

Has the Vatican Surrendered to the Sexual Revolution?

by Christopher A. Ferrara

A Pro-Family Purge At the Vatican?

On August 17, the Vatican announced that Pope Francis by *motu proprio* (his own initiative) had formally erected the new “super-dicastery” of the Pontifical Council for the Laity, the Family and Life (PCLFL), effective September 1.

The new dicastery absorbs (and thus abolishes) the Pontifical Councils for the Family and the Laity and also overlaps the function of the still-existing Pontifical Academy for Life, one of whose members, the German philosopher Josef Siefert, published a devastating critique of the *Amoris Laetitia*, calling upon Francis to correct its errors.

Francis has appointed as head of the PCLFL, Bishop Kevin Joseph Farrel of Texas, a “pro-gay” prelate widely denounced for installing as pastor of a Texas parish a homosexual priest who participated in an explicitly “gay” website for homosexual

clergy and religious. (The priest was removed only after public outcry over the appointment.)

Farrel clearly accepts as a given that there will be homosexual priests in pastoral ministry. Citing remarks by Francis concerning “respect” for “homosexual persons,” Farrel declared here that “The Church still has the expectation that priests must commit to a life of celibate chastity whether they are homosexual or heterosexual.” Still? The expectation? Whether they are homosexual or heterosexual?

Farrel reflects a generalized abandonment of the constant teaching and practice of the Church, affirmed by Benedict XVI, that men who consider themselves “gay” cannot be admitted to seminaries as their intrinsically disordered condition renders them unfit for the priesthood, which is configured to the person of Christ, the male par excellence.

As for the still-existing Pontifical Academy for Life, this has been turned over to the “pro-gay” Archbishop Vincenzo Paglia, who replaces Spanish bishop Ignacio Carrasco de Paula as President. Paglia will also take over the John Paul II Institute for Studies on Marriage and Family, replacing the Vicar General of Rome, Cardinal Agostino Vallini, as Grand Chancellor.

Vallini had denounced the distribution of condoms in Italian public schools as “an initiative [that] can only be combated by the Church of Rome and the Christian families seriously affected by the education of their children.”

Paglia, on the other hand, has infamously praised the “gay” propaganda TV series “Modern Family” and it was he who “was also responsible for inviting homosexual couples to last year’s World Meeting of Families.” In defense of the invitation, Paglia huffed: “We are following *Instrumentum Laboris* of the Synod to the letter. Everyone can come, nobody is excluded.”

But it gets worse. Not only is Paglia now Grand Chancellor of the Pontifical Pope John Paul II Institute for Studies on Marriage and Family, he has

also removed Monsignor Livio Melina, 64, as its President, replacing him with the liberal Monsignor Pierangelo Sequeri. It was Melina who, as Life Site News points out, “defended the Church’s perennial teaching that remarried divorcees who are not living as ‘brother and sister’ are not to be admitted to Holy Communion.”

Melina also bravely insisted that the disastrous *Amoris Laetitia* “does not change the Church’s discipline” and that “after *Amoris Laetitia* it continues to be the case that admitting to Communion the divorced and ‘remarried’ (apart from the situations foreseen by *Familiaris Consortio* 84 and *Sacramentum Caritatis* 29) goes against the Church’s discipline.” Thus it is no surprise that Melina’s head has rolled in the marriage and family purge that is clearly underway at the Vatican.

With the creation of the new “super-dicastery” and these two appointments, the entire Vatican apparatus concerning marriage and family is now under the control of two prelates who are manifestly subversive of both.

With each passing day, we see confirmation of the dire warning of Sister Lucia at Fatima, in a letter to Cardinal Caffarra,

sent in the 1990s, that “the final battle between the Lord and the reign of satan will be about marriage and the family... [A]nyone who works for the sanctity of marriage and the family will always be fought and opposed in every way, because this is the decisive issue.”

The First Ever Vatican-Approved “Sex-Ed” Curriculum

When Sister Lucia warned Cardinal Caffarra about what was coming, however, she did not reveal the particular reality now unfolding: a relentless drive by Church leaders to loosen the Church’s constant teaching on sexual morality. It would appear that the reorganization of the Vatican’s marriage and family departments is a major tactic in this “final battle.”

Another tactic, earlier spearheaded by Paglia as head of the Pontifical Council for the Family, is the first Vatican-issued “sex-ed” program in Church history, designed for classroom use in Catholic schools.

The very existence of this document is a gross violation of the Church’s condemnation of any form of classroom “sex education.” To recall the teaching of Pius XI in his landmark encyclical on the Christian education of youth,

Divini Illius Magistri:

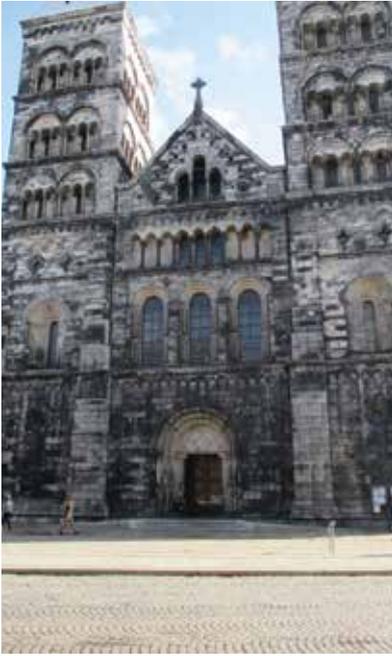
“Far too common is the error of those who, with dangerous assurance and under an ugly term, propagate a so-called sex-education, falsely imagining they can forearm youths against the dangers of sensuality by means purely natural, such as a foolhardy initiation and precautionary instruction for all indiscriminately, even in public; and, worse still, by exposing them at an early age to the occasions, in order to accustom them, so it is argued, and as it were to harden them against such dangers.”

