

THEY MUST BE REMOVED.

— Michael Voris, *Vortex: June 29, 2018*

Why are heresies something to be completely and utterly destroyed? Because they prevent people from becoming or staying holy, is the simple answer. This is why we here at Church Militant have taken up arms against the prevailing heresy of the day — the homoheresy, and the homoheresy shares a lot in common with all earlier heresies.

First of all, it began among the ordained class, as almost heresies always do. No heresy can take root and begin to flourish unless it finds its origin in the clergy. The laity don't have sufficient authority to even start, much less maintain an authority.

No, heresy always begins with the ordained and then is spread by the ordained. Ultimately, it is finally disposed of by the ordained, but not without a good deal of blowback by the laity, and that's why Church Militant is so determined in this regard.

Second point in common with all previous heresies — it contains some truth. If a heresy was so out there, no one would accept it. The really "good ones" always appeal on some level to people's intellects or emotions on some truthful point that is being exploited.

The truth that is being exploited with the homoheresy is the command to love your neighbor — Christian charity. It's being exploited in that the virtue of tolerance is being confused with permissiveness. Tolerance refers to temporarily accepting some evil or sinful state as a person struggles to get beyond it.

The sin itself is never excused, and it is called rightly what it is — *sin*.

But the person's weakness is tolerated, patience is granted, as God does with all of us, *as he struggles* to free himself from the sin. Permissiveness is embracing the sin itself and *not* calling the

person to repentance and, in the case of the homoheresy specifically, chastity.

Yet, the homoheresy dresses itself up in terms of acceptance and warmness and embracing the person while sneaking into the equation *also* embracing the sin and refusing to label it as such. Heresy is a roadblock to holiness because it never calls one to reject the sin.

An analogy might be an alcoholic father who demands that the rest of the family not only love *him* and accept *him*, but also his drinking. What loving family member could *ever* embrace the curse of alcoholism for his or her dad?

Freedom is what a loving family member wants for his dad, not enslavement to an addiction which is then celebrated — likewise for the same-sex attracted man or woman. For priests and bishops in the Church to treat them as though the evil of sexual acts is acceptable is, in itself, evil and, in a certain sense, actually even *more* evil.

Our sexual powers belong to us first and foremost for procreation. That is *what* they accomplish — anything and everything else is secondary to that primary end. That is a power given to us, to help create, right alongside God, the future citizens of Heaven. Any misuse of that power — be it homosexual, fornication, adultery, contraception, masturbation, you name it — is a grave evil because it violates the intended end.

So for clergy to give a stamp of approval, or even *appear* to give a stamp of approval validates the soul in their sin of being unchaste and prevents them from increasing in holiness, or even sadly, ever even approaching it.

It is a scandal of scandalous proportion and has been brought into the Church by wicked clerics and then fostered by cowardly ones — thousands of them — who still, to this very day, with settlement payments increasing into the multi-billions, with tens of millions of souls having deserted the Faith, with a future total meltdown of the Faith clearly within sight, even with all of

this, these wicked and cowardly clerics *still* say and do nothing other than to impermissibly tolerate this evil.

Even among their own ranks, the souls of priests themselves, good priests, are being devastated. Listen to this email we received this week from a priest who shall remain anonymous. It came in response to our story about Cdl. McCarrick's active homosexual past being revealed:

As a priest of about 20 years, who is a red-blooded heterosexual man, I can tell you that this doesn't surprise me at all. Many of us have suffered at the hands of the gay mafia in our dioceses. Chanceries are full of homosexual priests and bishops. Many of them hide behind orthodoxy. But they railroad priests who speak out on homosexual issues (like I have). The biggest surprise to me has been how pervasive the number of homosexual men there are in the priesthood. And once they get elevated to the episcopacy, they tend to group like-minded priests around them who then tend to get promoted. I'm sure this is all very disheartening to the laity. It's also disheartening to me, who gave my life for our Church and for Christ only to find the rot and corruption. I pray that it all comes to light.

Heresy always costs — a lot. It costs in this life, and it costs in the next.

