

## Sexually Deviant Clericalism

**LET'S TELL IT LIKE IT IS:** sexual deviancy is systemic in Christian clerical culture; dominion theology enables the systemic culture of sexual abuse. All the way up to the pope, accountability for sexual abuse in the church is evaded; the system is more concerned to protect its self-assumed privilege to dominate (women). What is religious about the culture of alienation and dominion? Nothing; it is irreligious. The politics of alienation and dominion are fundamentally irreligious, uncivil. Systemic clerical deviancy links directly to the politics of control and discrimination. The mindset behind clerical deviancy and sexual discrimination is of a piece that is, instinctually rooted in neural hard-wiring and culturally justified in cultic priesthood and dominion theology.

What is “human” is the intelligence of self-reflection that recognizes personal origin from two-person mutuality, female and male. Not only does the organic two-ness of the body witness personal origin in female/ male mutuality, but so does brain processing of intelligence. Intelligence is characterized in two-pole dialog of emotional intelligence (left brain) and rational intelligence (right brain.) Defective rationality, the failed mutuality of faith and reason, frustrates human relationships and the capacity to be “religious,” to be human. This defect of character is an anomaly, a deviancy; it is a “malicious” deviancy when it is intentionally used to advantage one sex and to disadvantage the other.

Faith is emotional intelligence, the deep well of self-reflectivity in which the virtue of mutuality, of other-concern accommodates individual sensitivity to social necessity. Reason is rational intelligence, the day-to-day communication of reason with realities at-hand and accommodation to faith-inspiration. Personal/ social sensitivity is frustrated when the dialog of faith/ reason is frustrated. The schism in the Catholic Church between the First and Second Vatican Councils, is a schism of denied mutuality of female/ male persons and of affirmed alienation and discrimination. Vatican II, in openness to scientific enlightenment means to affirm the egalitarian nature of the human person and to remove discrimination. The affirmation of faith/ reason as promoted by Pope John Paul II (*Fides et ratio*) and by Pope Benedict XVI, is a “hermeneutic of continuity” that affirms essential female/ male mutuality, authenticity.

The cult of male bachelorhood as in hierarchical clericalism puts the individual person and the social community at risk from alienation and the dominion of one sex over the other. If deviant clericalism cannot self-correct this moral defect, and it cannot, it needs to be corrected with outside help, that is, by societal reflectivity that recognizes the fatal injury of sexually deviant clericalism. The true Christian means to be eucharistically altruistic, like Jesus, in service and self-dedication to others without self-advantaging and expectation of privilege. This call of “universal priesthood” opens to all; it is how one personally becomes more Godlike in purpose and reality.

The church finds itself trapped in history. The self-presumed inerrancy of the church is a lie if church deviates from orthodoxies brought forward from the past. Hierarchy behaves as if it has no choice but to stand by ancient and false presumptions. These problems are precisely systemic as is its culture of cover-up to preserve its image of presumed infallibility. Vatican I condemns evolution, but Vatican II admits evolution. How can the church claim infallibility when it is on opposite sides of the same issue?

Reduced to least terms, the schism between continuity and discontinuity, between Vatican I and Vatican II, is between mutuality and alienation. Alienation frustrates continuity, mutuality, what it means to be human, to be authentic, while mutuality advances continuity, what it means to be human, to be “religious.” Neither humankind nor nature escapes the fatal hurt of deviant male clericalism and cultural alienation. All are called to respect religious authenticity, the person-to-person relationship of mutuality.

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