

# Editor's Desk, Continued...



for my reflection on my own private meeting with Archbishop Viganò in the next issue of *The Remnant*.

Good things are happening, and the war is on. Pray for Archbishop Viganò.

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## A Synodal Path to Spiritual Holocaust

As a German American whose grandparents were born not far from here, I welcome this opportunity to speak to the situation in the German Catholic Church which is beyond desperate and which has caused considerable concern among many American Catholics.

The German Bishops' "synodal path" appears to be an effort to create a church according to the image and likeness of the German Bishops, who apparently believe they can define doctrine and establish their own national Church—a sort of elitist nationalism that flies in the face of the universal Catholic Church, with one faith, one sacramental system, and one discipline throughout the whole world.

Statutes drafted in cooperation with the Central Committee of German Catholics threaten to posit the ordination of women and the abolition of priestly celibacy as countermeasures to the clerical sexual abuse crisis. But, surely, the German Bishops realize that the ordination of women is a direct violation of God's law, authoritatively reinforced in 1994 by Pope John Paul's *Ordinatio Sacerdotalis*: "The Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful."

What part of 'the church has no authority to break God's law' do the German bishops fail to comprehend? Any push to ordain women would be an act of rebellion against the Bride of Christ

worthy of Martin Luther, which is why we have no alternative but to resist the synodal process in Germany which, if allowed to continue, will set dangerous precedents for the entire Church.

During World War II, my German American father spent three years of his life fighting in the U.S. Army against a National Socialism that sought to change the world according to notions of German superiority. Please, for God's sake, do not allow the German bishops to embarrass the fatherland again by creating a new order in the Church based on notions of German supremacy over the word of God and the infallible teaching of His Church.

Let history show that there was German resistance to this now just as there was German resistance to that then. In 1956, my own grandfather, Joseph Matt,

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Knight of St. Gregory, took his duty to resist similar German aggression so seriously that he was awarded the Bundesverdienstkreuz, the Federal Meritorious Cross, by the post-Nazi German government for his defense against Nazism.

It is in that spirit that I'm am here

today to speak against the scourge of a German-led ecclesiastical totalitarianism. The last thing the world needs today is more rebellion in the Catholic Church that we've seen tear her apart over the past fifty years. And yet the German episcopate's "Synodal Assembly" promises exactly that when it threatens to review Church teaching which can only be changed by an act of revolution against the Church herself.

The German Bishops would have us believe that abolishing clerical celibacy would also reduce clerical sexual abuse. But this is not only demonstrably false, it's dangerous in that it places liberal ideology above the protection of future abuse victims. Those called to the vocation of the single life—the consecrated Virgins and celibate clergy—are not sexually repressed. They've made celibacy a gift which they willingly choose to give to their God. To even suggest that they require marriage in order to quiet the temptation of child molestation amounts to satanic affrontery to the very idea of religious vocation. It also recklessly fails to consider the millions of children abused by one or both of their own married parents.

Furthermore, since clerical sexual abuse most often involves priests preying on post-pubescent males, i.e., high-school students and seminarians, to suggest that abolishing celibacy will reduce the same-sex attraction involved in the majority of cases is, again, to reveal profound ignorance of both homosexuality and the nature of the abuse crisis.

Finally, are the German Bishops seriously suggesting that the health of the Catholic Church—already plagued by a massive priest shortage—is going to be improved when the few remaining priests find themselves married and with a houseful of babies to raise? Only a celibate male who knows nothing

about marriage would suggest such an absurdity.

So, the bottom line is this: Abolishing celibacy will do precisely nothing to reduce the plague of clerical sexual abuse. And yet the German bishops are proposing it anyway, as if their own agenda somehow supersedes the magisterial authority of the Church, the word of God and the special charism of the priesthood.

Because women and sexually active priests would also protestantize the priesthood, this entire agenda will inevitably lead to defections among the faithful who will recognize this as the Church's further surrender to the modern world and lack of resolve to adhere even to her own teaching and mandate. And if even the priests are no longer expected to live up to the challenges of their vocation, why should anyone else? We cannot allow another holocaust—this time a holocaust of souls disillusioned by ecclesial revolution against the authority of both Scripture and Tradition.

I thus add my voice to those calling upon the German people to act in the spirit of von Stauffenberg, Sophie Scholl and Cardinal von Faulhaber, to resist the new regime in the German Catholic Church, to refuse to pay the ecclesiastical tax, and to pledge fidelity to the immutable teachings of the Church.

What our world drowning in sex and sewage needs today is the restoration of the moral authority of the Catholic Church, based on the law of God and the law of nature, defended by the self-sacrificing example of celibate priests willing to deny themselves in order to bring the Lumen Christi into a world of darkness.

As a German American Catholic, I beg the German bishops not to do this, I plead with the German people to resist, and I call on the pope to condemn this with the full weight of his office. ■

The silent protest was followed by a press conference during which the panelists leveled a series of devastating statements at the German Bishops' Conference.

