

Chapter 1 : New Book On Irish Priests Reveals Struggles With Celibacy, Trips To Gay Clubs | HuffPost

*The Struggle for Celibacy: The Culture of Catholic Seminary Life [Paul Stanosz] on calendrierdelascience.com *FREE* shipping on qualifying offers. Whether people defend or attack it, celibacy remains one of the most controversial and least understood aspects of Catholic priestly life.*

Diocese of Sovana On the following day, 22 February , Pope Gregory VII pronounced a sentence of excommunication against Henry IV with all due solemnity, divested him of his royal dignity and absolved his subjects from the oaths they had sworn to him. The act of excommunicating a king was incredibly bold, but not without precedent. Pope Zachary had brought significant challenges to rulers of his era a full years earlier, in a move Thomas Hobbes would famously call "one of the greatest abuses of the papacy in the history of the Church". Contemporary evidence suggests that the excommunication of Henry made a profound impression both in Germany and Italy. Thirty years before, Henry III had deposed three claimants to the papacy, and thereby rendered an acknowledged service to the Church. When Henry IV tried to copy this procedure he was less successful, as he lacked the support of the people. In Germany there was a rapid and general feeling in favor of Gregory, and the princes took the opportunity to carry out their anti-regal policy under the cloak of respect for the papal decision. When at Whitsun the king proposed to discuss the measures to be taken against Gregory VII in a council of his nobles, only a few made their appearance; the Saxons snatched at the golden opportunity for renewing their rebellion, and the anti-royalist party grew in strength from month to month. Walk to Canossa The situation now became extremely critical for Henry. As a result of the agitation, which was zealously fostered by the papal legate Bishop Altmann of Passau , the princes met in October at Trebur to elect a new German ruler. Henry, who was stationed at Oppenheim on the left bank of the Rhine , was only saved from the loss of his throne by the failure of the assembled princes to agree on the question of his successor. Their dissension, however, merely induced them to postpone the verdict. Henry, they declared, must make reparation to Gregory VII and pledge himself to obedience; and they decided that, if, on the anniversary of his excommunication, he still lay under the ban, the throne should be considered vacant. These arrangements showed Henry the course to be pursued. It was imperative under any circumstances and at any price to secure his absolution from Gregory before the period named, otherwise he could scarcely foil his opponents in their intention to pursue their attack against him and justify their measures by an appeal to his excommunication. At first he attempted to attain his ends by an embassy, but when Gregory rejected his overtures he took the celebrated step of going to Italy in person. Gregory VII had already left Rome and had intimated to the German princes that he would expect their escort for his journey on 8 January to Mantua. Henry, who had travelled through Burgundy , had been greeted with enthusiasm by the Lombards, but resisted the temptation to employ force against Gregory. He chose the unexpected course of forcing Gregory to grant him absolution by doing penance before him at Canossa , where he had taken refuge. The Walk to Canossa soon became legendary. The reconciliation was only effected after prolonged negotiations and definite pledges on the part of Henry, and it was with reluctance that Gregory VII at length gave way, considering the political implications. If Gregory VII granted absolution, the diet of princes in Augsburg in which he might reasonably hope to act as arbitrator would either become useless, or, if it met at all, would change completely in character. The removal of the ban did not imply a genuine reconciliation, and no basis was gained for a settlement of the main question that divided Henry and Gregory: A new conflict was inevitable from the very fact that Henry considered the sentence of deposition repealed along with that of excommunication. Gregory, on the other hand, was intent on reserving his freedom of action and gave no hint on the subject at Canossa. Not only did they persist in their policy after his absolution, but they took the more decided step of setting up a rival ruler in the person of Duke Rudolf of Swabia at Forchheim in March At the election, the papal legates present observed the appearance of neutrality, and Gregory VII himself sought to maintain this attitude during the following years. His task was made easier in that the two parties were of fairly equal strength, each trying to gain the upper hand by getting the pope on their side. But the result of his non-committal policy was that he largely lost the confidence of both parties. Finally he decided for Rudolf of Swabia after his victory at the

