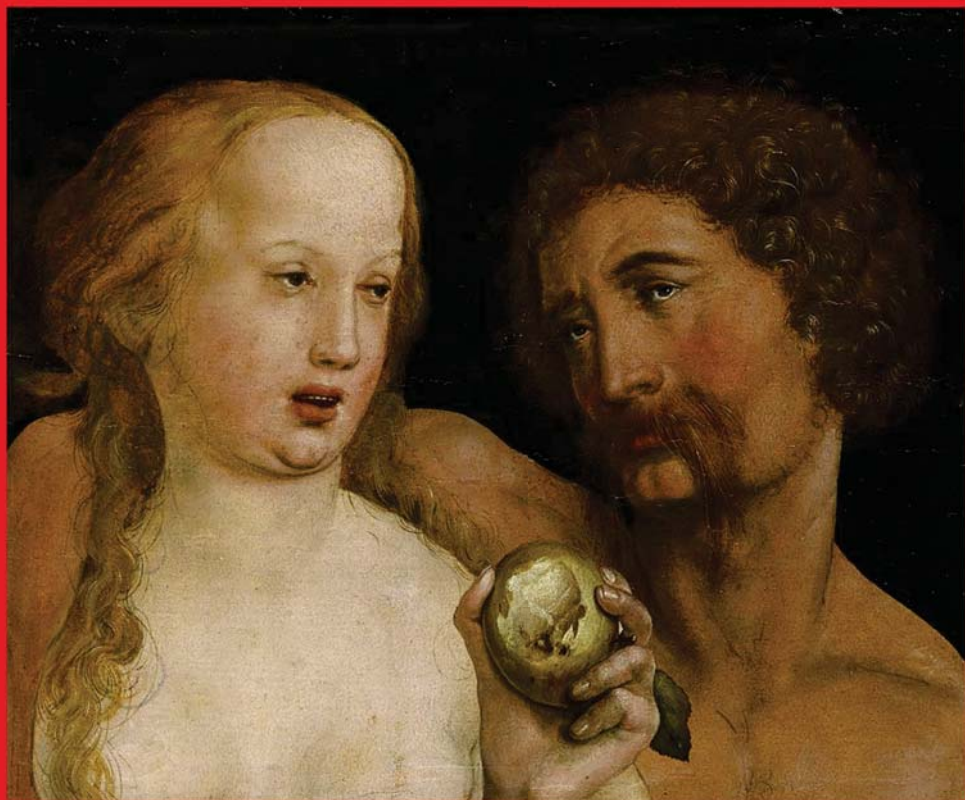


History of Sexuality

VOLUME 2



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BOOKS



Alius et idem

An example. "Theology is not situated in eternity, but in history. Perhaps there were theologians who claimed to have written for all ages, but precisely because of this attitude they were already tied to their time; because they belonged to a phase of history in which the human being did not grasp his own historicity or did not grasp it sufficiently. That phase seems to be definitively over. Today, we are aware that we do theology in the present situation. We try to remain faithful to the salvific message, which is valid for all ages, but translating it for our time. In the service of this understanding of theology, we have spoken in this book about sin, its degrees and consequences, the sin of the world and original sin. Faithfulness to the constants of the salvific message has obliged us to offer long explanations and apparently subtle (!) distinctions between this message and the form it has taken in the past. The purpose of these explanations has been to present this message according to the image we have today of the person and of the world".

This passage reflects the tactic accurately: they remain "faithful to the salvific message, which is valid for all times" and, at the same time, they have no choice but to "translate". Another moralist, with eye to Vatican II and its pastoral constitution *Gaudium et Spes*, expresses the same thing with even greater shamelessness: the mere fact that they no longer speak so much of "eternal truths" as of "earthly realities" shows that they have the firm intention of "encumbering the word of God in our time".

But they have spoken of "eternal truths" for almost two thousand years! They have proclaimed eternal truths! Believers have lived, suffered and died for them for two thousand years! And now, when such
If the "truths" get in the way of the exegetes, they prefer to leave them in the back room, in their old clothes, and simply choose not to refer to "specific passages of Scripture" in the "questions of today's world" (when they do not fit!); it is what Horace said of Apollo: *alius et idem*.

Other subterfuges

For one thing, the strategists of theology never dispense with self-incriminations and explanations that sound "progressive". They also acknowledge certain "dark spots" in the past, but without casting shadows of doubt on the Church.

They speak of the "age of prudishness" as if it had been a matter of one or two decades, like the "Adenauer era" or the "age of fascism"! They explain that "not only individuals, but entire generations (...) worshipped "not wanting to know" or, at least, maintained an appearance of childish naivety", as if the Church, as the guardian of all things, had not encouraged this cult of permanent childishness at all costs! They reject "the attitude of many of our grandparents who, on the basis of old taboos, saw the whole sphere of the sexual as impure", as if it had only been the attitude of "our" grandparents, or perhaps simply a "grandparental" attitude, as if the Church had not preached and inculcated these taboos constantly, under the threat of the worst punishments in this life and in the next! "Good education", it is said, "demanded complete ignorance and, generally, education was identified with morality". Yes, but by whom?

They want to excuse themselves by blaming sexual pessimism, above all, on Plato, the Stoa and Gnosticism, although they only took from these what was of interest to them. They blame it on medicine, philosophy and even the

The "folk beliefs" of the past, which they claim to have assimilated unthinkingly, but why unthinkingly, and why unthinkingly for no less than two thousand years? But why unthinkingly, and why unthinkingly for no less than two thousand years? Did they not influence everything, including philosophy? Were not popular beliefs simply a product of theology and not the other way round? They would have us believe that the defamation of sex was due exclusively to the heretics, the Cathar movement. Their rejection of the body and marriage would have influenced the Church, by the law of acculturation, much more than theology itself. For in "culture wars, the annihilation of the victim implies, in part, its assimilation". But why were there annihilations, in order to assimilate, as if there had been no

(supra); or through Origen, the greatest theologian of the first three centuries of Christianity, who castrated himself by his own hand (supra); or through St. Augustine, who has become a classic of sex aversion (supra).

Naturally, in the case of Augustine, Manichaeism was to blame; Plato and the Stoa had a decisive influence on Origen; and Judaism and paganism had a decisive influence on Paul. What, then, is Christianity?

All of these things? Or none of them? Simply whatever suits them at the time. And if they need the opposite, that will also be Christian. And if they need something in between, that will also be Christian. And if none of the possibilities suit them, then it will be Hellenistic, Roman, Jewish, pagan, Hindu....

Even when they admit that the Catholic rejection of sexuality had an "insurmountable expression" in "the last epoch of the Church", this is simply a reflection of "bourgeois Puritan-Victorian society".

Nevertheless, some moralists accuse their predecessors of having defended a "theoretical morality, far removed from life" and think that "they are still in search of the Truth" (after having preached the Eternal Truth for nineteen centuries!). Suddenly embarrassed, starting from "a relative interpretation of the divine precepts concerning the person", they turn against "a paralysis, a sclerotisation" - consistent, dynamic, "progressive" - adopting a stance in which their hasty assertion that "obviously, we have been given the true faith in Christ" is as disconcerting as their reference to the "limited possibilities for the Church to be wrong"; as if practice did not show - from St Paul to John Paul II - that the Church's errors are infinite. It is also distressing when they present the sanctimoniousness of the past as a kind of temporary mistake, excusing it by reference to recent findings in anthropology and psychology, whose progressive tendencies were fought with particular acrimony precisely by the clergy. Today they promise greater understanding and fundamental rectifications, but only to defend positions that have long been flimsy.

Therefore, and in principle, a solemn mea culpa, at least on the part of the "progressive" apologists. The principle of evil would have been seen "in everything", sexuality would often have been "wrongly" assessed, "exaggerating the value of virginity for the people" and "exaggerating" also the "sinful character" of virginity. "Many times it would have acted as if the sins against the sixth commandment were the sins". And other similar self-criticisms. In addition, "a sincere reflection and effort" is needed to give "a new" and truly modern form to all this, a "profound examination" must be made, a "healthy sexual pedagogy" must be constructed. How? "By making room again for ethics in sexual pedagogy". Again? Of course. For "it will be seen that our Catholic view of the matter has much to offer, precisely because it has penetrated Nature with such an open (!) and profound (...) view (...) that the point of view that best fits the biological laws is the Catholic one". And how is this Catholic point of view adjusted to biological laws? Usually the figure of the fighter "who has to prepare himself for a long and hard battle against his passions, who has to triumph in a bloody war" is used.

So they are where they have always been.

"Let us admit openly", writes another Catholic, "that we have to rectify and repair an infinity (!) of things. Not so long ago our moral sensibility was determined by prudishness and rejection of nature, more in practical life than in our principles. Today it is a question of remembering the essential: also in morals. The reality that had erected protective walls around moral life has disappeared. We have to get used to that. Now more than ever, it is up to the individual to decide what to do and what not to do in the moral order. Depending on the practical circumstances of life, he or she may find himself or herself from one day to the next in situations where only the personal conscience decides. To form this conscience on the basis of both a healthy naturalness and a living faith, spiritualised by grace, and to educate it to independence (!) in the matters dealt with here, must therefore be the task of spiritual formation in our day" ^[278].

That is to say that, from the outset - to follow the text - they look around in terror and, apparently, tremble, moderately horrified: an infinite number of things need to be repaired and rectified! Until recently, what there was was prudishness and rejection of nature; and here begins the art of twisting and turning everything upside down: prudishness was more a matter of practice than of principle. In fact, however, the preaching of priests has always been much more prudish than that of the laity... and so have their own lives. In fact, they do not rejoice in the fall of the old "walls of protection" either. Rather, they regret it, they would prefer the old prudishness and the morality of virtue, and therefore aspire, as usual, to recover the "healthy naturalness" and "independence" which in this case are synonymous with unnaturalness and total dependence.

Revolutionary with a habit

Some more ambitious and "progressive" moralists extend this manoeuvre - which others have only partially developed - to an entire work.

These moralists go so far as to disqualify products of moral theology that have been widely disseminated almost up to the present, simply by dismissing them as

The discussion ranges from a relatively festive tour of original sin to a rehabilitation of Van de Velde's. A shallow and imaginative reader, after two hundred pages of such love dreams (in which couples are even asked to engage in pre-marital relations, at least in some cases), "never" and "never" to "never" and "never" to "never" and "never" to "never" and "never" to "never". A superficial and imaginative reader, after two hundred pages of such amorous dreams (in which couples are even asked to engage in premarital sex, at least in some; which "never" and "no means" means to give

"carte blanche for everything"), he could believe that Catholicism has unleashed a bacchanal of sanctification of the senses and Dionysian divinisation of sex.

Only after our propagandist "of erotic culture", as if afraid of, clarifies that the "researches previously

The "*new and* more clearly (than he had done before at certain times) that "the *aggiornamento* of religious morality correctly understood" does not consist in any case " a reduction or abandonment of the Gospel message for an opportunistic adaptation to needs of the taste of the times", of course not, it is about "precisely the opposite, about revealing what the Christian message means for us today (...)" Etcetera.

He then demonstrates with the help of Freud and Marcuse (!) that one "cannot abandon oneself to the pleasure principle in every situation". Consequently, "we must develop our capacity for frustration". It is true that, as far as instincts are concerned, "not all (!), far from it, can be labelled as undesirable or 'bad'". But "the essential demands of ethics, as they have been shaped in the course of our cultural and social history, cannot be dispensed with without harming the individual and society".

And here, unfortunately, comes "the knowledge that medicine brings to this context". Already in the next sentence, our avant-gardist moves into the field of "sexual perversions" and "psychiatry". Then we quickly fall back and, pursuing "an ever more intense search for pleasure", we rush into the "relationship between "sexuality and crime"". Finally, we thus manage to understand, even "from the perspective of the most objective sciences", why the theological tradition has spoken "of a specific disintegration of the sexual sphere by original sin"; of course, without this implying "a fundamentally pessimistic view of sexuality".

Note that he ends up being quite sympathetic towards original sin, which had been described in very black tones to begin with. In between, the expert priest also devotes a small chapter to vindicate with much emphasis Thomas Aquinas, his brilliant companion in the order, whom he had slightly attacked. All that was missing was that he should have revoked Van de Velde's rehabilitation, a step which he spares himself because of the latter's insignificance.

Of course, the quotations, "for lack of space", are somewhat simplifying and

"taken out of context" because otherwise it would hardly work. But anyone who reads them will be able to explain why the same author who recognises that "the rejection of sexuality is deeply rooted in the conscience of the Church", that this rejection of sexuality has encountered

"an absolutely unsurpassed (!) expression in the Catholic world" and that the Judeo-Christian religion has had a "most important participation" in the "discrimination of sexuality and women", in the midst of such statements, he asserts: "it is no exaggeration to say that Christianity has waged a gigantic struggle in our culture against the radical defamation of human sexuality, against the contempt of the corporeal or against the underestimation of women as a matter of principle" ([279]).

Almost always the same old hoax

Progressives" almost always work according to the same pattern. They admit that things have been done badly for nearly two thousand years, and they do so usually bluntly and bluntly, or with such radicalism and such a desire for transformation that you would think a revolution was imminent; but in the end there is nothing but the old tricks.

A certain contemporary moral theologian writes with unabashedness that "the Church has declared herself in every age against all negative treatment of creative sexuality" on the same page where the following hierarchy appears: sex; above it, "wider and higher" Eros; and finally, "infinitely (!) superior to both", Agape. But this is not to defame sex, of course! Nor to defame sensuality or pleasure. "It is a mistake to disqualify those parts of the body as "impudent", as was done in the past". For everything is good and willed by God. And, therefore, everything that has been made by the Creator has his full approval, his placel... and they are a tolerant people.

They are only against "rushing" the enjoyment of life; against the taste of sex, of intensive pleasure. For "it is true that instinct is God's design and therefore good. But woe betide a person who does not

he can control it! When he gives free rein, unrestrained, to his unbridled instincts, he becomes a beast! Ask the women and girls who know the East; they have shuddered at the uncontrolled human beast!". A statement which, incidentally, points out that the uncontrolled beasts, the "infra-men" as they were already known in the ecclesiastical and fascist era, live in the East and threaten our western virgins... and that the real horror of war is not the dead, which would be a kind of by-product of it, but extemporaneous sexual contacts. This is the morality of the Church.

Indeed, whatever the instinct, "concupiscence must be restrained where sin begins (...), immortal souls cannot be victims of instincts. We are not on earth to enjoy the joys of life, but to win Heaven through sacrifice and struggle". To live life, no; to mortify ourselves, yes! (cf. *infra*).

Sexual instinct lowers a person below the level of animals

Sacrifice and struggle were always welcomed by the Church: sacrifice and struggle for its benefit, naturally. That is why one of the "best manuals of the beginning of the century" says of sexual intercourse that it is "a dirty thing in itself and painful in its consequences". And even more, in the 1920s, the Catholic R  es warns against "blind and bestial pleasure" and states, with ecclesiastical licence, that "the human body drags the spirit (...) towards the base and the bestial". "Absolute chastity and a life of total purity from the beginning is the only way to truly dignify the human being". "The human being can only preserve the dignity which the Creator bestowed on his nature by victoriously subduing concupiscence and the lower sensual instincts" and "by restraining the sexual instinct (...)". "But the most powerful of instincts is the sexual instinct (...) which completely extinguishes the divine flame of human nature, dishonours the person in body and soul and lowers him to the animal condition, and even below the animals".

Every quotation cries out: only the chaste are true human beings.

Even today, "any premeditated sexual excitement" outside of marriage is still considered a mortal sin, and the same is true when one voluntarily gives in to spontaneous desire. Moreover, pleasure is nothing less than the Devil's business, however "trifling and brief" it may be. "There are no trivial matters in this area," it is stressed.

The sexual relations of an engaged couple are "nothing more than a slide into animality"; the bride and groom are not even allowed to think about it. They must not imagine their future marital contacts, as widows are not allowed to remember their past experiences. The author is so brazen, or rather, so foolish, as to write that a man can no longer respect his wife when he has been

"in the arms of a prostitute".

Indeed, sexual sin seems so terrible that one can wish "any evil, even death" (!) on one's neighbour, "so long as an unconscious youth does not go astray" ([280J]).

Cardinal Garrone speaks of the "narcotising stench of sex".

Despite the theological change, despite all the new nuances, perspectives, expressions and lighthearted phrases, many Catholics today complain about the "gospel of the flesh and stupefaction", the "sexual dictatorship", the "sexual cannibalism", the "epidemic" of the "narcotic stench of sex", the "damned sexualism of our time", the "sexualism of our age", the "epidemic" of the "narcotising stench of sex", the "sexualism of our time", the

"subhuman sex". On the other side of the repression of the instincts lurks the "The human being who affirms pleasure for pleasure's sake sinks "into an animal-like existence", indulges in "ruthless slavery", in the pursuit of "depravity and sadism... at the end of which is sexual crime" and the "annihilation of a people".

Even today they do not hesitate to state officially that the "misguided worship of sex and eroticism" has caused and is causing "as great an enslavement of mankind" as that produced by the "abuse of power"; suggesting with "misguided worship" that there would be a

unmistakable adoration of sex and eroticism (in private they can hide all kinds of adoration). Even today, they still defame the tendency towards more spontaneity and more fluid personal relationships, talking about They are also "downhill" and of "lowering human behaviour (...) to the animal level", what they rather expressively call "educating the youth". They denigrate sexuality even when they claim to defend it: "the sexual sphere should not be considered from a purely (!) negative perspective". And they see lovers as genitally obsessed individuals! "We note the fact that nowadays (...) the inclination between man and woman is limited to the lower part of the body. Higher feelings, personal affections, that is to say, the love which, starting from the soul, seeks another soul, are ignored". Apparently, the only one capable of having such feelings is the celibate who refers to a fact whose mere mention

-false in what it says and also in what it suggests- unmasks him as a liar, exposing the moralist's perspective: his fixation on women's sex.

In his reply to a letter from the World Association of Young People of Catholic Action requesting greater openness, Pius XII in 1952 again clearly underlined "the fundamental obligations of the moral law" and, among other things, explained that "adultery, sexual relations between unmarried persons, abuses in marriage and solitary pleasure were strictly forbidden by the divine legislator". The Pope bluntly ordered: "There is nothing to prove. Whatever the personal circumstances, there is no choice but to obey" [\[281\]](#). And things have remained exactly the same with the popes who have succeeded him.

So it would be wrong to insist that the Church's moral doctrine has changed in recent times. First, because a few years of apparent adaptation count for little or nothing in the face of almost two thousand years of faulty education. Second, because, apart from a small minority of theologians, the Church's extensive "orientation literature" remains as attached as ever to the old dualism of instinct and spirit, sex and soul. Thirdly, because the Catholic masses (and not only them!) have hardly profited from the petty concessions of the "progressives" since change for the better is a mere comedy in the face of the intellectuals. Fourth,

because "serious" moral theology is basically where it has always been. And fifth, because the Church can retract its concessions as soon as circumstances allow.

CHAPTER 26

SEXUAL ORIENTATION CHRISTIAN O IGNOTI NU ILLA CUPIDO

All ignorance is regrettable, but ignorance in an area as important as sexuality is a very serious risk.

BERTRAND RUSSELL

I do not believe that the tendency towards sexually oriented hedonism can be countered by pious censored banalities. Ecclesiastical exhortations made from the pulpit or in private talks with those seeking advice have the same effect as a dinosaur footprint in Colorado.

A. L. FEINBERG^[282]

The old Roman principle "humana non sunt turpia" (what is human is not shameful) has been repressed in Christianity for almost two thousand years. Educated people took their knowledge of sexuality mainly from pagan antiquity. In 1882 Krafft-Ebing had yet to publish parts of his *Psychopathia sexualis* in Latin. At the beginning of the century, sexological works were still scarce and there were hardly any methodical and systematic investigations. Since then, it has become possible to talk more openly about sexual life, and at least scientists no longer have to fear censorship of their publications.

Nevertheless, in the mid-1930s, Erich Fromm still protested that most doctors lacked sex education. At that time there were still countless doctors who defended long outdated Christian clichés, allowing themselves to be used, explaining that masturbation or normal sexual intercourse caused skin infections, dyspnoea, conjunctivitis, cancer or insanity; and also impotence, despite the fact that copulating frequently does not weaken, but strengthens. Further research showed that "depending on the object of study, the number of orgasms ranged from one per year to ten or twelve per day, with no negative consequences. This fact had been known to physicians for millennia; however, the profusion of excessive generalisations could not be avoided". More or less intense fatigue was also often attributed to sexual excesses. However, fatigue is more common among people with low libido, and early sexual intercourse can be a good preparation for married life.

In any , it is not the sexual activity that is harmful, but rather the guilt feelings, depressions, provoked fears. What is damaging is the "guidance literature" of the Church on issues such as "keeping pure", "leading a healthy life" and so on. Today, those terrible and sadly famous sentences such as "he married at twelve, became a father at thirteen (...), but before his next birthday the grass was growing on his grave" are nothing but hilarious; something similar happens with the "psychopater" Leppich (the "messiah with his hands in his pockets") when he claims: "exhausted individuals who already had sex at eighteen, at twenty-five they were ruined and finished (...)". However, he will surely find a certain audience when he suggests to his audience that sexually ill people, the "rotten fruit", an "idiotised" existence awaits them in "huge asylums", although this is a rather exceptional consequence of sexual diseases. Leppich also constantly tries to make his listeners believe that masturbation leads to madness, provoking the irony of the parodists.

However, modern sexology coincides with ecclesiastical morality - which, it , survives even among those who have been mocking it.

It has long been a long-standing practice - in that, *a priori*, it slanders all alternative sexual behaviour, i.e. behaviour that does not conform to Christian norms and bourgeois mores, as defective, perverse, psychopathological and abnormal. There is still talk today of the "misery of sexology", because most doctors are still incapable of diagnosing - let alone treating correctly - diseases and disorders of sexual origin: as the sexologist Volkmar Sigusch said in 1974, many doctors still have "unheard-of views on sexuality" ([283]).

Unsuspecting adults

So it should come as no surprise that people's knowledge of sexual slogans is rather low; that it is mainly young people who associate the female sexual organ with the idea of uncleanness, who believe that great sexual activity diminishes their physical strength and mental alertness, or other such nonsense.

Psychiatrist A. Hesnard, president of the Société française de Psychanalyse, warns that shame, contempt and rejection of sexuality have long since ceased to be the preserve of religious circles, and reports the insurmountable aversion of many people to talk about the problem. She mentions some women who lacked any sexual knowledge at all: a thirty-year-old doctor who knew nothing about her own vagina; an academic who, on seeing her husband's erect penis on their wedding night, suffered a *shock* that ended up giving her a neurosis. "We have often encountered intelligent adults who asked us about female sexuality, believing that the sexual organs were only for reproduction. Women who had studied literature or science did not know what the sexual act consisted of (...)".

According to a French gynaecologist, of the two thousand people he treated in 1959, only five spoke freely about sexual matters: a percentage which is the general rule. A few years ago, the Berlin Service for the Care of Despairing People found that half of the ten thousand manic

depressive and potentially suicidal patients were suffering from sexual disorders. And more recently, according to a Pro Familia survey among different practitioners, 25% of all patients had some sexual dysfunction.

But almost all of this is the result of that "spirit" which included in the Index Van de Velde's 1926 marriage manual and went so far as to attack Linnaeus for dividing plants into sexed and asexual (as Friedell says, he also speaks of "several stamens with the same ovary living in concubinage"), dating/classifying them as "immoral" and as an "insult not only to plants, but also to God, who would never have allowed such a horrible immorality".

At the beginning of the 20th century, German schools generally only talked about seeds and fertilisation in botany classes - "under the influence of the Church", as one theologian put it. And the depictions of the human body in textbooks often lacked sexual organs; the drawings of men and women were asexual.

Learning from stray dogs...

Nor did things change later throughout the Christian world. "The school did not help us", recalls the American A. L. Feinberg. L. Feinberg recalls. "Lectures on the structure and functions of the human body ended at the navel (...). We crammed the Latin names of the areas of the brain or the bones and even the scientific nomenclature of some plants. But about the sexual organs we only learned what was taught on street corners, in lectures delivered in laconic English. The stray dogs taught us better than our teachers. The American Vane Packard tells how his school's sex education had consisted of a half-hour talk by the boys - separated by sex - to the doctor, who had spent most of the time describing "the two beasts" that lurked in the dormitories of the institution: "Syphilis and Gonorrhoea". And recently we have the case of the young upper-class Englishman who had to hide his biology work on the sex organs of a rabbit because his

mother would have been beside herself if she had discovered them. In Sweden, many of the sex education classes - which have been compulsory in all schools since 1956 - are taught by priests, but the instruction is generally conservative and moralistic, condemning premarital sex and rarely recommending masturbation.

Nevertheless, a member of the Evangelical Church acknowledges that "in the last century (...) Christianity has often ignored the transcendent role of sexual love and thus of conjugal love"; he also admits that "until now" the problem, especially that of sexual information for young people, has not been addressed. That is to say that, as Hans-Jochen Gamm writes, "what has been the teaching praxis of the Christian West for centuries is still valid: the human being has a body, but his instinct is not the object of knowledge (...). Many people believe that the best thing in these matters is silence" [284].

Theology in the Courths-Mahler style

What religious jewellery the Church offers young people, how it hammers them in the middle of the 20th century that premarital sex restricts spiritual love, harms conjugal sexuality and leads to prostitution! They keep on repeating that those who are against chastity are worse than the beasts, that for them

"There is no longer anything holy", that his fantasy "is no longer anything but a vulture that stirs in the rottenness". "It is only interested in the lowliness of this wonderfully beautiful earth of God". In the *Appeal to young people with noble aspirations*, the Jesuits threaten: "You have only one alternative: either absolute chastity or to the swamp". For: "(...) et lustful, the scoundrel, as he is justly called, lacks love and honour; the disordered and bestial instinct has torn both from his heart".

They are lying through their teeth when they say that premarital sex makes young women cold and has "often been the beginning of a culture's decline". "Intimate relationships and

Secret sexual relations with persons of the other sex are undoubtedly the worst and most nefarious of all perversities". Moreover - and it is difficult to find a more curious way of inverting reality - they are "one of the main causes of neurosis" (the embryo's protest against excesses!).

So incontinence eventually leads to "terrible consequences", "loss of memory", "premature ageing", "decadence and corruption". "Can one be surprised that some cannot endure these torments and, in despair, take their own lives, or that many lose their reason and end up in complete mental derangement? No: one cannot be surprised at that. "Some girls, taken by surprise (!) by their young partner, leave the dance hall only to re-enter it later with broken body and soul, or simply never to return to it". But what the sentence states is that they return broken because they have been caught by surprise, because of the terrifying propaganda of those who describe "lasciviousness" as a "real epidemic", or because of

"real epidemic". Lust "infects marriage and children. Every year, thousands upon thousands of unhappy people suffer the consequences of parents' sins.

"What a horrifying work of seduction! There is the garden of the heart, full of fragrant flowers. Everything is green and blooming in its fruitful splendour, and up there shines the radiant sky of divine pleasure. The libertine sees it and slithers away like the serpent in Paradise of old. Back, wretch!". Courths-Mahler seems sober beside this. Until then: "all the spring splendour of flowers and buds", "the spring miracle of young love, of marital bliss". But as is often the case with these pigs, the "night of unbelief" comes and "the dew of grace will no longer make the dry land fruitful again". On the contrary, the young Catholic had "young and noble blood", he was "a royal prince",

"heir prince of Heaven!". "The eyes of the chaste youth (...) look at you so clear, so serene, so joyful! They shine and sparkle with a supernatural splendour". "Oh, chaste young man, how beautiful is your shining smile! And the libertine? The libertine can hardly laugh. He has only "a coarse, vulgar, cruel laugh, rather reminiscent of the growl of a

animal (...)" . And his soul? There is only one thing that resembles it... "Satan in Hell".

Millions of human beings have been educated with such church-backed criminal nonsense up to the present day; they have been terrorised, instilled with literally diabolical anguish. And, as A. S. Neill writes, to frighten a child is the worst crime of all ^[285].

"If I didn't have love (...)" What if I didn't have hell?

They eliminated pleasure and fuelled fear. Fear of masturbation, of fornication, of contraception. Fear of "perversions"... and of commitments. An incessant production of sexual blockages and dissatisfactions.

"(...) Love, the heart of Christian morality (...)" No way! His heart is anguish, fear! In any case, a feigned hope. But today, who is seduced by his Heaven? On the other hand, their Hell was colourful from the beginning, it was the terrifying invention of their best heads. And, like Gregory of Nazianzus, they did everything "with an eye to the next life". "We throw ourselves into the arms of this doctrine for fear of the Last Judgement", Tertullian writes. But the fear of death and the Last Judgement could also drive them to pleasure in the world. One Christian wrote not long ago that if the "birth" of the Devil, in the sense we know him , coincides with the beginning of Christianity, it is "especially through the work of the writer of the New Testament".

The Apocalypse of Peter, falsely attributed to him, already in 135 painted in terrible tones the torments reserved in the Beyond for the lustful; the images were immortalised in Dante's work:

"And other people, women, were hanging by the neck and hair over that gurgling slime. They were the ones who made themselves into artificial braids, not for the love of pure beauty, but to move to pleasure and to capture the souls of men. And the men who

had slept with them were hung by their feet and their heads were sunk in the mud. Then they would say: "we didn't think we would end up in this place".

For two thousand years they have lived on fear, they have had power because others feared, and they have maintained the cult of Satan with all their fervour. For, as Diderot says, "take away a Christian's fear of Hell and take away his faith". That is why, in the middle of the 20th century, the clergy continue to invoke the Devil, alarming the penitent with a tried and tested recipe: "Look at that body you carry with you! What will become of it down there? Your eyes that sinned, that cast voluptuous glances, that contemplated too much the beauty of the world and vanity, now burn and no longer see any ray of light, but an absolute and eternal darkness (...). The ears which here on earth have listened with complacency to lewd words or have sinned in any other way, how they burn now! (...) Look at your hands, perhaps sacrilegious, with which you committed so many sins, infamous sins. Your penance will be as great as your sacrileges (...) Your whole body, your sinful flesh, boils in the fire! The flames devour it eagerly!". The catechism is already threatening the youngest:

*Always keep in mind
the sorrows of Hell, so terrible, and
flee from pleasures!*

Certainly, the effectiveness of this recipe is diminishing. That is why the Catholic leader, puzzled, asked himself in 1972 why the Devil is no longer spoken of, why he is not even taken into account in Christian life. Because the Devil really exists. And there is not only "a devil" but "a fearsome crowd". The Evil One has gained influence and rules "whole communities and societies". Satan is "the Tempter par excellence", "a terrible reality", "the number one enemy", and he makes his way into the inner self through sex, drunkenness and heresy ([286]).

"Sexual pedagogy (...) without saying a single word about sexuality".

The Church has not given a (reasonable) sexual orientation for two thousand years. Sexuality was taboo; before marriage it was bad, sinful, criminal and, on quite a few occasions, also within marriage. Hence, when a special commission of the Fulda bishops' conference in 1939 presented a memorial on Obligations and Forms of Sexual Orientation, the bishops - who were otherwise quite busy with the war and Hitler's victories, ringing bells, celebrating thanksgiving masses, appealing to Catholic soldiers to be "ready to do their duty and to offer their whole person in obedience to the Führer" - were not too unwilling to dispense with sexual orientation again. "Ignoti nulla cupido".

In the 20th century, sex pedagogues and Church charlatans are still bent on "discovering the right temperature and the right composition of the air in which a child grows up"; they demand with Aristotle - and with *Imprimatur* - "that everything evil be kept out of the reach and knowledge of the young"; they warn ("with the recommendation of the German Bishops' Conference") that no one "enter the realm of sexuality without authorisation". Good God! And as a remedy they do not offer "sexual orientation" (...), but a gradual introduction to personal values that foster respect" and "a delicate illumination of the values that deserve and demand the vigorous commitment of a holy education, with all its sacrifices".