That the Vatican now not only endorses but also provides classroom “sex-education” is bad enough, but the Paglia-approved “curriculum”– it defies belief that this is happening – is replete with indecent images and even recommendations that young people watch sexually explicit movies.

Life Site News provides the following executive summary of the elements of this scandalous program:

- Handing the sexual formation of children over to educators while leaving parents out of the equation.

- Failing to name and condemn sexual behaviors, such as fornication, prostitution, adultery, contracepted-sex, homosexual activity, and masturbation, as objectively sinful actions that destroy charity in the heart and turn one away from God.
- Failing to warn youths about the possibility of eternal separation from God (damnation) for committing grave sexual sins. Hell is not mentioned once.
- Failing to distinguish between mortal and venial sin.
- Failing to speak about the 6th and 9th commandments, or any other commandment.
- Failing to teach about the sacrament of confession as a way of restoring one's relationship with God after committing grave sin.
- Not mentioning a healthy sense of shame when it comes to the body and sexuality.
- Teaching boys and girls together in the same class.
- Having boys and girls share together in class their understanding of phrases such as: "What does the word sex suggest to you?"
- Asking a mixed class to "point out where sexuality is located in boys and girls."
- Speaking about the "process of arousal."
- Using sexually explicit and suggestive images in activity workbooks.
- Recommending various sexually explicit movies as springboards for discussion (see below for links).
- Failing to speak about abortion as gravely wrong, but only that it causes "strong psychological damage."
- Confusing youths by using phrases such as "sexual relationship" to indicate not the sexual act, but a relationship focused on the whole person.
- Speaking of "heterosexuality" as something to be "discover[ed]."
- Using gay icon Elton John (while not mentioning his activism) as an example of a gifted and famous person.



A monument to dead babies in the crypt underneath the Lutheran cathedral. See Michal Semin's video report about this on our website – fatima.org – in the section “Rapid Response Team”. Michal comments on the Lutheran hypocrisy of caring for the dead babies – yet they promote abortion.

- Endorsing the “dating” paradigm as a step towards marriage.
- Not stressing celibacy as the supreme form of self-giving that constitutes the very meaning of human sexuality.
- Failing to mention Christ’s teaching on marriage.
- Treating sexuality as a separate subject instead of as something integrated into the doctrinal and moral teachings of the Church.

Indeed, as Life Site News observes, this program “violates

norms previously promulgated by the very same pontifical council.”

The “Regionalization” of Sin

Not surprisingly, Paglia also supports the idea of admitting public adulterers in “second marriages” to Holy Communion in “certain cases,” having published between sessions of the laughably misnamed “Synod on the Family” a book promoting the overthrow of the Church’s contrary teaching and discipline in defense of the indissolubility of marriage, affirmed under John Paul II, especially in *Familiaris consortio*.

Indeed, as Edward Pentin reported, members of the John Paul II Institute, known for their defense of his teaching in this regard, were systematically excluded from any participation in the Synod's two sessions.

And now the Church is becoming internally divided over this apparent attack on her perennial Eucharistic discipline, with bishops in Argentina, Germany, Granada, the Philippines, the Archdiocese of Chicago (Cardinal Cupich) and even the Diocese of Rome declaring that "certain" public adulterers may be admitted to Holy Communion, while other bishops in the United States, Canada, Poland and the Diocese of Florence continue to uphold the teaching of John Paul II, Benedict XVI and all of Tradition that the admission of public adulterers to Communion is intrinsically impossible.

Thus, incredibly enough, what is considered the sacrilegious and gravely sinful reception of Holy Communion in some dioceses, in keeping with Tradition, will now be viewed as a sign of "mercy" and "pastoral charity" in other dioceses.

Never in 2,000 years has the Church ever witnessed such a development: the fracturing of

her universal discipline and the consequent "regionalization" of sin.

Conclusion

It is no use denying reality: The Vatican is in the process of surrendering to the sexual revolution, and we are in the midst of an apocalyptic turn of events in the Church.

After fifty years of reckless innovation in the name of "the spirit of Vatican II," now even the fundamental precepts of the natural law concerning marriage and sexual morality are under attack from within. Here we must recall Benedict's explosive revelation concerning the content of the Third Secret of Fatima:

"As for the new things which we can find in this message [the Third Secret] today, there is also the fact that attacks on the Pope and the Church come not only from without, but the sufferings of the Church come precisely from within the Church, from the sin existing within the Church.

"This too is something that we have always known, but today we are seeing it in a really terrifying way: that the greatest persecution of the Church comes not from her enemies without, but arises from sin within the

Church...”

Faced with this reality, we must, as always, look to Our Lady in the midst of the tempests that have assailed the Church from her beginning, this one being perhaps the greatest of all. For as Sister Lucia also wrote to Cardinal Caffarra in the letter mentioned above:

“Don’t be afraid because anyone who works for the sanctity of marriage and the family will always be fought and opposed in every way, because this is the decisive issue. However, Our Lady has already crushed its [the serpent’s] head.”

God will not be mocked. Sooner or later He will bring this madness to an end, no doubt through the extraordinary mediation of His Most Holy Mother in keeping with the Message of Fatima – the prophecy for our time.

Our Lady of Fatima Pray for us!

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