Battle of Flarchheim on 27 January Under pressure from the Saxons, and misinformed as to the significance of this battle, Gregory abandoned his waiting policy and again pronounced the excommunication and deposition of King Henry on 7 March It was widely felt to be an injustice, and people began to ask whether an excommunication pronounced on frivolous grounds was entitled to respect. The king, now more experienced, took up the struggle with great vigour. He refused to acknowledge the ban on the ground of its illegality. He then summoned a Council, which met at Brixen , and on 16 June, pronounced Gregory deposed. It nominated the archbishop Guibert Wibert of Ravenna as his successor. Henry was now in a stronger position and Gregory a weaker one. A new claimant, Hermann of Luxembourg , was put forward in August , but his personality was not suitable for a leader of the Gregorian party in Germany, and the power of Henry IV was at its peak. Gregory, however, insisted as a necessary preliminary that Henry should appear before a Council and do penance. The emperor, while pretending to submit to these terms, tried hard to prevent the meeting of the bishops. A small number assembled nonetheless, and, in accordance with their wishes, Gregory again excommunicated Henry. Henry was crowned emperor by his creature, but Robert Guiscard, with whom in the meantime Gregory had formed an alliance, was already marching on the city. Henry was compelled to flee towards Civita Castellana. Exile from Rome[edit] The pope was liberated, but after the Roman people became incensed by the excesses of his Norman allies, he was compelled to withdraw to Monte Cassino , [32] and later to the castle of Salerno by the sea, where he died on 25 May Papal policy to the rest of Europe[edit] England[edit] In , Gregory appointed a bishop to the see of Dol , who was neither the candidate of William the Conqueror , who had recently been conducting military operations in north-eastern Brittany , nor the bishop elect of the chapter of the church of St. Samson of Dol , who was supported by the nobles in Dol opposing William. Melanii, one of the procurators sent to Rome, and he also bestowed on him the pallium of a metropolitan archbishop, on the condition that he would submit to the judgment of the Holy See when the long-standing case of the right of Dol to be a metropolitan and use the pallium was finally decided. The attitude of the Normans brought him a rude awakening. The great concessions made to them under Nicholas II were not only powerless to stem their advance into central Italy, but failed to secure even the expected protection for the papacy. Claims of Papal sovereignty[edit] In the case of several countries, Gregory VII tried to establish a claim of sovereignty on the part of the Papacy, and to secure the recognition of its self-asserted rights of possession. On the ground of "immemorial usage", Corsica and Sardinia were assumed to belong to the Roman Church. Spain , Hungary and Croatia were also claimed as her property, and an attempt was made to induce the king of Denmark to hold his realm as a fief from the pope. In his treatment of ecclesiastical policy and ecclesiastical reform, Gregory did not stand alone, but found powerful support: Excommunication, deposition and the interdict appeared to be imminent in Gregory, however, refrained from translating his threats into actions, although the attitude of the king showed no change, for he wished to avoid a dispersion of his strength in the conflict soon to break out in Germany. He unsuccessfully tried to bring Armenia into closer contact with Rome. The schism between Rome and the Byzantine Empire was a severe blow to him, and he worked hard to restore the former amicable relationship. Gregory successfully tried to get in touch with the emperor Michael VII. When the news of the Muslim attacks on the Christians in the East filtered through to Rome, and the political embarrassments of the Byzantine emperor increased, he conceived the project of a great military expedition and exhorted the faithful to participate in recovering the Church of the Holy Sepulchre – foreshadowing the First Crusade. Gregorian Reform His lifework was based on his conviction that the Church was founded by God and entrusted with the task of embracing all mankind in a single society in which divine will is the only law; that, in her capacity as a divine institution, she is supreme over all human structures, especially the secular state; and that the pope, in his role as head of the Church, is the vice-regent of God on earth, so that disobedience to him implies disobedience to God: But any attempt to interpret this in terms of action would have bound the Church to annihilate not merely a single state, but all states. Thus Gregory VII, as a politician wanting to achieve some result, was driven in practice to adopt a different standpoint. He acknowledged the existence of the state as a dispensation of Providence , described the coexistence of church and state as a divine ordinance, and emphasized the necessity of union between the sacerdotium and the imperium. But at no period would he have dreamed of putting the two powers on an equal

footing; the superiority of church to state was to him a fact which admitted of no discussion and which he had never doubted. He wished to see all important matters of dispute referred to Rome; appeals were to be addressed to himself; the centralization of ecclesiastical government in Rome naturally involved a curtailment of the powers of bishops. Since these refused to submit voluntarily and tried to assert their traditional independence, his papacy is full of struggles against the higher ranks of the clergy. Pope Gregory VII was critical in promoting and regulating the concept of modern university as his Papal Decree ordered the regulated establishment of cathedral schools that transformed themselves into the first European universities. Gregory VII did not introduce the celibacy of the priesthood into the Church, but he took up the struggle with greater energy than his predecessors. In 1075, he published an encyclical, *Unigenitus*, absolving the people from their obedience to bishops who allowed married priests. The next year he enjoined them to take action against married priests, and deprived these clerics of their revenues. Both the campaign against priestly marriage and that against simony provoked widespread resistance.