In the middle of the 20th century, they pretend to practise "sexual pedagogy in its broadest and deepest form without saying a single word about sexuality". In the middle of the 20th century, they reject both coeducation and joint bathrooms for boys and girls and, in short, they would like there to be no form sexual orientation at all. "In other words, education cannot be the rule". In the middle of the 20th century, they hope to "bury" sex education for young people "at least for a century"; to keep everything sexual away from children because, "otherwise, unexpectedly, at an early , they can receive

some dangerous impressions which, laid like insect eggs in living flesh, may develop into a torture or (...) a source of temptation". (As if sexuality does not develop from one's own body and is not oriented towards pleasure!). However:

"Ceteris paribus, the less the young person has to do with the sexual problem, the better. Therefore, it has a corrupting influence to talk constantly, just in those years, about the sexual problem".

Always the same. "Here, too, the German saying that the Devil should not be painted on the wall applies. The Devil is sexuality.

No featherbeds... and a soul of perfect ideals

In the middle of the 20th century, their sexual orientation, their "first principle of sexual pedagogy", consisted of "prophylaxis". And what did prophylaxis consist of? Not to overdo it with condiments, or not to sleep too much or in a warm bed ("no feather beds"). Or: "keep your diet simple. No excitement, just a few sweets and eggs". In exchange, a "soul full of ideal content, enthusiasm for religious and supernatural ideas, for example, for the evangelisation of the world or at least for the work of the Vincentians and the Adorers".

"Then the strings of the young man are plucked deep inside and they let out a chord so perfect that the whole soul is filled with its symphony".

Today, fifty years later, all this is distressing to many Catholics: as will be the views of the latter in another fifty years... Nevertheless, there are those who even now continue to spread such species, with the only difference that they substitute the "works of the Paulines and Adorers" the "good comrades of the New Germans or the Scouts of St. George".

The German psychologist Wolfgang Metzger observed in 1972 that, according to the usual meaning of sin, "innocence" is equated with "innocence" and "sinfulness".

"disinformation" so that educators are committed to maintaining

innocent" children as long as possible. "The fruits of this effort are well known: during confessions, eight-year-old children learn that they have sinned by accidentally seeing their mother in the bathroom and that the exact extent of the sin depends on what they have seen of her. It is even considered dangerous for children of the same sex to get to see each other in the shower..."^[287].

"When all the fountains gush forth" or "Mr. Prefect" gets into the water

The Church also consistently fails to provide sexual orientation to its young clergy. A survey of priests and former priests yields unanimous responses: "you will understand that sex education in the seminary was minimal". "At the formation stage, the order provided us with almost no sexual orientation". "We only heard about marriage in the moral and ecclesiastical law classes (...). Apart from this, everything concerning sex was more or less taboo". "Little was said about sexual matters; in practice, we had no real preparation to be able to give pastoral guidance on sexuality in the confessional". "The guidance literature consisted of manuals on moral theology. Moreover, it was a matter to be kept secret (...), since we could only read the chapters concerning the "sixth commandment" when the preparation for the work of confession began". And we know what moral theologians write about sex education (cf. above). Our informant is also of the opinion that "apart from the fact that these chapters were always written in Latin (...), there is nothing in the world less appropriate for sex education than these compendiums of quotations from celibate clerics. There is in them an inversion, a perversion of sexuality".

Of course, some of the respondents, thanks to the "sexual orientation" of their he had enjoyed, he was able to resist all the "diabolical temptations", but at the cost of suffering from gastritis and ulcers, before and after ordination to the priesthood. "In the seminary, the spiritual director explained to us that it was a good sign for a boy to believe that all sin against the sixth

commandment was a grave sin. Even if things weren't like that... He didn't believe it himself. However, we could not dance, we had to keep our eyes always straight ahead, so as not to look at any girl; we could not sing love songs like "When all the fountains flow" (...). Before reaching the subdiaconate, we were given some firm advice to maintain celibacy: watch out for catalogues and shop windows, don't squeeze the hand of the girls and above all; don't touch the thighs".

And in a sense, the best is yet to come: a swim in an "Episcopal seminary", with its own completely enclosed beach. "We would jump into the water and frolic around. On one occasion, the "prefect" showed up, but not in swimming trunks, like everyone else, but in a black suit. I, being a rookie, thought: how funny! The others didn't see him like that. In the end I was convinced that a priest can't bathe in a bathing costume. Our whole upbringing was like that" [288].

According to a more recent survey on sexuality in Germany, only one percent of the respondents received authentic sexual information from the Church.

Why sex education is to be left to parents

The Second Vatican called for young people to be educated in due time and "in the proper way"... but, above all, as the expression "proper way" implies, "to be instructed in the meaning of chastity"!

Ever since the state regulated sex education, Catholics have been protesting fiercely against it. According to press reports from 1972, Catholic parents' associations, especially in Bavaria, spoke of "interference". They claimed that there was no "good" and "bad" sex education at school; "it is the idea itself that is wrong". They therefore demanded to reduce it to a minimum and, in the end, to abolish it; the Minister for Religious Affairs himself supported them: sex education, he said, was "first and foremost a right and a competence of the family".

This task is to be left to the parents... so that it remains undone. A moral theologian opposes the Atlas of Sex Education of the West-German Ministry of Health with the following argument: "There are many discussions that are superfine anyway, because the child learns the difference between the two sexes discreetly within the family (!). If any further explanation is needed, it will be the parents who will give it to them".

From the waist : "cochinadas" and "caca".

But it is not given. Theologians know this well. And countless voices in Catholicism attest to this:

"Nothing was explained to us. "Of course sexuality as a subject was taboo". "I did not receive any sex education from my parents. "My parents never spoke a single word to me about sexuality. "Sex life was never discussed at home". "My mother drew my attention to what the confessor said: talking about sex is a sin. "Otherwise, for a proper Catholic *milieu*, sexuality and everything related to it was taboo. In the family, it was not discussed at all; in the confessional, and later in religious talks, the sixth commandment was made the central and almost decisive point of Christian life: the slightest infraction was magnified to the point of becoming a 'grave' sin".

Here we come to the decisive point. The fact is that the subject was not discussed, but the children were made to feel strongly that everything sexual was extremely dirty, sinful and bad, as some other confessions can prove. "At the age of seven, I was slapped in the face when I was asked a question about a woman's breast". "I understood the situation when from my house I looked at a girl of my own age who was in the (...) street and who had shown me her belly, for which I was severely punished". "I was brought up very strictly. I remember very well that we were taught that looking at someone defecating in the toilet is also a sign of lust". "Even when people were talking about 'a thing' having come into the world in the neighbourhood, the voices of the

adults became a whisper as soon as we children approached (...). I understood very early on that everything from the waist down had to do with 'cochinadas'. "Everything to do with the genitals was 'poo'". "Instinctive sexual activity was for me debauchery and from a moral point of view was not above exploitation, killing or war crimes" ^[289].

No doubt these confessions are representative of the feelings of the majority of Catholics... at the end of the 20th century! With them one is transported back to the days of St. Aloysius Gonzaga in the Middle Ages, or to the time of the Apostles and their Decree, in which murder and "lust" were on the same level (*supra*).

How to become a Christian

In short, the child cannot hear anything about the main issue. He cannot be educated, everything has to be "embellished". The young person must not know that sexual life is as natural as it is good and that all the nonsense about sexual sins is nothing more than a means of pressure and power of the Church. The Christian child has constantly had to behave differently from his natural behaviour, has had to appear innocent to any reality as long as he could and, as a consequence, has been turned into a hypocrite from an early age "And ten-year-olds learn, God, that he should not commit adultery (...)", writes Arnulf Overland "In the end", he continues, "they learn a few things from David, Uriah and Bathsheba", But not a word about Darwin.

"We can see the fruits of an irrational, immoral and fraudulent Christian tradition, which is imposed on children at the age when they are most suggestible and intellectually defenceless". "Forbidding thinking pays off".

"If children cannot ask questions about what interests them, about what they find strange or implausible, if their questions are answered with evasions, ambiguities or lies (...) all of this has a direct and effectively stupefying effect".

"Children become "poor in spirit", cowardly, sleepy, obedient people: they become Christians! They become hypocrites.

What if one does not behave hypocritically, if one does not show "the divine sparks in human nature", the "dignity conferred by the Creator", "dew of grace"? In that case, Pastor Arndt recommends, quite simply, to "lay a hand on" the "swine". "Some disgusting young men (!) don't come to their senses until they get a loud slap in the face or a jiu-jitsu headlock against the wall". And the Catholic theologian Rapp laconically advises: "give them a good one". Or: "(...) I explain our position. When nothing helps, hit them in the face (...). That always works.

The religion of love, "(...) the heart of Christian morality"! What does the Jesuit Schroteler say? "The educator is the mirror of God, if we want to express it in religious terms". He must reflect the "wisdom of God" so that "young people see God through him".

So they impart a sexual orientation according to the circumstances. No sooner do they give you "in the nose" than, almost immediately afterwards, they express themselves "delicately and respectfully about this sacred domain".

Bishop Yon Streng's unforgettable marriage talk

In this connection, Bishop von Streng of Solothurn, in his Marriage Talk for engaged couples - because the bride and groom are already being told a few things about the "little difference" - recommends not to talk about "ovaries",

The term "vagina" and "testicles" - and who calls them that - but "cradle under the woman's heart", "fountains of life", or "generative organs (...) in the man's womb".

The "conjugal act" - an expression that the bishop does not recommend to "curators of souls" either - is transcribed as follows: the "portal of exit from the mother's womb, which opens at the birth of the child and then becomes a small door again, is the portal of entry through which the child enters the womb", and the "portal of entry through which the child enters the womb".

in which the male embryos of life find their way into the mother's womb". In this way, the bishop believes, "a marriage talk such as this would be a precious and unforgettable lesson even for lukewarm Catholics and non-believers"... "The bride and groom must be able to say to themselves: 'it is amazing, in such a short time, how clearly he has spoken to us, how precious, elevated and comforting his words have been'". One can guess what the bishop means when he explains that "we possess in our Catholic literature a wealth of recent books and writings which consciously provide an exquisite vocabulary in the service of scrupulous and elevated instruction".

One should recall the words of John Money: "The legacy of a long history of hypocrisy in our society is that natural sexual words have been banished as vulgar and dirty" ^[290]. And those who have practised hypocrisy the most have banished the most words.

CHAPTER 27

ON THE SHAMELESSNESS OF FASHION, DANCING AND BATHING (WITHOUT CLOTHES)

A woman should cover her head, because she is not made in the image of God.

SAINT AMBROSE (4th century)

(...) shitting on the naked breasts of these women.

ABRAHAM DE SANTA CLARA (17th century)

Girls who wear miniskirts go to Hell.

WILD, Jesuit priest (20th century)^[291]

"Cover yourself or prostitute yourself!"

According to an ancient proscription of Pauline origin, women had to cover their hair in the house of God (supra). This decision, symbolic of her dependence on the will of her husband, the only one who could see her with her head uncovered, was soon extended to life outside the church. Thus Tertullian demanded that all young women who reached adolescence cover their faces completely - on pain of forfeiting eternal bliss - as later came to be the case in Islam. "Cover yourself or prostitute yourself!".

It became even more insistent that the body, even that of men, should be covered. The Franks, who had been wearing short breeches since the 5th century, went back to the

They began to wear them long from the time of their conversion to Christianity. And in the 10th and 11th centuries, the clothing of feudal circles was increasingly adapted to the forms of religious vestments. The Church condemned other trends with extreme virulence. Beaked shoes - which faithfully imitated the "beak" of the phallus, the glans - also aroused the indignation of the clergy for decades and were eventually banned in France.

But above all it was the women who had to guard their skin. Even though the most progressive theologians, following the maxim of The Church, which was "better naked than badly dressed", wanted the ladies' bodies not to be concealed, the official Church demanded the opposite. Throughout the Middle Ages the obligation to cover the body included the arms. And already in courtly times a skirt that only reached to the ankle was considered indecent, a fashion that provoked the protest of the synods. Ulrich of Lichtenstein complained in his *Book of Women* (1257) that women no longer gave themselves to men with the same nonchalance or wore beautiful dresses, but covered their faces with thick veils and hung rosaries around their necks as proof of religiosity ^[292].

"You, sheathed mud"

However, when tailed robes appeared in the early 13th century, priests rebelled against "peacock tails" or "peacock tails".

"dance floors for devils". Piropos such as "you sheathed mud" (*stercus involutum*), with which St Bernard's brother apostrophised a fashionably dressed maiden, were commonplace for centuries. And when the queues grew longer, the Franciscans went so far as to deny absolution to those who wore them.

In the mid-15th century, St. Anthony, archbishop of Florence, expelled from the church "all females" dressed in "shameless harlot costumes". And it seems that in 1461, three women who mocked a sermon against fashion by the famous anti-Semite John Capistrano were torn to pieces in Ulm.

Further on, Abraham of Santa Clara curses the fashionable woman because she "unashamedly uncovers her face (!)" as well as her two breasts "like the damned mountains of Gilboé" and because she pushes those breasts "upwards, like two cleats, with the help of sashes and bands" and exposes them "as the market women of Kräutel would do with two cabbages which, when rotten, are thrown to the pigs".

Protestants were characteristically even stricter on moral issues. Thus, the hats and dresses of a parson's wife triggered very serious riots in Amsterdam for a whole decade in the 17th century. And decent Englishmen went so far as to cover piano legs because they reminded them of women's legs.

"Serene soul-searching" between two world wars

In 1923, the German Catholic episcopate still demanded that the sleeves of women's dresses should reach below the elbow. And in 1930 a Fatima theologian complains (with *imprimatur*) that "so many souls today are eternally damned as a result of the two main vices (!) of the present day, the thirst for pleasure and lust, in which we must include shameless fashion, according to Mary's express declaration". And he immediately imposes on his "frightened female readers" the

The following "serene examination of conscience": "First, is my dress closed up to the neck? Second: do the sleeves reach to the wrist? Third: does the skirt reach to the ankle, or at least to the calf? Fourth: is the waist of the dress too tight and is it too tight? Fifth, is it see-through? Sixth, am I wearing flesh-coloured stockings or am I bare-legged? Seventh, am I already a member of the League of Catholic Women Against Immoral Fashion? If not, I will sign up today... for the love of Our Lady of the Rosary of Fatima". And the address goes on: these are the concerns of a theologian between the two world wars!

And in a war, what torments them?

When Pius XII, moved, lashed out at the "evils" of the time in November 1939, he completely ignored fascism and the war, but not divorce and "extravagant modern dress". "It was less of a commitment to rail from the pulpit against indecent bathing costumes and brothels than against fascist dictatorship and concentration camps," writes Paul Ricoeur ^[293].

Made-up monkeys and perfidious snakes

The Church has fought against everything that makes women more attractive and seductive: ornaments, make-up, hairstyles.

Even the very "tolerant" Clement of Alexandria, "litterateur and bohemian" and gentleman among the Fathers of the Church, condemned in his time every one of the devices which almost all Catholic women have employed afterwards. For obedience to the word of God is the most beautiful ornament for the ears, cheerful readiness to give alms is the most appropriate ornament for the hands, and the smell of the perfume of Christ the best ointment. But a woman who dyes her hair, powders her face, applies eye shadow and resorts to other ungodly artifices, does not remind Clement of the solemn image of God, but of a prostitute and adulteress, a made-up monkey and perfidious serpent. St. Cyprian fears that the Lord, on the day of Resurrection, will not recognise those who adorn and paint themselves. And Tertullian conjectures that a hand adorned with rings will not value the chains of martyrdom and that a neck adorned with pearls will not be very willing to surrender to the axe.

In the Middle Ages, Odon of Sheriton opined that improving God's work was actually a crime against God. The Franciscan Bertoldo of Regensburg, celebrated in his time as Germany's most virulent demagogue, said from the pulpit that "those who paint and dye their hair are ashamed of their faces, made in the image of God, and God will be ashamed of them and cast them into the abyss of hell! And the religious also directed their imprecations at those who did their hair, whose braids had more tails than Satan's, and were horrified because such hair could

The work of the dead, even the tenants of Hell or the poor souls in Purgatory.

In any case, although a bishop in the Second Vatican still admonished married deacons that their wives might powder and groom themselves, nowadays moralists make certain concessions. So women, "in case it is customary among decent women (!), may resort to artificial means (lipstick and make-up, wigs, etc.)". Of course, the thing must not go "beyond the limits of her status and origin"; the woman may not please other men, but only her husband, the young woman is only allowed to concern herself with favouring the "marriage". Any "showy or extravagant" detail causes "easy scandal", any "indecent in fashion is a grave sin".

All these admonitions can and will no longer be given from the pulpit, with threatening language and a voice of thunder; simply, "the preacher cannot but say a word against the indecent fashion. He must, however, find out in detail where the indecent begins" ^[294]. For they have blundered too many times, and today they fear, besides causing hilarity, not to have the slightest effect.

Dancing only to the tune they play

But apart from fashion, ornaments and make-up, other manifestations of vitalism were also combated, such as dancing, which was radically rejected by the tolerant Clement. Subsequently, St Basil was horrified: "you move your feet and jump about like madmen and dance indecent dances". And St. John Chrysostom, a great enemy of "worldly dancing", explains that "God has not given us feet to use dishonestly but to dance with the angels". Because dancing has always taken place in the Church, from the days of the first martyrs' feasts to the present day, when some processions of dancers are still held, and although it is significant that the custom of dancing in the temple has been revived - for example, in the church - it is not without significance,

when it came to attracting youth to the American churches (especially given to mimic behaviours of the more rabid

"modernity") with rock-and-roll dances, the clergy, in the end, only want us to wiggle "for the love of Christ", "dancing with joy and heavenly delight", dancing in the "chorus of Heaven", as the mystics call it; in a word, surrendering ourselves to the grace of the *iubilus* in which, according to the Kirchberg Chronicle, the person is completely transfixed.

"of such a pleasant sensation that there is no one chaste enough to keep calm". And on such occasions some might jump as high as eight metres (supra).

However, the Church is not enthusiastic about any dance other than the dance in honour of God. Dancing is regarded as an invention of the Devil, as something designed to capture souls and take them to Hell. In the Middle Ages, the close embrace of a partner was considered unseemly, a certain distance had to be kept, and, moreover, one could only dance with one's spouse. Some eminent Christians concerned about their fame did not allow dancing in their palaces and castles. Leo XII, a fanatical persecutor of Jews who was crowned in 1823, banned the waltz; but he also banned the smallpox vaccine, not caring that mortality continued to rise as a result. And today, "it is not lawful" for "anyone to take part in dances in which sensuality is stimulated by "friction" or "accompanying music" [295].

Shame of one's own body was presumably introduced into the world by Christianity. Its acolytes policed bathing as well as fashion and dancing, especially when bathers undressed or when both sexes came together.

"(...) Young people and boys taking baths (...) has very bad consequences".

The joint bathing of men and women was a custom both in imperial Rome and among the Germans, although the Fathers of the Church declared it sinful, and eventually the synods of the Roman Catholic Church declared that it was sinful.

At first the prohibition affected only clerics and nuns, but later it was extended to all Christians. Not even bathing in the home jar was the vilification of the clergy, who opposed all forms of intercourse between the sexes and with one's own body, however naive they might be. Although there was resistance, the Church remained implacable in its idea: "for young men and boys to take baths in summer is very scandalous and has very bad consequences", according to the complaint of Abbot Gregory of Melk in 1697. Going swimming was another custom considered harmful and reprobated; schoolboys who did so were punished with floggings, and adults were locked up on bread and water for weeks at a time, even if they had done nothing more than bathe "as God created them, completely naked and without the least modesty", as happened in Frankfurt in the river Main in 1541.

In this area, the main danger again comes from the women's side. In 1895, the German Swimming Bulletin itself acknowledged that "we (are) not so soft as to allow ourselves to be caught by such sensual bait and want absolutely nothing to do with women's swimming".

In 1925 the Bishops' Conference of Fulda adopted the following guidelines and instructions for bathing: "The sexes must be separated. On beaches (sea and river) a complete separation of the sexes should be demanded, as well as separate changing rooms, and the local authorities should be urged to provide them; it should also be insisted that decent bathing costumes be worn and that there be constant supervision. The same requirements should be made for both adults and children in the case of sunbathing, which is becoming more and more fashionable". "All Catholics" were to "scrupulously observe these principles".

Later, in Spain, Cardinal Pia y Daniel forbade all believers to visit beaches where there were bathers of the other sex. (The Spanish prelate also said of brides and grooms walking arm in arm, and of dances "in which the couple embrace", that they were "a grave danger to morals, practically a sin").

And in today's Italy - where the Pope continues to condemn the cult of the body and the "licentiousness" of fashion (as well as the devastating

In the view of the government, the government's policy of "nude public parading" is punishable by up to five years' imprisonment, and the government's policy of "nude public parading" is punishable by up to five years' imprisonment.

The Church is particularly concerned about the bathing of young people. The former bishop of Regensburg, Buchberger, insistently warned of "the havoc wreaked on the souls of children and young people by immoral bathing. Some time ago, a priest remarked to me that there are hardly any innocent children left in large towns because of these shameless bathing customs". Generations of schoolchildren had been "completely corrupted" in this way. And according to a modern-day professor of morals, "the slightest bathing costumes displayed in public cause, in any case, a great scandal and are an encouragement to sins, whether of thought or deed" ^[296].

Who can be surprised that there are still people who consider it sinful to be in the bathtub naked, even alone and with the door closed?

Of course the vast majority of Christians willingly go ; many of them sin with great glee, as they done in times past. So the question arises as to whether all these anti-sexual attacks have really succeeded: where does it all lead, and do sermons and praxis, morality and reality, only half match?

On the contrary, it was precisely in the Middle Ages, at the height of clerical power, that a crude form of sensuality triumphed.

CHAPTER 28

ON THE PRAXIS OF SEXUAL MORALITY

How is it possible that Christians, who know, thanks to a revelation, that one must renounce vices in order to be eternally happy and not to be eternally unhappy, who maintain such excellent preachers (...), who have at their disposal so many confessors full of (religious) zeal and so many books of devotion, with all this, how is it possible, I say, that Christians lead a life of colossal debauchery, as in fact they do?

PIERRE BAYLE

In the church everyone knows the ten commandments, but in the street they only know nine, and the one they forget is the one they should remember.

FRIEDRICH HEBBEL^[297]

1. HONEST PEOPLE

Orgies in the churches of antiquity

The spread of penitential practices coincided with an awakening of libertinism; certain Gnostic circles, the antitacts, the Carpocratians and the Marcionites culminated their meetings in wild orgies. The feasts of the early Christians often ended in excesses.

sexual, as well as the festivities in memory of the martyrs. St. Basil was horrified by the festivities held at the tombs of the martyrs, which included numerous adulteries and deflowerings. Lust and hypocrisy reigned in the "spiritual marriages" (supra). Homosexuality was widespread. According to John Chrysostom, paedophiles visited the church because of the beauty of the young boys. And Jerusalem itself, the destination of Christian pilgrims, was already at the end of the fourth century a "hotbed of the worst outbursts of immorality". Gregory of Nyssa, shortly after a trip to Jerusalem, warns against the belief that a pilgrimage to the Holy City can bring a special reward and believes that it is much better to stay at home ^[298].

"The man has something strange hanging between his legs (...)"

In the Middle Ages, churches became social meeting places. There, the latest news was exchanged, deals were struck and flirting took place.

A Catholic theologian stresses that if lust "was widespread (...) among the laity" and "the most serious and heinous sins were no rarity", "the religious did not lag behind their comrades of the century in any respect" (cf. supra).

Sometimes sin was immortalised in churches: in the atrium of the church on the English island of Adam, a young devil was sinking his head into the lap of a young woman, both *in puris naturibus*: an early medieval church in the French town of Pairon depicted a naked couple copulating.

Representations of this style with friars and clerics as protagonists are no more exceptional (supra). Nor are their literary testimonies always lacking in finery. One of the oldest in the Anglo-Saxon area, the Book of Exeter, published by a monk, contains the following charades:

*"The man has something strange hanging between his
legs. It's under his clothes, split in the front,
is stiff and hard and firm in place.
When the man opens his clothes above the knee he
wants to visit the thing, with the dangling tool, and
find the known hole,
that fits, as he has often filled it before*

Solution: the key.

In 756, St. Boniface accuses King Etelbald of living the high life, "even committing adultery with nuns" and, furthermore, writes that "Almost all the nobles of the kingdom (...) live in sinful concubinage with adulterous women". Charlemagne, who was canonised by an (anti)pope, in addition to his concubines, enjoyed and repudiated five wives, one of whom was thirteen years old, and fathered several natural children. One of his daughters, a woman insatiably thirsty for life and love, once seduced an officer to see if it was true what she had been proclaiming: that she could copulate up to a hundred times. It seems, however, that when the man showed his slackness no more than thirty times - despite having been threatened with death if he failed - the resigned princess was satisfied. The synod of Paris declared in 829 that all the evils from which the Church and the State suffered were the punishment for the lust of the population, pederasty, bestiality and the untiring fornications of the believers, even with animals^[299].

"The crowning of their labours (...)".

In the morals of the nobility, pretence and frivolity reigned supreme. The defenders of courtly love themselves recommended brutality when it came to "inferior" love. A knight in the service of a "lady", who was also married, was in a relationship of dependence that, however much

However chaste and spiritual it may seem, and despite all its resonances - the denial of the world of Late Antiquity, Gnostic dualism, the Manichean rejection of sexuality, not to mention certain masochistic components - it often ended in unbridled adultery. The knight was not at all satisfied with the *faveurs*, the *emprises d'amour*, the proofs of friendship and the garments of love of his mistress, parts of her dress or her undergarments that he paraded in public, attached to the helmet, the shield or the lance. Of course, he was not content with collecting head or pubic hair, or drinking his beloved's bath water. He wanted to conquer not just one heart, but everything.

"The crowning of their labours always takes place on the bed".

As it usually did with aristocrats, the Church was generous, especially as the knights did not fail to piously conceal their pleasures. In order to favour their relations, they chose a patroness, and this genie of the lamp was often none other than the Virgin Mary, who thus became a veritable "protector of organised adultery". It is important to note that, through chivalric erotics, love law took precedence over conjugal law (however much of it was literary invention and however much reality), thus undermining the dominant ideology, reducing the "sanctity" of marriage *ad absurdum* and strengthening the position of women as never before in Christian history, which is certainly not much to say (cf. *supra*).

Amorous services, with their cult of the *domina*, were *roughly* transmitted to the 16th century in the institution of the *cavaliere servente*, the official friend of a married noblewoman, and from there they passed to 17th and 18th century Italy, with the *cicisbeo*; one can also cite the custom of tolerating a friend visiting the wife with complete freedom, a custom whose masochistic, homosexual and perverse undertones probably refer to certain Gnostic influences.

In the case of both "lower" and "higher" love, the main object of chivalric conversations in the Middle Ages was neither Christ, nor the Church, nor the Blessed Virgin Mary, but women.

The amorous courtships of the French nobility often ended in orgies in which women masked as

all ages. Some rulers, such as Emperor Frederick II, had a harem that did not even lack eunuchs. And the knight Ulrich of Berneck kept twelve beautiful young women "to make his widowhood more bearable". Any man could sleep with his (unfree) maid whenever he wanted. And, at the height of the chivalric era, the law of war allowed a nobleman to rape the women and children of a conquered city; it was not uncommon for such assaults to result in the death of the victims. Concubinage, finally, continued to exist throughout the Middle Ages. The rich had wives and concubines at the same time, and the only monogamists were the poor, out of necessity.

Ladies, for their part, were by no means as frail and inactive as in later times. The *Roman de la Rose*, the great epic love poem of 13th century France, states, not by chance, that a decent woman is as rare as a black swan. In castles and palaces, women practised a frankly friendly hospitality, helping guests to undress and lending them a hand in bed. Of course, adultery brought cruel revenge (supra), but it was not much rarer than it is today ^[300].

"Nights of trial" and "aristocratic vices".

The men and women of the villages also shared beds quite freely - as they said, like the "dear cattle" - for which the women held the local religious men in special esteem, in addition to knights and squires. From the 13th century onwards, the custom of "trial nights" was introduced: the bride and groom slept together at night until they were convinced of his suitability for marriage. In Bavaria, for a long time, there was no separation between the sleeping quarters of the grooms and those of the maids; despite the severity of the punishments, the number of natural children was very high (supra). The clergymen themselves could go to examine the suitability of a desirable girl on behalf of a young married man from outside the area or a neighbour of the estate and,

Apparently, they performed the "test" thoroughly. Most of the time they were perfectly capable of detecting if it was an intact virgo.

Homosexuality was widespread in the Middle Ages, especially among the upper classes. In France it was known as aristocratic vice. Boys were publicly supported and received lucrative jobs. Philip I granted the bishopric of Orléans to his young man John. The British were even more fond of homoerotic relationships. Italians indulged in such practices even in churches. Although excommunication was imposed on all homosexuals every Sunday, only encouraged the "sin" that spread, especially because of the crusades.

The fact is that the women's baths in the East were attended only by women, and the men's baths only by men and adolescents, which encouraged exclusively homosexual contacts. And the crusaders, having enjoyed life *in partibus infidelium*, sought the same pleasures at home. So the bath servants quickly specialised in all kinds of massages, to such an extent that, in 1486, the only authorised men's baths in Breslau had to be staffed by women. The consequences of the crusades in the West went much further. Thus, at the time, the Arab belief spread that sexual intercourse could divert dangerous humours in men and heal their bodies. The moralists forbade this remedy, of course. Nevertheless, the Archbishop of Mainz himself, Matthias von Bucheck, had a woman put to bed with him for sanitary reasons ^[301].

Libertinism in the late Middle Ages

As the Middle Ages progressed, sexual life became increasingly free. Henry of Berg opined in the 14th century that "most people have become filthy and lustful, in and out of marriage, priests and laymen, nuns and friars, that is to say, there is hardly anyone left who is not stained or soiled in some ". And the Greek Francis

Filelfo, a professor in Italy, complains in the 15th century that "the human race stinks (...) The house of the Lord is dejected and is a tavern of criminals".

It was the time when Boccaccio recounted how a monk taught a monk to a young hermit to "send the Devil to Hell": a story that was later poetically rewritten by Pietro Aretino: "then he delicately spread her buttocks apart - it was as if he were opening the leaves of a missal - and gazed enthusiastically at her ass".

A popular song presents the feminine ideal of the time:

"A head from Bohemia, two white little arms from Brabant, a chest from Swabia, two perky tits like spears from Carinthia, a belly from Austria that was smooth and even, an ass from Poland, a cunt from Bavaria and little feet from the Rhine: that's what a beautiful woman should look like".

People were often scantily clad, even in public; in some places, they walked and danced naked. Vienna's prostitutes welcomed Emperors Sigismund and Albert II, King Ladislaus Postumus and others as God brought them into the world. On his arrival in Paris in 1461, Louis XI was greeted by completely naked young women who recited verses to him, and the same happened to Charles the Bold in Lille in 1468; Charles V himself, a strict Catholic, was welcomed in 1520 by the unclothed ladies of the brothels of the port of Antwerp, a scene described by Dürer as an eyewitness. The streets of Ulm were festively illuminated in 1434 when the emperor went to the brothel accompanied by his retinue; Bern put its brothel at the court's disposal for three days at the consistory's expense. During the visit of the noblemen von Quitzow to Berlin in 1410, the city offered them "as a pastime for some beautiful sluts".

It is significant that in French there are three hundred synonyms for the word "coitus" and four hundred ways of referring to the genitals; or that Geyler von Kaysersberg writes: "many believe that they cannot talk to a woman without touching her breasts"; or that parents and servants masturbate children to reassure them; or that in Ulm the brothel had to be ordered to stop admitting boys from twelve to fourteen years of age.

years. In Frankfurt on the Oder, young patricians went to the brothel every other day; in 1476 the bourgeois women of Lübeck entered the brothels with their faces covered; and in 1527 the married women of Ulm mingled among the prostitutes in full view of the world.