When the Pulse gay nightclub shooting happened in Orlando in June of 2016, my first thought was, "Dear God, I hope at least some had a chance to ask God for forgiveness before they died" and I immediately said an "Eternal Rest" for them. I'm sure many other faithful Catholics thought and responded exactly the same way.

Contrast that response with those of various clergy like homoheretics Fr. James Martin and Bp. Robert Lynch, now retired, thank the Lord, of St. Petersburg in Florida. Instead of being concerned for the souls of the gay men killed in the bar, they

used the opportunity to publicly advance the homoheresy. Heck, Martin even wrote a book because of it.

By the time a heresy — which is a roadblock to holiness, which is to say a roadblock to salvation — finally rises to *this* level, it already has *deep* roots and has caused massive damage. Uprooting such a heresy is always difficult and requires a lifetime of work, but souls are worth the cost.

People knowingly embracing heresy are almost certainly damned despite the stupid and moronic notion that we have a reasonable hope all men are saved. We do not have that hope. Faithful Catholics, out of nothing else other than love of souls, must spend themselves removing and uprooting these roadblocks.

They block people's access to Heaven and send them hurtling into eternal hellfire. And as Bp. Sheen said, do not look to the priests and bishops to do the dirty work. Too many of them have actually been involved in the *real* dirty work and will be damned in they don't repent.

Another article follows below

- The Catholic Thing - <https://www.thecatholicthing.org> -

DE-HOMOSEXUALIZING THE AMERICAN CHURCH

David Carlin

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For years I've been opposed to the proposal that the Catholic Church drop its priestly celibacy requirement. I've opposed it for two reasons. First, it was a proposal put forward by "liberal" Catholics. Since I believe that a drift toward liberalism is gradually ruining the Catholic Church in America, I fear that giving in to any liberal demands – even sensible ones – will further contribute to the ruination of the Church. Second, I fear that an end to mandatory celibacy will be an awful shock to ordinary Catholic believers who want the Church to maintain its traditions.

The changes introduced by Vatican II were relatively minor, but these minor departures from tradition proved to be a tremendous shock for many Catholics, including many priests and nuns.

But I've changed my mind – thanks to Cardinal Theodore McCarrick, retired Archbishop of Washington DC, who was the other day exposed as a homosexual who on at least one occasion, fifty years ago, was guilty of sexually abusing a minor. The best account of the McCarrick horror story that I have so far read was written by Rod Dreher under the title: "[Cardinal McCarrick: Everybody Knew](#) ^[1]."

According to Dreher's account, McCarrick's sexual misbehavior was not limited to one case early in his priestly career. Far from it. Very far. He engaged in homosexual seduction and conduct with young adult men – seminarians and young priests – when he was the bishop of Metuchen, New Jersey. Dreher doesn't tell us what happened when McCarrick rose higher in the ecclesiastical world, becoming the archbishop first of Newark and later of Washington. I assume we'll be hearing more of the story soon.

I don't know how many Catholic priests are homosexual. I doubt that anybody really knows. I've read of estimates ranging from fifteen percent to fifty percent. Everybody in a position to make an intelligent guess seems to agree that the percentage of gay priests greatly exceeds the percentage of gay adults in the general population (about 2 or 3 percent). Of course, not every priest with a homosexual orientation is a practicing homosexual. And since so many of our priests are elderly, it is likely that many who used to engage in homosexual conduct no longer do so. Either the urge has waned, or they can no longer get a date.

And it's not just that we have too many gay priests. It's that they form networks within the priesthood. They stick together. They protect one another. They help one another advance. The McCarrick case is a splendid example of this.

It was no secret to insiders that he was a practicing homosexual, yet this did not prevent him from climbing the ecclesiastical ladder, from ordinary priest to bishop of a minor diocese (Metuchen), and then to Archbishop of Newark, and then to Archbishop of Washington, and finally to prince of the Church. And nobody stopped him along the way. He was well protected.



A sub-group doesn't have to represent 51 percent of the whole in order to dominate the entire group. In big corporations, 10 percent ownership is often enough to win control of the whole corporation. In the old days, a well-organized gang of fifteen train robbers could rob a thousand passengers.

