



En usmagelig hetz mod pave Benedikt

ved Kaare Rübner Jørgensen

Ligesom jeg har flere af vore medlemmer sikkert fået tilsendt en artikel fra den nordirske tabloid avis Belfast Telegraph. Artiklen er fra den 21. december 2010, så hvorfor vi først modtager den nu, kan man undre sig over. Men her er artiklen, efterfulgt af nogle kommentarer.

Belfast Telegraph

Vatican Christmas Shocker! Pope says child rape isn't that bad, was normal back in his day

Is the game up for the Catholic Church? Sadly not, as many of its brainwashed members will continue to support it in spite of its now overt symptoms of psychopathology. Victims of clerical sex abuse have reacted furiously to Pope Benedict's claim yesterday that paedophilia wasn't considered an "absolute evil" as recently as the 1970s.

In his traditional Christmas address yesterday to cardinals and officials working in Rome, Pope Benedict XVI also claimed that child pornography was increasingly considered "normal" by society.

"In the 1970s, paedophilia was theorised as something fully in conformity with man and even with children," the Pope said.

"It was maintained - even within the realm of Catholic theology - that there is no such thing as evil in itself or good in itself. There is only a 'better than' and a 'worse than'. Nothing is good or bad in itself."

The Pope said abuse revelations in 2010 reached "an unimaginable dimension" which brought "humiliation" on the Church.

Asking how abuse exploded within the Church, the Pontiff called on senior clerics "to repair as much as possible the injustices that occurred" and to help victims heal through a better presentation of the Christian message.

"We cannot remain silent about the context of these times in which these events have



come to light," he said, citing the growth of child pornography "that seems in some way to be considered more and more normal by society" he said.

But outraged Dublin victim Andrew Madden last night insisted that child abuse was not considered normal in the company he kept.

Mr Madden accused the Pope of not knowing that child pornography was the viewing of images of children being sexually abused, and should be named as such.

He said: "That is not normal. I don't know what company the Pope has been keeping for the past 50 years."

Pope Benedict also said sex tourism in the Third World was "threatening an entire generation".

Angry abuse victims in America last night said that while some Church officials have blamed the liberalism of the 1960s for the Church's sex abuse scandals and cover-up catastrophes, Pope Benedict had come up with a new theory of blaming the 1970s.

"Catholics should be embarrassed to hear their Pope talk again and again about abuse while doing little or nothing to stop it and to mischaracterise this heinous crisis," said Barbara Blaine, the head of SNAP, the Survivors Network of those Abused by Priests,

"It is fundamentally disturbing to watch a brilliant man so conveniently misdiagnose a horrific scandal," she added.

"The Pope insists on talking about a vague 'broader context' he can't control, while ignoring the clear 'broader context' he can influence - the long-standing and unhealthy culture of a rigid, secretive, all-male Church hierarchy fixated on self-preservation at all costs. This is the 'context' that matters."

The latest controversy comes as the German magazine *Der Spiegel* continues to investigate the Pope's role in allowing a known paedophile priest to work with children in the early 1980s.

Kommentar

Pave Benedikt er bestemt ikke min *cup of tea*, men trods det vil jeg mene, at han skal behandles ordentligt og citeres korrekt. Og det kan man ikke sige, at han bliver i den pågældende artikel. Jeg kan for eksempel ikke finde noget som helst i avisens referat af pavens tale, der blev holdt den 20. december 2010, eller i selve talen forøvrigt (de relevante passager gengives nedenfor), der kan begrunde den nok så chokerende overskrift. Det er ren sensationspop og tilmed af værste art.

Da paven i sin tale tager skarp afstand fra enhver form for seksuel udnyttelse af børn, har journalisten også misforstået indholdet på det groveste. Det man eventuelt kan bebrejde paven, er hans årsagsforklaringer, for de vidner ikke kun om et stærkt indskrænket ver-



dens- og menneskesyn, men også om en så dyb uvidenhed om problemet, at han gjorde bedst i at tie. I hvert fald indtil han havde sat sig ordentligt ind i problemets psykologiske og sociologiske elementer.