The business of procuresses flourished, although there were heavy punishments for offering their services to married women: pillory, stones to the neck, banishment from the city, burial alive, burning at the stake. A report from that time tells us that "the procuress leads a bat-like life at night; she knows not a moment's rest". "Its main activity begins when owls, owls and owlets come out of their holes. Likewise, the procuress leaves her hiding place and knocks at the doors of the convents of friars and nuns, the courts, the brothels and all the taverns. Now she goes in search of a nun, then a friar. To one, a prostitute; to another, a widow. To one, a married woman; to the other, a virgin. He contented the servants with the maids of their lords. The nobleman gets an indulgent woman to comfort him".

The notes of Master Franz, the Nuremberg executioner, mention married women who had fornicated with twenty or more men, cases of bigamy and trigamy, sodomy of all kinds, rape of children from six to eleven years of age, and incest with parents and siblings ⁽¹³⁰²⁾.

And what happened in the public toilets?

"(...) Mother and daughter, maid and bitch, became pregnant".

They went there naked or half-naked, though "with one hand on their buttocks, as they should". Then they all undressed together in one place and got into a bath, the men sometimes wearing loincloths, the women usually "without" anything at the back and nothing in front, at most adorned with necklaces or with flowers in their hair. It was not until the 16th century the wearing of a bathing costume became commonplace.

The maids in the baths did their work dressed in the finest clothes or completely naked, they did not bat an eyelid if they saw a couple in one of the jars and they even helped a priest to

undressing. They restored the bathers' strength with food and drink, administered ablutions and above all massages, whose characteristics earned them the nickname of "rubbers". (One of these rubbers was Agnes Bernauer, who married Duke Albert III and was accused of being a sorceress by his father, who had her drowned in the Danube in 1435). They gradually took over the religious fantasies of the people and eventually became such beloved figures that the Church itself extolled the qualities of the Virgin Mary as the ideal rubress in a religious hymn:

In bath is your handmaiden, the most beautiful Mary.

Some couples spent weeks under the cooker of the baths - which was a kind of tent - attended by the employees. In 1591, eighteen couples were expelled from a bath in Essiing who, "in complicated unions", had held orgies lasting several days. People said: "they return home, their bodies well washed and their hearts soiled by sin". Or: "for barren women, the best thing is the bath; what the bath doesn't do, the guests do". And in many countries and languages we know the saying: "the bath and the cure worked wonders, for mother and daughter, maid and bitch, became pregnant".

Baths were soon transformed into brothels. In England, King Henry II (1154-1189) enacted a series of laws to restrict homosexual and heterosexual prostitution in such places. And in France, many public baths were nothing more than covert pleasure houses. Paris, by far the largest city in Europe, with its two hundred thousand inhabitants, already had thirty such establishments at the beginning of the 15th century ^[303].

The mancebias rested only on Sundays, feast days and Holy Week: this was obviously a sign of respect for the Saviour and for Salvation.

2. LAS PUTAS O PEREGRINARI PRO CHRISTO

Prostitution was known long before the Christian era. But it was not considered undignified and was often even a sacred profession exercised in the temples by thousands of young women. Christianity, on the other hand, despised prostitutes even though, because of its ascetic morality, it needed an escape valve. Prostitution grew, literally, out of this valve. And, as the theologian Savramis writes, as society "came into line" with the morals of the theologians and the Church, "the number of prostitutes increased".

The clerics, who condemned with increasing fury the pleasures they themselves ardently enjoyed, pressed for the continuation of this institution. Curiously enough, the most palpable materialisation of "vice" was, for them, the most powerful protection of what they understood as virtue. St. Augustine, the most important of the Doctors of the Church, says: "repress public prostitution and the force of the passions will put an end to everything". Thomas - or the theologian who appropriates his name - thinks that prostitution is to society what the sewers are to the most stately palace; without them, it would end up as a filthy, smelly building. And Pope Pius II assured the King of Bohemia, George of Podiebrad, that the Church could not exist without a well-organised network of brothels. The office of Venus was only forbidden to married women and nuns.

In reality, a society that does not allow itself to enjoy life freely, a frustrated society, needs whores. What we cannot find in Nature, becomes necessary when we deny it.

Europe's first itinerant prostitutes

The apparent excuse was also specifically religious: the pious custom of pilgrimages. Jerusalem, Christianity's main place of pilgrimage, was already in antiquity closely connected with venal love (*supra*). The penitents and nuns who went on pilgrimages to the

The pilgrimages to Rome, succumbing to all kinds of needs and pleasures during the journey, laid the foundations of itinerant prostitution in the West. The bad reputation of pilgrimages lasted for centuries. St. Boniface persistently appealed to the Archbishop of Canterbury to put a stop to the pilgrimages or to regulate them, for, on the way to Rome, there were very few cities where English pilgrims were not publicly consorting with "veiled women". Nor were Charlemagne's measures of any use, nor the procedures of one of his successors, who ordered prostitutes to be thrown into the water and forbade to be helped, nor the pillory, flogging or haircuts. The trade was revived precisely during the Crusades ^[304].

A legion of harlots in all crusades and all synods

The armed pilgrims always went to the East accompanied by a host of tramps. Count William IX, who was the first troubadour and had more wealth and power than the King of France, was surrounded during his pious march by such a crowd of floozies that the chronicler Geoffroy de Vigeois attributed the failure of the expedition to the entertainments of the rowdy knight. It is said that the French were accompanied in 1180 by well over a thousand trotters of merry life. And in the camp of Louis IX (1226-1270), brothels were set up next to the tent of the king, who was soon after proclaimed a saint (1297). The Templars, who were the crusaders' accountants, claim that one year they had thirteen thousand courtesans in their ranks. Christians also fornicated in Arab courts and did so with such zeal that the Muslims had to take them to task. "It seems that one can interpret the religiosity of the crusaders and knights as one of the most outstanding attempts at lay spirituality (...)" writes a Catholic theologian. "The chivalric religiosity culminated in the religiosity of the crusades".

Naturally, the "lewd hares" were needed in less sacral battles. For example, when Charles the Bold encircled Neuss in conjunction with the

Archbishop Ruprecht of Cologne in 1474-75, the army had a thousand field mattresses. Subsequently, the genocidal Duke of Alba, who, with papal blessing, liquidated whole cities without sparing even the children, brought to the Low Countries four hundred prostitutes on horseback and eight hundred on foot, who accompanied his troops "divided into companies and lined up in columns behind their respective banners".^[305]

Prostitution flourishes at councils and in papal cities

Travelling "maidens" were also present at official ceremonies and large ecclesiastical assemblies. The Frankfurt courts of 1394 were attended by eight hundred trollops, and the councils of Basel and Constance by an estimated five hundred (cf. above). And travelling officials could also include their visits to brothels in their expense accounts. Even the strict Teutonic knights, who were in the exclusive service of their

The "Heavenly Lady the Virgin Mary" and that they had to take an oath beginning: "I promise and vow that my body will remain chaste (...)" (cf. above), they kept a detailed book in Königsberg in which they listed the amounts they had given to the "Heavenly Lady the Virgin Mary" and that they had to take an oath beginning: "I promise and vow that my body will remain chaste (...)" (cf. above).

"maidens" who had "danced for us"; an elegant way of referring to what a "harlot sergeant" (a brothel inspector), after a visit to the brothel, recorded in his expense account with a little more precision: "I've fucked; thirty pence".

It is no coincidence that papal cities were always crowded with prostitutes. Petrarch gives this information about Avignon and, for quite some time, Rome was famous for the large number of *puellae publicae* it harboured. A fairly reliable statistic attests that in 1490 there were in that city six thousand eight hundred public women... for less than one hundred thousand inhabitants; one in seven Romans was a prostitute. It is even possible that modern courtesans (a term that is difficult to translate in English and German - except for the vague concept of "Buhierin", from "buhien", to woo-, whereas the Latin languages

are full of synonyms: "corteggiana" "concubine" "maîtresse" "grande amoureuse" "grande cocotte" "femme entretenue" and so on) arose at the papal court of Avignon. There were a great number of beautiful women there, and a woman from the entourage of an ecclesiastical lord could only be his concubine, as would later be the case in Rome.

Brothels were next to churches

The first public houses appeared at the beginning of the 13th century and in the 14th century they multiplied everywhere. Their streets bore female names: Rosenhag, Rosental; the German names of the establishments could be translated as women's houses, daughters' houses, common, public or free houses, virgins' courts, and their female employees were called "free daughters", "ladies of pleasure", public girls", "pelanduscas", "cute girls" and so many other expressions. In the late Middle Ages almost every town had its brothel - often for explicit purpose of protecting the morals of its citizens - and, significantly, most of the time it was located in an alleyway near the church.

In 1433, Dukes Ernest and Wilhelm gave the Bavarian capital "a women's house" with "public girls" as a gift to the "The Duke Sigismund laid the foundation stone of today's Cathedral of Our Lady in 1468... probably with the same intentions.

In Würzburg, the brothel keepers - who were city officials and, among other things, had to recruit "birds" - took a triple oath of allegiance: to the consistory, to the bishop and to the cathedral chapter. The Nordlingen Mancebias Ordinance of 1472 began:

"so that the Mother of Holy Christendom, in order to prevent greater evils, tolerates that there may be a house with free girls in a municipality (...)".

Even the small town of Volkach in Lower Franconia (known for its Madonna) had a brothel at the time when Catholicism flourished.

Conservative historiography calls all of this integration "through benevolence". "In this respect, too, Christianity ennobled Nature without violating her; the "daughter of God" was to have a space reserved not only for her noble instincts, but also for her debauchery and vices."^[306] In reality, the "daughter of God" did not need a "reserved space", at least not one of that kind; what she needed was the man, whom the Church kept under sexual guardianship. And most women who did not offer themselves in public did not receive any "reserved space" but, if anything, sticks and a chastity belt (supra).

They promoted the Immaculate Conception and built brothels.

But the clergy were also quick to exploit prostitution economically. Not infrequently, the two spheres were connected administratively and financially, so that conflicts of competence arose between the cities and the nobility. All wanted to bring the harlots under their orders, often charging them high taxes, which sometimes became the most significant part of the revenue, as was the case in Augsburg at the end of the 19th century.

xiv. The papal city of Avignon also had a public pleasure house. And in Rome brothels were opened by certain Vicars of Christ, such as Sixtus IV (1471-1484) - builder of the Sistine Chapel and promoter of the feast of the Immaculate Conception - or Julius II (1503-1513); Sixtus, who indulged in the most frenzied sexual excesses, was taxed twenty thousand ducats a year for his harlots. Clement VII demanded that half the fortune of all prostitutes be devoted to the construction of the convent of Santa Maria della Penitenza, and St Peter's Basilica itself was probably partly financed by this kind of income.

Of a German prelate reputed to be very learned, it was said that his houses contained as many whores as there were books in his library. An English cardinal bought a brothel; a bishop of Strasbourg built another; the archbishop of Mainz complained that the municipal brothels were detrimental to his own enterprises. As the shepherd of all, he also wanted to rule all prostitutes... "entirely". For, he reasoned, morality runs its course only when the business is "in worthy hands". It is significant that the Inquisition, in general, while turning a blind eye to brothels, persecuted ladies who fornicated on their own account. Abbots and superiors of reputed convents also maintained pleasure houses: and, moreover, they had "houses of the Magdalen" for repentant sinners! Juliana Kleeberger, the prioress of the well-known Viennese convent of St. Jerome for "lost women", not only married her chaplain Laubinger at the time of the Reformation, but also became a prostitute.

It is somewhat comical, therefore, that modern moral theology labels the prostitution - which has served popes, bishops, convents, crusaders, Christian soldiers and the whole Church so well - as "the most unworthy and scandalous form of fornication" and to stress that the guilt and shame lies not only with the prostitutes, but "also with those who use them".

Medieval man not only forced prostitutes to have sex, but also to undergo some purely spiritual exercises. In an abbey in Avignon known as the "silo of love" they could not miss any divine office. Professional offenders were incorporated into religious life. They sat in church before the penitential altar, where the executioner also reclined, and had their own patron saint. Saint Mary Magdalene, although they also venerated the Virgin Mary, into whose brushes they put some money every week. In these circumstances, the clergy invoked the words of Jesus to the Pharisees: "the publicans and prostitutes will precede you into the Kingdom of Heaven".

In the empire of the tsars, brothels were full of relics and icons. Every tart had a patron saint hanging in her room, to whom she prayed before the act (ora...), covered it afterwards ...et labora), and

The priest would uncover it at the end to thank her again and offer her a candle or little money. In Catholic Spain, the women in the street had to pray in front of the church before starting the day ^[307].

Shepherds of souls in the brothel and syphilis

Eventually, prostitutes came directly into the service of Christian morality. As was the case in Venice, they had to lean against an open window with their chests exposed or go out into the street to prevent sexual contact between men and teenagers.

Under no circumstances were they allowed to sleep with Jews, gypsies, Turks and pagans. Neither were they allowed to sleep with priests, nor were priests allowed to sleep with them. Although, in reality, clerics and monks frequented brothels..., presumably to turn their tenants into "repentant" women. Some shepherds of souls even sacrificed sleep to achieve this. In 1472, the city of Nordlingen forbade them to spend the whole night in brothels, and in 1522 the city of Schaffhausen granted the bailiff the right to seize the clothes of priests caught in brothels. Hardly anyone followed the Church's advice that "lost women" should be saved by marriage. In any case, taking a prostitute home was less frequent than taking home syphilis, the "plague of pleasure", the

The "holy Job's disease", also called "morbus gallicus", an epidemic that ravaged Europe from the end of the 15th to the middle of the 16th century, affecting above all the clergy - not by chance - who spread it further and further. Tens of thousands of people died; prelates and the highest ecclesiastical dignitaries were contaminated, including Pope Julius II, a former Franciscan, father of three "natural" daughters.

They needed the prostitutes... so they took revenge on them.

As the plague progressed, for which the prostitutes were held responsible, a full-blown witch-hunt against them began.

Although they desired them, needed them and exploited them sexually, economically and spiritually, they still considered them sinful and infamous. Nevertheless, the attitude towards them often fluctuated at the same time between tolerance and deepest aversion. In some cities they were given the right of citizenship and a certain right of association; a "little woman" was given as a prize in a tournament or most beautiful was made to dance with the governor twice a year in the market place. Elsewhere, however, prostitutes were forced to wear certain clothes, prevented from visiting inns and public baths, or placed under the surveillance of the executioner or bailiff.

Basically, prostitutes were despised and outlawed. Although some became rich, like the Viennese courtesan who left the Council of Constance with eight hundred escudos of gold, most lived miserably, cut off from society, like the executioner or the undertaker. They were not allowed to take part in trials, they could be expelled from the city or the region without the possibility of appeal, and they could often be insulted and mistreated - though not killed - with impunity. They took revenge on them because they needed them. And the more chastity was demanded, the more they needed them. "The more frustration, the greater the demand for prostitutes... and the greater the feeling of shame on the part of the clients. The greater the shame, the greater the desire for revenge. The man, instead of punishing himself, punishes the prostitute".

Some reformed prostitutes who left the houses of penance and convents of Mary Magdalene were imprisoned and subsequently banished. If they resumed their trade, they were handed over to the executioner or drowned. In the late Middle Ages, prostitutes were treated as commodities: sold, traded, pawned; the pimp was called "Manger" ("mango": slave trader) and if they died they were buried in the dunghill.

As syphilis spread, they were expelled from brothels, became vagrants again, and were often persecuted. All forms of prostitution were punished: banishment, pillory, flogging, branding, removal of nose, ears, hands and feet,

drowning and all kinds of corporal punishment, including the death penalty. The harlots were considered criminals and, since they had no other choice, they mingled with the criminals themselves. Until the mid-19th century, they were flogged in public.

Today, there are at least two hundred thousand professional or casual prostitutes in the Federal Republic and at least half a million in the United States, but in Sweden, significantly, there are hardly any left. A Swedish sociologist explains this fact: "it is so easy to get a beautiful young woman..."^[308].

If we look back, it is clear that the sexual pedagogy that the clergy have been preaching for so long has been of no avail and that, in the end, Christianity has always been stuck on the condemned sins, which, moreover, is confirmed above all by the books, sermons and imprecations of the theologians themselves.

CHAPTER 29

THE SACRAMENT OF PENANCE

Qui diable est-ce donc qu'on trompe id?

PAC. BEAUMARCHAIS

The sacrament of penance reflects like no other the original sin of the Catholic Church: the power of the autocratic clergy and the powerlessness of the oppressed, manipulated and deceived people.

KLAUS AHLHEIM,
theologian

Just as the dogmatic apparatus is a prison for understanding, so confession is a prison for the human being as a whole.

ALIGHIERO TONDI, Jesuit

Louis XI and the Brinvilliers confessed as soon as they had committed a great crime; and they confessed often, as when sybarites take a medicine to increase their appetite.

VOLTAIRE^[309]

1. HISTORICAL DEVELOPMENT

The Catholic doctrine of sin and the use of confession do not go back to Jesus, as with so many other things in this religion; in the Catholic Church, they do not go back to Jesus.

Instead, they demonstrate in the most emphatic way the Church's relationship with human stupidity, which seems to know no bounds.

Of course, there had already been others who took advantage of it. Confession was used in Buddhism, Jainism, the cult of Anaitis, the mysteries of Cabina in Samothrace and the religion of Isis, in which, under threat from the priests, repentant sinners threw themselves on the floor of the temple, banged their heads on the sacred door, implored the purified individuals, kissing them, and went on pilgrimages; on the other hand, in the primitive religions (the others are called "great" religions), after confession, splinters of wood and straw were thrown into the air and the proclamation was made: "all sins are gone with the wind". In Catholicism, they evaporate with the priest's absolution.

But things have not always been so easy. The evolution of the sacrament of confession shows very clearly the ideas behind it.

From single absolution to confession

Early Christianity knew only one form of atonement: baptism. Once administered, a second purification was "impossible", according to certain passages in the Bible, which evidently irritated the Church Fathers to no end. Paul himself excluded believers who had committed serious sins.

However, this practice - born out of the belief in the imminent return of the Lord, an obviously erroneous belief, but one shared by the whole of Christianity - soon proved to be too rigorous, so that a distinction was made, on the model of the Mystery religions, between forgivable, "venial" sins - i.e. not entailing eternal punishment - and "mortal sins": apostasy, murder and fornication (adultery and dealing with prostitutes).

But with the absence of Jesus and the growth of the communities, the doctrine of unpardonable sins could not be maintained either. For this reason,

At the beginning of the 2nd century, the Christian Germanus, brother of a Roman bishop, was instructed by an angel of the Lord (!) to announce the possibility of a single second atonement, thus establishing the beginning of the Catholic institution of penance.

But it was still some time before it was known that the fruits of grace ripened a second time for all sins and could perhaps do so permanently, until it was discovered what benefit could be derived from mercy. It was not until 217 or 218 that Bishop Callixtus - who had a suicide attempt, embezzlement and a spell in a Sicilian prison behind him - authorised the possibility of extending the second atonement to sexual sins. Now only apostates and murderers were excommunicated, a dwindling and therefore dispensable minority. However, after the mass apostasies during the persecution of Decius in the middle of the 3rd century, renegades were again accepted; and after the synod of Arles (314) and the introduction of military service among Christians, it was also accepted to pardon murderers.

Sinners, previously rejected and condemned for ever, could now return to the Church, but in any case only by means of a single atonement, which in most cases was therefore postponed until old age or deathbed. If a young man received this pardon because of illness or danger of death, scruples arose. For if he was cured and committed a grave sin again, a second absolution was no longer possible, at least not until the third synod of Toledo in 589.

The possibility of granting a second forgiveness of sins is not introduced until the early Middle Ages; in the 9th century it is required to undergo it periodically, and in the 12th century annual confession becomes obligatory. Today, all religious regulars must go to confession "sincerely" at least once a week and lay people at least once a year; children under the age of seven "if they have reached the use of reason" must also do so.

By the secrecy of confession (*sigillum confessionis*), the priest has forbidden to disclose "by word, sign or any other means".

-As the Fourth Lateran Council of 1215 puts it, "what the penitent has confessed to him, not even to save his own life". However, only direct revelation is considered a grave sin, for example, if the confessor, bribed, discovers adultery; the sin may not be so grave in the case of indirect revelation, for example, if the religious says that today someone has confessed a monstrosity to him. The confessor can easily report any important offence by this half-legal procedure, without receiving any punishment (!)^[310].

Double standards for laity and priests

Clement Romanus already knew at the beginning of the 2nd century that Christian confession of sins requires prayers, sorrow, tears and prostrations: "throw yourself at the feet of the priests!". One hundred years later. Tertullian

commands sinners to "put on sackcloth and cover themselves with ashes, to disfigure the body by neglecting its cleanliness, to plunge the spirit into sadness (...), to groan, to weep, to call on the Lord day and night, to prostrate themselves before the priests, to embrace the knees of God's favourites (...)". For, as Leo I decreed in the 5th century with regard to penance, "the divine goodness has ordered his gifts in such a way that they are irrevocably united to the gifts of priests".

However, the ancient Church did not have detailed provisions for the forgiveness of the sins of its own religious; it even repeatedly ruled out priests and bishops undergoing any form of penance. And later, the most severe penalties for them often remained on paper, especially if the sins were not public. *Clericus clericum non decimat*. It was enough for them to atone for their faults in private, considering "the superiority of the clerical dignity and the scandal in the community".

The case of the laity was completely different.

Ecclesiastical penances in antiquity and the Middle Ages

The penitent was to be condemned as dramatically as possible. At first he received all sorts of reproofs before the church. Next came his confession and a new declaration of the extent of his guilt, for which he had to prostrate himself on the ground, moaning and weeping. When the religious pronounced sentence, the sinner had to bite the dust again. Finally, ashes were sprinkled on his head, he put on the penitential garment and was expelled "like the first man, Adam, from Paradise". Adam, from Paradise". Depending on the time and place, penitents were shaved or forced to grow their hair and beards, to show the magnitude of the affront that weighed on their shoulders.

Confession was not always made publicly. Nevertheless, St Augustine called for this to be done in cases where the fault constituted a "scandal before others" and was already known. However, when it came to be suspected that public confession was an even greater scandal and no longer opportune, it was eliminated: Nestorius did so in the East in 390 and Leo I in the West in 461; for the latter, it was sufficient to "make an examination of conscience before the priest in secret confession". Private confession became general practice from the 7th century onwards. However, with the Carolingian reform, public confession was again used for the most serious offences.

Until the 7th century, the ecclesiastical canons generally only mention the duration of the penance. It was simply communicated to the "criminal" who had to do penance for a certain number of years, This meant, among other things, exclusion from the sacraments; it also meant wearing a penitent's habit and a horsehair hair shawl, constant fasting, except on feast days and Sundays, and, almost always, permanent sexual abstinence and prohibition of travel and the use of horses.

The progressive softening of penances is symptomatic. At the end of the 4th century, Pope Siricius still demanded penalties for the most serious offences, for example, sexual asceticism unto death. (Think of the tortured consciences of those who were unable to

And in the unhappiness of those who succeeded!) In some places life-long punishments were extended into the 5th and 6th centuries, as in Spain for murderers, poisoners and - again at the same level as above (cf. *supra*) - the widows of remarried priests or those who remarried a brother or sister of the dead spouse.

In the early Middle Ages, when frequent, oral and private confession became widespread, a layman who wanted to have sex but could not or was refused was still given a penance of two years; a woman who masturbated ("*mulier vero cum se ipsa coitum habens*"; *sola coitum habet*), three years; a lesbian, usually also three, but sometimes four, seven and even ten years. Ejaculating in someone's mouth was punishable by three to seven years and, in some cases, life imprisonment. If a woman mixed her husband's love nectar into her food - spermatophagy was long considered invigorating - she had to do penance for seven years. If a layman deflowered a nun, atonement for the sin lasted eight years, three of them on bread and water. If any of the faithful ejaculated in the church, you got a sentence of ten or - if he did it in the company of a woman or a man - fifteen years ^[311]. Catastrophic... for centuries.

God did not become indulgent until the Modern Age.

Today things seem completely different; God has become humane and understanding. Where once punishments were inflicted as if from the divine perspective that a thousand years are like a day, today very short punishments are often imposed for the same offences. This, of course, is part of the theologians' tactic of taking into account not only the sin - as the laity believe - but also the sinner when administering penance! And if one is sure of the sinner, one can subject him to harsher penances. "When I think now of how many spiritual needs people entrust to us confessors - needs that are most often related to a fearful, immature, sexuality and a lack of faith in God - I think of how many of them have been entrusted to us.

I am tormented - and when I think afterwards how strict our judgements are in this respect because "the Church" prescribes it, how little help and understanding we can give to these people - in the sense of the Gospel - I am ashamed and ask for forgiveness!" admits a former priest.

They also pale in comparison to the old ones. Particularly lenient treatment is given to those who are feared not to submit to the punishment and are "driven away" - with other words, the let "The penitence is too severe. He who does not fulfil a penance because it is unjustifiably great does not commit a sin. And, in the same way, he who forgets the penance imposed on him "with or without guilt on his part, is not in himself obliged to anything".

Repentance without repentance

The Church does her utmost in the matter of repentance, which has always been indispensable for her; it is understood that a sinner surely cannot feel great repentance for a sin that has been committed for centuries with the greatest pleasure. So, on the one hand, he must show "genuine sorrow for sins", his repentance must be "exceedingly great", but on the other hand, not only must there be no "palpable sorrow", but also - surprisingly - a "palpable sorrow" for a sin that has been committed for centuries with great pleasure.

Nor is repentance necessary! Because "in most cases, those who regret that they have not repented have surely done so" and can therefore be acquitted "without qualms".

The fact that one and the same procedure serves to cancel all serious sins, but not all minor sins, is part of the mysteries of the sacrament of penance. (Purified persons must still feel insecure!) A written absolution is also invalid, and oral absolution is limited in scope. For example, it seems to St. Alphonsus that "a separation of twenty steps is a little excessive".

But if the penitent was close enough to the confessor's ear, if he did not conceal any grave sin, if he was "greatly" repentant in the sense that he repented of not repenting, then he could commit the same sin, and if he was "greatly" repentant in the sense that he repented of not repenting, he could commit the same sin.

to sin ten, a hundred, a thousand times and to be automatically acquitted again and again (bisbisees). Something fabulous. As Nietzsche already wrote:

He mumbles a little phrase, kneels down and turns around, and with the last little mistake the previous one is absolved.

According to a confession of a former Catholic friar, it sounds in prose like this: "when young women, with a hint of joyful repentance, told me with total naivety that they slept with their friends, I was completely astounded that they were so sorry and never wanted to do it again, when the following weekend they were sure to do it again".

A Catholic Theology of Sin begins its concluding summary of the "Message of Salvation, Sin and Redemption" with these words: "at the risk of caricaturing (...)" [\(312\)](#).

2. THE REAL PURPOSE

Nothing could be more obvious: the sacrament of penance does not hinder sin. And, of course, no one knows this better than the clergy themselves. What is more: they not only know it, they intend it. "Ye shall cry out with a heavy heart, and with a broken spirit shall ye groan!" as it is said in Isaiah. The clergy would want Christians to be "sinners all of them". Though, of course, when a sinner repented, the main thing was not sin but submission. And, therefore, believers were to continue sinning, for only then would they still need absolution and be dependent.

It is significant that St. Paul speaks of sin almost every time he exalts Redemption. For without sin, no one needs redemption. On the other hand, forgiveness is all the more necessary the greater the guilt. The Church, to a large extent, has lived for almost two thousand years on this crude construction and on the naivety by virtue of which people have believed and continue to believe.

It is true that in the first instance this could have happened in good faith, without ulterior motives, without such an obvious lack of moral character. At

At least that is what the rigour of the first penances seems to indicate. But when the practice of the single atonement was replaced by the second atonement and then by the continual atonement, it became clear that it was no longer a matter of morality, of "perfecting" the sinner, but of creating dependent beings.

For the Church, therefore, there is, at bottom, only one sin that she really hates, the only one that affects and threatens her directly, the sin of agnostic scepticism, of self-sufficient thinking: spiritual autonomy. It is, in their language, the sin of "malice" or "pride" which, since Gregory I, is not only one of the eight radical sins, but something like its deepest root, a sin that leads to apostasy.

For moral theology there is "no doubt whatsoever that sins of malice, the 'sins of the spirit', which have their root in pride, are far worse and less conducive to repentance than sins of weakness, which have their root in the instincts and most of the time do not reach the same degree of premeditation as sins of the spirit". "The worst sins are those that are directly directed against God, and their gravity increases the greater the refusal to praise Him and to accept His love. Sins related to hatred of God, blasphemy and unbelief are the most serious". "The ultimate root of all sins is the unwillingness to obey, the unwillingness to be lord of oneself".

Because it is the Church that wants to be the mistress of others! And therefore she infinitely prefers, in theory and in practice, eighty years of a life of sin, dedicated day after day to the worst excesses, but in the heart of her community, to a single "sin of the spirit" which makes man a rebel, which distances him from her, which plunges him into doubt, into "unbelief" which can even make him live like the angels (cf. *supra*).

The "bad conscience" which the Church inculcates in her creatures, which she administers to them almost with mother's milk, and which she relentlessly keeps alive until death, is the pillow of her sweet repose. For it can only be in a good mood as long as we torment and mortify ourselves, as long as we fall and give up.

The favourite son of theologians

So sin is as obvious to Christians as birth and death. It dominates their lives because the Church dominates them. And the Church dominates, above all, through those sins which are by far the most frequent: sexual sins. In this way, the Christian suffers a regulation that reaches to the very last convolution of his brain and to the very last corner of his bed. The insistence on sin is for the Church a condition *sine qua non*, an existential question; the Church makes no bones about it, any more than it does about the "infamous" and "frivolous" "bagatelleisation of the sexual", the "lack of respect for the sacred sphere of the sexual". For "these sins, as a result of the power of concupiscence, have a very dangerous tendency to enslave men permanently and to dull their religious interests".

This, of course, is the last thing the Church wants. And while it aspires to anything rather than to extirpate sexual sin and educate the masses to holiness, it has to be concerned to maintain the consciousness of sin and to create conflicts of conscience. For only then does it receive the contrite person, ready for penance, in need of its consolation and absolution, subdued, in short, a person whose conscience has not been strengthened, but bent to its interests.

So sexuality is repressed from infancy; the child is brought up in opposition to his own instincts and is infused with an obsession for sin.

The Church propagates and seeks sacrifice and renunciation. However, it takes into account the weakness of human nature, which it sanctimoniously deplores when in fact it is a great asset for it. It takes into account the weaknesses of the ascetic ideal. He knows that many prohibitions multiply guilt and increase the dependence of the believer on the priest, sharpening the conscience of sin, schizophrenia, neurosis. Someone openly laments - with ecclesiastical licence - that "there is hardly any real conflict between young people who live an unrestrained sex life". Therefore, he instructs young people to resist masturbation: "put your arms crossed. Pray

(...) As long as your will is with Christ, the body can do what it wills; you have not consented to sin, you have not willed it". And further on: "the most important thing (...) after a defeat is to be reconciled with God repentance".

Luther, who in many ways was the most sincere of the guild, formulated this in a much more open way, without so much beating around the bush and modesty: "be a sinner and sin without fear, but trust and rejoice in Christ". And even more bluntly, if possible: "the true saints of Christ must be good and strong sinners and remain saints" ^[313].

"Hate !"