Chapter 2 : For Priests Struggling With Celibacy, Support in Numbers | Christian Forums

Like my father back then, an increasing number of people today think that celibacy must be blamed for this shameful situation. With none of the usual outlets, the theory goes, sexual energy.

Prompted by my own confusion about the sexual practices of celibate clergy, I finally asked my friend Fr. Shortly after, in an interview with La Repubblica, the Pope stated that his consideration of the end of celibacy and ban on marriage, "needs time", suggesting that "there are solutions and I will find them". Story continues below advertisement Fr. Based on my many conversations with priests in Canada and in Ireland, it is clear to me that most priests struggle to balance their objective roles and subjective experiences as men. Institutionally, priests are bound by the rules and norms of the Roman Catholic Church, which governs their practices, traditions, mobility, and sexuality; this of course leaves little room for autonomy. Personally, the priest experiences many of the same emotions and feelings other men do, including dealing with anxieties about their sexuality. While they do not deny that celibacy has its place, they also acknowledge that it requires a more realistic private and public dialogue. For many, the increased autonomy has a positive outcome. The general loosening of hierarchical authority on individual men would allow religion and Catholic teachings to enter the private sphere in ways it could not before. At the level of marriage, clergy would be allowed to have families of their own, who then, by extension, would also be Catholic. At the parish or community level, married priests would gain more visibility, as those in their parishes and elsewhere would consider them as peers and not as men to be revered or feared. At the institutional level, increased autonomy would lead to increased vocations, leading to more Catholic priests, which would in turn reinvigorate Catholic faith and Catholic practice. This picture is full of hope, and many priests believe that this might be the right path to reinvigorate their own wavering faith and that of their parishioners in a church tarnished by scandal. In other words, it aims to remind Catholics, like the clergy, where they stand. The hope then should be seen a useful or necessary tool and tactic. The hope acknowledges the complexity of sexuality within the Catholic Church without focusing on the known negative consequences of celibacy related to pedophilia and the highly profiled sexual abuse scandals. It also offers an avenue to discuss the complex role of women in the Church. As Pope Francis suggests, "there are solutions", but he is yet to "find them". Clearly, not all priests are pedophiles, and most will continue to follow the vow of celibacy. In my interaction with priests, as a young and single female scholar, I have appreciated the ways in which our interactions are free from subtle or obvious acts of sexual objectification or judgment. In general, I have learned, that there is a lot to discover when we suspend our general preoccupation with sex altogether.

Chapter 3 : Celibacy - Wikipedia

The Struggle With Celibacy What a national scandal says, and doesn't, about a priestly practice. By Lorenzo Albacete In the New York Times.

And there is no doubt that celibacy is the main reason for this shameful phenomenon! Celibacy or the vow of celibacy for Catholic priests became the mandate in the Western Church in the era of Pope Gregory I the Great AD and has remained in existence since then. Like any tradition, the celibacy must have become established not simply for the sake of serving the God, but rather for reasons more profound and simple. It is well known that the wealth of the Catholic Church heavily depends on the plentiful donations from its members. The father founders of the Catholic Church were clearly intelligent people who understood human nature and felt the Law of Gene Preservation intuitively. As simple as that! What is celibacy from the point of view of The Last Faith? Did God not instruct the people: The Vatican must repent and decide on the abolition of celibacy if it hopes to prevent the continuing diminishment of its authority! As before, what he proposed was to treat the symptom but not the cause. His rank, his papacy? Why is he afraid to face the root cause of the issue? The main objections to this article are that not all Catholic priests are paedophiles and that there are married Catholic priests who happen to be paedophiles. I absolutely agree with you! Your objection could also apply to a well-known fact that on average married men live longer than bachelors since there are bachelors who live to years and married men who die young. But this article is all about statistical evidence! Despite the fact that the percentage of paedophiles among Catholic priests is small, it is still significantly higher than the average figures among the non-clerical population. How would you explain this statistic? The only reasonable explanation here is celibacy, which does not lead directly to paedophilia, but increases its probability due to voluntary suppression of the most basic and natural instinct. Share on social media:

Chapter 4 : PUERTO RICO HERALD: THE WAY WE LIVE NOW - The Struggle With Celibacy

The Struggle for Celibacy: The Culture of Catholic Seminary Life by Paul Stanosz (, Paperback) Be the first to write a review. About this product.

Catholic Private St John Vianney speaks beautifully about the priesthood. This is what it truly is. Catechism on the Priesthood by St. It is a Sacrament which seems to relate to no one among you, and which yet relates to everyone. This Sacrament raises man up to God. What is a priest! All power has been given Me in Heaven and on earth. Go then, teach all nations. He who listens to you, listens to Me; he who despises you despises Me. Bernard tells us that everything has come to us through Mary; and we may also say that everything has come to us through the priest; yes, all happiness, all graces, all heavenly gifts. If we had not the Sacrament of Orders, we should not have Our Lord. Who placed Him there, in that tabernacle? It was the priest. Who was it that received your soul, on its entrance into life? Who nourishes it, to give it strength to make its pilgrimage? Who will prepare it to appear before God, by washing that soul, for the last time, in the blood of Jesus Christ? And if that soul comes to the point of death, who will raise it up, who will restore it to calmness and peace? You cannot recall one single blessing from God without finding, side by side with this recollection, the image of the priest. Go to confession to the Blessed Virgin, or to an angel; will they absolve you? Will they give you the Body and Blood of Our Lord? You might have two hundred angels there, but they could not absolve you. The priest will not understand the greatness of his office till he is in Heaven. If he understood it on earth, he would die, not of fear, but of love. The other benefits of God would be of no avail to us with out the priest. What would be the use of a house full of gold, if you had nobody to open you the door! The priest has the key of the heavenly treasures; it is he who opens the door; he is the steward of the good God, the distributor of His wealth. Without the priest, the Death and Passion of Our Lord would be of no avail. Look at the heathens: They can have no share in the blessings of Redemption, while they have no priests to apply His Blood to their souls! The priest is not a priest for himself; he does not give himself absolution; he does not administer the Sacraments to himself. He is not for himself, he is for you. After God, the priest is everything. Leave a parish twenty years without priests; they will worship beasts. Who lays in provisions? Who makes ready the feast, and who serves the table? See the power of the priest; out of a piece of bread the word of a priest makes a God. It is more than creating the world. If I were to meet a priest and an angel, I should salute the priest before I saluted the angel. The latter is the friend of God; but the priest holds His place. Teresa kissed the ground where a priest had passed. The priest must feel the same joy, at seeing Our Lord whom he holds in his hands. Great value is attached to objects which have been laid in the drinking cup of the Blessed Virgin and of the Child Jesus, at Loretto. But the fingers of the priest, that have touched the adorable Flesh of Jesus Christ, that have been plunged into the chalice which contained His Blood, into the pyx where His Body has lain, are they not still more precious? The priesthood is the love of the Heart of Jesus. When you see the priest, think of Our Lord Jesus Christ.

Chapter 5 : What the "end of celibacy"™ would mean to the Catholic church - The Globe and Mail

Whether people defend or attack it, celibacy remains one of the most controversial and least understood aspects of Catholic priestly life. In this careful study, Fr. Paul Stanosz gives us a fresh approach to the issue.