Pave Benedikt kan nok have ret i, at der skete en seksuel frigørelse i 70'erne, og at der blev sat spørgsmålstejn ved de fra fortiden nedarvede absolutte sandheder. At der derved også skete en generel relativisering af moralforskrifterne, er hævet over enhver tvivl. Men det er ikke ensbetydende med, at det eneste, der eksisterer, er "bedre end" og "værre end", for vi ved jo alle, at der er noget, som i en given situation ikke er sandt og rigtigt, uanset hvor mange der eventuelt skulle mene det. Hvad paven, der på alle områder tænker i absolutte baner, ikke forstår, er, at der i et demokrati må være plads til alle synspunkter – uanset hvor forkerte og besynderlige end måtte være. Det er så at sige demokratiets hjerteblod. Paven glemmer også, at hvad man engang betragtede som rigtigt, anser vi i dag for forkert (fx solens drejning omkring jorden, husbondens revselsesret over for sin hustru, sine børn og sine ansatte). Og omvendt: hvad der var engang blev anset for forkert, regner vi i dag for rigtigt (fx religionsfrihed, demokrati, menneskerettigheder). Så på en måde kan man sige, at alt, hvad vi mener og tror, er relativt, for i sidste instans er det betinget af, hvad vi mener at vide.

De mentale ændringer, der fandt sted i 70'erne – jeg vil nu sige i 60'erne – var heller ikke ensbetydende med, at man fra da af så det som noget naturligt og legalt at have sex med børn. Jeg mindes i hvert ikke, der var nogen, der offentligt gav udtryk derfor og ønskede lovgivningen ændret, så det blev straffrit. Så hvorfor bringe den slags usandheder til torvs?

Han glemmer desuden, at når vi i den katolske kirke taler om problemet, har det to sider. Den ene er overgrebene i sig selv, den anden de kirkelige lederes håndtering af sagerne. Hvorfor kommer han ikke også ind på det sidste, kan man med rette spørge. Det korte svar herpå er, at han så bliver nødt til at se på hele den fra middelalderen stammende klerikale kultur. Og det har han endnu ikke vovet eller haft lyst til.

Skal vi kritisere paven – og det mener jeg vi skal, når han fremkommer med urigtige påstande – bør det ske på et sagligt grundlag, ikke på den sladderjournalistiske, sensationsskabende facon, vi ser i Belfast Telegraph.



Uddrag af pavens tale 20. December 2010



We are well aware of the particular gravity of this sin committed by priests and of our corresponding responsibility. But neither can we remain silent regarding the context of these times in which these events have come to light. There is a market in child pornography that seems in some way to be considered more and more normal by society. The psychological destruction of children, in which human persons are reduced to articles of merchandise, is a terrifying sign of the times. From Bishops of developing countries I hear again and again how sexual tourism threatens an entire generation and damages its freedom and its human dignity. The *Book of Revelation* includes among the great sins of Babylon – the symbol of the world's great irreligious cities – the fact that it trades with bodies and souls and treats them as commodities (cf. *Rev 18:13*). In this context, the problem of drugs also rears its head, and with increasing force extends its octopus tentacles around the entire world – an eloquent expression of the tyranny of mammon which perverts mankind. No pleasure is ever enough, and the excess of deceiving intoxication becomes a violence that tears whole regions apart – and all this in the name of a fatal misunderstanding of freedom which actually undermines man's freedom and ultimately destroys it.

In order to resist these forces, we must turn our attention to their ideological foundations. In the 1970s, paedophilia was theorized as something fully in conformity with man and even with children. This, however, was part of a fundamental perversion of the concept of *ethos*. It was maintained – even within the realm of Catholic theology – that there is no such thing as evil in itself or good in itself. There is only a “better than” and a “worse than”. Nothing is good or bad in itself. Everything depends on the circumstances and on the end in view. Anything can be good or also bad, depending upon purposes and circumstances. Morality is replaced by a calculus of consequences, and in the process it ceases to exist. The effects of such theories are evident today. Against them, [Pope John Paul II](#), in his 1993 Encyclical Letter [Veritatis Splendor](#), indicated with prophetic force in the great rational tradition of Christian *ethos* the essential and permanent foundations of moral action. Today, attention must be focussed anew on this text as a path in the formation of conscience. It is our responsibility to make these criteria audible and intelligible once more for people today as paths of true humanity, in the context of our paramount concern for mankind.