The doctrine of sin is also an instrument of the Church's power, which is why the Church inoculates it, branding it with fire, permanently engraving it on believers. One must see with what rhetorical luxury the ancient Fathers of the Church stir up hatred of "sin", of the "love of evil things", as John Chrysostom puts it, who goes on: "for example, the love of the lustful". And then he comments on Romans 12, 9: "He does not say 'be content', but 'hate', and not only 'hate', but 'hate strongly'! For he wants our inner self also to be purified and that we should be at enmity with, hate and fight against sin. This does not mean, He says, that My commandment "love one another" goes so far that you must collaborate with the wicked. No, I command just the opposite: not only to free yourselves from evil deeds, but also from the inclination towards the Evil One; no, you must turn away from him with repugnance and hate him".

And the same fervent zeal, the same fiery self-hatred, is, of course, found in St. Augustine: "Every injustice, great or small, must be punished, either by the sinner himself whom repentance leads to atonement, or by God, who punishes in justice. For he who is remorseful also punishes himself. Therefore, brethren, let us punish ourselves for our sins if we claim God's mercy (...) Then God will have mercy on us. Let us hate in ourselves what God hates! We begin to please God when

We punish in ourselves what is displeasing to God". And on another occasion: "cancel what you have done so that God may save what He has done. You must hate in you what is your own work; you must love in you what is God's work". Or more lapidary: "no person becomes what he wants unless he hates what he is".

Doctor gratiae preaches self-hatred always and in all circumstances. "If you hate in yourself what God hates in you, your will will build a bridge to God. Be angry with yourself so that God may welcome you and not condemn you". The worst affliction of the human being and his greatest need is, according to Augustine, "the knowledge of guilt, the bad conscience". And today, the Dutch catechism, which passes for "progressive", suggests: "If we have really sinned, let us be deeply conscious of it: I have done it, I am guilty" [314].

Self-hatred has not been cultivated with such intensity in any religion in the world. And with self-hatred, of course, hatred of all who think and believe differently, because hatred of others is precisely the result of self-hatred. For how could anyone love his neighbour who hates himself so fiercely?

How could he accept and approve of the other who does not accept himself? Thus, when frustration, the inevitable consequence of the ecclesiastical obsession with asceticism and sin, is not transformed into depression, murdered pleasure - the most terrible consequence of Christian morality - leads to pleasure in murder.

CHAPTER 30

FROM THE MURDER OF PLEASURE TO THE PLEASURE OF MURDER

(...) Sexual relations are the healthiest and most important sport of mankind; many prominent evildoers in history were characterised by their chastity.

ALEX COMFORT

The instinct of destruction is the consequence of a life that has not been lived.

ERICH FROMM

In two or three centuries it will be admitted that the good headhunters are all Christians.

MARK TWAIN^[315]

1. CONSEQUENCES OF REPRESSION

It is becoming increasingly clear that, as Wilhelm Reich says, "inhibited sexual energy is transformed into destructiveness"; that "the human disposition to hatred and feelings of guilt depend, at least in their intensity, on the economy of the libido, that sexual dissatisfaction increases aggressiveness and satisfaction reduces it".

This is not only found among humans. Reich himself writes: "I was informed by the behaviour of some wild animals and

I discovered that when they are sexually fed and satisfied they are harmless. Bulls are only wild and dangerous when they are being led to the cows, but not when they are being brought back. Dogs are very dangerous when they are chained, because they are restricted in motility and sexual distension. I could understand the traits of cruelty in states of chronic sexual dissatisfaction. I could see this phenomenon in sullen old virgins and moralistic ascetics. I was struck, on the contrary, by the gentleness and kindness of genitally satisfied people. I have never seen a satisfied person who could act sadistically. When sadism appeared in one of them, it could be attributed with certainty to a sudden disturbance which prevented the usual satisfaction.

Sexually tolerant peoples are more peaceful

Ethnological research has made similar observations. Sensual and sexually free peoples not only suffer less personal and social disruption, but also have less robbery and murder than peoples with a negative attitude towards sexuality.

Eighteenth-century Polynesian culture knew no form of neurosis: all erotic practices were displayed in public by adults and taught to five- and six-year-olds by young men.

The Greenland Eskimos, a "natural people" with no social differences, generational conflicts or psychosis, disconcertingly friendly and peaceful, a people who did not beat their children, knew almost no crime, theft or murder. Their language was devoid of insults, as well as of the word "war". But neither was there any hypocrisy or sexual repression among them; on the contrary, they practised wife-swapping and generous hospitality from Greenland to Alaska: wives offered to spend the night with guests. Sexual relations between parents and children or between close relatives were not taboo either. However, after their Christianisation, the Eskimos became just as moralistic,

jealous, rowdy and quarrelsome like the rest of the Christian world; all forms of asocial behaviour appeared.

Other societies balanced from the point of view of the psychology of instincts, sexually unchanged, such as the Samoans, the Syrian Indians and the Papuans of the Trobriand remained in the first decades of our century kind, gentle, calm and, at the same time, showed no signs of sexual disorder whatsoever.

The Trobriandians, for example, knew neither repression nor secrecy and were brought up in a completely natural way, satisfying their instincts according to age: no

"perversions", functional mental illnesses, neuroses or sexual crimes. They lacked a word for theft. In this society, homosexuality and onanism were seen as an unnatural means of sexual gratification, as evidence that the capacity for normal gratification had been disrupted. The children of the Trobriand Islands are unaware of the strict and neurotic upbringing of civilisation, whose obsession with purity is undermining the white race. Hence the Trobrianders are spontaneously pure, orderly, uncoerced social, intelligent and industrious. The dominant social form of sexual life is the monogamous couple, which is voluntarily chosen and can be dissolved at any time without difficulty; there is no promiscuity.

And in Ghotul, in the children's and adolescent homes of the Muria of Western India, where the occupants practise sexual communism, there is also no juvenile criminality of any kind, not even the slightest theft^[316].

On the chastity of headhunters and testicle hunters

In contrast, many primitive New Guinean brotherhoods of men who live apart from their wives are noted for their bellicosity and cruelty. They are head and testicle hunters. Among the Galla and other communities in Ethiopia, men do not enter into the age of the

marriage until he can present the severed genitals of an enemy; and among the Malays and Asmats, until he displays a head as a trophy. Significantly, in Melanesia, Indonesia and South America there are tribes of headhunters whose religion prescribes sexual continence before a warlike or pillaging expedition. On the other hand, the abolition of headhunting immediately led to an increase in the number of adulteries!

"Victory belongs to the most chaste," reads a motto of Hindukush, who, it seems, have never had sex while at war.

The fact that the possibility of sexual contact is often minimal, both for soldiers and monks, and that both groups carry out their tasks in barracks, makes the connection between bellicosity and sexual repression, between aggressiveness and asceticism, even more evident. The classic example: the Spartans, a warrior caste regulated by the state down to the smallest detail, who live in barracks from the age of seven to sixty and even spend their wedding there.

But there are other indications of the aforementioned connection. For example, many new states in Africa have become quite prudish, which has even led to some campaigns against short dresses. Zanzibar's Revolutionary Council orders those wearing miniskirts or shorts to be beaten: four canings for the first offence and correctional detention for the second; even tourists are not exempt.

The Greek fascists, who believed that their enemies were subjected to The "law of the jungle" also banned short skirts shortly after the coup. And it seems that Ho Chi Minh's People's Army reigned a ruthless asceticism that was not limited to the strict repression of sexuality, but also to substitute pleasures such as alcohol, gambling and opium.

In general, the more totalitarian and despotic a regime is, the greater the sexual taboo. While pleasure is never completely denatured - that no society could bear - it is reduced to a minimum. "Atrophy the sensual needs of the people, but never too strictly," Lenau's Mephistopheles instructs a minister. But the

permanent repression or the curtailment of sensual functions is easily transformed into latent sadomasochism, produces less critical and therefore more submissive beings, who are unceremoniously used by the dominators. On the contrary, a people with a vital and joyful existence, a society without repression, given to pleasures, happy and joyful, are difficult to manipulate and are not likely to be enthusiastic about despotic goals or transcendental speculations; they want happiness here and now and feel little inclination to mortify themselves, to abstain, to die or to apply these treatments to others. The Christian, on the other hand, has been and is trained for just this. For it is when he harbours the most hope and love that he is most ready for sacrifice and death. The more he enslaves his own body, the more easily he allows himself to be enslaved.

Satisfaction, a word "lacking in beauty".

The connection between asceticism and inhumanity, between renunciation and brutality, has nowhere been more evident than in the Christian world. Its history is rhetorically shrouded by echoes of the Gospel of Love: love of God, of Neighbour, of Enemy; we all know St. Paul's magnificent hymn: "if I had not love (...)" But it does not have it, it does not allow it; at least in its natural, sexual sense. And a morality that teaches love and at the same time restricts it, perverts it, falsifies it in such a way that it contravenes the fundamental values of nature and life, such a morality can only produce the murky atmosphere of depressions and coercion, of dogmatisms and fanaticisms, which is typical of our history. Such a morality is bound to create tormented, irritated and unhappy people, prone to resentment, hatred and war.

Without sex, the human being does not even exist. And just as he has arms and legs to use, he also has a phallus or a vagina, and not to keep them crumpled up behind a fig leaf. A person must calm his sexual instinct as he calms his desire for food or his desire for novelty. By his nature, he aspires to pleasure, and desire is part of love:

"love", Old German: "liubi" or "luba" originally connected with

the ancient Indian root "lubh" = to desire) and the necessary consequence of desire is its satisfaction, to use "a word lacking in beauty" as Cardinal Hoffner, Archbishop of Cologne ("a thoroughly clerical land since ever (...), a favourite place of the obscurantists") says.

Because the Church does not want desire to be satisfied: everything connected with peace displeases her (her history proves it). The Church incites to combat instinct, hedonism, the cult of the flesh; it forces abstinence and a deforming mortification outside marriage and, quite often, within it as well. The "naked monkey", which is precisely the most sexual and the most lascivious of all primates, the "naked monkey", the "naked monkey", the "naked monkey", the "naked monkey", the "naked monkey", the "naked monkey". "sexiest monkey", he must live against his nature and against himself^[317].

A Christian is never himself

So the Christian, insofar as he is a Christian, is never himself. Basically, he always lives against himself or, to put it another way, he cannot "He cannot at least lead a full life from the sensual point of view, a full and elementary life. For he who limits or blocks his libido against his needs, limits his own life and blocks it. All that he really desires is not permitted to him; and all that he must do is against his nature.

The Christian religion has separated the human being from his own being, split him into two entities, forced them into a permanent struggle, and established in him a permanent discord and state of discontent, controversy and confrontation; it was not the first religion to do this, but it was the one that did it most methodically and vilely. In Christianity, the emotional is truncated from childhood, the sexual is mutilated, almost all sexual desires are branded as evil or perverse. The ego is defamed and damaged, the desire for knowledge and the development of freedom and autonomy is curbed. But the ascetic "renunciation" ends up by provoking feelings of shame and guilt, acts of contrition, melancholy and often pathological irritability, desires for revenge, a disposition

bellicose and persecutory; and a tendency to despair or despotism. The sexually dissatisfied cannot be happy and often cannot even be a peaceful individual.

If the ascetic sins, he is overwhelmed by the feeling of shame. If he controls himself, he stumbles on the next occasion or the next and sinks deeper and deeper into an enervating dilemma: sadness and resignation or fanaticism and hatred. Because, just as love aims to make the loved one happy, just as a regular sex life liberates and orgasm relaxes, its continued denial causes permanent congestion: excitability, irritability and nervous breakdowns that alter and deform first the individual himself and then the people around him.

How much evil has been and is caused by neurotics who vent their psychic tensions, while tormenting others with pedantry, doctrinarianism and chit-chat just because they themselves were tormented by the dominant morality! For, more often than not, the neurotic, in his childhood, was brought up in purity and chastity.

How much havoc has been wreaked by the prohibition of onanism, for example!

How many fears it provoked, how many scruples, mental illnesses and crimes! "Very often, the prohibition of masturbation is the beginning of a juvenile neurosis, the first step of a perversion and, in many cases, the real reason for a murder (...) But it is not only the prohibition of onanism; the prohibition of all other possible childish activities also leads to frustration and the fear of being discovered in case of infringement. Fear triggers aggression. One day the aggressions give way to murder. Murder is, in this sense, the substitute for "forbidden activity" (A. Plack, *"Society and Evil"*).

The repression of one's own desire, violence against oneself, is all too often responsible for intolerance and inhumanity towards others. Mortification takes its revenge, the impulse in the wrong direction seeks outlets, and a whole series of social conflicts arise, ranging from lack of solidarity to collective catastrophes, via vileness of all kinds. More or less dissatisfied, more or less physically and morally battered, human beings rebel. The permanent sexual repression, this distancing from the most vegetative and animal being (which, for

Of course, it does not exclude a high intellectual level!) demanded and promoted by the clergy, becomes inhumanity in the end, the morality of love becomes the morality of hate, which is often nothing more than a heady equivalent of the missing pleasures, of the joy of which one has been deprived.

Why they love sexual torture so much

It is no coincidence that cruelty is so often concentrated on the genitalia, that the preferred torments are those applied to the vagina and the phallus: pulling out pubic hair, kicking the testicles, beating the woman. The numerous forms of ill-treatment practised in the Christian Middle Ages to an extent and with a brutality hitherto unknown (crushing of the thumbs, disbowing, Spanish boot, iron maiden, larded hares, reeling, immersion scales, scaling, dismemberment by horses, instillation of molten lead in the mouth, nose, anus or vagina, etc.), in which the victim had to be naked most of the time, almost always had a sexual and sadistic component. The same is true today, for example, of the crimes of the Ku-Klux-Klan which, among other things, fights for pre-marital chastity and marital fidelity: the coloured man who (it is said) has molested a white woman is first castrated, forced to eat his own genitals and then tarred, feathered and lynched.

The constrained instinct enjoys life by means of perversion, which is nothing but a distorted reflection of Christian morality. "Bednarek, the chief warden of Auschwitz, who trampled on the genitals of his victims until they died, thus trampled on the instinct that the dominant morality had taught him to despise. Collectively, it was the same in Spain where, in some places, grown men and young men once threw themselves into the arena after the bullfight to spit on the testicles of the dead bull and trample them underfoot: a veritable festival of triumph over what is considered base and animal, over "the bad" in ourselves. The "moral" meaning of all cruelty lies exclusively in this. The morality of the genocidares who

made of the Jews their bull is none other than that of the petty bourgeoisie into whose ranks they were recruited: in Auschwitz, children were "doused" with phenol because it was considered immoral to "let them sleep in the same rooms as adults". Anyone who takes this for consummate hypocrisy has not yet grasped the meaning of cruelty and the meaning of our morality. Their harmony is, above all, the result of the objective hypocrisy that governs us" [318].

There is, as is well known, a close relationship between the morale of a society and its criminals: thus, the fact that adolescents and those beginning to grow old account for a high percentage of criminals is only a consequence of the greater renunciation of these age groups.

More specifically, the sexual homicides to be attributed to the Christian repression of instincts are very numerous. Sexual crimes serve to release a surplus of instincts that had been held back. To a certain extent, the criminal thus has recourse in peacetime to a substitute which society uses collectively in war. And it makes it possible in peacetime for all those whose fingers (or wherever) tingle with desire to empathetically join in the collective executions, which are almost a kind of attempt at liberation through compassion and exasperation. This is the only way to explain the enormous "literary" interest of the masses in crimes, especially sexual crimes.

But here, too, many sexual homicides must be charged to the account of Christian morality because, often, these homicides are not due to pleasure, but to simple panic, especially among young people. There have been thousands and thousands of cases in which children and adolescents have killed their partners after sexual contact in order not to be "betrayed" by them, for fear that a relationship considered sinful and criminal would be discovered. In such cases, the ultimate responsibility, the real blame, lies not with the killers, but with the morality behind the murder, the indirect product of which is often the sexual criminal.

On the cruelty of ascetics

The humiliations suffered by believers and even by the lower clergy, secular or regular, as well as the incendiary hatred of dissidents, are clear proof that celibate priests and monks, true professionals in the repression of their own sexuality, have been the most prone to all kinds of brutalities. It was precisely the ascetics who fought the "Devil" in their own flesh, at the same time as they mercilessly lashed out against the "amorality" of others, thus soothing their conscience. "The masochistic orgies of the Middle Ages", writes Wilhelm Reich, "the Inquisition, the mortifications, torments or penances of the religious revealed their function: they were unsuccessful attempts at masochistic sexual satisfaction!"

However, Voltaire already knew that "the enemies of human sexuality, enemies among themselves and against themselves, are incapable of knowing the comforts of society, which they rather hate. They eloquently praise one another the harshness under which they all groan and which they all fear. Each monk brandishes the chain to which he has condemned himself and beats his companion with it, just as he is beaten. Unhappy in their hiding places, they want to make other people unhappy. Their monasteries harbour remorse, discord and hatred".

Shenute, the well-known monastic patriarch who fasted and mortified himself many times to the limit (*supra*), was at least strong enough to barbarously beat his monks, killing one of them as a token of his religious zeal. The monks in the mountains of Nitria, who were undergoing terrible penances, attacked by surprise the beautiful Hypatia, the last great philosopher of Neoplatonism, dragged her into a church, stripped her naked and tore her body with pieces of glass. And the inquisitors, who as heretic hunters staged monstrosities of unparalleled sadism, were also often ascetics, men who struggled violently against their own sexuality. In the 15th century, King Matthias of Hungary complains to the prelates that "they do not avoid anger, for they are angry with their servants, they are angry with their servants, they show

cruel, they whip them and have them murdered; and all this they call "healthy rigour". I am ashamed to speak of the bloodthirstiness and inhuman cruelty of some bishops".

"And David brought his foreskins.

Finally, the most terrible consequence of Christian morality is that frustration and war are closely related. The dissatisfied can become dangerous at any moment. Systematic sexual repression, suppression of the ability to enjoy and excessive self-demand lead to a greater readiness for war. The person who is morally oppressed and abused by unnatural coercion sees his liberation in the exceptional situation of war and therefore secretly agrees to it. If we look at it properly, it is not that he is seduced by a "warlord" but that he is seduced by a morality that predisposes him towards certain "warlords". It lives in war what it renounces in peace. Significantly, criminal offences decrease during wars; private crimes are compensated by collective crimes.

It is therefore entirely logical that the Christian world, which is fundamentally determined by asceticism and condemns the Dionysian, has been involved in far more - and crueler - slaughter than any other religion, with the clerics themselves often being its greatest instigators: from the Crusades to the Vietnam War. For he who can no longer bear his penance, nor his torments and renunciations, nor himself, tends to vent his numbness and sexual restlessness in the chaos of slaughter; as in a drunken binge.

Historically, Christianity has been influenced in this by a tradition that is fatally reminiscent of the customs of the aforementioned headhunters: the sexual abstinence of the Israelites before a war. In pre-davidic times, the Jews already waged their typical "holy war" which most often ended with the outlawing of the enemy (Hebr:

"heram"), its total annihilation and the death of people and animals, but which had begun with religious blessings and sexual abstinence!

In the Old Testament, King Saul promises David daughter Mikal as his wife on the condition that David attacks the Philistines and brings him one hundred of their foreskins as proof of his victory. "Then David arose and set out with his men and slew two hundred Philistines. And David brought his foreskins, and they were delivered up to the king."^[319] The meaning of the word "asceticism" and its very essence are also related to warfare. Asceticism was practised by the athlete of antiquity as well as by the warrior. And the life of the "ideal" Christian, especially of the cleric and even more so of the monk, must be a permanent struggle, a state of constant warfare. The individual who mortifies himself becomes a combatant; first against himself and then against others.

From St. Paul to the "Salvation Army"

St. Paul - whose life as a Christian was, from beginning to end, a single exercise in agitation, an excess of obstinacy and intolerance - likes the image of war, engages in "pugilistic combat", exercises a He "military service" for Christ and considers his helpers "companions in arms". Clement Romanus, the supposed third successor of Peter, compares Church leaders to "generals" and "army chiefs". St Cyprian appears in the earliest Christian biography - which is replete with military concepts - as an "officer of Christ and of God". The "pledge of allegiance" becomes a baptismal symbol, the Church an army: an idea that was already widespread since Constantine, the first Christian emperor, who made his war a war of religion. At that time, the fusion of Christianity and militarism was also realised in practice.

It is understandable how easy it is for Christians to become soldiers and to assimilate military ideology: this is the case of Pachomius, the first founder of monasteries, whose rule functioned "like military ordinances", or of St. Ignatius, whose main allegory is the ancient ascetic idea of "spiritual battle". The monasteries were transformed into "celestial fortresses" (*coelestia castra*) incessantly assaulted by the

The Westwerke (western facades) of the Romanesque churches, described as "command centres of the commander of the heavenly troops", became "castles" (*castellum*), and the whole of life and world history became a dramatic confrontation between God and the Devil. "Throughout the Middle Ages," writes a Christian, "the ideas of the religious were pierced by the consciousness of being a warrior, even when he stood before the altar to celebrate mass." In the Commentary on the Mass of Honorius of Autun, which was widely circulated in Germany, the parts of the sacred office were interpreted as phases of combat.

During the Crusades, the struggle for Christianity was officially declared to be an act of spiritual warfare and the shedding of blood was equated with ascetic works. The correspondence between spiritual penance and warlike sadism is particularly striking in the Templar order. The pious knights promise chastity and poverty, have sleep with their shirts and breeches on, avoid the theatre, jesters and minstrels - as Bernard of Clairvaux, one of their most powerful advocates, points out - and thus devote themselves even more vehemently to the fight against the enemies of Christianity. According to Thomas Aquinas, men remain virgins not only for the sake of some spiritual work, of a contemplative life, but also "in order to be better able to devote themselves to the service of arms". For the chaste spirit is ready for any sacrifice, even the "heroism of martyrdom", as some fanatics continue to say in the 20th century. There are those who praise the mania of the flagellants and crusaders, describing it as "vigorous" and writing, rightly of course, that they could "devote themselves to a life of chastity (...) with that intensity which we find only in the Middle Ages". On the contrary, as Catholic military chaplains today believe, sex paralyses the will to defend, annihilates armies and nations, as it did Samson of old, and is more dangerous than "the possible military enemy from without" ^[320].

Likewise, it is hardly necessary to prove that the obvious link between frustration, asceticism and inhumanity has also consistently appeared among women.

Three chaste ladies

The Empress Theodora (died 548), before her marriage to Justinian - the infamous persecutor of pagans - was a notorious hetaira who after her marriage served "body and soul to the doctrines of virtue". She was now a fanatical guardian of morals and once gathered five hundred prostitutes from Constantinople and put them into a

The "house of penance" where, it seems, most of them threw themselves desperately into the sea. Just as he enjoyed fornicating before, he now enjoyed having people tortured. He would enter the torture chamber and anxiously watch the torture. "If you don't carry out my orders," his favourite saying went, "I swear by the highest, I will have you flayed with a whip."

Catherine de Medicis (died 1589), a contemporary of the Catholic Mary Tudor (Bloody Mary), eventually traded a stunted sex life for an uncontrollable bloodlust. Raised under the protection of her uncle Pope Clement VII, she became one of the most evil and sadistic women in modern history: responsible for the Night of St Bartholomew, the "bloody Parisian betrothal", with between fifteen and twenty thousand victims in a single night. And Pope Pius V, who sent money and troops to Catherine, warning that "by no means and on no account should one be indulgent to the enemies of God" and urging war "until all are slaughtered", had been a Dominican and Grand Inquisitor and remained as pope a strict ascetic and a judge of morals - his first official act: dismissing the court jester - who wore the horsehair monastic habit under the pontifical robes and did and did according to that mentality; or, in other words, he wanted to turn Rome into a monastery.

A magnificent example of the present: Ngo Dinh Nhu, politics

South Vietnamese, sister-in-law of President Diem, who was liquidated in 1963. On one side was the fervent Catholic, militant and ruthless. "Power is wonderful and unlimited power absolutely wonderful," she used to say. As commander of the women's army, recruited by her, he zealously pursued the Buddhists, hunted them down (he would still have wanted to shoot down "ten times over"), and then killed them.

more") and was happy with "every roasted monk". For a coup against the Buddhists, his family thought of 24 August, the anniversary of the St Bartholomew's Night massacre! And indeed, in August 1963, a real religious war was unleashed under his leadership.

On the other hand, Madame Nhu valued morality and introduced some draconian decrees on customs. Her family law forbade polygamy and concubinage and made separation extremely difficult. If a married man and a strange woman were seen in public twice in a row, both could go to jail; prostitution and contraception were banned, as were dance halls, even private ones. His reasoning: "It is enough that we dance with death"; a classic illustration of the relationship between the two phenomena. The twist - which had just become fashionable in the early 1960s - and sentimental songs were also banned. "The fighting morale of the troops was not to be undermined by feelings such as love, compassion and nostalgia. In bars and discotheques only hymns that exalted the president, the revolutionary youth and the militarised villages were allowed" ^[321].

The extent to which chastity and cruelty are related is exemplarily symbolised by Catholicism's most famous female image, although there are few chapters in the history of Catholicism that remain so poorly known.

2. SALUS MUNDI MARY

I will not be silent, I will proclaim your deeds aloud.

Eastern liturgy

If Ishtar, the goddess of love, was chosen as a warrior deity, "judge of battles" and "lady of arms", if the virgin Athena was goddess of war and the virgin Artemis, goddess of hunting, Mary is not only the sweet Lady, pure, chaste, triumphant over instincts, whose hyperdulity has been rightly criticised by Joachim Kahl as the product and expression of a sexuality that is not only a warrior deity, but also a warrior deity.

childish and stunted. No, "Mary, the Queen of May", "Our Lady of the Lime Tree" and "of the green forest", is also the great Christian goddess of blood and war. Our Lady of the Battlefield and of Genocide. She always knows "with all safety where is the enemy", form "constantly the front line of God's empire", "everywhere it stands against Satan".

And to remember the bloodiest carnage of our history, churches of Mary's victories cover the whole of Catholic Europe: from Santa Maria da Vitoria in Fatima to Maria de Victoria in Ingolstadt, from the Maria-Sieg-Kirche in Vienna to "St. Mary of Victory", the memorial church on the battlefield of the White Mountain in Prague.

Murder with Mary was an ancient Christian custom. When Constantinople was at war, supposed "relics of the Mother of God" were paraded through the city, immersed in the sea and carried to the battlefield. Images of Our Lady adorned the prow of the warships of Emperor Heraclius and the war pavilions of Emperor Constantine Pogonatus, King Alfonso of Castile, Emperor Ferdinand II, Emperor Maximilian of Bavaria, and so on.

Many of the most important Christian army chiefs were also great devotees of Mary: the fanatical persecutor of pagans Justinian I, husband of the virtuous Theodora (supra), Clovis, the genocidal Charles Martel, the "Hammer of God", who three hundred thousand Saracens in 732 near Tours with Marian assistance, or Charlemagne, the exterminator of the Saxons.

Mary became the rallying cry of the Christian knight, who often carried the image of the Assumption on his shield and received the accolade with the words: "for the honour of God and Mary, receive this sword and this sword alone".

"(...) The true Marian dynamic of history".

The whole Crusade movement was also "driven by strong Marian energies" as someone today laudably remarks. "When St. Bernard preached his inspired crusade sermon in the cathedral of Spire, the masses responded with the wonderful hymn of the Salve Regina, which resounded powerfully in the vaults of the cathedral. They wanted to beg blessing, placing themselves under her protection: "O clemens, o pia, o dulcis virgo Maria". With her victorious help, they soon after entered Jerusalem"; and then they killed between sixty and seventy thousand Moslems, whose blood was up to the ankles or the knees of the horses. "O clemens, o pia (...)". In all, the "Marian dynamic" of the Crusades sacrificed twenty-two million people, according to conservative estimates. "O dulcis virgo Maria".

King Alfonso of Castile waved a banner of Mary in 1212, at the battle of Navas de Tolosa, on the feast of Carmel; more than a hundred thousand Moors bit the dust: another of "Our Lady's great days". In 1456, eighty thousand Turks were exterminated near Belgrade with Mary's help; under her protection, one hundred and sixty-seven galleys were boarded, sunk or burned at Lepanto. In 1935 "miraculous" images of Mary were sent to Africa for the fascist raiding and gassing expedition in Abyssinia; and from there came postcards in which the Virgin, sweet, chaste, crowned with stars and accompanied by the Infant Jesus, sat on her throne on the tower of a tank surrounded by clouds of smoke from enemy grenades. The legend: Ave Maria.

Pius XII, who decisively promoted Mariology, was also a great promoter of fascism in Italy, Spain, Germany and Yugoslavia - that is, of what Marian strategists call "the true Marian dynamic of history" - and one of the major culprits in the slaughters of the Second World War. Given Rome's traditional cynicism, his elevation to the altars seems logical, indeed, indispensable. What does Helvetius say: "If one reads his pious legends, one finds the names of

a thousand sanctified crimes (...)" . And Jahn wrote: "The perversion of manners grows on the soil of false morality" ^[322].

3. THE MORALITY OF THE CHURCH

But millions of dead have not and do not trouble this Church. A Church that called both sides into the Second World War. A Church that pledged all soldiers to take the oath of allegiance. And which is ready at any time, whenever there is an opportunity, for new and greater horrors which, according to its moral conception, are perhaps necessary, just and good: an act of love... although love outside marriage is a crime.

A Catholic, apparently unimpressed by the First World War, wrote in the early 1920s: "Outside this sphere from which human life springs, there is absolutely no aspect of human life (!) where disorder, indiscipline and excesses, wherever they appear (...), anarchy, arbitrariness and blind, uncontrollable natural impulse are more disastrous. Mankind had to pay for such lawlessness and anarchy with its existence". And after the Second World War the same is still said: "if there is one instinct that can lower a person below the dignity of his reason and freedom, it is surely the sexual instinct".

About the good shot in the back of the head and evil pleasure

If sexual pleasure was once sacralised, in Christianity it was demonised. If in the Song of Songs it was still said: "love is the greatest of all joys", Christianity made it the greatest of all sins, or at least the most condemned. For its ideal was not happiness but suffering and mortification; however much one might wish to erase it today, Christianity was radically hostile to life, rigorously ascetic and anti-dionysian. Unnaturalness in place of nature, repression

instead of liberation of the senses, pleasure pursued instead of pursuit of pleasure: how often has the shot in the back of the head seemed more harmless than pleasure!

In the Middle Ages, a woman who masturbated just once received a three-year penance (*supra*). So a barbaric and inordinate punishment was meted out for something that had not caused anyone the slightest harm and which had only brought pleasure to the masturbator. But he who had brutally beaten another, who had killed someone in war or had murdered on the orders of his master, had to do penance for forty days! This is the morality of the Church.

Or was it? Is it all part of the past? On the contrary. Nowadays, whoever kills in war is not subjected to any kind of penance; penance is long gone, except for those who do not kill, except for those who break their military oath! This is the morality of the Church.

And there are still those who take this religion !

Seventy million people - our century proves it - may have been exterminated by God's will, as *emeritus* victims of war.

"saints" and "crusades". Seventy million executions, cremations and gassings, seventy million victims of horrifying massacres of all kinds which, in the eyes of the representatives of Christianity, can be transfigured into acts of duty, heroism or love. On the other hand, a single act of love without their blessing is a deadly crime...

And there are still those who take this religion seriously! It has not become the subject of cabaret or an object of study for psychiatrists!

We have not included their preachers in the ranks of the comedians, nor have we taken them to the courts or to the solitary confinement cells! We let them go on preaching... the religion of love! When is this religion of love going to collapse? And not by anger, not by revenge, not by torture and bonfires, no, but as a consequence of an explosion of laughter that will shake the whole globe?

On the other hand, it is also striking that until recently pornography was banned everywhere and still banned in some places, while all countries allow novels and films noirs, depictions of murder, even for young people. However, sexually explicit films are restricted or warned that they are not appropriate for young people. For in "Christian culture", the real crime is far from being murder, but rather, *cum grano salis*, sexual intercourse.