Buddhism and sexuality The rule of celibacy in the Buddhist religion, whether Mahayana or Theravada , has a long history. Celibacy was advocated as an ideal rule of life for all monks and nuns by Gautama Buddha , except for Japan where it is not strictly followed due to historical and political developments following the Meiji Restoration. In Japan, celibacy was an ideal among Buddhist clerics for hundreds of years. But violations of clerical celibacy were so common for so long that, finally, in , state laws made marriage legal for Buddhist clerics. In order to pursue an ascetic life, he needed to renounce aspects of the impermanent world, including his wife and son. Later on both his wife and son joined the ascetic community and are mentioned in the Buddhist texts to have become enlightened. In another sense, a buddhavacana recorded the zen patriarch Vimalakirti as being an advocate of marital continence instead of monastic renunciation, the sutra became somewhat popular due to its brash humour as well as integrating the role of women in laity as well as spiritual life. It is said that, as per the direction of the Supreme God those lead a pure and celibate life will be successfully able to conquer the surging vices. The power of celibacy creates an unseen environment of divinity bringing peace, power, purity, prosperity and fortune. It is said that the craving for sex and impure thoughts are the reason for the whole trouble in the universe today. John the Baptist in the Wilderness by Raphael , circa A Russian orthodox nun and monk in the Old City of Jerusalem, When Jesus discusses marriage, he points out that there is some responsibility for a man marrying a woman and vice versa. In those times marriage was an economic matter [27] rather than one of love. A woman and her children could easily be rejected. It was the custom at the time Jesus lived for priests of some ancient gods and goddesses to be castrated. While the Jewish sect of essenes practiced celibacy the general practice of the Jewish community by that time prescribed marriage for everybody, and at an early age. It was the custom in the Jewish community to marry early. Sex, in turn, is not sinful but natural, and sex within marriage is both proper and necessary. Husbands should love their wives as their own bodies" Ephesians 5: The early Christians lived in the belief that the End of the World would soon come upon them, and saw no point in planning new families and having children. Paul the Apostle emphasized the importance of overcoming the desires of the flesh and saw the state of celibacy being superior to the marriage. According to most Christian thought, the first sacred virgin was Mary , the mother of Jesus, who was consecrated by the Holy Spirit during the Annunciation. Tradition also has it that the Apostle Matthew consecrated virgins. A number of early Christian martyrs were women or girls who had given themselves to Christ in perpetual virginity, such as Saint Agnes and Saint Lucy. Paul of Thebes is often credited with being the first hermit monk to go to the desert, but it was Anthony the Great who launched the movement that became the Desert Fathers. They chose a life of extreme asceticism , renouncing all the pleasures of the senses, rich food, baths, rest, and anything that made them comfortable. Religious seekers also began going to the desert seeking advice and counsel from the early Desert Fathers. Celibacy excludes not only libidinous acts, but also sinful thoughts or desires of the flesh. In the Catholic, Orthodox and Oriental Orthodox traditions, bishops are required to be celibate. In the Eastern Christian traditions, priests and deacons are allowed to be married, yet have to remain celibate if they are unmarried at the time of ordination. Augustinian view[edit] Nuns in procession, French manuscript, c. Augustine of Hippo was one of the first to develop a theory that sexual feelings were sinful and negative. Augustine taught that the original sin of Adam and Eve was either an act of foolishness insipientia followed by pride and disobedience to God, or else inspired by pride. Already in his pre-Pelagian writings, Augustine taught that Original Sin was transmitted by concupiscence , [45] which he regarded as the passion of both, soul and body, [46] making humanity a massa damnata mass of perdition, condemned crowd and much enfeebling, though not destroying, the freedom of the will. In the early 3rd century, the Canons of the Apostolic Constitutions decreed that only lower clerics might still marry after their ordination, but marriage of bishops, priests, and deacons were not allowed. His solution was to place controls on women to limit their ability to influence men. According to Raming, the authority of

the *Decretum Gratiani* , a collection of Roman Catholic canon law which prohibits women from leading, teaching, or being a witness, rests largely on the views of the early church fathers, especially St. The land belongs to the Church through the local diocese as administered by the Local Ordinary usually a bishop , who is often an *ex officio* corporation sole. Celibacy is viewed differently by the Catholic Church and the various Protestant communities. It includes clerical celibacy , celibacy of the consecrated life , voluntary lay celibacy, and celibacy outside of marriage. The Protestant Reformation rejected celibate life and sexual continence for preachers. Protestant celibate communities have emerged, especially from Anglican and Lutheran backgrounds. But some evangelicals, particularly older singles, desire a positive message of celibacy that moves beyond the "wait until marriage" message of abstinence campaigns. They seek a new understanding of celibacy that is focused on God rather than a future marriage or a lifelong vow to the Church. For instance, The full-time ministers of the Pentecostal Mission are celibate. Most of them are single, married couples can become celibate.

Chapter 6 : THE LOGIC OF PRIESTLY CELIBACY

Celibacy is a source of strength for me, a way to connect with God and live out my life as a priest. This may mystify the public, but it nevertheless remains true.

He had made a promise to safeguard my faith, he explained, and if I got too close to priests, I might lose that faith, or what seemed worse for him I might become one of them. My father was born in Spain, and Spanish anti-clericalism flowed through his veins. His main objection was to priestly celibacy. He thought it divided priests into three kinds: Since I gave no evidence of being saintly, I think he feared I might end up in one of the other categories. I was angry and hurt by this response. Eventually my father relented, and I became an altar boy. I tried hard to prove him wrong, and I resisted every indication of a priestly vocation. Many years later, though, having already begun my life as a secular adult, and on the verge of choosing a wedding date with my girlfriend, I found I could not resist anymore. I hoped he would understand. Now, with each new revelation of priestly pedophilia, in addition to shock and anger. I feel accused again. When a case of abuse is exposed involving a married man, I doubt that most other married men feel implicated, embarrassed in front of their friends and relatives. With none of the usual outlets, the theory goes, sexual energy inevitably explodes in manipulative forms based on the abuse of power. This has not been my experience of celibacy. Still, I cannot help believing that there is some truth in the suspicion that celibacy is somehow related to the present crisis. There are those who use priestly celibacy to hide sexual desires. But I know a good many priests in line, I believe, with the vast majority who struggle to be faithful to a vow they hold dear and are appalled to see it abused by others. They wonder how the requirement can be maintained without facing these issues. We priests owe an answer to our scandalized people. My opinion is that the problem lies not with celibacy as such, but with the way it is understood and lived. One standard defense of celibacy is that it frees priests from the obligations of marriage and thereby allows them to respond to the needs of the faithful without reservations. I believe this to be completely false. I think it is an insult to the countless married doctors, social activists, non-Catholic clergy and counselors whose dedication to others is second to none. In fact, there is the danger that celibacy will give priests a feeling of being separated from others, forming a caste removed from ordinary men and women. I think it is precisely because priests evoke this mysterious world of the sacred that pedophilia among them seems more despicable and more compelling than the same behavior among non-clerical men. When I decided to go into the seminary at the age of 28, I broke up with my girlfriend not because I was suddenly opposed to marriage, but because church law requires it. Asked whether I would have chosen a life of celibacy had it not been required, I have to admit that I would not have. But I experienced a profound call to follow without reservations or conditions, and in that spirit, I accepted the celibacy requirement with trepidation, but with the faith that I would be sustained in doing whatever it took to conform to it. Throughout the years, though, I have come to value the vow of celibacy highly. I began to understand the meaning of celibacy, oddly, during a time when I was seriously questioning it. A dear friend of mine in Europe had sent his only son to study in the United States and asked me to watch over him. This friend told me how much he was suffering from this separation. I told him that at least he had a son, whereas I would never experience being a father. This aspect of celibacy; I said to him, was much more difficult than the lack of a sexual companion. You are a true father to them. They are not really my sons and daughters. Each one of them would have existed even if I had not. They are not mine as J. I do not own him. I must respect his freedom. I need this help now that J. It is the radical, outward expression of the poverty of the human heart, the poverty that makes true love possible by preventing it from corrupting into possession or manipulation. That is why child abuse by priests is so shocking, so horrible, so destructive. It places celibacy at the service of power and lust, not of love. In the future, the church may decide that particular pastoral situations require a change in the requirement of priestly celibacy.

Chapter 7 : Celibacy - the double crime of the Catholic Church

It places celibacy at the service of power and lust, not of love. In the future, the church may decide that particular pastoral situations require a change in the requirement of priestly celibacy. Still, I believe that even if priests marry, they are called to be witnesses of that "celibacy in the heart" that human love requires -- namely.

Gerald Slota When I was in fifth grade and was invited to become an altar boy, my father would not allow it. My father was born in Spain, and Spanish anticlericalism flowed through his veins. His main objection was to priestly celibacy. He thought it divided priests into three kinds: Since I gave no evidence of being saintly, I think he feared I might end up in one of the other categories. I was angry and hurt by this response. Eventually my father relented, and I became an altar boy. I tried hard to prove him wrong, and I resisted every indication of a priestly vocation. Many years later, though, having already begun my life as a secular adult, and on the verge of choosing a wedding date with my girlfriend, I found I could not resist anymore. I hoped he would understand. Now, with each new revelation of priestly pedophilia, in addition to shock and anger, I feel accused again. I worry that my altar boys and girls -- not to mention their parents -- are looking at me as a dirty old man, as a possible threat. When a case of abuse is exposed involving a married man, I doubt that most other married men feel implicated, embarrassed in front of their friends and relatives. With none of the usual outlets, the theory goes, sexual energy inevitably explodes in manipulative forms based on the abuse of power. This has not been my experience of celibacy. Still, I cannot help believing that there is some truth in the suspicion that celibacy is somehow related to the present crisis. There are those who use priestly celibacy to hide sexual desires. But I know a good many priests -- in line, I believe, with the vast majority -- who struggle to be faithful to a vow they hold dear and are appalled to see it abused by others. They wonder how the requirement can be maintained without facing these issues. We priests owe an answer to our scandalized people. My opinion is that the problem lies not with celibacy as such, but with the way it is understood and lived. One standard defense of celibacy is that it frees priests from the obligations of marriage and thereby allows them to respond to the needs of the faithful without reservations. I believe this to be completely false. I think it is an insult to the countless married doctors, social activists, non-Catholic clergy and counselors whose dedication to others is second to none. In fact, there is the danger that celibacy will give priests a feeling of being separated from others, forming a caste removed from ordinary men and women. I think it is precisely because priests evoke this mysterious world of the sacred that pedophilia among them seems more despicable -- and more compelling -- than the same behavior among nonclerical men. When I decided to go into the seminary at the age of 28, I broke up with my girlfriend -- not because I was suddenly opposed to marriage, but because church law requires it. Asked whether I would have chosen a life of celibacy had it not been required, I have to admit that I would not have. But I experienced a profound call to follow without reservations or conditions, and in that spirit, I accepted the celibacy requirement with trepidation, but with the faith that I would be sustained in doing whatever it took to conform to it. Throughout the years, though, I have come to value the vow of celibacy highly. I began to understand the meaning of celibacy, oddly, during a time when I was seriously questioning it. A dear friend of mine in Europe had sent his only son to study in the United States and asked me to watch over him. This friend told me how much he was suffering from this separation. I told him that at least he had a son, whereas I would never experience being a father. This aspect of celibacy, I said to him, was much more difficult than the lack of a sexual companion. You are a true father to them. They are not really my sons and daughters. Each one of them would have existed even if I had not. They are not mine as J. I do not own him. I must respect his freedom. I need this help now that J. It is the radical, outward expression of the poverty of the human heart, the poverty that makes true love possible by preventing it from corrupting into possession or manipulation. That is why child abuse by priests is so shocking, so horrible, so destructive. It places celibacy at the service of power and lust, not of love. In the future, the church may decide that particular pastoral situations require a change in the requirement of priestly celibacy.

Chapter 8 : I am struggling with celibacy

Hey guys! Hope this video encourages you as it has encouraged me! Feel free to email me at: [@calendrierdelascience.com](mailto:calendrierdelascience.com) CONTACT/FIND ME: Instagram: @kikeaj_ Snapchat: kikeaj.

Pope John Paul II, by stating that celibacy belongs logically to the priesthood General Audience 17 July , challenges us to discern why this should be so. He asserted furthermoreâ€”perhaps for the first time in papal parlanceâ€”that the twelve apostles likely began the tradition of priestly celibacy: That the Gospel gives evidence of apostolic celibacy is our first consideration. That this has special meaning for the priest is our second point; for the third point we will draw upon an insight of Blessed John Scotus. They did exactly that: That would be quite unusual if they intended to support a family. Going on from there, Christ saw James and John, also fishermen. Jesus called them too, and "immediately they left the boat and their father and followed him" Matt. We see a pattern developing, of disciples who quit work which is necessary to support a family. He could hardly behave like that if he intended to lead a normal family life. Christ eventually filled out the band to twelve whom he then called apostles Luke 6: This initial band, according to Matthew, then traveled throughout Galilee preaching the good news of the kingdom. Their home, henceforth, was the road. Their income was alms. The apostles were homeless Jesus made no secret about the kind of life he expected of the Twelve. He sent them out to proclaim that "the kingdom of heaven is near" Matt. He instructed them to take no money along to pay for their lodging and food. They were to sleep in any suitable home where the host would welcome them. If the apostles had wives, these spouses might rightly be concerned about where their husbands were sleepingâ€”namely in any house that would accept them. We find no trace of wifely concern about this in the Gospel. Normally, married men should inform their wives about their whereabouts, should be breadwinners for the home, should educate their children; and wives should cook for them, do their laundry, keep the house in order. We see that the lifestyle Jesus led with the apostles practically prevented them from leading a normal family life. Family life was not compatible with their itinerant apostolic lifestyle as described in the Gospel. They could still the pangs by plucking ears of wheat from the fields through which they were walking, and chew on the uncooked grains. Before the multiplication of the loaves and fishes, no wife of an apostle came forward to supply their needs. It was Andrew who found an alert boy who had brought along five small barley loaves and two fishes. The Gospel does not inform us how much Andrew may have paid him. No wives came forward either, to help the apostles distribute the loaves and fishes to the people, as these apparently multiplied in their hands. It was the ambitious mother of James and John who knelt down before Jesus to ask that her sons might sit, one at his right, the other at his left, in his kingdom Matt. When the other ten heard about it, they were indignant, and Christ had to soothe their anger and put down their political ambitions. We can imagine what a ruckus this might have caused if wives of the apostles were involved, and if Christ would have to calm them down. We see no signs of wifely concern about apostles in this episode nor in any passage of the four Gospel accounts. At the wedding feast in Cana of Galilee Jesus and his disciples had been invited, but nothing is said about wives of these disciples. Cana is not far from Capharnaumâ€”about 20 milesâ€”where Christ healed the mother-in-law of Peter. Had Peter and other apostles been leading a normal family life, we might expect John to mention their presence at the feast, the one at which the wine ran out. He was tired from the journey, a walk of over 20 miles, from the depression of the Jordan River, up into the hill country. The apostles left him at the well while they went to town to shop for the noon meal. The episode lifts the curtain on the lifestyle of this itinerant group: No wives of the apostles were in the picture. The apostles were not always the best of providers. They were caught several times without due provisions: Jesus endured this make-shift nomadic life with the apostles, and challenged newcomers to join in if they wished. Some wanted to follow him but not on his terms: Then a teacher of the law came to him and said, "Teacher, I will follow you wherever you go. A rich young man was told: Then come, follow me" Luke That is not the kind of advice one gives to a man preparing for marriage, or to a husband and father who intends to care for a family. At that point, Peter spoke up, reminding Christ that they had actually made the renunciations which the rich young man had failed to make. Peter said to Jesus: If the meals they prepared left something to be desired,

Christ made the concession of allowing Martha and Mary to prepare something better when they were in the neighborhood; and if they attended one wedding feast together in Cana, it is not impossible that there were other wedding feasts. And perhaps the holy women who were following Jesus knew how to supplement the shopping of the men, so that their meals had more of a variety. At any rate, we read the Gospels correctly, I believe, when we understand that the apostles were living apart from their families and made Christ alone their part and their inheritance: Christ ordained them to be priests on this solemn occasion. We do not read about wives participating in the Last Supper. They had given their all for life with Jesus. Now it turned out that he was a tragic failure. And they were completely at a loss. They had renounced their property and their homes, also parents, wife and children if they had such. Peter, following Christ at a distance, was petrified with fear when a maid servant pointed an accusing finger at him: Others accused him as well. Peter then fell back into what must have been an old habit: By this kind of swagger he sought to bluff his way out of danger and ridicule. For him the end of the world had arrived. Perhaps "I say this on my own" perhaps he thought to himself: But that any of them went home to consult with a family is nowhere written in the Gospel. Women followed Christ to serve him but wives did not follow apostles to serve them. We read that many women were there at the crucifixion, watching from a distance; that they had followed Jesus from Galilee to care for his needs. The Synoptics mention expressly, as though to make a point of it, that the women used to follow Christ when he was in Galilee, and that many other women had come up with him, that is, with Christ, to Jerusalem. These women were there because they were following Christ. The Gospels do not say they were following the apostles, to serve their needs. This is significant, I believe. The Gospel, by omitting mention of the presence of wives of the apostles, is telling us, I believe, that if the apostles did have wives at the time, they were now living separately from them. Family life was a thing of the past. They had renounced it to devote themselves totally to Christ. Mary Magdalene, when she saw the empty tomb, ran to tell Simon Peter and the other disciple whom Jesus loved. Where were these two living, so that Mary Magdalene could find them so easily while it was still dark? The two left their lodging, saw the events at the tomb, and then "returned home" John Well, "back to themselves" literally. Jerome translates "ad semetipsos. The above coverage is incomplete, but the episodes cited indicate that it was quite impractical, even impossible, for the apostles to follow Christ in the manner he demanded of them, and at the same time take care of a family. They made their choice, surely on their own without being forced to do so by Christ; but choose they did. When Christ beckoned, they dropped everything and made him their all. They had discovered the treasure hidden in the field, the pearl of great price; they stopped looking for anything else. When Andrew told his brother Simon Peter: To find the Messiah, and to live with him, that completely filled out their lives. As the Pope said, "According to the Gospels, it appears that the Twelve Called to be a friend of the incarnate Christ "I call you friends," said Jesus to the Twelve on the occasion of their priestly ordination at the Last Supper. He disclosed to them that he had given them a personal call to be his friends; friends to whom he can disclose everything; friends who will live as he did, who will devote themselves to the Gospel as he had done, who will be consecrated as he was consecrated and set apart from the world. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you John To be specially selected friends, then, was one reason why Christ personally chose the Twelve and ordained them to the priesthood. The beloved disciple did not hesitate to use the leverage of this special friendship. For example, at the Last Supper, when Jesus was troubled about the betrayer, the beloved disciple approached Jesus and asked about this very sensitive matter: In the High Priestly Prayer, Jesus asked the Father to first of all bless this circle of friends, who were now priests: I consecrate myself for them, so that they also may be consecrated in truth" John The Son would become man to reflect glory back to the Godhead from the outside, from out of a created world: This insight indicates that Christ became incarnate first of all in order to love God from within the created cosmos.

Compulsory celibacy, write the women in their letter, is a "human law" that contrasts sharply with the everyday experience of priests' lives, even though the church presents it as "God's."