The Catholic Church in the United States, it is evident, has a homosexual tilt. If (like me) you had some doubts about this before today, the McCarrick horror story should be enough to remove these doubts.

No wonder it is a rare priest – a very rare priest – who denounces homosexuality or same-sex marriage from the pulpit. No wonder bishops don't fight back against the gay movement, even though this movement is every day persuading thousands of young Catholics that their religion is wrong, and has been wrong for 2,000 years, in teaching that sodomy is sinful and unnatural.

And no wonder that the Church in America puts up virtually no resistance to our culture of sexual freedom. How can a homosexually tainted religion complain about fornication and unmarried cohabitation? Can it even complain about adultery?

And can anybody be surprised that our Church in America is feeble in its opposition to abortion? For if you fight against abortion, you will have to fight against sexual freedom; and if you fight against sexual freedom, you will, of course, have to fight against sodomy. One domino after another.

And will a priest, even one who is quite definitely non-gay, be able to be a good sexual counselor – regardless of whether the person he is counseling is straight or gay – in a Church that has a “soft spot” for homosexuality?

The Church must be de-homosexualized as soon as possible. The best way of doing this, maybe the only way, is to open the priesthood to married men, the way the priesthood has been open to married men for many centuries in the Orthodox churches.

This is risky. It will be a shock to many old-fashioned Catholics. It will encourage liberal Catholics to intensify their demand that the priesthood be open to women. Ironically, it will encourage liberals to demand that the Church ordain openly homosexual men (and women) to the priesthood provided they sincerely take a vow of celibacy.

But the risk has to be run. Not to do so would be madness. Thanks to the exposure of McCarrick, the secret is out. It will no longer be possible to fool the average parishioner. We are moving in the direction of becoming a gay-dominated religion. There are many factors, not just this one, tending to ruin the Catholic Church in America. But this one is especially lethal. Let us hope it is not too late. Let us hope we still have in our midst a critical mass of courageous bishops who are untainted and uncompromised.

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Fr. Perozich comments below.

Celibacy has been a gift to me and to many priests to allow an undivided heart to share God's love with many people, so that during active ministry I could be about the work of the Lord rather than pleasing a wife as St. Paul says. I do not wish this gift to be taken from the church in order to try to provide an inadequate solution to the iniquity and sin of homosexuality, which I agree with Dr. Carlin, has swamped the church.

An ordained married heterosexual man would be under the same pressure to conform to the homo heresy by silence and complicity as are the celibate priests today by bishops and priests in power who have adopted the homo heresy and promote LGBTQ permissiveness and other forms of unchastity such as holy Communion for divorced and remarried outside the church.

The real solution lies in the uprising of the laity to continue to worship, preach the word, receive the sacraments, but to reject the formation of LGBT groups and other unchaste behaviors in parish under the guise of welcoming/accompanying with no repentance or conversion from sin. It lies in withholding donations to collections in parishes, dioceses, from the national conferences when priests and bishops are promoting such nonsense. It lies in a simple letter of respect but of non cooperation to the bishop and priests as to why you are withholding donations until they repent.

You laity have power that cannot be taken away such as is done with us priests who fight against homosexuality, whether such be celibate or married) and other sins against chastity, wherein clerics promote sins or ignore speaking about them, rather they focus on open borders, unlimited immigration and refugee settlement with no cost to them, just to the taxpayers, other socialist issues under the guise of social teaching, and any sort of "rights" they ascribe to humanity. This is a distraction from Christ, and non thinking Catholics are swept up in it to the delight of the leaders.

Married priests traditionally had to be continent just as celibate priests are to observe continence (no sexual activity even in marriage). I wonder how many married men would agree to do that just to be ordained, or whose wives might agree to this life.

Until the Holy See calls for resignations of bishops and priests who promote heresies such as homo heresy, there will be no change in their behavior or their promotion of such. Opposition in the priesthood will be silenced or removed whether the priest is celibate or married.

You laity, however, cannot be censured or removed, and need to raise up your voice, close your wallet, and call us clergy to chastity and

fidelity from the Holy Father, to the local bishops, pastors, priests, deacons, and all church leaders. Nothing can stop or silence you.