In this way, Good and Evil are turned upside down, one maliciously takes the place of the other, evil is called good and good is called evil; our entire history is a reflection of this morality. A morality that smiles at us sarcastically from every history book, that is in every history class, dirty and sad, covered in blood and tears. The scandal is not mass murder, but love between two people without ecclesiastical consent. That is the bestial, the diabolical, the *skandalon*. And, as Cardinal Garrone says, God cannot "make the slightest concession" to Evil. "He can only declare war on it: hand-to-hand warfare, if necessary. That is the justice of God".

On the spirit of war in Vietnam

The Church has not stopped supporting the war, hand to hand, if necessary... and with bombs and napalm. It does not care about that.

What worries him is the danger that the evil of his code of morals and his morality could be recognised. For his morality is the basis of his power.

Thus, not long ago, Cardinal Ruffini of Palermo was of the opinion that in Sicily (as is well known, an enclave of the Mafia, which is "at home" in the monasteries) "there is no more crime than anywhere else. The real danger lies in the moral decadence of the North". Likewise, a prelate of the Archbishopric of Munich-Freising stated that

"The spirit of love has not been displaced in the guerrilla struggles of Vietnam, but here and now, among us: for example, in the

"Loope's "swimming costume war", with all its added manifestations. (The issue was whether schoolchildren bathing naked together was morally dangerous). No, it is not the war, which they celebrate as a "service to God", that is regarded as

"terribly serious", but "too early an activity of courtship and flirtation". "Depending on whether the foundations of sexual morality are preserved will decide whether we are a people destined for decadence or whether we can hope for a revival.

... And the disaster of a magazine

A fruitful war, a genocide, are no disgrace for the Church: "priests have always had need of war" (Nietzsche). From St. Augustine ("What have we against war? That men who have to die one day should die in it?") until today, this necessity, which was already known in the 5th century by St. Theodoret, has been cynically admitted: "Historical facts teach that war brings us greater benefits than peace". On the other hand: "You do not know what disasters can be caused by a single magazine lying around, how the innocent soul of a growing child can be poisoned by a series of lubricious images. A youth that is being fed by brothel magazines and dirty films must one day end up in the gutter!

On the other hand, if it masters the "vermin within" it develops "These young people are, or were, clean, as in the Nazi Reich, which Cardinal Faulhaber certified in 1934 had "put an end to gross excesses in literature, baths, cinema, theatre and other areas of public life" and had "rendered an invaluable service to the moral life of the people". You know: one series of lewd images... and the world falls apart.

In the name of the Father, and of the Son and of the Holy Ghost

Exaggeration? Perhaps demagogy? No. "It is true," Father Leppich immediately confirms, "it is true: an atrocious war is behind us" - a war, let us never forget, which in Germany was stirred up by the whole of the Catholic episcopate (together with Count Galen!), "repeatedly and insistently", to quote his own words, and which received equal sanction from the Evangelical Church; a war, Leppich continues, "which has us with destroyed churches and houses and a multitude of dead. But the destroyed houses and churches can be rebuilt and people are being born every day in sufficient numbers. No. Germany cannot perish because of that. And if anyone asks me whether Germany is finished or whether she still has any future, there is only one answer: we are going to end up again in a bad way because of our women, who daily throw into the mud the holiest thing they possess" ^[323].

Oh yes, "Society. Oh my God" goes a phrase that is not well known from who proceeds, "has gone to the Devil so many times that it is devilishly strange that he is not yet in Hell".

Because, of course, Germany can collapse, and Europe and all the other countries; they can collapse quickly, overnight. But is it not because of women, or rather because of a morality that has already killed so many people, in every sense of the word, "(...) There are enough people born every day (...)".

"What do we have against war? "The spirit of love will not be displaced in the deadly guerrilla fights in South Vietnam (...)". No, is not the question for them. Because if they say "God", "Christ", or "Christ", they say "God", "Christ", or "Christ", they say "God".

"Mary", whether they conjure Heaven or Hell, Vice or Virtue, Salvation or Damnation, the only thing that matters to them is their own accursed Self, their profit, their dominion, their power; for the Father, the Son and the Holy Ghost, all the angels and archangels, the cherubim and the seraphim, all the spectres of Hell and the Abyss with which they have seduced and frightened, have never been anything but themselves.

THE RELATIONSHIP OF THE CATHOLIC CHURCH TO SEXUALITY THROUGH THE TIME

FROM VATICAN II TO JOHN PAUL II

We walk among the filth

PAUL VI. 1972^[324]

Sexualism is (...) an expression of decadence. It seems as if the whole country is flooded with rotten, foul-smelling water.

JOSEPH HÖFFNER, Cardinal. 1984

This will probably clarify why we have previously drawn attention to the close link between woman and animal: sexuality leads to bestiality.

GRABER, Bishop of Regensburg. 1980

Thus, what in the world of living beings is specific to animals is transmitted to the realm of human reality.

JOHN PAUL II, 1982

And have we not been impressed by the command to pluck out our eyes and cut off our hands if these members cause scandal?

The "prudent" sex education of Vatican II, rosaries in front of the Bavarian Ministry of Culture and Masses "overcrowded" against sex education classes".

"The joy and hope, the sadness and anguish of human beings today, especially of the poor and oppressed in every condition, are the joy and hope, the sadness and anguish of Christ's disciples". This affably compassionate affirmation of the Second Vatican Council, included in the pastoral constitution *Gaudium et Spes*, sounds good, it must be admitted, like so many other documents of the current hierarchs of the Church. But is it sincere? Firstly, these "disciples of Christ" are not, in fact, disciples of Christ, but rather the opposite: at least since the beginning of the fourth century. Secondly, the joy and hope, the sadness and anguish of human beings, especially of Christians, have never been, since that time, the joy and hope, the sadness and anguish of the hierarchs. For the latter promoted the maintenance of slavery - which even hardened somewhat more in the Christian era - and recognised from very early on the advantages of war, to name but two outstanding catastrophes. In the 5th century, when St. Augustine had already shown his enthusiasm for war, including certain offensive wars, Bishop Theodoret, Doctor of the Church, preached the following: "Historical facts teach that war brings us greater benefits than peace". So, thirdly, the "poor and oppressed" were not only maintained by the popes and bishops in their poverty and oppression, but, on many occasions, they were even more impoverished and oppressed. For, as I have written elsewhere, the sleight of hand of the Church today is to turn the great sacrifices of the poor to the benefit of the rich and the small sacrifices of the rich to the benefit of the poor.

Vatican II, in the chapter on "The Dignity of Marriage and the Family", continues to uphold the indissolubility of marriage, which exists

by virtue of "divine design" and is not subject to "the will of human beings"... with the exception of the popes! As has always been the case, polygamy, divorce, free love and any sexual activity outside marriage are forbidden. "In various passages, the Word of God urges the bride and groom and the spouses to form their marriage by means of chaste love and to live it with a love that is always whole". In return, it is emphasised that fertility, reproduction and the education of children are the purposes of marriage and that the spouses should "cooperate with steadfastness and solicitude in the love of the Creator and Saviour, who daily increases and enlarges His family through them". This means, of course, that the Church is extending its possessions, thus aiming to end the vocation crisis or at least to prevent the problem from growing.

Birth control is also ruled out. Except for the very unsafe method of using the woman's non-fertile days, which was already permitted, all other means of contraception are strictly forbidden ⁽¹³²⁶⁾.

The prelates are not in the least concerned about the appalling overpopulation, the terrible misery and hunger of millions of people. "Be fruitful and multiply (...)". The number of children is apparently left to the decision of the spouses, but "with God in mind". In other words, they should not only take into account their own good, but also that of the State and the Church; they should not act "at their own discretion" but guided "by a conscience that must conform to the law of God, in obedience to the magisterium of the Church (...)" Therefore, the issue is not so much the good of the spouses and the family as that of the ecclesiastical hierarchy, which "interprets this divine law in the authentic light of the Gospel"; which again means: as it is in its own interest!

Nor did the Council bring anything new to the table in terms of sexual information. Although it called for "positive and prudent sex education" (a formula that is already rather tricky for those in the know), this "positive and prudent sex education" means, as the Council frankly acknowledges in another passage, that "young people should be informed about the dignity, duties and consummation of conjugal love fundamentally in the

The family, in an appropriate manner and at the appropriate time, so that, accustomed to a discipline of chastity, they may eventually enter into marriage after a clean courtship".

Basically within the family, i.e. as is often the case in Catholic circles: preferably not reported; in an appropriate manner, i.e. as little as possible; at the right time, i.e. as late as possible; a discipline of chastity and a clean courtship, i.e. under the guardianship of Catholicism until the foot of the grave.

It is no coincidence that sex education in schools is opposed by many Catholics as a "very great danger" because, as Father Werenfried van Straaten (the famous "Father Butters", a cold war fighter) wrote in 1984, "it has so far had devastating effects in all countries where it has been introduced".

This is the kind of anti-Catholic propaganda, sometimes as furious as it is laughable.

By way of example, the work *Young People. Man, Woman* (Volume II: for readers aged thirteen to sixteen), which appeared in 1972 as an approved textbook in Lower Saxony, Rhineland-Palatinate, Bremen, Hesse and Schleswig-Holstein from the Christian publisher Gerd Mohn, is judged as follows by the magazine *Information of the Maria Goretti Circle of Friends*: "This book deals with all aspects of sexuality with the mentality of a film by O. Kohie, on the basis of almost one hundred and fifty pages of shameless graphic material (...) and texts which are completely unworthy of being called Christian (...) and which are completely unworthy of being called Christian (...). Kohie film, on the basis of almost one hundred and fifty pages of shameless graphic material (...) and texts completely unworthy of being called Christian (...) What is taught here to schoolchildren between the ages of twelve and sixteen is nothing more than brothel knowledge". Although there are some "irreproducible" parts, the Catholic magazine extracts quite explicit quotations about masturbation, homosexuality, pornography and sexual intercourse and then complains:

"Whose responsibility is it for these thousand ways of seducing children and young people to whom the Son of God provided the life of grace through His death on the Cross?"

The same magazine attacked sex information in schools, the need for which is so pressing, with bold headlines such as "The desert is spreading" or "The Apocalypse illuminates our situation". And in March 1981, when Hans Maier, the Bavarian Minister of Worship - chairman of the Central Committee of German Catholics; he is certainly not an anti-Christian - introduced sex education classes in state schools, - naturally with the Landtag's vote in favour - the magazine, under the headline "Rosary before the Ministry of Worship", praised this "anti-Christian" minister.

A "group of mostly modest but faithful people" who "have been praying for five years (!) for our children and for those responsible" every first and third Friday of the month at seven o'clock on Salvatorstrasse in front of the Bavarian ministry of worship. "Pray with them!

And there is still more. The magazine *Información* urged the priests of its Circle of Friends to celebrate masses in honour of the Immaculate Conception for the disappearance of "sex classes" from schools. In that year he was already able to count one hundred and sixty-five masses. However, the proposal that Masses should be celebrated "on some feast tomorrow, when the churches are "crowded"" was not put into practice; something which, who knows, would perhaps have softened Heaven as much as certain brains are. Returning to the Council, it did not only harm men, women and the laity, but also the clergy, who have continued to endure celibacy. For today more and more priests would like to marry, who would like to see celibacy abolished, an institution which, according to Wilfried Daim, causes "a proliferation in the clergy of childish types, of maternal fixations which, as a result of an unconscious defence mechanism, turn the psychological impossibility of bearing adult women into the virtue of "purity" (...)"^[327].

Or in the virtue of hypocrisy (supra). For when the diaconate, the lowest rank in the clerical hierarchy, was re-established, married men "of more mature age" were allowed to accede to it, while young deacons remained subject to the law of celibacy. Even so, conservative clerical groups feared the worst from this reinstatement, a mere consequence of the lack of priests. And the discussion on celibacy

even involved the Pope personally (cf. above). So whoever wants to become or remain a priest must pay the price of hypocrisy!

This meeting of bishops, which was followed with such high hopes by the uninformed, the simple-minded and the naïve utopians, brought nothing new on the fundamental questions of sexuality, reaffirmed the old power instinct of the hierarchs and maintained the tutelage over Catholics, including the lower clergy. As one Catholic theologian summarised, "The new doctrine on marriage touted by the Council remains the old one. In its rigid external legalism, it lacks any semblance of concrete humanity. It speaks of institutions, not persons. It controls people instead of helping them; instead of helping them to channel their most intimate and compelling instinct, their sexuality".

This is not only the opinion of a critical Catholic theologian. In contrast to those who think that "progress" has been made since the Council, the ultra-conservative magazine *Información* of the Circle of Friends Maria Goretti ("martyr of chastity"), which in all its issues uses really tiresome and repulsive arguments in favour of "purity", objectively and correctly states that "in fact, this is not the case. Vatican II did not go so far as to declare anything new on the question of S. E. (sex education), nor did it lay down new rules: nor did it do so on sexuality in general".

And Bishop Vekoslav Grmic (of Maribor) himself, who certified that in the Vatican's pastoral constitution there is great respect for marriage and the family and an extraordinary dignification of the conjugal act and the fundamental importance of love, finally saw his expectations dashed: "the official Church is becoming more and more authoritarian and clerical, the laity have less and less say, women are discriminated against in various ways, which affects their equal rights within the Church" ([328]).

Bishops' transactions from Europe to Australia after humanae vitae

Naturally, the Council's position coincided on the vast majority points with that of the Pope, which, given the dependence of the bishops on their lord, hardly needs to be demonstrated. In a speech delivered by Paul VI on 13 September 1972 on "this delicate subject" which, as he said, "was previously treated with great caution" and which today is approached "with frankly provocative thoroughness", he listed at glance the following plagues of modern life: the science of psychoanalysis, sexual pedagogy, erotic literature, the "provocative vulgarity" of advertisements, the "indecent exhibitionism" of the theatre, pornographic magazines and, finally, entertainment in general, in which "ever more impure and tempting amusements" were sought.

"We need to be aware that we live in an age where the bodily side of the human being often degenerates into rampant immorality. We walk in filth".

After presenting this "filth" at some length and condemning it, putting sex education "on the same level as pornography and obscenity", as one Catholic commentator proudly remarked, Paul VI continued: "We must protect, we must be ready to defend (...). Paul VI continued: "We must protect ourselves, we must be ready to defend ourselves (...) We cannot give in to the immorality that surrounds us out of comfort or fear of others. Moreover, we must be aware that young people who are beginning their journey through life have no right to the impurity we are dealing with, nor does modern man (...), nor does the adult, as if he were immune to disorder and the contagion of provocative immorality". And, obviously, the *bonus shepherd* did not deprive himself of telling his lambs what is

"impurity", namely, "the predominance in the person of the instincts and passions of the body over moral reason". It goes without saying that this moral reason is nothing but the supposed "divine law", that is to say, the ancient and accursed sexual repression of this Church.

Of course, the bishops have to submit to the Pope, if they do not agree with him. Certainly, within the Catholic clergy, there is an opposition

which is, above all, the result of the global disbanding of believers. But when the prelates pretend to less a certain

In the end, under the general pressure of "liberality", a retraction obviously desired by Rome takes place. Thus, for example, after *Humanae Vitae*, the Australian bishops' conference had declared in a collective pastoral letter that if Catholics could not accept the official doctrine of the encyclical in good faith, they were not committing a sin in certain circumstances. But two years later the Australian prelates, en bloc, did a complete about-turn (a custom dear to episcopal circles since Antiquity). So these bishops stated that the authentic doctrine of the Catholic Church, as contained in *Humanae Vitae*, engaged the consciences of all "without any ambiguity" and excluded the possibility of any point of view contrary to the doctrine of the encyclical, even if it stated obvious truths (!).

The Australians were, of course, not the only ones who had gone astray, and in their first permissive interpretation of the Pope's "pill sermon" they could invoke, for example, the "Konigstein Declaration" of their German colleagues. In this document of 3 September 1968, the use of artificial means of contraception was already permitted - in an obscure and convoluted way, since it was in opposition to the Pope - to those who proved to be scrupulous - "without any subjective arrogance", "without rashly claiming to know everything" - while bearing in mind, of course, that they could "answer for their position before God" and that they had to respect "the laws of the internal dialogue of the Church" and avoid "any scandal".

The bishops more or less skilfully manoeuvred between Rome's prohibition and the wishes of their supporters. For, on the one hand, the papal declaration was not a definition *ex cathedra*, not an *effatio infallibilis*, according to the technical terminology, and therefore not necessarily imperative. But on the other hand, the Pope was defending what the Church had preached - also as *effatum infallibile* - for many centuries or "since time immemorial", as the German moralist Gustav Ermecke observed. Ermecke therefore noted that *Humanae Vitae* contained an "infallible truth of faith" which was "binding on all",

including the German bishops" and that the Königstein Declaration was "not valid for Catholics"! The theologian explained to the bishops that "no one can reject an ecclesiastical doctrine which in its present form is infallible and at the same time remain a Catholic". Ergo: "The "Declaration of Königstein" is null and void. It contradicts infallible doctrines of the Church (...) Marriage morality does not admit of any lowering" (!).

The believers, on the other hand, wanted it to be cheap; and the shepherds, obviously, tried to keep the sheep. Precisely for this reason, the plenary session of the Austrian Bishops' Conference on 6 November 1980 announced that whoever was "competent" in the matter of pregnancy control and had come to a "dissenting conviction" could "continue in principle. And he is not at fault (...)" ; although, of course, he was supposed to be ready to "show his respect and loyalty to the Church in all other matters": always the same main theme. See above. However, the Circle of Friends of Maria Goretti, the standard-bearer of Catholic chastity, considered this point of view "an affront to the whole Church" and was not wrong when it asked: "Are there two kinds of morality in Austria: competent people can do something without committing a fault, and all the rest (fools) cannot?"

If Gustav Ermecke denied the German prelates, Johannes Stohr, the Bamberg moralist, did the same with the Austrians. In a letter to the "most reverend gentlemen" (!) presumptuously insolent but, so to speak, protected by Rome, he accused them - "united with them in Christ" - of "a gratuitous and arbitrary subjectivism, a façade of possibilist ethics and a relativistic autonomous morality". Many people saw in this episcopal statement only "an alibi for their immoral actions". For Stohr, the public protectors of libertinism included not only the Austrian Bishops' Conference, but also his own bishop. The St. Henry's Leaf, which he edited, carried "in bold type the following headlines, which were grossly misleading: "Conscience is the highest authority" (9-XI, p. 3), "Marriages must decide". The Austrian bishops are not wrong when they disapprove of menstrual cycle methods (23-XI-80)". The Bamberg moralist saw everywhere "simple examples of false dialectics and opportunistic tactics" - as if the hierarchs acted otherwise.

He prophesied "horrible consequences from a pastoral point of view" and declared, "from a scientific point of view", that the Austrian bishops were simply "over the moon". He prayed for their conversion and for the improvement of their pastoral "sense of responsibility" and was "fully prepared" to indicate to them the status of the research by referring to the various "possibilities for theological-scientific advice and information" ([329]).

On the strong Polish episcopate

Of course, bishops were not everywhere making uncertain concessions. In the East, for example, in Catholic Poland, they showed less leniency. In the Advent pastoral letter of 4 December 1977, they emphatically demanded of Poles "the defence of God's law in the area of temperance and chastity" and averted "the danger of moral dissolution of the nation". "Love", they taught, "has undergone a painful perversion because of Original Sin". The "greatest danger" threatening it "by means of the body" is "impurity, that is, conscious and premeditated sensual pleasure". An "even greater danger in this area" is "false, mendacious and depraved opinions" which justify "almost all the sins against chastity" for which responsibility was imputed to "doctors and psychologists". "Marital infidelity and moral depravity are spreading. This is what is happening, for example, in workers' homes, student houses and even old people's homes (!) and it is an offence against God that demands punishment".

At the same time, the Polish bishops openly attacked their (communist) state. Radio, cinema and television, they claimed, "are becoming more and more often the means for the spread of immorality". And they attributed to them nothing less than "a secret plan to destroy the morals of the nation". They spoke of "perverse plans", of trials leading to "a fearful slavery". "Every conscious and voluntary sexual act outside marriage is a terrible sin". Brutal sex education classes for children and young people (...) are a (...) fact".

extremely harmful", especially "the teaching of contraceptive methods". "It is easy to annihilate and dominate a nation that no longer has any will (...)" (the bishops know this better than anyone else thanks to a practice of fifteen hundred years!) "(...) and whose moral backbone has been pulverised and corrupted by immorality and sin"; that is true:

for Catholicism! The spiritual demagogues appealed to parents, to their beloved young people, to their beloved teachers and educators, and even to men of culture, since "not even the greatest artist is exempt from the duty of respecting the moral laws": the laws taught by the Catholic Church! "Watch over the health of your families" they said. "Preserve purity". "Protest against erroneous sex education". "Defend yourselves".

"No one has the right to demand (...)": except the bishops! "Tell everyone that your body is a temple of the Holy Spirit that you have received from God and that it no longer belongs to you (...)": but to the Catholic Church, to the ecclesiastical hierarchy, to its unlimited lust for power, which extends to everything, to the womb, to the head, to the totality of life!

In another "pastoral letter" of the same year - on the feast of the Holy Family in 1977 - the clerical seducers state the following: "The extinction of the Polish people is the tragic consequence of birth control and abortion". But the extinction of the Polish people within a short period of time - which is quite possible - will not be due to birth control, as everyone knows, but will be the consequence of a war which the bishops admit on principle, which they have always permitted ever since they have existed (!); they have always been the best purveyors of war to this people.

According to the bishops, the practice of birth control and abortion is tragic, moreover, because it "sometimes" turns women into "permanent invalids". As if the bishops had treated women's lives with care when they, reduced to mere birthing machines, had to throw one child after another into the world, literally until they could no longer bear it: "never mind, let them die, that's what they are there for" as Luther wrote (*supra*), who had taken this contemptuous and anti-humanitarian principle from Catholicism! "All over the world today, people are fighting for the protection of the environment. But nowhere has it been so

destroyed as in the Christian West in accordance with the ancient biblical order of subjugation and annihilation: Rule over them! "Let all animals fear you (...) Let everything that moves and lives be your food (...)".

The Polish shepherds continued: "The first (natural) environment of every human being is the womb of his own mother. No one can intoxicate or harm him". Only the Church was allowed to send millions of women, including pregnant women, old women, girls and even infants, to the stake and torment chambers. For, as the Polish prelates write, "where respect for the little ones is disregarded, respect for adult citizens is also disregarded".

So the Church has respected "the least of these"... theoretically. But, in practice, there have been few places where abortion was as systematic a practice as in the nuns' convents. To the

The "little ones" have not been and are not respected: from antiquity to the present day, baptism has been imposed on them! And is it not true that the Pope protects the embryo with such fanaticism in order to be able to exploit and annihilate it, often from infancy, once it is born? Were there not girls who were burned as witches? Were there not infanticides in the Crusades and in countless wars?

Wasn't there a Children's Crusade that came to a terrible end? Weren't thousands of children murdered in the middle of the 20th century in the concentration camps in Croatia, a deeply Catholic country? Didn't they even have their own concentration camps: in Lobor, in Jablanac, in Mlaka, in Brodice, in Ustice, in Sisak, in Gomja, in Rijeka...?⁽¹³⁰⁾

These two pastoral letters signed by all Polish cardinals, archbishops and bishops have been quoted in more detail because a year later John Paul II, the present Pope, arrived from Poland. His well-known sexual pessimism, which has horrified part of the world, including many Catholics, is therefore understandable.

John Paul II, propagandist of "chastity" and enemy of the "carnal pleasure

Not a year has gone by since then when the (Catholic) world has not been beset by a flood of papal statements on sexuality and sex education.

For many months, from September 1979 to April 1980, the head of seven hundred million Catholics spoke at the general audiences of nothing but sexuality! He dealt, in chapters - long, dull, boring, annoyingly repetitive, often almost incomprehensible seminary theology - with the so-called Report on Reproduction, the secret of life, the essence of the gift of life, participation in divine life, the relationship between man and woman, modesty, purity, self-control, the "meaning of the body for the couple", the dominion of the concupiscence of the flesh, and so on and so forth.

In an address of 4 October 1984 to the bishops of Peru, on an *ad limina* visit, John Paul II is constantly concerned about "the increase in the number of families divided by divorce or adultery and in the number of unions lacking the bond of Christian marriage" for which "the daily example of the upper classes of society" often exerts "its corrupting influence on the lower classes". The Pope deplores the "scourge of abortion, artificial birth control and premarital sex". He stigmatises "pornography and a permissiveness of customs which are supposed to destroy all sense of modesty". Permissiveness is one of his favourite words and he likes to put any form of sexuality not gagged by the Church on the same level as drug addiction. "Sexual permissiveness and drug addiction destroy the lives of millions of human beings (...)". These are words of 29 May 1982, by way of example.

To a world walking in the mire of the senses, Pope Wojtyla praises the martyrs of chastity: in Rome, St Agnes; in Zaire, Sister Anuarita. He speaks of the "glory of chastity", of "intact purity" (is there a purity that is not intact?). She recommends imitating the

"heroic virtues" of St. Casimir: "His life of purity and prayer is an invitation to you (...)".

One could almost believe that John Paul II is concerned about little else apart from "concupiscence": the "triple concupiscence", the "consequences of the triple concupiscence", "especially", as he stresses, "carnal pleasure, which disfigures the truth of the language of the body". But why is it precisely "carnal pleasure", which is undoubtedly part of the "truth of the language of the body", that disfigures the language of the body? Leaving aside the fact that countless confessors, bishops and popes have lived from "carnal pleasure" more and better than from any other "sin" (supra).

Pope teaches that "carnal pleasure" causes people to be left behind "blind and insensitive to deep values". The "sins of incontinence" bring with them a "debasement" of "human dignity and their consequences for society are incalculable". Ergo, the voice crying in the wilderness does not cease to preach against "concupiscence", it does not cease to exhort to keep "control over it", especially over "sensual concupiscence". Lust undermines self-denial, depersonalises the human being, turns him "into an object for another". But what the Pope is demanding in this context - "moderation and mastery of the instincts (...) at their root, in the purely interior realm" - is the "control of the instincts".

"purity", "to abstain from "impurity" and what leads to it", "preserving the body (...) in holiness and honesty" etc. - is precisely what turns the human being into an object for the Church, a slave of its moral repression, of its guilt-ridden servitude, which remains its most effective instrument of domination.

According to the "Holy Father" in the struggle, modesty protects us "against the consequences of the threefold concupiscence". Thanks to it, "man and woman remain in a state of original innocence. Because they are permanently aware of the meaning that the body has for the couple and, so to speak, they would like to protect it from instincts (...)". Thus, modesty acts in the same way as the Pope, who preaches the "redemption of the body" "in history, from now on, step by step (...), in the constant struggle against sin, in the overcoming of the sensual instinct". This redemption, John Paul II affirms, heals and sanctifies the human being "to the point of

The human being can only know respect and self-respect in this way, healed and sanctified in his sexuality, with further healing and sanctifying consequences. The human being can only know respect and self-respect in this way, healed and sanctified in his sexuality, with further healing and sanctifying consequences: "this respect and self-respect forbids voluptuous looks (cf. Mt. 5, 28) and everything that provokes them".

How many ecclesiogenic neuroses - a concept coined by the Berlin gynaecologist Eberhard Schaetzing more than three decades ago - are the result of this morality that brutally subjugates the human being and pleasure and enjoyment! But it is not morality, but immorality, diabolical morality! Doctors, psychologists and psychoanalysts know this very well; they could tell tragedies... and they do! The Catholic theologian, psychologist and psychotherapist Alfred Kirchmayr writes:

"(...) I have to tell you, Mr. Pope, that it took years of hard work to teach many of my patients with ecclesiogenic neuroses to live life in a freer, healthier way, with less inhibitions and neurotic anxieties. You must understand that such experiences outrage me (...) The political and psychological instrumentality of God for the repression, intimidation and exploitation of so many human beings truly cries out to heaven!

The Second Vatican Council itself had to acknowledge the advances of "biology, psychology and the social sciences", advances which (often achieved in the face of secular views and doctrines of the Church), According to the Council Fathers, "in addition to giving a person a better knowledge of himself", they "help him to influence social life by conducting himself methodically". However, in categorical opposition to the scientific proof - which is no longer so new, although it has now gained general approval - that sexual asceticism causes internal tensions and an enervating struggle of the person with himself, the Pope affirms: "in the light of the analyses we have commissioned, abstinence understood integrally is, on the other hand, the only way to free people from these tensions". On the other hand, sexuality, as practised in a freer society and less under the tutelage of the Church - more of a

For this pope, it is apparently still something bestial. Thus, on 28 April 1982, he said that today's mentality had become accustomed to "thinking above all (!) of the sexual instinct and talking about it, in such a way that what, in the world of living beings, is proper to animals, is transmitted to human reality (...)" ^[331].

John Paul II, defender of post-modern marriage: the more chaste and fertile, the better

It is clear that such a pope vigorously defends the medieval ecclesiastical morality of marriage, spreading it in America as well as in Africa and Europe.

On 5 October 1979 he praised the US bishops for saying that marriage is "as indissoluble and irrevocable as the love of God for his people and the love of Christ for his Church". In Africa, where polygamy was once prevalent, he tried to bamboozle youth into preparing for marriage through prayer, self-discipline and chastity. "You must be chaste" he demanded on 13 February 1982 in Onitsha, Nigeria. "You must offer resistance to all temptations directed against the sanctity of your body. You must bring your chastity to the priesthood, regular religious life or marriage".

That is what it is all about: all the whites, all the blacks, all the yellows, all the reds, all of them must have many children in marriage, chastely, so that there will never be a lack of little lambs or clerical parasites, so that the power of the bishops and popes will be perpetuated, so that it will flourish and grow for all eternity.

During his trip to Germany in 1980, John Paul II made a particularly eloquent plea for the interests of the church hierarchy in a homily on the subject of marriage and the family delivered in Cologne on 15 November. State and society would unleash "their own ruin" if unmarried cohabitation were equated with marriage and the family, he predicted. The Pope called for "a rediscovery of the dignity and the

value of the family" and offered the "advice" and "spiritual services" of the Church "in the light of faith".

The full sexual relationship between man and woman "has its legitimate sphere only (...) in marriage"; and he explained: marriage is

"The only suitable environment for the reproduction and upbringing of children. Marriage is therefore essentially oriented towards fruitfulness (...), the spouses share in the work of God's love". In other words, spouses, Catholics, must first and foremost be functionaries and servants of the clergy, "a small Church", a "domestic Church" as the Pope said, because otherwise "the Church and society could not survive" (the Church perhaps not; society certainly could, more and better!).

In defending "marital fertility" Karol Wojtyla knew, of course, that today "the difficulties are great. Hardships, especially for women, small houses, economic and health problems, and often even the explicit discrimination suffered by large families, hinder the increase in the number of children". Nevertheless, knowledge of these facts not prevent Pope from declaring that the

The "fecundity" was the proper purpose of marriage, condemning "with emphasis" abortion, the "death of the unborn". And he repeated here, in autumn, what he had already anticipated on 31 May in Paris: "The first right of the human being is the right to be born. We must defend this right and its value. Otherwise, the whole logic of faith in the person (...) would collapse". These are the words of the leader of a Church which has defended the death penalty since the end of antiquity, which has supported military massacres since the end of antiquity, which in the age of the nuclear threat still places its military chaplains at the disposal of all sides... with Catholics as victims! "The first right of the human being is the right to be born": this is what is said by the highest authority of a Church which has murdered, directly or indirectly, hundreds of millions of human beings, often in the most appalling way;

has continued to do so, more than ever in the 20th century!

At least the "Holy Father" acknowledged that there was a reason for his calls for "fruitfulness" in the face of millions upon millions of malnourished and starving people and for his praise of marriage as "Church".

domestic" and "small Church": concern for its own continuity, especially that of the clergy. "This is the first field of the lay Christian apostolate and of the collective priesthood of all the baptised. These families and marriages infused with a Christian spirit are also the true seminaries, that is to say, seedbeds of religious vocations for the secular and regular clergy".

Basically, the Pope would like marriage on the eve of the third millennium to remain as it was in the Middle Ages: the more fertile and chaste the better!

On the one hand, it preaches that the love of husband and wife and parents is "essentially linked to chastity, which is expressed in self-mastery and abstinence, especially periodic abstinence (...)". On the other hand, marriage is, for him, "the only sphere suitable for the reproduction and education of children", it is "oriented towards life". Every sexual act of marriage must be open "to the propagation of life", the Pope teaches, according to *Humanae Vitae*; "married love is essentially oriented towards fertility". In other words, he wants marriage to "bear constant fruit".

At the hearing on October 1, 1984, he expressly rejected the view that the Second Vatican Council had abandoned the Church's traditional doctrine on the purpose of marriage (main objective): the child!) On the contrary, it considers "the traditional doctrine on the ends of marriage (and on its hierarchical order) to be valid".

As Magdalene Bussmann, a Catholic theologian and church historian, wrote in an open letter to the Pope immediately before his visit to Germany in 1987:

"As long as celibate elders continue to meet in Rome, seeking to authoritatively decide on the meaning and form of marriage, sexuality, the family and the couple without those concerned also having the right to have a say or to decide, all their words about participation, the responsibility of believers and the freedom of God's children will continue to lack credibility".

"(...) If you would like to come, please see what the presence of the Church in the Federal Republic consists of: men, mitres, power and executives to the greater glory of God and/or the Holy Father, so that I can hardly put this word on paper, because it is blasphemy to me" ([332]).

John Paul II or abortion as the first episode of nuclear warfare

Since marriage should, as in the past, be as chaste and as fertile as possible, there can still be no discussion about contraception. Married couples cannot act "according to their own free will", the Pope emphasised in an audience on 1 August 1984. "On the contrary, married couples are obliged to "adjust their behaviour to the plan of creation designed by God". In a series of audiences in the same month, he returned to this point repeatedly, referring to the encyclical *Humanae Vitae* (often quoted by him on various topics). On 22 August he went so far as to declare openly that the conjugal act "ceases to be an act of love if it is artificially deprived of its reproductive power". And that is not all. In an audience on 5 September of the same year, he made it known that he also had no great appreciation for the "natural methods" authorised by Paul VI. At the very least he warned that "the use of "non-fertile periods" in married life can become a source of abuse if couples try to avoid reproduction by this means without justified reasons, keeping the number of children below that consecrated by the morals of their families".

Abortion, obviously, is the Devil's thing, a crime, a "murder", a fact for which "there are no words".

The Pope does not cease to speak of this fact for which there are no words. He does not fail to preach "with deep conviction that any premeditated destruction of human life by abortion, whatever the reasons for which it takes place, is at variance with the law of God, which is not permitted to any individual or group". The "Holy Father" did not

He hesitated to hammer such doctrines into the heads of the inhabitants of the overpopulated regions, teaching them "that the wisdom of God overrides human calculations". In this regard, he urged the Indonesian bishops: "Let us never fear that the challenge is too great for our people; they have been redeemed by the precious blood of Christ and are His people". And he boasted that "what is impossible for man is possible for God (...)".

In various parts of Africa, the Pope did not propagate birth control either, but the opposite. On 13 February 1982, in Onitsha, he lamented that "contraception and abortion have not respected your country". And the next day, in Kaduna (Nigeria), he said, indignantly:

"Abortion is a murder of innocent children (...) The fight for the Catholic education of your children deserves strong support.

Similarly, on 2 November 1982, in Madrid, he condemned abortion as "a grave attack on the moral order. The death of an innocent person can never be justified (...)". He then quoted the biblical words about the "little ones", his "angels of Heaven" and about that child who, comforted "by the presence of Jesus, leapt in his mother's womb". He addressed the rostrum and said: "I speak of absolute respect for human life"... the highest representative of an institution that has despised human life more intensely, longer and more appallingly than any other institution in the world, that has tortured, massacred, burned, drowned, torn to pieces, thrown to the dogs and crucified: and almost all of this, and much more, is still being done in the 20th century!

Pope John Paul II did not even hesitate to state "that the general spread of artificial means of contraception also leads to abortion", although, as is well known, it has almost always been and still is the other way round, since those who have abortions are, above all, those who do not use any method of contraception.

However, this pope reached the height of his globalising obscurantism in a talk given in Vancouver (Canada) on 18 October.

September 1984, when he had the nerve to link abortion with the with nuclear war! For "this ineffable crime" - of which he does not cease to speak - "against human life, which rejects life and kills it from its very beginning, sets a pattern for the contempt, denial and suppression of the life of adults and for the attack on the life of society". And - what a logic of priests - if the person is vulnerable

"from the moment of conception" will also be vulnerable, "when he grows up", to "the violence of aggressors" and to "the power of atomic weapons"!

This is not just nonsense; it is also a threat. It is also a threat:

"There is a way for humanity if it wants to escape its own tyranny and avoid God's judgement". Atomic war thus becomes - unequivocally and wisely foresighted - the divine judgement, because the world does not follow the morals of the very moral Catholic Church and has "abandoned the practice of holiness in human life (...)"

as it adds below^[333].

Abandoned? But when has this holiness been practised? In the burning of heretics and witches? In the almost two thousand years of anti-Jewish programs? In the annihilation of Indians and blacks, with millions of victims? During the Crusades, in one of the world wars, in the Vietnam War?

"Herminia de los magreos (...)"

John Paul II does not seem to attack homosexuality so violently; as Paul VI did, he simply calls it "immoral", although he does not even refer to the inclination, but to the "practice". Some Catholics, almost euphemistically, dismiss his threatening invective as "mere nonsense". However, homosexuality has punishable by death from OT times until well into the 19th century. More recently the issue has been discussed by the ecclesiastical side in the Synod of Bishops' Workbook

The German R. F. A.: *The Meaning and Form of Human Sexuality*, 1973, as well as the declaration of the Roman Congregation for the Doctrine of the Faith on Certain Questions of Sexual Ethics, 29 December 1975, which also took a position on masturbation and premarital sex.

The statement of the Roman Congregation says: "According to the objective moral order, homosexual relations are actions deprived of their essential and indispensable determination. They are condemned in Sacred Scripture as grave aberrations and represented in the last analysis the sad result of a denial of God. Although this condemnation Holy Scripture does not authorise the conclusion that all sufferers from this anomaly are personally responsible for it, it does testify that homosexual actions are in themselves disordered and can in no case receive any form of approval. Even this sounds comparatively moderate, and one of the reasons for this moderation is perhaps that the clergy have always been particularly affected by this "vice" and that today, naturally (or supernaturally), they still are.

I will confine myself to recalling some recent cases in the venerable archbishopric of Mainz.

The chapel master and priest Heinrich Hain had sexually "abused" his pupils for years - probably decades. At least there were - among countless other cases - "twenty-one cases of reciprocal masturbation, seventeen attempts at anal penetration and fifty-six oral relations, which in 1984 led to seven years and nine months in prison". In addition, the spiritual virtuoso had had sex on buses full of passengers and even in the swimming pool of the archbishop's seminary, and apparently did it so well that many of his clients were so happy that they were not even aware of the fact that he had been in prison.

"disgraced", they forgot about the whole affair. Once accused and even convicted, the victims wanted to "pray and pray" for him and looked forward to "our next meeting"! Before Father Hain, the substitute choir director and a vicar had already been sentenced in Mainz as "paedophiles" to similar prison terms. In the Catholic clergy, however, the matter has a long tradition in which the Roman Curia (supra) must be included, albeit not tangentially.

But not only there. An official of the cathedral chapter in Mainz acknowledged that Heinrich Hain, before he became a priest and chapel master, had already been told at a young age that "as a homosexual, he would be in good hands in the Catholic Church". Because, "apart from the "platitude that this was the only way to get laid in the seminary", the gossips said that Cardinal Hermann Volk also belonged to that minority which in the villages of the Palatinate is still called "chingaculos"". "The former bishop" - the predecessor of the current Primate of the Federal Republic of Germany, Kari Lehmann - "was known as "Herminia" to the people of Mainz" and, as our informant sarcastically remarks, "during the processions, the sheep in the flock no longer held their tongues when talking about "Herminia of the Maghreb". In short, that in Mainz, "the city of song and laughter", it is also whispered - even among Catholics in positions of office and dignity - that "the old man prefers to stick his nose up a child's arse".

"(...) As long as his throne stands firm, my bed will not totter".

Probably the subject on which Catholic circles speak least often these days is prostitution. Is anyone surprised? In the past, prostitution was encouraged not only by abbots and superiors but even by cardinals and bishops; there were popes who built or bought brothels and no less than Pius II asserted to the King of Bohemia, quoting St. Augustine, that the Church of Christ could not exist without organised prostitution (cf. above).

Since then this has almost become a truism in the public domain. In 1987, Flori Lille, who had been a prostitute in Frankfurt for thirty years, wrote to her esteemed Pope:

"Look, I know that as long as you preach chastity, my lust will reign, as long as you continue to banish knowledge of contraception and abortion into darkness, my monopoly will remain,

as long as you continue to institutionalise confession and prayer, sins will remain expensive, as long as you define love only from the waist up, I will not have to break my head (...) In other words: as long as your throne stands firm, my bed will not be shaken" ([334]).

In a literal sense, that bed will wobble even more. As do other types of beds.

On the "values of celibate chastity" and the church hierarchy's food for children

Today there are six thousand married Catholic religious in Germany alone. Worldwide there are eighty thousand separated and married priests - one-fifth of all Catholic clergy - some with and some without dispensation from Rome.

However, Pope Wojtyla remains a staunch defender of celibacy. "In particular", he said on 3 May 1980 to the bishops of Zaire, "priests, religious men and women regulars must have firm convictions about the values of celibate chastity (...), in order to remain unambiguously faithful to the commitment they have made - before the Lord and before the Church - which (sic) is of great significance in Africa and elsewhere as a witness and spur to the Christian people on the arduous journey towards holiness". So this pope does not only preach singleness for the love of Heaven, but even that singleness is above marriage, that those who keep voluntary abstinence do better. This is "also the point of view of the whole doctrinal and pastoral tradition".

Meanwhile, a small army of married priests shake hands with their master the Pope with the utmost submission, wanting to work for him as soon as possible. But Karol Wojtyla is too compromised. He can no longer legalise the marriage of religious; perhaps one of his successors will. If there is no other choice, they will do it without any scruples.

Whatever is right is right: this is the supreme principle. In the meantime, they expect to go on "chastely" with the "voluntary celibates" and the hierarchy - in obedience to its traditional hypocrisy, well proven (cf. supra) - prefers to put up with the secret marriages of priests and to pay child support [335].

His Holiness is still sure of the mass of religious: what is a priest to live on if he is thrown out on the street! Most of the time, existential anguish is a stronger bond than his faith, as Lichtenberg already knew. And a little hypocrisy has always made religious life more bearable.

The is different with young people.

Pope's appeal to young people in the wake of the "culture of death": "terror, eroticism (...)".

Pope John Paul II fears losing the youth - and with it, everything else! During his visit to Germany in November 1980, he noted "a deep distrust of institutions, norms and rules among the younger generation. They contrast the Church with its hierarchical constitution (...) to the spirit of Jesus". Like all totalitarian leaders, he is always trying to get the obedience of the young. He praises the figure of Jesus, the friend "who does not betray"... as if he belonged to them, as if they all belonged to him, as if Wojtyla really preached "the authentic word of God".

In a message to the French youth of 1 June 1980 in Paris, he wishes with kindly perfidious manners that "all of you (...) be masters in the Christian mastery of the body (...)". And, faced with the temptations of a In a "secularist and permissive atmosphere", he recommends "reading the Gospel", "study of suitable works", "careful reading of the biographies of saints": "remain faithful to his love, put the moral law into practice in its entirety and nourish your soul with the body of Christ (...)".

Tell everyone that the Pope is counting on you," he asked the youth of Ireland on September 3rd 1979, suggesting that he was becoming a "Pope of Ireland".

"Yes, dear young people, do not close your eyes to this moral ailment that plagues our society, against which your youth cannot protect you. How many young people have already ruined their conscience and the true joy of life by replacing it with drugs, sex, alcohol, vandalism or the simple desire for material goods!

Apart from the fact that no one has been more effective at hoarding material goods than the Catholic Church, which in the Middle Ages owned a third of the land of all Europe and in the East retained a third of the huge Russian empire until 1917, the Pope places sexuality here among drugs, alcohol and vandalism!

On November 3, 1982, he admonished the youth of Madrid to remain chaste "among those who judge only on the basis of sexual stereotypes, outward appearance and hypocrisy": as if there had ever been more hypocrisy than in the Catholic clergy! And it is this ultra-reactionary pope who is calling on the young generation to become

Active and radical transformers of the world and creators of a new society under the sign of love, truth and justice"! As if his Church, since Antiquity, had not continually turned upside down everything that is honestly understood by love, truth and justice! Neither drugs, nor alcohol, nor sexuality, nor a resigned and uncritical passivity are an answer to evil (...)"

On 14 April 1984 John Paul II appealed to the youth of the whole world: "It is up to you to find out whether the bacillus of that 'culture of death' (i.e. drugs, terrorism, eroticism and so many other forms of vice) which, unfortunately, poisons and destroys your youth, has taken root in you". Eroticism" appears here, as usual, alongside drugs, terrorism and other forms of vice! The Pope continues:

"I say to you, dear young people, once again: do not give in to the 'culture of death". Choose life (...) Respect your body! It is a part of your humanity. It is a temple of the HOLY SPIRIT. I give you

It belongs to you because it was given to you by God". The body, placed here between God and the Holy Spirit, does not belong to the young man; in any case, it should not belong to him, but to the Church! The Church claims it! She wants to dispose of it!

But what does this man mean by "life"? What does he mean by "life" for him?

"Renewal"? It means "penitence"; "that the human being should be aware that he is a sinner"; "that he should know that only the merciful God can grant a second chance (...)". However, all this means nothing more than: more power, more power for the Church! More protection for believers! And, God willing, also of unbelievers! Of everyone!

On 14 May 1985 in Amersfoort, before the Dutch youth, the Pope expressed the opinion that young people considered the restrictions imposed by the Church to be excessive, "especially in the area of sexuality (...) and with regard to the position of women in the Church". But the Gospel presents a Jesus Christ who demands a radical conversion and "detachment from material goods" (so that the Vatican can get even more!) "In the area of sexual ethics, his clear position in favour of the indissolubility of marriage and the condemnation of adultery, even if it was only committed in thought, stands out above all. We were not impressed by the command to pluck out our eyes and cut off our hands if these members cause scandal".

First: "Choose life (...) Respect your bodies! Then: "Gouge out your eyes, cut off your hands! This kind of people unmask themselves ^[336].

The new hypocrisy or "our neighbours' changes".

Under this Pope we are plagued by a new hypocrisy reminiscent of the 1950s, in the era of Pius XII. The ban has been opened against permissive films, with Mr. Wojtyla himself as the instigator, for example, when he prays a rosary in the Vatican with five hundred faithful in

atonement for the "desecration of the Mother of God" in Jean L  e Godard's film *Je vous salue Marie*. Prosecutors have seized reels of pornographic films and in Milan and Rome some cinemas have been set on fire. Likewise, liberal sociologists and politicians who proposed the creation of "love parks" had their cars burned and the windows of their houses smashed. The initiated sex law reform is stalled. Permissive camping and bathing areas are abolished and in some cases nudists end up in hospital as a result of beatings, as happened in Vernazza (Northern Italy). In Rimini, a fifty-six-year-old man ripped off the ear of a young man who was bathing naked; the parents of a girl who had been "disrespectfully" addressed by another young man were about to strangle him.

"Possibly, the changes in our neighbours have begun to affect us," writes *La Repubblica*; "the movement across the ocean may be creeping up on us.

Strict fundamentalists have virtually crusaded for a "cleaner America" especially during the Reagan administration. As a result of their pressures, censorship has been introduced into school libraries, textbooks and songbooks - a censorship whose victims include books such as James Joyce's *Ulysses* or Mark Twain's *Huckleberry Finn*.

Obviously, young Americans lack adequate information and the result is one of the highest rates of unwanted pregnancies and abortions in industrialised countries. The average abortion rate in the United States is as high as in England, Holland, France and Sweden combined, nations where there are sex education classes and where contraceptives are cheap or free. By contrast, the United States in 1985 was the only one of thirty-seven industrial countries where the number of pregnancies among young mothers had risen in recent years. Adultery is a threat even to defence, in *godus own country*: a land, by the way, about which Democrat Thomas Jefferson, the friend of the people, said he would not mind a little revolution every twenty years. Instead, in May 1987, the

Secretary of Defence threatened all employees with dismissal if they engaged in "deviant sexual behaviour". Adultery, wife-swapping, homosexuality and sexual orgies, among other things, were considered deviant.

Ronald Reagan, side by side with the Pope, has fought abortion in the United States where, since a 1973 Supreme Court ruling, termination of pregnancy in the first three months of pregnancy is a woman's constitutional right. In this battle, the President suffered a narrow but serious defeat in the Senate in mid-September 1982. And when, at the World Population Conference in Mexico in August 1984, he extended his verdict to stop subsidising pro-abortion organisations, the Vatican's *Osservatore Romano* praised the stance as "an historic step on road to confirming the right of every person to life from the moment of conception".

In fact, the delegates decided not to promote abortion as a means of family planning, following an initiative of the Vatican. However, although the Vatican had wanted abortion to be completely forbidden as a means of family

"(Eastern bloc states voted against the step demanded by Rome).

Reagan also agreed with Rome's policy when in February 1983 he urged female students not to take the pill without their parents' permission ("only if daddy wants me to"). Or when in July of the same year he blamed sex abuse and drugs, among other things, for the low level of the American education system.

In the land of puritanism, sex scandals down even powerful politicians. War minister John Profumo lost his portfolio in 1963. In 1973, a *calligris* brought down ministers Lord Lambdon and Lord Jellicoe. Jeffrey Archer, Margaret Thatcher's deputy, resigned for similar reasons in 1986.

Acquired immune deficiency syndrome fits too well into the agenda of many influential circles of the Catholic clergy. There are those who do not

hesitates to continue to obstruct the necessary information for young people even in the face of this terrible threat. For example, after the BBC announced an information campaign on AIDS in 1986, the Catholic Bishops' Conference of England and Wales issued a statement of protest. The "moral sentiment" of many Christians was to be violated; the "fundamental principle" of any information on sexual matters had to be "that sexual intercourse is solely the expression married love".

Not only has the general ban on abortion not been lifted in Ireland, but in 1983 (when even the sale of contraceptives was still illegal) it was given constitutional status, amid a fiercely ideological campaign by the Catholic Church. Since then, abortionists in Ireland have been enemies of the Constitution: a huge triumph for the bishops over the head of government, Garret Fitzgerald, who saw his liberalising aims suddenly vanish into thin air. And in 1986, when the constitutional ban on divorce came up for discussion

-Ireland was, along with Malta, the only other European country to prohibit it, the Irish clergy again launched their attacks to oppose it. Bishop Cassidy of Clonfert saw the believers' walk "in the path of divine laws" as threatened. Cardinal Thomas O'Fiaich, the Irish Primate, spoke of "the plague of divorce". And the Archbishop of Dublin, McNamara, compared divorce to the Chernobyl catastrophe, both "poisoning the whole of society" and called on people to pray against the "destruction of traditional foundations" (yet the Senate in Ireland had the power to dissolve marriages between 1922 and 1937). The priest of a Dublin suburb wrote in a parish letter that divorce was a Nazi invention and had caused the Allies more misfortune than the Wehrmacht or the Luftwaffe! Once again, the Catholic campaign was successful, the Irish are still marrying for life and the politics of the Republic are still "determined by the Catholic Church" (Fitzgerald).

In the Netherlands, a sex law reform failed in 1985 when the liberal Justice Minister Korthals Altes of the Volkspartij voor Vrijheid en Democratie (VVD) had to withdraw the lowering of the age of consent from sixteen to twelve from his reform bill. Sexual contact between

adults and young people or sexuality with minors when not in the care of "the perpetrator" would remain illegal and the age limit for decriminalised sexuality would remain at sixteen.

In the Federal Republic of Germany, church hierarchy circles have for some time now been fighting particularly hard against abortion and sex education in schools.

Concerning the latter, and more specifically the Bavarian law on sex education in schools, Bishop Graber said on 13 May 1980 on the feast of Fatima in Vilsbiburg: "We have to ask the question again: do we not live in a world that is totally infested by sexuality? Now something has happened in our midst that should never have happened in the country of the Patroness Bavariae: the law on sex education. Bishop Graber therefore recalled the "terribly grave words of Christ" (referring in this case, of course, to many state politicians, including his Minister of Worship and chairman of the Central Committee of German Catholics): "Whoever scandalises one of these little ones who believe in me, it would be better for him if a millstone were hung around his neck and he were drowned in the depths of the sea" (Mt. 18:6).

Because such a law, the bishop said, had to be considered "against the background of the sexual plague, that is to say, of the woman on the scarlet beast (...)". Graber recalled "sexual permissiveness, the genocide of abortion, sexual emancipation, adultery, premarital sex, homosexuality", in a word, all that already appears in the first chapter of the Epistle to the Romans, "where St. Paul reflects the filthiness of immorality by means of the most vigorous expressions to which we now return. The law of sex education is part of this picture (...) This will probably make it clear why we have already drawn attention to the close connection between woman and animal: sexuality leads to bestiality".

A two-thousand-year history of blood and crime makes it clear where the Church is leading. Its sexual morality is part of it: in the past and in the future. Today, when a significant part of humanity suffers from malnutrition or even starvation, this Church turns openly and with all the brutality that characterises it.

against birth control programmes. Thus, John Paul II (Wojtyla) himself said in an address to the Secretary General of the World Conference on Population Problems on 7 June 1984 that "the Church condemns as a grave offence against human dignity and justice all activities of governments and other public authorities which in any way attempt to limit the freedom of spouses to decide about their offspring. Therefore, any coercive action by these authorities in favour of pregnancy prevention, sterilisation or abortion must be roundly condemned and vigorously rejected. In the same way, the fact that, in international relations, economic aid to underdeveloped peoples is made dependent on programmes for the prevention of pregnancy, sterilisation and abortion must be qualified as a grave injustice" (*Familiaris Consortio*, III. 30).

The number of victims, however high, has never aroused the compassion of popes. John Paul II is cold to the millions of starving people. Whether he is speaking in Fulda or New Guinea, he always remains cold and ruthless, always insisting on announcing "the challenge of Jesus (!) without hesitation and without omission". "Let us never fear that the challenge is too great for our people. They have been redeemed by the precious blood of Christ and are His people".

Of course, the great soul hunter also knows that "in the present times the life of the people is (...) marked by events that testify to the opposition to GOD, to His plans of love and sanctification, to His laws in the area of family and marriage (...) So we can also say that today's society is in the midst of a wave that separates it from the Creator and the Redeemer JESUS CHRIST".

One would almost like to exclaim: thank God! One can only hope that this wave will not cease to spread, to get bigger, that one day it may swallow up all that Salvation in which the only sure thing is the benefits of the saviours ^[337].

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Notes

^[1] E. Neumann, *Die grosse Mutter*, 1956, p. 157. <<

[2] H. Hartmann, *Kirche und Sexualität*, 1929, pp. 147-48. The Greek poet in Stobaios, *Florilegium*, IV, 25, 13. <<

[3] E. Neumann, *op. cit.*, pp. 256-57. <<

[4] See the works mentioned above and: P. Grimal, *Mythen der Volker*, 1967; W. Albright, *Von der Steinzeit zum Christentum*, 1946; F. Heiler, *Die Religionen der Menschheit in Vergangenheit und Gegenwart*, 1959; and others. This is also confirmed by the statuettes found in Feldkirchen/Gonnorsdorff (Rhineland), representing prehistoric venuses from more than 13,000 years ago. They have no head, but they do have wasp-like stalks and prominent buttocks. <<

^[5] See F. Heiler, *op. cit.*, pp. 412 and 456. <<

[6] *Ibid.*, p. 67. The above in E. Neumann, *op. cit.*, pp. 101 et seq. <<

[7] Excellent exposition by S. de Beauvoir in *The Second Sex*. Cf. F. Herrmann, *Symbolik in den Religionen der Naturvölker*, 1961, pp. 208 ff (very instructive). <<

[8] See K. Léese, *Die Mutter als religiosos Symbol*, 1934, p. 12. Cf. Sophocles, *Antigona*, 339. <<

^[9] In P. Berteaux, *Die Mutation der Menschheit*, 1971, p. 165. <<

^[10] See E. Bergmann, *Erkenntnisgeist und Muttergeist*, 1933, p. 171. For the above: F. Heiler, *op. cit.*, pp. 39 ff. <<

[11] On Assyro-Babylonian seals one can see fish attached to a lozenge representing the vulva. The Syrian Atargatis has sacred fish in its temple precincts (see F. Herrmann, *op. cit.*, p. 245). Also: G. Grupp, *Kulturgeschichte des Mittelalters*, 6 vols., 1907-25; and K.-H. Deschner, *Abermals krahete der Hahn*,

1966. <<

^[12] H. Licht, *Sittengeschichte Griechenlands*, 1960, p. 154. <<

[13] See S. de Beauvoir, *Das andere Geschlecht*, 1968, p. 159. <<

[14] The text of Aeschylus' *Eumenides* is quoted by S. de Beauvoir, *op. cit.*, p. 84. <<

[15] Quoted by V. Gronbech, *Götter und Menschen. Griechische Geistesgeschichte*, 1967, v. II, p. 243. For all the above, F. Herrmann, *op. cit.*, pp. 127 ff. <<

[16] In *Wie die Menschen zu ihren Göttern kamen*, 1966, p. 120. In J. J. Meyer, *Trilogie altindischer Peste*, 1937, v. I, p. 181, the quotation from Shiva. <<

[17] L. Deubner, *Attische Feste*, 1959, p. 66. For all the above, J. J. Meyer, *op. cit.*, I, pp. 201 ff.; also F. Hermann, *op. cit.*, p. 214, and V. Grömbech, *op. cit.*, II, p. 243. <<

[18] For all the above, F. Heiler, *op. cit.*, p. 61 ff.; J. J. Meyer, *op. cit.*, I, p. 61; J. Evola, *Metaphysik des Sexus*, 1962, p. 244; and J. Maringer, *Vorgeschichtliche Religion*, 1956, p. 200 ff. <<

^[19] E. O. James, *The Cult of the Mother-Goddess*, 1959, pp. 35-36. <<

[20] O. Stoll, *Das Geschichtsleben in der Volkerpsychologie*, 1908, pp. 676 ff. Also the cited works of F. Heiler (p. 373) and J. J. Meyer (III, pp. 163 ff.). <<

^[21] Hippolytus, *Refutatio omnium heresium*, V, 7. <<

[22] U. v. Wilamowitz-Moellendorff, *Der Glaube der Hellenen*, 1959<<

^[23] See O. Stoll, *op. cit.*, pp. 656 ff. <<

[24] Cf. J. J. Meyer, *op. cit.*, I. pp. 16 and 30. Also J. Evola, *op. cit.*, pp. 244-45. The quotation from St. Augustine in *De civitate Dei*, 7, 21. <<

[25] F. Heiler, *Erscheinungsformen und Wesen der Religion*, 1961, p. 103.
P. Frischauer, *Sittengeschichte der Welt*, 1968, p. 23; and the same. *Moral
und Unmoral der deutschen Frau*, 1970. Also others already quoted from
F. Heiler and K.-H. Deschner<<

^[26] *op. cit.*, p. 304 et seq. <<

[27] E. O. James, *Das Priestertum*, 1962, p. 145. Quotations from Herodotus, II, 64; and Strabo, XI, 14,16. <<

[28] In W. Rudeck, *Geschichte der öffentlichen Sittlichkeit in Deutschland*, 1897, p. 239. See E. Borneman, *Lexikon der Liebe*, 1968. On hierodules: W. Otto, *Beiträge zur Hierodulie*, 1950, pp. 71-72; and F. Heiler, *Erscheinungsformen...*, p. 244. <<

[29] J. Gonda, *Die Religionen Indiens*, v. I, 1960, pp. 7 and 8. Deut. 23:18; 2 Kings 23:7; Am. 2:7. On Freyr: C. Ciernen, *Die Religionen Europas*, 1926, I, p. 354. <<

[30] F. Heiler, *Die Religionen....*, p. 535. The Testimony of Herodotus, I, 181-82. The rest in J. Evola, *op. cit*, p. 307; and E. O. James, *Das Priestertum....*, p. 146. <<

[³¹] Lev. 16, 5 ff. Cf. F. Heiler, *Die Religionen...*, pp. 395 ff.; and *Erscheinungsformen...*, pp. 243 ff. Also J. Maringer, *op. cit.*, p. 246. That of Herodotus, II, 46; and that of Ovid in *Fasti*, II, 438 ff. <<

[32] Amoebius, *Adversas nationes*, V, 21. For the Celts: J. de Vries, *Kritische Religion*, 1961, p. 244.

ss. <<

[33] Stromateis, 3, 34 ff. On the subject, cf. J. Fürstauer, *Sittengeschichte des Alten Orient*, 1969, pp. 175 ff. The quotation on the orgies of Ishtar is from E. Borneman, *op. cit.*, p. 148. About the Phibionites in Epiphanius of Salamis, *Panarion*, 26, 4. <<

[³⁴] See J. Evola, *op. cit.*, pp. 383-84; the rest on pp. 445 ff. Cf. E. Borneman, *op. cit.*, II, pp. 148 ff. <<

[35] F. Nietzsche, *Werke*, II, pp. 864 ff. The above in E. Borneman, *op. cit.*, 1, pp. 28 ff. <<

[36] *Das Christusbild* 1966, p. 115 ff. <<

[37] *Die Einführung der erzwungenen Ehelosigkeit bei den christlichen Geistlichen und ihren Folgen.* 1893. <<

[38] *Die Grundlagen des Christentums*, 1970, p. 146. <<

[39] For all of the above, see. H. Ringgren and á. v. Strom, *Die Religionen der Volker*. 1959, pp. 218 ff. Biblical quotations: Is. 26, 19; 57, 8; Gen. 14:18; 28:11; 29:23; 35:12; etc.; Jer. 2:27; Eccl. 3:5. Cf. G. Beer, "Steinverehrung bei den Israeliten" in *Schriften der S. W. G. in Heidelberg*, IX, 4, 1921; J. Rohder, *Pfahl und Menhir*. 1949, pp. 55 ff.; and O. v. Vacano, *Die Etrusker*, 1955, p. 148. <<

[40] E. Neumann, *op. cit.*, p. 299 et seq. Quotations in Deu. 12, 2; Gen. 12, 11; 21,

33. <<

^[41] Thu. I. Also: Is. 66, 13; Deut. 12, 2; Gen. 9, 20 ff. <<

[42] St. Benedict, *Regula monasteriorum*, 42, Baales in Judg. 6, 25 ff; *vid.* W. E. Albright, *op. cit.*, pp. 293 ff. Solomon is from 1 Kings 11:4; *see* G. Cornfield and G. Botterweck, ed., *Die Bibel und ihre Welt*, 1972, v. 111, pp. 667 ff. *Prostitution in the temple* in 1 Sam. 2:22 and Hos. 4:14; *see* G. Cornfield and G. Botterweck, ed. 4, 14; *vid.* J. Doller, *Das Weib im Alten Testament*, 1920; *Yahweh's commands* in Ex. 34:13. *See* also Is. 57:3 and Jer. 5:7. <<

[43] Deu. Noah in Gen. 6, 1; 7, 17. *The Dodecalogue in Deut. 27, 15.* Vid. W. Bousset, *Die Religion des Judentums*, 1926, p. 425. *Prescriptions on sexuality*: Lev., 20, 10; 22, 3 et seq; Deut. 27. 21; 2 Sam. 11,4; Lev. chaps. 14 and 15. <<

[44] 2 Sam. ff. Eve's guilt in Gen. 3, 16. Cf. E. Brock, *Die Grundlagen des Christentums*, p. 143 ff. <<

[45] H. Strathmann, *Geschichte der frühchristlichen Askese bis zur Entstehung des Monchtums*, 1914, I, pp. 101 ff. (for this author, the Jews of the Diaspora were not too continental either). On concubinage: Gen. 4, 19; 16, 3; 28, 30; vid. M. Weber, *Ehefrau und Mutter in der Rechtsentwicklung*, 1907, p. 122. *Death penalty* in Ex. 20, 17 and Deut. 22, 13 et seq. If Solomon's harem was great, other less God-fearing lords left it behind: King Mtesa of Uganda had about 7,000 women (A. H. Post, *Afrikanische Jurisprudenz*, 1887). <<

[46] *Psyche, Seelencult und Unsterblichkeitsglaube der Griechen*, 1925, v. II,
p. 124. <<

[47] *Ibid.*, pp. 62 ff. *The selloi in Hornero*, Odyssey, 16, 233. We can confirm the rest in Pindar and Herodotus, as well as in Plato's *Carmides*. *See* also Origen, *Against Celsus*, 3, 31. <<

[48] On Pythagoras, see K.-H. Deschner, *op. cit.*, pp. 82 ff. On Orphism and other aspects of Greek religiosity. Plato: *Republic*, 364B; *Cratylus*, 400C; *Gorgias*, 493A. See also W. Nestle, *Griechische Religiosität*, 1930, p. 42; and U. Wilamowitz-Moellendorf, *op. cit.*, p. 247. <<

[49] L. Deubner, *op. cit.*, pp. 76 and 80. The rest in E. Rohde, *Psyche...*, v. II, pp. 72 ff.; and in T. Wächter, "Reinheitsvorschriften im griechischen Kult" in *Religiongeschichtliche Versuche und Vorarbeiten*, IX, 1, 1910, p. 35. <<

[50] F. Heiler, *Erscheinungsformen...*, p. 200. See also H. Strathmann, *op. cit.*, v. I, p. 201. Tibullus in *Elegies*, II, 11. *Plutarch in Quaestiones convivales*, 3, 6; and *De Pythiae Oraculis*, 7, 589. *Chastity in the Greek temples in Pausanias*, 9, 27, 6; 8, 13, 1. <<

[51] See J. J. Meyer, *op. cit.*, p. 8. Also K.-H. Deschner, *op. cit.*, p. 289 ff.; and H. Preisker, *Priestertum und Ehe in den ersten drei Jahrhunderten*, 1927 (according to whom certain Stoic and Neoplatonic philosophers esteemed celibacy more highly than marriage). Epictetus in *Dissertations*, 3, 27; and *Diatribes*, 3, 22. <<

[52] See D. Savramis, *Religion and Sexuatitat*, 1972, p. 49. 2, 15; Mt., 9, 10 ff.; Le., 5, 30; 7, 37 ff. *On the birth of Jesus* (Mt., 1, 18; Le., 1, 26 ff.), see K.-H. Deschner, op. cit. Deschner, *op. cit.*, p. 361. Also G. Denzler, "Zur Geschichte des Zolibats. Ehe und Ehelosigkeit der Priester bis zur Einführung des Zoelibatsgesetzes im Jahre 1139" in *Stimmen der Zeit*, 1969, pp. 383 ff. <<

[53] Both Mt. 19, 28 and Le. 22, 30 do not contain, according to critical theology, authentic words of Jesus, but formulations of the first communities. See, e.g., G. Bornkamm, *Jesús von Nazareth*, 1956, p. 135. Also J. Leipoldt, *Jesús und die Frauen*, 1921; S. Ben Chorin, *Bruder Jesús*. 1967, p. 120; D. Savramis, *op. cit.*, p. 155; K.-H. Deschner, *op. cit.*, p. 360; C. Schneider, *Geistesgeschichte des antiken Christentums*, 1954, v. I, p. 53; E. Lohmeyer, "Das Abendmahl in der Urgemeinde" in *Journal of Biblic Literature*, 56 (1937), pp. 218 ff. On the "asceticism" of Jesus' group (Me., 2, 18 and Acts, 2, 46), cf. K. Heussi, *Der Ursprung des Moenchtums*, 1936, p. 15 ff. In order to distinguish themselves from the "hypocrites" (the Jews), the early Christians fasted on Wednesdays and Fridays. <<

[54] *Op. cit.*, p. 426. <<

[55] *Das Ethos des Urchristentums*, 1949, p. 180<<

[56] *Die Askese im Urchristentum*, 1949, p. 37. <<

[57] *Op. cit.*, p. 386. <<

[58] Phil. 3, 7 ff.; 1 Cor. 2, 15; Acts 24, 16; Rom. 7, 18; Col. 3, 5; 2 Cor. 12, 21. On Paul, L. Baeck, "The Faith of Paul" *Journal of Jewish Studies*, 3 (1952). <<

[59] Gal. 3, 28; 1 Cor. 11, 11 ff.; 14, 34; 11, 3; 11, 10 (the fall of the angels in Gen. 6). See G. Delling, *Paulas Stellung zur Frau und Ehe*, 1931, pp. 108 ff. On the "emancipation" of women through St. Paul: E. Kähler, *Die Frau in den paulinischen Briefen*, 1960, p. 84. <<

[60] 1 Cor. 1, 7; 7, 7; 7, 40. See H. Preisker, *Priestertum...*, p. 126. From the same: *Das Ethos des Urchristentums*, p. 175. Cf. J. Leipoldt, *op. cit.*, p. 109; H. v. Campenhausen, *Die Askese im Urchristentum*, p. 35; and H. Delling, *op. cit.*, pp. 78 and 154. To show Paul's favourable attitude to marriage: H. Schumacher, *Das Eheideal Paulus*, 1932, based on the letter to the Ephesians, which almost all exegetes regard as false. <<

[61] *Die Askese. Eine religionspsychologische Untersuchung*, 1928, p. 12.

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[62] *Op. cit.*, p. 460<<

[63] *Werke*. II, p. 1234<<

[64] *Werke*, II, p. 873. Vid. K.-H. Deschner, *op. cit.*, p. 56 ff; E. Borneman, *op. cit.*, p. 528; F. Heiler, *Erscheinungsformen...*, p. 198. <<

[65] The quotation from the Rigveda, 10, 136. The tapas in J. Gonda, *op. cit.*, p. 9 et seq. and

238. On Buddhism: H. v. Glasenapp, *Buddhismus und Gottesidee*, 1954; and G. Mensching, *Buddhistische Geisteswelt*, 1955, pp. 326 ff. The third of the Buddha's five commandments is: "do not fail in chastity". On Jainism: G. Mensching, *Soziologie der grossen Religionen*, 1966. L. Grützmacher states in *Pacomius und das älteste Klosterleben*, 1896, that this monk had been a priest of Serapis. See also D. Volter, "Der Ursprung des Monchtums" in *Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte*, 21 (1900), pp. 36 ff; and R. Reitzenstein, *Historia monacorum und Historia lausiaca*, 1916. <<

[66] As Cassian reports in *De institutis coenobiorum el de docto principalium vitiorum remediis*, 11, 17. For the end of the world: K.-H. Deschner, *op. cit.*, p. 17 ff. The ascetic consequences in the *First Letter of Clement*, 38, 2; the *Visions of Germanus*, 1, 2, 3; the *Epistle to Polycarp* of St. Ignatius of Antioch, 5, 2; the *First Apology of St. Justin*, 1, 15; and the *Supplicatio of Athenagoras*, 33. On the economic repercussions of monasticism: A. L. Schmitz, "Die Welt der ágyptischen Einsiedler und Mönche" in *Römische Quartatschriftfür christliche Altertumskunde undfür Kirchengeschichte*, 3 and 4 (1929). <<

[67] *De virginibus*, 1<<

[68] *Quoted in W. Ronner, Die Kirche und die Keuschheitswahn, 1971, p.*

150. <<

[69] Cf. J. Wilpert, *Die gottgeweihten Jungfrauen*, 1892, pp. 12 ff. *Vid.* St. Ambrose, *De virginibus*, 2; Athanasius, *Vita Antonii*, 3, in which the "father" of Christian monasticism becomes a hermit after locking up his sister in a residence for virgins; St. Ignatius, *Epistle to the Smyrnians*, 13, 1; and 1 Tim. 5, 11 ff. <<

[70] St. Jerome, *Epistulae*, 109; Methodius of Olympia, *Symposium*, 7, 3. Cf. F. Steingiesser. *Das Geschichtsleben der Heiligen*, 1901, pp. 13 ff.

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[71] St. Augustine, *De bono coniugali*, 1O, 1O; see also his *Confessiones*, 2, 2. Cf. A. Zumkeller, *Das Monchtum des heiligen Augustinus*, 1950, p. 2O3 and 2O7. <<

[72] Teresa of Jesus, *Works*, v. II, pp. 89 ff. (quotations from the German edition). St. Ambrose, *De virginibus*, 1, 9; 3, 11; 6 (where he defends himself against accusations of introducing novelties into Christianity, referring to Mt. 19, 12). Cf. St. Jerome, *Epistulae*, 5 (to Heliodorus). On baptism and Jesus: K.-H. Deschner, *op. cit.*, p. 450; and J. Wilpert, *op. cit.*, p. 30. <<

[73] H. Jone, *Katholische Moraltheologie*, 1953, pp. 183 and 179. Thomas Aquinas is from his *Summa Theologica*, 1, 2 q. 152 a. 5. See also C. Baur, *Der heilige J. Chrisostomos und seine Zeit*, 1929, pp. 134 ff. Palladius in his *Historia lausiaca*, 150. See also B. Háring, *Das Gesetz Christi. Moraltheologie*, 1961, v. III, p. 216. <<

[74] According to K. Heussi, *op. cit.*, p. 231. <<

[75] *Asiese und Mystik der Vaterzei*, 1939, p. 83<<

[76] See W. Nigg, *op. cit.*, pp. 22 ff. S. Freud deals with the subject, e.g., in *The Uneasiness of Culture* (Gesammelte Werke, XIV, 1948, pp. 457 ff.). Cf. F. Nietzsche, Werke, II, p. 847; III, p. 428 ff. Schopenhauer proposes that two young men take an adolescent wife together; when she withers, they will take another woman who will serve them until their old age: thus two women will be cared for and each man will only pay for one.... <<

[77] Cf. F. Nietzsche, *Werke*, II, pp. 213 and 849. Cf. A. Plack, *Die Gesellschaft der Bose*, 1967, p. 64. <<

[78] See, e.g., J. Metz, *Die Theologie der Welt und die Askese*, 1966, pp. 171 ff. <<

[79] Vita Joannis Colombini, c. 98; c. 15. On the other hand. St. Anthony, Cassian and St. Bernard wanted the monks at least to refrain from laughing. Athanasius recounts in his *Vita Antonii* the most incredible things about the "father" of the monks. The other quotations in Clement of Alexandria, *Paidagogos*, 1, 7; Origen, *In Rom.*, 9, 1; Eusebius of Caesarea, *Historia ecclesiastica*, 6, 3, 7 ff; Gregory of Nyssa, *Orationes*, 4, 3; Augustine, *Enarrationes in Psalmos*, 70; John Climacus, *Scala Paradisi*, 24; 1 Cor 3, 18.

K. Heussi, *op. cit.*, p. 45; and R. Reitzenstein, *op. cit.*, p. 48. <<

[80] St. Jerome, *Epistulae*, 125, 7: from the saint's account, it seems that having a dirty body became an obligation for Christians of both sexes; cf. *Vita Antonii*, c. 47. *Vid.* U. Ranke-Heinemann, *Das frühe Monchtum*, 1964, pp. 26 ff. for the first quotations (and this one: "the true life of the monk consists in constantly accusing ").

p. 60). In addition: Cassian, *Collationes patrum*, 24, 9; and John Chrysostom, *Homiliae*, 68, 3. Heussi, *op. cit.*, p. 190; C. Schneider, *Das Frühchristentum*, 1940, p. 17; K. Schjelderup, *Die Askese. Eine religionspsychologische Untersuchung*, p. 44. <<

[81] J. Lacarriére, *Die Gott-Trunkenen*, 1967, pp. 184-85. Fasting originally had various functions, such as warding off demons, strengthening the will, curing certain diseases, etc.; see F. Heiler, *Erscheinungsformen...*, pp. 194 ff. F. Heiler, *Erscheinungsformen...*, pp. 194 ff. The biblical quotations in Lev, 16, 29; 23, 27; 1 Sam. 7, 6; and Judg. *Vid.* on all this, Arbesmann, *Das Fasten im alten Israel*, 1927; and B. Haring, *op. cit.* Haring, *op. cit.*, III, p. 76. The reports of the time do not, however, seem very credible as regards the permanent fast: the *Historia monachorum* of Timothy of Alexandria and the *Historia lausiaca* of Palladius report on the subject, but the former is like a travel novel. See also K. Heussi, *op. cit.*, pp. 221 ff; and W. Nigg, *op. cit.*, p. 55.

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[82] J. Wilpert, *op. cit.* (foreword); also Viller/Rahner, *Asiese und Mystik der Vaterzeit*, p. 46. On David of Thessaloniki in J. Lacarri re, *op. cit.*

196. On the inauthenticity of the passage in Mt. 10, 38, *see*. K.-H. Deschner, *op. cit.*, pp. 122 ff. *See* also the cited works of Heussi, Reitzenstein and Bousset. E. Lucius mentions examples of monks who could not even see themselves naked, in *Die Anf nge des Heiligenkultes in der christlichen Kirche*. 1904. F. Heiler, in *Erscheinungsformen...*, shows that the "sacral nudity", so frequent in pagan cults, only reappeared among Christians much later: in the Beguine convents, among the Dutch Anabaptists and in the Brethren of the Free Spirit. The sportsmen is from F. Nietzsche, *Werke*, II, p. 872. The stylists were the culmination of Christian asceticism and its trivial vanity. Juan Mosco tells the case of two of them, an orthodox and a Monophysite, who were shouting insults at each other for years; *vid.* J. Lacarri re, *op. cit.*, p. 190. *See* also P. Kr ger, "Grosse Monchgestalten" in *Kr ger-Tyciak, Morgenlandisches Christentum*, 1940.

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[83] S. Mortifications in G. Wyneken, *Abschied von Christentum*, 1963, p. 74; and also in K. Schjelderup, *op. cit.*, pp. 33 ff. Mortifications and abstinences almost always had a sexual intention. The Church, however, condemned ascetic excesses (of Marcionites and mountaineers, e.g.) because they could deprive it of many believers. St. Augustine in Soliloquy, 1, 17. In his Commentary on the *Epistle to the Ephesians*, Luther anticipated Freud. *Cassian in Collationespatrum*, 1, 20. <<

[84] F. Steingiesser, *op. cit.*, pp. 22 ff; K. Schjelderup, *op. cit.* Schjelderup, *op. cit.*, pp. 110 et seq.; also K. Heussi, *op. cit.*, pp. 178 ff; J. Lacarri re, *op. cit.*, p. 217. Ammonius in Cassianus, De institutis coenobiorum..., 11, 17. <<

[85] According to A. Smith, *Unser Körper. Wunder und Wirklichkeit des menschlichen Lebens*, 1971, p. 72. The testimony of St. Epiphanius in his *Expositio fidei catholicorum*; *vid.* V. Tertullian praises the eunuch in *De cultu feminarum*, 2, 9; also Justin in *De resurrectione carnis*. The quotation from Eusebius in *Historia ecclesiastica*, 6, 8, 2. On the Valesians, *vid.* B. Stern, *Geschichte der öffentlichen Sittlichkeit in Russland*, 1907, p. 237. The future monks of the Orthodox Church continued to be exposed to castration for centuries. The Arabs raided the convents of these monks in order to recruit the guards of their harems there.

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[86] *Wandlungen der Sexualität*. 1957, p. 23<<

[87] Second Rule, no. 17. *See* B. Haring, *op. cit.*, V. III, p. 76; and M. Müller, *Grundlagen der katholischen Sozialethik*, 1968, p. 167. <<

[88] F. Heiler, *Erscheinungsformen...*, pp. 334 ff. On Benedict of Aniane: H. v. Schubert, *Geschichte der christlichen Kirche im Frühmittelalter*, v. II, 1917, p. 623. See also F. Nietzsche, *Werke*, II, p. 1181. In the late 1950s I visited the Jesuit seminary with the director of the Casa de América. Our host proudly told us that they showered every four weeks, and in summer even more frequently! Cf. M. Müller, *op. cit.*, p. 19. On Abbot Vandrilo, cf. P. Browe, *Beiträge zur Sexualethik des Mittelalters*, 1932, pp. 90ff. Schjelderup, *op. cit.*, p. 143. For St. Romuald and Gregory VII, cf. A. Franzen, *Kleine Kirchengeschichte*, 1965, p. 189. <<

[89] H. Jone, *op. cit.*, p. 316. It should be noted that the Curia derives 18% of its income from Germany. The changing position of the Church with regard fasting in B. Háring, *op. cit.*, III, p. 78; I, p. 417. From the eighth century, penitents were obliged to fast on the fortieth day after Christmas, Easter and Pentecost, as well as on every Monday, Wednesday and Friday. Cf. F. Heiler, *Erscheinungsformen* ..., p. 196 et seq. <<

[90] K. Schjelderup, *op. cit.*, p. 107. A. Dresdner, *Kultur und Sittengeschichte der italienischen Geistlichkeit im 10. und 11. Jahrhundert*, 1890, pp. 296 ff., where it is recalled that, before Christianity, ritual flagellation place in Sparta, before the altar of Artemis. Also E. Borneman, *op. cit.*, pp. 141; 147 ff.: who remarks that the followers of Cybele had the feast of dies sanguinis, in which the priests whipped themselves until they bled. See also G. Frusta, *Der Flagellantismus und die Jesuitenbeichte*, 1834, p. 25. <<

[91] According to B. Haring, *op. cit.*, III, p. 77. On the two saints, *vid.* A. Tondi, *Die Jesuiten. Bekenntnisse und Erinnerungen*. 1961, pp. 185 ff., 195 and 205; H. L. Keller, *Reclamslexikon der Heiligen und der biblischen Gestalten*. 1968, p. 30. <<

[92] For the rest: M. M. Waach, "Weiblicher Ordensberuf und Klerus" in E. Hesse, ed., *Jungfraulichkeit und Zolibat*, 1964; and E. Underhill, *Mystik*. Underhill, *Mystik. Eine Studie über Natur und Entwicklung des religiösen Bewusstseins in Menschen*, 1928. <<

[93] G. Frusta, *op. cit.*, pp. 149 ff. On Maria Magdalena dei Pazzi, *see*.
L. Keller, *op. cit.*, p. 365. Cf. S. de Beauvoir, *op. cit.*, p. 635. Also: E.
Borneman, *op. cit.*, p. 61; and W. Ronner, *op. cit.*, pp. 186 ff. <<

[94] F. Kober, "Die körperliche Züchtigung als kirchliches Strafmittel gegen Cleriker und Mönche", in *Theologische Quartalschrift* (1875), p. 63. E. Underhill, *op. cit.*, p. 240. The other quotations in G. Frusta, *op. cit.*, pp. 149 ff. On physical mortification and the background of the flagellant movement, see the significant talk of the bishops in G. Schenk, *Panik, Wahn, Besessenheit. Die zügellose Masse geslern und heute*, 1962, pp. 41 ff.

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[95] The quote is from the Viennese psychoanalyst Wilfried Laim. On the castrati *vid.*

O. Stoll, *op. cit.*, p. 991. On the Skopzi, *see*. B. Stern, *op cit.*, pp. 240 ff. According to statistics found in 1866, out of 5444 proselytes, 588 underwent total castration and 833 testicular castration; others had different mutilations. 863 (160 women) had castrated themselves. <<

[96] Erkenntnisgeist und Muttergeist. Eine Soziosophie der Geschlechter, p.
117<<

[97] Vid. F. Heiler, *Erscheinungsformen...*, p. 230; R. Harnack, *Lehrbuch der Dogmengeschichte*. 1931, v. II, p. 12. Vid. also Wilhelm Reich's *Mass psychology and fascism*. <<

[98] W. Rudeck, *op. cit.*, pp. 272 ff. On Cluny: K.-H. Deschner, *op. cit.*, p. 370. On Gregory VII and Damian, A. Dresdner, *op. cit.*, p. 289. On St. Bernard, K. Schjelderup, *op. cit.*, pp. 134 ff.; Schiller's views, in letter to Goethe of 17-III-1782. <<

[99] St. Jerome, *Epistulae*, c. 29. The quotation from Therese in his *Works*, I, p. 113. The Goncourt brothers are quoted by L. Marcuse, *Obszön. Geschichte einer Entrüstung*, 1962, p. 139. See also A. Dresdner, *op. cit.* F. Heiler, *Erscheinungsformen...*, p. 115. The quotation from St. Bernard in *Sermones in cantica cantorum*, 7th century. As a representative of modern theology, cf. B. Haring, *op. cit.*, III, p. 385, where he speaks of the "fullness of love for Christ" which is not a substitute for conjugal or carnal love: a fullness which is not usually seen in the faces of nuns. <<

(^[100]) F. Steingiesser, *op. cit.*, p. 46 et seq. K. Schjelderup, *op. cit.*, pp. 126-27. Cf. M. Bauer, *Die deutsche Frau in der Vergangenheit*, 1907, p. 91. <<

[101] Quotations from Mechthild von Magdeburg, *Das fliessende Licht der Gottheit*, 1956. On this, H. Neumann, *op. cit.*, p. 210. <<

[102] H. Thurston, *Die körperlichen Begleiterscheinungen der Mystik*, 1956,
On Elisabeth von Weiler: K. Buchholz, *Zur Geschichte des Monchtums*,
1926, pp. 22 ff. Buchholz, *Zur Geschichte des Monchtums*, 1926, pp. 22 ff.
On Catherine of Siena: E. Underhill, *op. cit.*, p. 474. Some Catholic
historians claim that the mystic lived for years on communion alone. <<

[103] H. Thurston, *op. cit.*, p. 31. On Guyon: E. Underhill, *op. cit.*, p. 609.

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[104] S. de Beauvoir, *op. cit.*, p. 634; E. Underhill, *op. cit.*, p. 284. One wonders whether this way of following the advice of St. Bernard was not the cause of some of these deaths. <<

[105] *Works.* V, p. 86<<

[106] *Vier grosse Heilige*, p. 146<<

[107] Quotations from the *Works* of St. Teresa, v. I pp. 48 ff., 77 ff., 330 ff., 408, etc.) <<

[108] Scattered in the *Works* are innumerable statements showing a terrible greed for money to expand the order. It is not clear, moreover, how she did not turn to an exorcist to defend herself against the Devil. Her companion John of the Cross was one and, according to her (*Works*, III, 118), the demons obeyed him. <<

[109] The expression "to give a fig" to someone denoted contempt or scorn.

"I don't give a fig" also indicates contemptuous disregard. Both expressions, especially the first one, were accompanied by a typical hand and finger gesture, a gesture which is still tantamount to a direct sexual innuendo in much of today. This fact and the sexual associations made in Latin countries with "fig" and "fig" lead Deschner to an erotic interpretation of the phrase in the heading (note by the Spanish editor). <<

[110] According to E. Underhill, *op. cit.*, p. 558. On Bernini's depiction, *see* W. Heisenstein, "Essay über den Kitsch" in Neue Zürcher Zeitung (1950).

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[111] *Works*, I, pp. 295 ff. However many objections we may have to so many wounds and punctures, we have the firm opinion of the German editor of her works, who assures us of their authenticity in view of the Saint's heart, preserved in Alba de Tormes. <<

[112] Works, I, pp. 52, 109 et seq., 293, 495; IV, 189; V, 69 et seq. etc. E. Underhill, *op. cit.* notes that such avoidances and elevations are frequent in other mystics. Of the Neoplatonist Yamblichus we also learn that -Witnesses: his servants - who in prayer raised himself more than 10 cubits off the ground. Some saints also achieved considerable marks in this speciality: Ignatius of Loyola, Francis of Assisi and many others. It is strange that P. Heer, who usually sees the pathological-sexual component in the smallest details, does not mention this aspect when speaking of the Saint in his *Europäische Geistesgeschichte* (*Europäische Geistesgeschichte*, 1965). <<

[113] W. Reich, *Die sexuelle Revolution*, p. 81. <<

[114] E. Borneman, *op. cit.*, II, p. 38. The quotation from Silesius in G. R. Hocke, *Manierismus in der Literatur*, 1959, II, p. 237. The other poems in W. Rudeck, *op. cit.*, pp. 208 ff. On Zinzendorff, see the work of the theologian of Zürich O. Pfister, to the which Freud refers to at his "Selbstdarstellung" (*Schriften zur Geschichte der Psychoanalyse*, 1971).

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[115] On all this, *see*. W. Ronner, *op. cit.*, p. 233; and O. Stoll, *op. cit.*, pp. 682 ff. <<

[¹¹⁶] H. Thurston, *op. cit.*, pp. 165 ff; and O. Stoll, *op. cit.*, pp. 684 ff. <<

[117] *Ibid.* on the Blannbekin. Cf. F. Steingiesser, *op. cit.*, p. 47. Therese Neumann is the subject of H. Fahsel, *Konnnersreuth. Tatsachen und Gedanken*, 1932. According to press reports, Neumann lived for years without eating anything but the host. However, a clinical inspection to verify this was refused. The Church allowed the cult of the stigmatised women to spread, but no longer officially recognised them. Saints no longer fall from Heaven as they used to... Cf. L. Fischer, *Faiüma. Das portuguesische Lourdes*, 1930, pp. 91 ff. <<

[118] G. Grupp, *Kulturgeschichte des Mittelalters*, 6 vols., 1907-1925; the quotation from Pauli, in VI, p. 205. Also, K. Heussi, *op. cit.*, pp. 114 ff.; and J. Leipoldt, *Schenute von Atripe*. 1903, p. 70. <<

[119] V. Neumann, "Voltaire", in K.-H. Deschner, *Das Christentum im Urteil seiner Gegner*, 1969, p. 89. Deschner, *Das Christentum im Urteil seiner Gegner*, 1969, p. 89. The quotation is from St. Augustine in his *Epistulae*, 78. The opinion of Benedict XIII in *De Ruina ecclesiae*, can. 32. Deschner, *Das Christentum....*, p. 60. <<

[120] H. J. Schmitz, *Die Bussbücher und das kanonische Bussverfahren*, 1898, p. 48. *Vid.* O. Zockier, *Askese und Monchtum*, 1897, pp. 41O et seq; and
H. U. v. Balthasar, ed. *Die grossen Ordensregeln*, 1948, pp. 247 and 266. <<

[121] In *E. Winter*, *Der Josephinismus. Die Geschichte des österreichischen Reformkatholizismus*, 1962 (reprint), pp. 115 ff.; in this work it is mentioned that Emperor Joseph II was forced to close no less than 78 male and female convents in only two years (1782-84). On Wycliff: K. Mehnert, *Das Leben im Kloster*, 1962, pp. 129 ff. <<

[122] M. Bauer, *Das Geschichtsleben in der deutschen Vergangenheit*, n.d, pp. 85 et seq. On pederasty, *vid.* K. Heussi, *op. cit.*, p. 228. There is a *Vita Platonis* with interesting information about the abbot. <<

[123] G. Frusta, *op. cit.*, pp. 119 ff. Cf. U. v. Balthasar, *op. cit.*, p. 318. According to L. G. Fonseca, in the 20th century there were still Catholic children who restrained their sexual instincts by rubbing themselves with nettles: in *Maria spricht zur Welt 1957*, pp. 130 ff. <<

[124] On all : B. Stern, *op. cit.*, pp. 107, 142, 148, 222, etc. <<

[125] *In M. Bauer, Das Geschichtsleben..., p. 74.* <<

[126] In *De correctione ecclesiae*, c. 23<<

[127] In *Works*. III, 545 ff. On forced entry into convents: M. Bauer, *Das Geschieschtsleben...*, p. 84; and G. Grupp, *op. cit.*, II, p. 326. The quotation from Augustine in *De moribus ecclesiae catholicae*, 68.

F. Steingiesser, *op. cit.*, p. 27<<

[128] According to J. Ries, *Kirche und Keuscheit*, 1922, p. 277. The other quotations are from St. Basil, *Regulae brevius tractatae*, 33; St. Ambrose, *Expositio in Lúe.*, 7, 86; and volume VI, *Works of St. Teresa*. As for the task of

"enormous possibilities" in M. M. Waach, *op. cit.*, pp. 104 ff. <<

[129] According to E. Dühring, *Das Geschichtsleben in England*, v. I, 1901, pp. 69 ff. The rest in Vita Alypii, c. 18 ff.; and St. Basil, *Regulae...*, 220, 109. On the mixed convents, cf. St. Hilpisch, *Die Doppelkloster. Entstehung und Organisation*, 1928, p. 19. Such establishments abounded especially in Spain and Ireland; sometimes they admitted married couples with children. <<

[130] On pilgrimages to Rome, *vid.* I. Feusi, *Das Institut der Gottgeweihten Jungfrauen*, 1917, p. 164; on this subject: St. Boniface, *Epistulae*, 53. On Bro. On penances: St. Hilpisch, *op. cit.*, p. 66 ff; F. Steingiesser, *op. cit.*, pp. 24 ff; and O. Zockier, *op. cit.*, pp. 279 ff. Punishments for sexual transgressions in the *Poenitentiale Egberti*, 5, 4; and the *Poenitentiale Bedae*, 2, 10. On Roswitha: M. Bauer, *Das Geschichtsleben...*, pp. 28 ff.

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[131] J. Burekhardt, *Die Kultur der Renaissance in Italien*, 1947, pp. 434 ff.

On prostitution in convents: M. Bauer, *Das Geschlechtsleben ...*, p. 28; and *Deutsche Frauen...*, pp. 9 ff., 84 ff. The quotations are from K. Mehnert, *op. cit.*, pp. 73 ff., 139. On the situation in Germany: A. Hauck, *Kirchengeschichte Deutschlands*, 1913, p. 416. And in Switzerland: W. Menzel, *Geschichte der Deutschen*, 1872, v. II, p. 247. <<

[132] On the subject: M. Bauer, *Das Geschichtsleben...* pp. 76 ff. Guardini's quotation in his *Von heiligen Zeichen*, 1927, p. 12. *See* also F. Heiler, *Erscheinungsformen...*, p. 103; and J. Evola, *op. cit.*, p. 309. <<

[133] G. H. Cook, *English Monasteries in the Middle Ages*, 1961, p. 225. E. Borneman, *op. cit.*, I, p. 121; III, p. 350; and O. Stoll, *op. cit.*, p. 976. The quotations from St. Teresa, in her *Works*, III, p. 554; I, p. 71.

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[134] The latter in A. Huxley, *Die Teufel von Loudon*, 1966, p. 108. St. Therese speaks of the "melancholicas" in *Obras*, II, p. 71. Fetscher, "Arbeit" in *H. Bussiek, Veränderung der Gesellschaft. Sechs konkrete Utopien*, 1970, p. 46. *Vid.* M. Bauer, *Deutsche Frauen...*, p. 84 ff. for the "mewling"; K. Mehnert, *op. cit.*, pp. 96 ff. for the incubi; and E. Borneman, *op. cit.* Borneman, *op. cit.*, p. 284, for the convulsions and obscene words of the nuns. <<

[135] A. Huxley, *op. cit.*, pp. 101 ff; and J. Caro, *Die Hexen und ihre Welt*, 1967, pp. 163 ff. <<

[136] The last quotation from M. M. Waach, *op. cit.*, p. 106. The Protestant judgement on the convents was taken up in Article 27 of the Augsburg Confession. Luther's view in *Von den Konzilien und Kirchen*, p. 335, and in his letter to W. Reissenbusch (27-111-1525). The proverbs in W. Rudeck, *op. cit.*, pp. 193 ff. That the friars have become a "Juan Femando in K. Mehnert, *op. cit.*, p. 139.

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[137] The quotation from Clement of Alexandria in *Stromateis*, 3, 12, 90.
That of Athanasius in *Epistulae* (ad Dracont). <<

[138] K.-H. Deschner, *Abermals...*, pp. 217 ff. The above quotation is from G. Saltin, ed. *Impulse zur Freiheit*, 1971, p. 135. <<

[139] According to E. Schillebeeckx, *Der Amtszolibat. Eine kritische Besinnung*, 1967, p. 31. The quotation from Cardinal Dopfner in *Die Welt*, 10-XII-1970. See G. Denzler, *op. cit.*, p. 397. St. Jerome referred to hundreds of bishops who shared Vigilando's criticism of celibacy and led a normal married life. <<

[140] See F. Heiler, *Erscheinungsformen...*, p. 202. According to the canon, only bishops had to live in continence. If they were married, they had to leave their wives in a convent far away. On all this: M. Boelens, *Die Klerikerehe in der Gesetzgebung der Kirche unter besonderer Berücksichtigung der Strafe*, 1968. A synod in Mainz decided that a clergyman who replaced his wife with a concubine would not be excluded from communion if it was a single and constant relationship. <<

[141] Pelagius' decision can be found in *Epistula Pelagii papae Cethego patricius*. The quotation at the head of the chapter comes from an anonymous pamphlet immediately before the First Vatican Council. On the "impurity" of married life, *cf.* M. Boelens, *op. cit.*, pp. 43 ff. Spellmann was referring with his question to the payment of the dispensation from celibacy.

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[142] S. H. Pfürtnner, *Kirche und Sexualität*, 1972, p. 279 ff. The theologian Schillebeeckx overemphasises the economic factor. L. Warmond, *Bilder aus dem Leben der christlichen Kirche des Abendlandes*, 1925, rightly points out how decisive purely ecclesiastical reasons are. <<

[143] In *Die Priesterehe und der Colibatszwang*, 1875<<

[144] *Op. cit.*, p. 185. <<

[145] *Zum Thema Zolihat. Bekenntnisse von Betroffenen*, 1973, p. 92<<

[146] W. Hellinger, "Die Pfan-visitation nach Regino von Priim" in *Zeitschrift der Savigny-Stiftung für Rechtsgeschichte* (1962-63), p. 103. The views of the synods in M. Boelens, *op. cit.*, pp. 47 ff.; G. Denzler, *op. cit.*, p. 388; and H. v. Schubert, *op. cit.*, II, p. 569. The opinion of Leo I in *Epistulae (ad Rusticum Narbonensis)*. The Council of Nicaea allowed the cleric's mother and aunt to continue to live with him. <<

[147] M. Boelens, *op. cit.*, p. 103; p. 115, as a summary of the subject. On corporal punishment, *see also* F. Kober, *op. cit.*, p. 29; H. J. Schmitz, *op. cit.*, p. 230; F. W. Carové, *Vollständige Sammlung der Zolihatsgesetze für die katholischen Weltgeistiichen von den atiesten bis auf neuesten Zeit*, 1833, p. 543. and M. Bauer, *Das Geschiechtsleben...*, p. 84. Some penitentials imposed seven years of penance for sins committed with an ancilla Dei. <<

[148] M. Boelens, *op. cit.*, pp. 92, 111 ff. In Germany, following the Synod of Augsburg (952), the punishment of total shaving was also introduced as alternative to flogging. See G. Denzler, *op. cit.*, pp. 394 ff. On Robert of Flanders's approach, see. P. Gschwind, *Die Priesterehe und der Colibatszwang*, pp. 52 ff. Damian's views in his work *Contra intemperantes clericos*, 2e, 7. <<

[149] K. Mehnert, *op. cit.*, p. 92; p. 84, for Bochard's history. Concerning Copernicus in G. Hamburger, *Katholische Priesterehe oder der Tod eines Tabus?*, 1968, p. 95. <<

[150] F. W. Carové, *op. cit.*, p. 545. On the regulations in Visigothic Spain, *vid.* H. Winterer, "Zur Priesterehe in Spanien bis zum Ausgang des Mittelalters" in *Zeitschrift der Savigny-Stiftung für Rechtsgeschichte* (1966), p. 370. On Benedict VIII, *see.* W. Plochi, *Geschichte des Kirchenrechts*, v. II, 1955, p. 163. Other aspects in G. Grupp. *op. cit.*, III, p. 163; IV, p. 436. Some synods established a system of spying and snitching to catch priests attending the social or ecclesiastical ceremonies of their children. Half of the fine imposed was for the informer. <<

[151] P. Gschwind, *op. cit.*, p. 36. The "wager" is from the theologian L. Hodl,

"Die Lex continentiae. Eine problemgeschichtliche Studie über den Zölibat" in *Zeitschrift für katholische Theologie* (1961), p. 335. Cf. G. Grupp, *op. cit.*, III, p. 166. H. Kühner, *Lexikon der Päpste von Petrus bis Paul VI*, 1968, p. 81. The quotations of P. Damian in his *Liber Gomorrhianus praefatio*, c. 25; and *De coelibatu*, c. 4. <<

[152] Synod of Gerona, c. 7. On Milan and the Pataria, *cf. G. Grupp, op. cit.*, III, pp. 162 ff. and P. Gschwind, *op. cit.*, p. 37. The words of the priest Andrew in K. Mehnert, *op. cit.*, p. 63. <<

[153] On the relationship between Gregory VII and Damian, *vid.* K. Mehnert, *op. cit.*, p. 63. On the moral reform of that pope, *cf.* G. Denzler, *op. cit.*, p. 23; also M. Boelens, *op. cit.*, pp. 145 ff. <<

[154] See the cited works of K. Mehnert (p. 65) and G. Denzler (p. 400). The quotation of the bishop of Gembloux in G. Hamburger, *op. cit.*, p. 89. According to Schillebeeckx (*op. cit.*, p. 34), the Lateran Council was initially presided over by Alexander II. <<

[155] K. Mehnert, *op. cit.*, p. 117. Councils subsequent to those of Valladolid took extreme measures against concubinaries (Toledo, 1324; Tarragona, 1329, etc.). On the complaints of the Germans, *cf.* L. Wahrmund, *op. cit.*, p. 20. On the general situation in Germany, K. Mehnert, *op. cit.*, p. 165 and ss. <<

[156] J. Scherr, *Geschichte der deutschen Prauenweit*, 1873, v. II, p. 13. Zwingli is quoted according to F. W. Carové, *op. cit.*, p. 415, who also reports on the Reformation in Switzerland. <<

[157] All this in J. Ries, *op. cit.*, pp. 210 ff. The information on the councils is from F. W. Carové, *op. cit.*, pp. 698 ff. <<

[158] Data from G. Hamburger, *op. cit.*, p. 114. The quotations from Mertens in J. Ries, *op. cit.*, pp. 255 et seq. E. Schillebeeckx, *op. cit.*, p. 37. The Dutch criticism of Rome in *Frankfurter Rundschau*, 27-VII-1967. <<

[159] Cf. K-H. Deschner, ed. *Der manipulierte Glaube, eine Kritik der christlichen Dogmen*, 1971. The quotation from K. Rahner, in his "Der Zölibat des Weispriesters und heutiges Gespräch. Ein offener Brief" in *Geist und Leben*, 40 (1967), p. 134. <<

[160] Quoted in *Frankfurter Rundschau*, 27-VII-1967<<

[161] Huxley's quotation in *op. cit.*, p. 10. That of St. Boniface in *Epistulae*,
c.

5 (to Zechariah). <<

[162] Mechthild's quotation in G. Grupp, *op. cit.*, IV, p. 441.

of Innocent III and Honorius III in F. W. Carové, *op. cit.*, p. 259. That of Baumgartner in P. Gschwind, *op. cit.*, p. 138. Panizza is quoted by K.-H. Deschner, *Das Christentum...*, II, p. 212. <<

[163] On the latter, *see*. K. Mehnert, *op. cit.*, pp. 12 and 35. The advocates of cohabitation referred to biblical passages: Elijah lived in the house of a widow. Christ commanded St. John to take care of his wife, etc. On the institution, *vid.* G. Denzler, *op. cit.*, p. 387. The accusation against Bishop Paul is from Eusebius of Caesarea, in his *Historia ecclesiastica*, 7, 30. The quotation about the abuses of some mature women is from H. Dannenbauer, *Die Entstehung Europas*, v. I, 1959, p. 165. The phrases of St. Jerome in C. Baur, *op. cit.*, I, p. 141. <<

[164] K. Mehnert, *op. cit.*, p. 149; the quotation from St. Jerome on p. 24. The phrase from St. Augustine in *Epistulae*, c. 22 (ad Aurelium). Nietzsche's in *Werke*, II, p. 131. *See* also F. Kober, *op. cit.*, p. 71O. <<

[165] H. Kühner, *op. cit.*, p. 78. The Norwegian's opinion in K. Mehnert, *op. cit.*, p. 108. Boniface's in *Epistulae*, c. 5. Other quotations in A. Dresdner, *op. cit.*, pp. 152 ff. and G. Denzler, *op. cit.*, p. 399. See also P. Gschwind, *op. cit.*, p. 80. <<

[166] A. Preime, *Die Frau in den altfranzösischen Fabliaux*, 1901, p. 60 and ff. Gerhoh's and the following words in K. Mehnert, *op. cit.*, pp. 73 ff.

ss. <<

[167] F. W. Carové, *op. cit.*, p. 259. See K. Mehnert, *op. cit.*, pp. 95 ff. from which the quotation from Gregory X. On the situation in Switzerland, *see*. M. Bauer, *Das Geschichtsleben...*, pp. 68 ff., who shows with data that the "heretics" were no better in this respect. <<

[168] K. Mehnert, *op. cit.*, p. 135; on p. 138, the quotation from Nicolas de Clemanges; and on pp. 107 ff. on Scandinavia. On the situation in Germany, see F. Kober, *op. cit.*, p. 61. For the rest see F. W. Carové, *op. cit.*, p. 287; G. Denzler, *op. cit.*, p. 46; and M. Bauer, *Das Geschichtsleben...*, p. 68. <<

[169] M. Bauer, *Das Geschichtsleben...*, pp. 84 ff; and G. Denzler, *op. cit.*, pp. 46 ff. *The situation in Spira* in F. W. Carové, *op. cit.*, pp. 383 ff. On Alexander Borgia, see. O. Stoll, *op. cit.*, pp. 573 ff.; and L. R. Monis, *Eine Wellgeschichte der Sexualität*, 1955, pp. 148 ff. The quotation of Naogeorgius in his *Regnum papisticum*, p. 164. That of Staphylus in F. W. Carové, *op. cit.*, p. 475, where the post-Tridentine situation is reported. On the Tyrol, cf. L. Wahrmund, *op. cit.*, pp. 23 ff. On the bishop of Bamberg, see G. Denzler, *op. cit.*, p. 46, which includes information on the other prelates mentioned. <<

[170] Vid. I. and A. Theiner, *Die Einführung der erzwungenen Ehelosigkeit bei den christlichen Geistlichen und ihre Folgen*, 1893, v. III, pp. 397 ff. The Munich survey in *Die Zeit*, 10-II-1970. See also F. Leist, *Zum Thema Zölibat. Bekenntnisse von Betroffenen*, pp. 12 ff. <<

[171] J. Höffner, *Vm des Himmeireiches Willen. Ober den Zolibat der Priester*, 1972, p. 5. The passages in Leist, *op. cit.*, pp. 11 ff., 45 ff., 73, 183, 205 ff. <<

[172] H. Mynarek, *Herrén und Knechte der Kirche*, 1973, p. 320. The above in F. Leist, *op. cit.*, pp. 108 ff.; pp. 185 ff. <<

[173] K. Mehnert, *op. cit.*, pp. 82 ff. See also F. Leist, *op. cit.*, pp. 23, 36 and 96. The quotation from Paul VI is from his decree of December 3, 1972. <<

[174] M. Bauer, *Das Geschtechtsleben....*, pp. 80 et seq. O. Stoll, *op. cit.*, p. 958. Ulrich von Hiitten's commentary in K. Mehnert, *op. cit.*, p. 166. See also G. Gerupp, *op. cit.*, VI, p. 206. <<

[175] B. Stern, *op. cit.*, II, pp. 559 ff. The punishments given are from the Poenitentiale sangallense tripartitum. *See* also the cited works of the Theiner brothers and F. Kober, *passim*. <<

[176] K. According to this author, the Augustinian hermit Ansimiro of Padua had slept with almost all the girls who went to confession with him and with not a few women of the local nobility. Thomas Aquinas is quoted by F. A. Gópfert, *Moraltheologie*, 1897, v. II, p. 350. Von Kettenbach by W. Rudeck, *op. cit*, p. 323. <<

[177] On all this, *see*. H. Jone, *op. cit.*, pp. 496 ff.; and F. Kober, *Die Deposition und Degradation nach den Grundsätzen des kirchlichen Rechts historischdogmatisch dargestellt*, 1867. The "dirty literature" is from I. Naab, *Die katholische Beichte*, 1946, p. 34. <<

[178] F. W. Carové, *op. cit.*, p. 568; on p. 240 he quotes Lucius III and the Spanish Trinitarians, Hoensbroech is quoted by L. Wahnund, *op. cit.*, p. 25. Curci by J. and A. Theiner, *op. cit.*, III, p. 397. P. Damian by C. Mirbt, *Die Publizistik im Zeitalter Gregor Vil*, 1894, p. 240. <<

[179] *Sermo contra luxuriam Dominica* II, adv III, 917; the above quotation from Gerson in *ibid*, IV, 932. The similar position of the modern theologian is by F. A. Gópfert, *op. cit.*, II, p. 316. Origen's phrase in his *Commentatio ad Mt.*

23. <<

[180] F. Leist, *op. cit.*, p. 208; on p. 79, the phrase of the parish priest of the Old Catholics. Galiani is quoted by F. Schalk, ed. *Die französischen Moralisten*, 1974, v. II, p. 57. <<

[181] *op. cit.*, III, p. 289. <<

[182] In *Homiliae*, IV (on Genesis). <<

[183] *Collectio*, 2, 9. <<

[184] According to A. Mitterer, "Mann und Weib nach dem biologischen Weltbiid des hl. Tilomas und dem der Gegenwart" in *Zeitschrift für katholische Theologie*, 57 (1933), p. 518. <<

[185] *Epistulae*, 92. <<

[186] W. Rudeck, *op. cit.*, p. 237<<

[187] *Op. cit.*, p. 354. <<

[188] E. Hennecke, *Neutestamentliche Apokryphen*, 1924, pp. 117 and 119 (Gospel of Thomas). The role of women in pre-Christian religions in F. Heiler, *Erscheinungsformen...*, p. 418 ff; and E. Borneman, *op. cit*, pp. 341 ff. Protestant and Catholic views in H. Preisker, *Christentum und Ehe...*, p. 152<<

[189] Gregory of Tours recounts it in his *Historia francorum*, 8, 20. The simile with dissolved salt is from John Mosco, *Pratum spirituale*, 217. The diabolical misprint in Konkret, 8-V-1970. Reactions of the monks to women, in

W. Nigg, *Vom Geheimnis...*, p. 55; J. Leipoldt, *Die Frau in der antiken Welt und im Urchristentum*, 1955, p. 216; and F. Leist, *op. cit.*, p. 172. The praises of Tertullian are by G. Fangauer, *Stiltes Frauenheldentum oder Frauenapostolat in den ersten drei Jahrhunderten des Christentums*, 1922, pp. 36 ff.; the quotation from Tertullian in his *De cultu feminarum*, 1,1, c. 5; and in *De virginibus velandis*, 7 ff. The quotations from St. Augustine in *Locutiones in Heptateuchum*, 1, 153; and *In Joannis Evangelium*, 2, 14. St. Jerome's is from *Epistulae* (ad Titum 2, 5). <<

[190] Albertus Magnus, *De animalibus*, 16, 1, 14; 16, 2, 11. St. Francis is quoted by J. von Walter, *Frauenlos und Frauenarbeit in der Geschichte des Christentums*, 1911, p. 34 ff. <<

[191] A. Mitterer, *op. cit.*, p. 514. *Vid. Summa Theologica*, I, q 92, art. 1; in another passage, he affirms that the father is to be "per se" more loved than the mother. The theologian K. Bemath, in his *Anima forma corporis: Eine Untersuchung über die ontologischen Grundtagen der Anthropologie des Thomas von Aquin*. 1969, p. 136, considers the views of the saint as a derivation of his hidden fear of women. <<

[192] K.-H. Deschner, *Abermals...*, pp. 488 ff. The misogynistic alphabet in G. Grupp, *op. cit.*, IV, p. 152. J. W. R. Schmidt, *Der Hexenhammer. Von Jakob Sprenger und Heinrich Institoris*, 1906, esp. 98 ff; 106 ff. <<

[193] Paragraphs taken from, among others, P. Ketter, *Christus und die Frauen. Frauenleben und Frauengestalten im Neuen Testament*, 1933, pp. 168, 109 and 89; M. Müller, *op. cit.*, pp. 56 and 71; G. Fangauer, *op. cit.*, p. 70. The quotation from Berchmanns in A. Tondi, *op. cit.*, p. 180. On all this, see W. Rudeck, *op. cit.*, pp. 229 and 236; and K. Deschner, ed. *Das Jahrhundert der Barbarei*, 1965, pp. 323 ff. On the soul of the woman, cf. J. Herzog-Dürck, "Zur personalen Reifung der Frau" in W. Bitter, ed. *Krisis und Zukunft der Frau*, 1962, esp. p. 33. G. Fangauer, *op. cit.*, p. 3, is a good example of the more conservative views, but B. Haring himself, *op. cit.* Haring, *op. cit.*, III, p. 112, refers to Eph. 5, 23. <<

[194] H. Schipperges, *Moderno Medizin im Spiegel der Geschichte*, 1970, p. 212. On the status of women in heretical sects: G. Koch, *Frauenfragen und Ketzertum im Mittelalter*, 1962, esp. pp. 129 ff. <<

[195] See K.-H. Deschner, *Abermals...*, pp. 360 ff. The quotation from Heer is taken from his *Abschied von Hollen und Himmein. Zum Ende des religiösen Tertiar*, 1970, p. 155. The phrases on the "feminism" of the Church are from B. Haring, *op. cit.*, III, p. 289. <<

[196] Cf. G. Koch, *op. cit.*, pp. 100 ff., 121, 178 ff. On Mary's attributes: F. Heiler, *Erscheinungsformen...*, p. 492; and U. Ranke-Heinemann, *Nein und Amen*, 1992. The contrast between Eve and Mary is dealt with in S. Beissel, *Geschichte der Verehrung Marias in Deutschland während des Mittelalters*, 1909, p. 17. <<

[197] Quoted in P. Browe, "Die letzte alung in der abendiandischen Kirche des Mittelalters", *Zeitschrift für katholische Teologie*, 55 (1931), p. 14. On the same subject, G. Hamburger, *op. cit.*, p. 48. For the situation of women in early Christianity, cf. Acts, 1, 14; 12, ; 21, 9; etc. *See also* F. Heiler, *Erscheinungsformen...*, pp. 421 ff. Even a prostitute acted for Christ from a pre-eminent position: "Commodus' beloved, God-fearing" as St. Hippolytus calls her in his *Refutatio omnium haeresium*, 9, 12. <<

[198] This, at least, was the ratio at the beginning of the 1960s: cf. S. Mayer, "Orden, Ordenstand" in *Lexikon für Theologie und Kirche*, VII, 1962, p. 1200. Cardinal Grober's opinion in his *Handbuch der religiösen Gegenwartsfragen*, 1940, p. 403. On Vatican II and women, cf. J. C. Hampe, *Die Autorität der Freiheit*, 1967. <<

[199] *Op. cit.*, p. 100<<

[200] *Die sexuelle Frage und das Christentum*. p. 46. <<

[201] Quoted by S. de Beauvoir, *op. cit.*, p. I 19. <<

^[202] *Op. cit.*, p. 142<<

[203] R. Dirks, *Was tun Sie. einen Sie einen Menschen lieben?*, 1967, p. 13. It may be that the diatribes of the Patristics are partly a reaction to the high status of women in Rome and the Empire. On Germanic law regarding women, see. S. Scherr, *op. cit.*, I, p. 50. See also Tacitus' *Germania*, c. 18, S. On the clergy, women and Eve, see K. Weinhold, *Die deutschen Frauen in dem Mittelalter*. 1882, v. 1. p. 200. <<

[204] According to E. Borneman, *op. cit.*, I, p. 529; and M. Bauer, *Deis Geschichtsleben...* p. 38. On courtly love, *vid.* K. Millett, *Sexus und Herrschaft*. 1971, p. 47. On female slavery in K. Weinhold, *op. cit.*, II, p. 12. Bandello is quoted by J. Burkhardt, *op. cit.*, pp. 416 ff. <<

[205] can. 24, ch. I; can. 33, ch. 5; ch. 2, 4; can. 7; ch. 1. A. Preime, *op. cit.*,
pp. 84 ff. <<

[206] F. Heer, *Europa, Mutter der Revolution*, pp. 252 ff. *See also* E. Eisenbeiss, *Die Stellung der Frau in Familie und Haus in den altbayerischen Rechtsaufzeichnungen*, 1935, pp. 186 ff. The reference to respect for customs is from B. Haring, *op. cit.*, III, p. I 13. <<

[207] F. Heer, Europe..., pp. 253 ff. Blackstone's quotation in K. Millett, *op. cit.*, p. 83. <<

[208] L. Hess, *Die deutschen Frauenberufe des Mittelalters*, 1940, pp. 5 ff., 17, 26, 34 and 48. On the situation in France: E. Borneman, *op. cit.*, pp. 161 and 306. <<

[209] Quoted in J. Kuczynski, *Die Geschichte der Lage der Arbeiter unter dem Kapitalismus*, 1963, p. 90. On the French woman, *vid.* S. de Beauvoir, *op. cit.*, pp. 126 ff. On England: F. Engels, *Die Lage der arbeitenden Klasse in England*, in MEW, 1962. I. p. 292; and C. Jantke and D. Hilger, *Die Eigentumslosen. Der deutsche Pauperismus und die Emanzipationskrise in Darstellungen und Deutungen der zeitgenössischen Literatur*. 1965, pp. 432 ff. <<

[210] Data in M. Müller, *op. cit.*, p. 68 (from which the quotation about the Renaissance comes) and 74; and K. Millet, *op. cit.*, p. 53. <<

[211] See S. de Beauvoir, *op. cit.*, pp. 178-79. On England, see. R. S. Morton. *Geschlechtskrankheiten. Tahuierle Infektionen*, 1969, p. 24. <<

[212] H. Schwenger, *Antisexuelle Propaganda. Sexualpolitik in der Kirche*, 1969, p. 84. The quotation on female slavery is from S. de Beauvoir, *op. cit.*, p. 140. It is from F. Engels, in *Der Ursprung der Familie, des Privateigentums und des Staats*, 1918, p. 62. In Spain, it goes without saying that the situation has improved, already before, but especially after the transition: at least on the legal level. <<

[213] *Op. cit.*, pp. 96 and 97. <<

[214] The quotation from Tertullian in *De exhortatione castitatis*.
9. That of John Chrysostom in *De virginitate*. 14<<

[215] In G. Hamburger, *op. cit.*, p. 45. The New Testament citations in El. 5, 29; I Tim. 2, 15; 5, 14; Rev. 14,4. On the numerous contradictions in the New Testament, *cf.* K.-H. Deschner, ed. *Der manipulierte Glaube...*, pp. 20 et seq. <<

[216] The theologian he quotes is J. Mausbach. *Alterchristliche un moder Gedanken uber Frahuenberuf* 1906, pp. 13 v ff; p. 40. the quotation from Justin, in *Apology* 1. c. 15, Tertullian's opinion in *Apologeticum*. c. 9; furthermore in *De cultu feminarum*. 2.^o; and in other works: his positive statements on marriage are rare, Clement of Alexandria expresses himself in *Stromateis*, 2. 140; on the subject, *vid.* H. Preisker, *Christentu, und Ehe...* pp. 200 ff, that of St. Jerome in *Epistulae*. e. 22 (ad Eustoch.) and *Adversas Jovinianum*. 1. 4. St. Augustine in *De sermone Domini*, II, 15; furthermore, in *De bono coniugali*. c. 22 or in *Epistulae*. 262 (ad Ecdiciam): *see* on this point

A. Zunkeller, *op cit.*, p. 207<<

[217] H. Heme, *Deutschland. Ein Wintermärchen*. c. I. On the development of the canonical view of marriage, *cf.* Frischauer, *Moral und Unmoral*, pp. 32 ff. 1st citation of agidius Albertinus in W. Ronner, *op. cit.*, p. 79. Current assessments of civil marriage in J. Marcuse, *op. cit.*, p. 8. <<

[218] See W. Baranowsky, *Die Sünde ist unheilbar. Sex: die natürlishte Volk natürlishte Sache der Well.* 1964, p. 64. For the degrees of kinship as an impediment, cf. K. Mehnert, *op. cit.*, pp. 50 ff. On this impediment and that of spiritual kinship, see. H. J. Schmitz, *op. cit.*, pp. 42 ff. Dannenbauer, *op. cit.*, 1. pp. 161 ff. <<

[219] B. Haring, *op. cit.*, III. p. 366. The two quotations at the beginning of this section in J. Haag, *Glückliche Lebensfahrt von der Wuiege bis zum Grabe. Ein buch für das christliche Volk.* 1923, p. 223; and L. Theunis, *Kirche und Kindersegnen.* 1935, p. 10. The data on married life, in *Poenitentiale Bedae*, 2, 37: *Poenitentiale Floriacense.* 50; *Poenilenliule Arundel*, 66; etc. P. Browe, *Beiträge...* pp. 32 ff. and I. Savramis, *op. cit.*, p. 95. On Joseph's marriage, *vid.* K.-H. Deschner, *Abermals...*, p. 95. Keller, *op. cit.*, p. 241. <<

[220] See E. Borneman, *op. cit.*, I, pp. 230 et seq. 1.a above quotation from Luther, according to H. Grisar, *Luther*, v. II, 1912, p. 500. That of Pius XI is *from Castii connubii*. St. Augustine has recourse to the Pauline motif in *De nuptiis et concupiscentia ad Valerium comitem*. I, 16. See J. Ziegler. *Die Ehelehre der Penitentialsummen von 1200 bis 1350*, 1956, pp. 109 ff. on the urgency of having children and child marriages. <<

[221] Quoted by W. Ronner, *op. cit.*, p. 109. The words of Justin, in G. Hamburger, *op. cit.*, p. 64. Those of St. Augustine in *De Genesi ad litteram*, 9.

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[222] De Marcuse, *op. cit.*, p. 25. On the statements of Papen and theologians such as M. Schmaus. J. Lortz, J. Pieper and K. Adam. Adam, *cf.* K.-H. Deschner, *Mit Gott und den Faschisten. Der Vatikan im Bunde mit Mussolini, Frunco. Hitler und Pavelic*, 1965, pp. 124 ff. (this work will soon appear in ed. Yalde: With God and the Fascists). <<

[223] Quotations in M. Chinigo. Pius XII sagt, 195S. p. 17; see also B. Haring, *op. cit.*, III, pp. 107 ff. On the status of the father of the family among Catholics, cf. K. Millett, *op. cit.*, pp. 42 ff. The opinion of C. Gröber in *op. cit.*, p. 144. Tilmann in his work for young people "*Weiss du schön... Eine Schrift von den Geheimnissen des Lebens für jungen*", 1966, p. 96. F. Müller-Lyer, *Die Familie*. 1926, pp. 227 ff. <<

[²²⁴] W. Wickier, *Sind wir Sünder, Naturgesetze der Ehe*, 1972, p. 236. On the relationship between pleasure and fertility, ed. E. Borneman, *op. cit.* p. 336.

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[225] J. G. Ziegler, *op. cit.*, p. 158. The two quotations from the heading in *Expositio ev. sec. Luc.*, I, and in *Warum ich kein Christ bin*. 1963, pp. 136-37. The view of St. Augustine in *Contra secundam Juliani responsionem imperfectus* opus. 4, 29, those of the popes in D. Lindner, *Der Usus Matrimonii. Eine Untersuchung über seine sittliche Bewertung in der katholischen Moraltheologie alter und neuer Zeit*, 1929, the opinion of St. Isidore in *De ecclesiasticis officiis*, 2, 20. <<

[²²⁶] E. Borneman, *op. cit.* 1. p. 52. Luther is quoted by K. Mehnert, *op. cit.* pp. 173 ff. On "unseemly" positions *see*. J. G. Ziegler, *op. cit.*, pp. 227 ff. On the "crimen capitale" in J. M. Lo Duca, *Die Geschichte der Erotik*, 1965, pp. 120 ff. <<

[227] All the latter is from A. Auer, *Weltoffener Christ. Grundsätzliches zur Laienfrömmigkeit*, 1962, pp. 212 ff; 225 ff; 245. On female sexuality, *vid.* A. C. Kinsey et al. *Das sexuelle Verhalten der Frau*, 1970, p. 305. On progressive theology and sexuality, *see* P. Matussek, "Verfällt die Moral? P. Matussek, *"Verfällt die Moral? Wandlungen der Sittlichkeit, dargestellt am Ehemodell"* in H. J. Schultz, ed. *Kontexte*, 4 (1967), pp. 103 ff. The papal quotations in M. Chinigo, *op. cit.*, pp. 22 ff. Pleasure in marriage is dealt with by B. Haring, *op. cit.*, I, pp. 411; 416 ff. <<

[228] *Vid. H. J. Herbort, "Der Pápstliche Mischehenerlass stosst auf Kritik. Katholische Springprozession" in Die Zeit, May 8, 1978. The theologian of 50 years ago is J. Ries, op. cit., pp. 80 ff. The following expressions from B. Haring, op. cit., III, pp. 318 ff.; 368; and from A. Auer, op. cit., p. 251.*

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[229] Ries, *op. cit.*, pp. 82 ff. The above expressions are from B. Haring, *op. cit.*, III, pp. 359 ff. <<

[230] Cf. V. Packard, *Die sexuelle Verwirrung. Der Wandel in den Beziehungen der Geschlechter*, 1972, p. 221.

F. Leist, *op. cit.*, pp. 143-44, 160 and 193. The underlined sentence is from J. Ries, *op. cit.*, p. 96. On the female orgasmic capacity writes K. Millett, *op. cit.*, pp. 139-40. The data on the subject can be found in A. Comfort, *Der aufgeklärte Eros. Plädoyer für eine menschenfreundliche Sexualmoral*, 1954, p. 68; and

W. Reich, *Die sexuelle Revolution*, p. 67. <<

[231] F. Leist, *op. cit.*, p. 242. The quotation from Grégoire in P. Ricoeur, ed. *Sexualität, Wunder, Abwege, Ratsel. Eine Deutung in Form grundsätzlicher Stellungnahmen, Umfragen und Kontroversen*, 1967, p. 263.

A. C. Kinsey, *op. cit.*, pp. 406 ff. The following expressions in P. Matussek, *op. cit.*, p. 111; and A. Auer, *op. cit.*, p. 261. <<

[232] According to E. Eisenbeiss, *op. cit.*, p. 38. The quotation from J. Ries, *op. cit.*, p. 90. For the punishments of adulterers, cf. G. Grupp, *op. cit.*, IV, pp. 101; 376. See also M. Bauer, *Das Geschlechtsleben...*, p. 57. <<

[233] According to E. Borneman, *op. cit.*, I, pp. 205 et seq. E. Eisenbeiss, *op. cit.*, pp. 27, 45-46, 181-82; and M. Müller, *Ethik und Recht in der Lehre von der Verantwortlichkeit*, 1932, pp. 37 ff. <<

[234] *Vid.* G. