochism (GLBTTTMLM) with advocates of pedophilia, pederasty, polyamory and bestiality waiting anxiously for their debut on the liberation scene.

How far does the Church intend to extend its invitation to these deviant elements in our society without facing charges of endangering the faith and morals of the Catholic laity, especially Catholic youth?

Have you forgotten the warning of English poet, Alexander Pope?

*Vice is a monster of so frightful mien  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.*

The Catholic Church must give neither succor nor quarter to the Homosexual Collective which views any concession by the Church as a sign of weakness and a waving of the white flag of surrender.

The truth is that *La Lobby Gay* represents an anti-culture, a form of psychosocial disruption, and a pathological segment of the social body, and it needs to be challenged and driven back underground. Christ did not "dialogue" with demons. He expelled them.

And let's not hear of any arguments from you that such action is uncharitable or impossible. It is neither. A public campaign supported by the Holy See and directed at eliminating and/or restraining the forces of organized perversion is simply an indication that civilized man has finally woken up from his stupor and is reclaiming his moral inheritance for himself, his posterity and the common good. I, for one, would be very happy if you would do your duty and join him.

### **Organized Crime and the Homosexual Collective**

All of the above thoughts swirled in my head when I read your comments to journalist Ilze Scamparini in which you attempted to justify your appointment *ad interim* of Monsignor Ricca, a notorious clerical sodomite (your assurances of his innocence notwithstanding), to the high office of Prelate of the Institute for Religious Works (Vatican Bank).

Your charge that journalists deliberately look for "sins of youth," is hardly applicable to the Ricca Case. After all, the diplomatic buggler was in his early 40s when he and his Swiss Army paramour, Patrick Haari, were carrying on their affair in the Uruguayan nunciature.

Although you are correct in stating that sodomy is no longer a "crime," having been legalized in most Western nations, nevertheless, you failed to reiterate the axiom that what is "legal" is not necessarily "moral."

Further, you fail to recognize that the contemporary Homosexual Movement remains as tightly bound today, as it has for centuries, to the criminal underworld.

The harsh reality is that urban "gay" life around the world, including the secret, lives of homosexual deacons, priests, religious and members of the Catholic hierarchy, is intimately tied to Organized Crime by way of illegal drugs, pornography, male prostitution, blackmail, rape, murder, homicides and suicides.

### **Homosexuality and the Drug Connection**

Polydrug use is the universal norm among the urban homosexual population. Alcohol, a depressant, is the traditionally number one drug of choice, followed by chemical inhalants or "poppers" to enhance sexual performance, and a litany of "recreational drugs" including cocaine, heroin, mescaline, hashish, methadone, crystal methamphetamine, and phencyclidine, to name a few.

Official Catholic Church and police records of clerical abuse cases involving minors, seminarians, and vulnerable adults confirm that predator homosexuals and pederasts routinely ply their victims with alcohol and drugs to loosen their moral inhibitions and their internal anal sphincter muscle in preparation for sodomy.

Habituated drug use compounds the overall health problems that plague sodomites including venereal diseases, oral, penial, and rectal disorders, Hepatitis A, B, and C and HIV/AIDS.

Habituated sodomites including those wearing a clerical collar are walking Typhoid Marys.

### **Homosexuality and Pornography**

As with illicit drugs, the use of homosexual pornography is a normalized feature of "gay" life and death.

As almost all homosexuals, including priests and religious caught up in the vice, are habituated masturbators, "meatrack" GMporn has become an indispensable tool for autoerotic use, and the inducement of same-sex masturbatory fantasies. <sup>[19]</sup>

The commercial production of GMporn with its emphasis on leather/sadomasochist/bondage/discipline genre and the glorification and romanticizing of male rape is closely controlled by the criminal underworld.

It should have come as no surprise then, that when the authorities from the Vatican's nunciature in Uruguay finally confiscated and emptied the luggage Msgr. Ricca's partner, Patrick Haari, left behind, one of the suitcases was filled with porn and condoms.

Pornography is also widely used by pederasts, including clerical pederasts to desensitize and seduce young boys and arouse their sexual curiosity and excitement.

GMporn contributes to the deconstruction of heterosexual norms, and has played a major role in the transformation of contemporary mores and practices and the corruption of society, the family, and the individual in the unrestricted pursuit of pleasure. The use and promotion of pornography, therefore, is never a victimless crime.

### **Homosexuality and Male Prostitution**

Because of the high premium homosexual clients and the Homosexual Collective place upon youth, good looks, and ample sexual endowment, the life of the "male hustler" is relatively short. As male prostitutes usually work alone, without pimps or middlemen, their connection to Organized Crime is largely through the drug and porn trade.

Two common denominators found in the background of young male prostitutes are a pattern of family disruption including negative parental relationships, emotional deprivation, alcoholism, drug use, violence, and poverty, and a pattern of institutionalized care in orphanages and foster-care facilities. With poor educational backgrounds and no marketable employment skills, they soon find themselves turning to prostitution as a means of earning quick money in order to survive on the streets. [20]

Thus, same-sex prostitution today, remains what it has always been, a form of human exploitation where young boys and young men sexually service older men. The rule that the older the client, the younger his partner of choice, has been borne out by decades of statistics on patterns of clerical pederasty in the Catholic Church..

## **Homosexuality and Domestic Violence,**

### **In-house Murder, and Homicide**

Although Vatican documents, papal statements, and diocesan articles routinely stress the merits of "hate crime legislation" to protect homosexuals from outside violence, Catholics are rarely, if ever, informed that domestic acts of violence including assault, rape, attempted murder and homicide between homosexual partners, friends and acquaintances at all socioeconomic levels, are the most common form of violence within the "gay community."

The current epidemic of domestic battering and psychological abuse between partnered male homosexuals and between lesbians can be attributed to a number of factors including substance abuse, conflicts over "gender responsibilities," and the homosexual's penchant for "injustice collecting," and irrational jealousies.

The violence, perversity and "overkill" that accompany male homosexual homicides reflect the reality that both parties involved in the altercation are biologically engineered sexual aggressors.

## **Suicide, Self-inflicted Violence, and Blackmail**

Nationwide statistics and relevant data concerning the suicide rate among homosexual males are not available, although there have been a number of academic studies on the subject with widely divergent views and conclusions.

From these limited studies we do know that suicide among white male homosexuals is a serious problem in the urban "gay community" and that suicides in this select population are related to high risk and delinquent behaviors including substance abuse, and the presence of mental, physical and emotional illnesses including clinical depression associated with homosexual practices, behaviors and relationships.

With the growth of the Homosexual Collective in the diocesan priesthood and religious life, has come the unpublicized high rate of suicide among homosexual clerics especially those accused and/or convicted of pederastic crimes. Also, unpublicized by Church officials is the incredibly high rate of suicides found among the innocent victims of clerical sexual abuse.

The issue of blackmail especially among men of wealth and influence including high-ranking members of the Catholic hierarchy has been an ongoing problem that predates the Second Vatican Council.

Wherever sexual vice rears its ugly head, the individual blackmailer as well as Organized Crime and agents of International Intelligence Services are never far behind. [21]

## Blasphemy and Sacrilege

Finally, we come to what were once held to be crimes by the Catholic Church, but which today are hardly ever mentioned in connection with the Homosexual Collective by Catholic Church leaders.

They are the grave sins of blasphemy and sacrilege committed by homosexual and pederast priests, religious, and members of the hierarchy as well as the Homosexual Collective. [22]

One of the noticeable features of religious references found in contemporary GMporn and widely circulated "gay" magazines and books, is their irreligious scatological and even blasphemous content.

Since the early 1970s, outright blasphemies against Jesus Christ, the Second Person of the Blessed Trinity, including references to Jesus as an active sodomite and a lover of Lazarus, have been increasing dramatically within the Homosexual Collective.

Similarly, sacrilege, in the form of acts of sodomy and oral copulation committed on and about the sacred altar have been recorded in a number of criminal cases involving Catholic priests and religious here in the United States.

In late July 2010, the Italian magazine *Panorama* ran an undercover story on the double life of three bona fied "gay" priests, two Italians and a Frenchman. One of the priests donned a cassock to have sex (secretly filmed) with the magazine reporter's "gay" accomplice, and later said Mass for the reporter. [23] There was no comment from either the Italian Bishops Conference or the Vatican.

Ask yourself Holy Father how often are these grave sins committed by homosexual priests, religious and prelates on a daily basis throughout the world. Don't you feel any sense of outrage? Have you ever made an act of public reparation to atone for these offenses against Almighty God? If not, why not?

It involves no stretch of the imagination to come to the sober and bitter conclusion, that if you, as the Supreme Pontiff of the Universal Church, do not take the lead in enforcing an absolute ban on candidates for religious life with homosexual and pederastic tendencies in seminaries, the priesthood and religious orders, and if you do not enforce the rule of chastity for priests, religious, and members of the hierarchy afflicted by this vice as well as philandering heterosexual priests who are also making a mockery of their vows, then the Catholic priesthood and religious life will continue to disintegrate and become dens of iniquity.

But how can you undertake such an arduous task without first knowing all the facts concerning the extent to which the Homosexual Collective with its pederast contingent of clerics has already successfully colonized the Catholic priesthood, religious life, and hierarchy?

It is strange that despite more than three decades of clerical sexual abuse scandals in the Church, most linked to pederasty, neither you nor any of your post-Conciliar predecessors have ever made any attempt to investigate the extent and consequences of the dual plague of homosexuality and pederasty on the Catholic diocesan priesthood and religious life, and on the life of the Catholic laity? With thousands of convicted clerical abusers, and hundreds of thousands of victims, and billions paid out in legal and reparation fees world-wide, isn't it time that such an investigation were instituted?

## A Papal Commission of Inquiry into

### Homosexuality and Pederasty in the Catholic Church

I understand that there are many ways by which such an investigation by the Holy See could be carried out, but given the dismal track record of legal maneuvering and cover-ups that characterize most National Episcopal Conferences' handling of clerical abuse cases I would propose the creation of an independent Papal Commission of Inquiry into Homosexuality and Pederasty.

Described in broad strokes, such a Commission should be directed by a technically competent and morally straight Catholic layman endowed with broad investigative and discretionary powers by you, Holy Father, with full access to Church files containing the diocesan and religious order records of deacons, seminarians, priests, religious and members of the hierarchy who have engaged in homosexual conduct, and/or perpetrated acts of pederasty over the last 50 years. The Director's staff would include well-seasoned investigators of clerical and lay legal professionals, historians, linguists, and statisticians.

The Commission at Large should consist of specialists in fields related to the inquiry including medical, psychiatric, and law enforcement personnel with whom the Director could meet on an as needed basis. A separate group of Commission Advisors with direct connection to the inquiry, most especially, adult former male victims of clerical sexual predators, ought to round out the Commission.

When the Final Report of the Commission is completed, it should be made available to dioceses and religious orders throughout the world as well as Catholic lay groups and individuals.

This is how you spell T-R-A-N-S-P-A-R-E-N-C-Y.

Such a monumental undertaking covering a half-century of homosexuality and pederastic abuse in the Catholic Church would no doubt be a very expensive and time consuming venture. But I would respectfully suggest to you, that it would better than the alternative of having the Catholic laity continue to shell out billions of hard earned dollars to cover the legal and restitution costs of clerical homosexual and pederast cases in their dioceses, while suffering the loss of their parishes and parochial schools in the process.

The opening up of these secret archives and files for study and evaluation by competent personnel will be the equivalent of the amputation of a gangrenous limb – painful but therapeutic and life-saving for the Catholic Church.

### **Benefits to be Accrued by the Catholic Laity**

#### **From the Establishment of Such a Commission**

Of what benefit would the findings and recommendations of a Papal Commission of Inquiry on Homosexuality and Pederasty be to the Catholic laity? Let me name just two ways by which such a Commission could be a source of enlightenment for the generally naive and ill-informed Catholic population sitting in the pews.

First, the Commission findings would provide the Catholic laity with a genuine understanding of the multitude of problems associated with the homosexualization of the diocesan priesthood, religious life, and hierarchy in the Church.

Such an understanding is virtually non-existent among Catholic adults today due largely to the Catholic hierarchy's failure to provide them with honest answers as to the nature and consequences of a homosexualized clergy and hierarchy including an increase of pederastic crimes with all the disastrous physical, emotional and spiritual repercussions these crimes bring upon innocent victims and their families.

Among the legal questions that such a Commission could help answer is to what extent have clerical sex abusers of minors been subject to civil law and punishment and what percentage of these cases were first reported to law enforcement agencies by Church authorities? Also, how many perpetrators of sexual crimes have escaped reporting and/or criminal trials due to statute of limitation laws?

By its willingness to answer these hard questions based on actual case studies of clerical sex abuse, the Papal Commission could began the arduous task of helping to restore confidence in the Church, especially among those Catholics who have left the Church in despair and disgust over clerical sex abuse crimes and their cover-up by the hierarchy and the Vatican.

## **Benefits to the Diocesan Priesthood and**

### **Religious Orders**

One could logically expect that the findings and recommendations of the Papal Commission of Inquiry into Homosexuality and Pederasty would greatly improve the vetting process of candidates to the religious life, although there will probably never be any substitute for the personal discernment and evaluation of a candidate by a truly holy and astute religious superior or spiritual director.

Assembled data on the numbers and other pertinent data of priests and religious laicized world-wide for homosexual or pederastic crimes alone, would probably be enough to sober up any bishop, cardinal, or pope, who has managed to retain even a modicum of the Faith and is not himself caught up in the vice of homosexuality.

The same is true with the collection and evaluation of data on the consequences of homosexuality and pederasty on the priesthood and religious life including the suicide rates of clerical homosexuals and pederasts; the rate of suicides among the victims of clerical sexual abuse; data on illicit drug use; data on histories of contact with male prostitutes; data on addiction to pornography; data on numbers of homosexual priests and religious who have contracted AIDS and other venereal diseases; and numbers and categories of cases involving violence, murders, blackmail and contact with Organized Crime.

To date, there have been no publicized follow-up studies on the recidivism rate of convicted clerical pederasts who have been laicized. Why not? What actions has the Church taken to keep law enforcement officials appraised of the potential dangers posed by these sexual predators once they are released upon society by their bishop or religious superior?

This information gap needs to be filled. Such a Commission as I have proposed with access to Vatican archives and records on convicted clerical predators could accomplish this task.

The Commission could certainly shed some light on an objective evaluation of "treatment centers," operated by church and secular agencies to which thousands of homosexual and pederast clerics have been assigned for "reorientation" and "rehabilitation," at a cost of hundred of millions of dollars.

The Commission might also provide the answers to heretofore unanswered questions related to the role of minor seminaries in the early sexual seduction of young candidates for the priesthood by predatory teachers and superiors. Such conditions have been know to produce well-documented, multi-generational lines of ambitious clerics whose homosexuality and common history have become their passports to clerical advancement in their respective dioceses and in Rome.

## Concluding Thoughts

It might surprise you Holy Father, that until quite recently, I still hoped that despite your obvious sympathy for the Homosexual Collective, you nevertheless might find some merit in the concept of a Papal Commission of Inquiry into Homosexuality and Pederasty which I have briefly described in this Open Letter.

Unfortunately, that glimmer of hope was wiped out when by chance a close friend of mine, Mariaelene Stuart, a multi-lingual journalist and creator of the exquisite blog, *Roman Catholic World*, sent me a copy of an interview you gave to Rome reporter Andrea Torielli of the *Vatican Insider* in February 2012 while you were still Archbishop of Buenos Aires. [24]

In an interview titled "Careerism and vanity: Sins of the Church," Torielli's last question to you was: *Can you tell us how the Roman Curia is perceived from the outside?*

And you, Archbishop Jorge Mario Bergoglio, replied:

*I see it as a body that gives service, a body that helps me and serves me. Sometimes negative news does come out, but it is often exaggerated and manipulated to spread scandal. Journalists sometimes risk becoming ill from coprophilia and thus fomenting coprophagia: which is a sin that taints all men and women, that is, the tendency to focus on the negative rather than the positive aspects. The Roman Curia has its down sides, but I think that too much emphasis is placed on its negative aspects and not enough on the holiness of the numerous consecrated and lay people who work in it.*

Now the term "coprophilia" which you used spontaneously in the interview refers to a sexual perversion (fetish) by which a person derives sexual excitement from the presence of feces. The term "coprophagia" pertains to the actual act of eating excrement. Both paraphilias are commonly associated with homosexual behavior and are a regular feature of homosexual pornography.

That a bishop should so glibly refer to such disgusting and perverted practices in a public interview clearly indicates to me that you are not unschooled in the ways and dangers of sexual perversion, and hence, have no real need for me to instruct you on the perversity of homosexual behaviors, nor on the grave necessity of combating the Homosexual Collective and other forces of organized perversion.

And so it is with great sorrow that I bring this Open Letter to a close.

Whether or not it will have any salutary effect upon your pontificate, especially as regards the establishment of a Papal Commission of Inquiry into Homosexuality and Pederasty, only time will tell.

But then again, miracles happen every day and the Holy Ghost moves as He Wills.

On this point, at least, we can both agree.

Sincerely in Christ,

Randy Engel

Randy Engel, author

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## **NOTES:**

- [1] The full text of the July 28, 2013 papal press conference is available at <http://themoynihanletters.com/from-the-desk-of/letter-80-popes-press-conference-commentary>.
- [2] See <http://www.catholicnewsagency.com/news/latin-american-religious-backtrack-on-pope-and-gay-lobby/>.
- [3] Randy Engel, *The Rite of Sodomy – Homosexuality and the Roman Catholic Church* (Export, PA: New Engel Publishing, 2006), p. 478.
- [4] Maria Cristina Carratù, "Gay Catholics Write to Pope Francis Who Responds With Blessing," *La Repubblica*, October 8, 2013 at <http://kairosfirenze.wordpress.com/2013/10/10/gay-catholics-write-to-pope-francis-who-responds-with-blessing/>.
- [5] Engel, *The Rite of Sodomy*, xxvi-xxvii.
- [6] *Ibid.*, p. 71.
- [7] See <http://protectthepope.com/?p=8071>, "The Quest homosexual dissent group considers that "this shift of language suggests empathy and engagement."
- [8] Engel, *The Rite of Sodomy*, p. 443.
- [9] *Ibid.*, p. 40.
- [10] *Ibid.*, pp. 48-59. See also Owen J. Blum, O.F.M., *Peter Damian, Letters 31-60*, part of the *Fathers of the Church – Medieval Continuation* (Washington, D.C.: Catholic University of America Press, Washington, D.C., 1990. For additional details see Randy Engel's article on Saint Peter Damian at <http://www.newengelpublishing.com/products/Book-of-Gomorrah.html>.
- [11] Careful Selection And Training Of Candidates For The States Of Perfection And Sacred Orders at <http://www.ourladywarriors.org/teach/ordersentry.htm>. The document was distributed to the Superiors of Religious Communities, Societies without vows, and Secular Institutes on February 2, 1961.
- [12] See J.W. Mohr, R.E. Turner, M.B. Jerry, *Pedophilia and Exhibitionism* (Toronto: University of Toronto Press, 1964). To the extent that the 2004 John Jay Report on Clerical Sex Abuse in the Catholic Church, commissioned and paid for by the USCCB, touches upon the issue of pederasty and pedophilia, none of the conclusions reached by the authors of this meritorious work have found to be incorrect. On the contrary, the patterns for both the heterosexual pedophile and the homosexual pederast simply confirm the findings of the Toronto study conducted almost 40 years earlier.
- [13] See <http://chiesa.espresso.repubblica.it/articolo/1350561?eng=y>. Sandro Magister, "The Gay lobby." *l'Espresso*, July 18, 2013.
- [14] Engel, pp. 549-614. An example of AmChurch documents which favor the Homosexual Collective includes *To Live in Christ Jesus* (NCCB, 1976). The NCCB/USCC has been consolidated and renamed the United States

Conference of Catholic Bishops (USCCB).

- [15] Full text at [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19751229\\_persona-humana\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19751229_persona-humana_en.html). For references related to Paul VI and the homosexual vice see Randy Engel, *The Rite of Sodomy*, pp. 1129-1167.
- [16] Engel, pp. 387-389.
- [17] Full text at [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19861001\\_homosexual-persons\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19861001_homosexual-persons_en.html).
- [18] A later document titled "Instruction Concerning the Criteria for the Discernment of Vocations with regard to Persons with Homosexual Tendencies in view of their Admission to the Seminary and to Holy Orders" was issued by the Congregation for Catholic Education on November 4, 2005. It was approved by Pope Benedict XVI on August 31, 2005. The letter purports to bar homosexuals from admission to seminaries in all Catholic dioceses and religious orders, but the qualifying statements provide enough loopholes to drive a truck through. Further there are no penalties attached to any proven violation of the ban by a bishop or religious superior. The result has been that many dioceses and religious orders continue to recruit and accept homosexual candidates to the seminary and ordain homosexuals to Holy Orders.
- [19] For a discussion of GM porn see Engel, *The Rite of Sodomy*, pp. 415-418.
- [20] Engel, *The Rite of Sodomy*, pp. 418-426.
- [21] For a classic study of blackmail and homosexuality among the British elite conducted by the KGB during the 20th century see Engel, *The Rite of Sodomy*, pp. 295-363.
- [22] Sacrilege is the violation of sacred persons, places and things set aside for the worship of God. Blasphemy is primarily a sin of the tongue (also heart, and action). It is an insulting display of contempt in words or actions against God.
- [23] See <http://www.dailymail.co.uk/news/article-1297083/Gay-priest-sex-scandal-undercover-Berlusconi-reporter-films-clerics-gay-clubs.html>.
- [24] Full article available at <http://vaticaninsider.lastampa.it/en/inquiries-and-interviews/detail/articolo/america-latina-latin-america-america-latina-12945/>. See also <http://www.renewamerica.com/columns/marielena/130316> and <http://www.romancatholicworld.com/> for additional articles on the papacy and the Roman Catholic Church by Marielena Stuart.

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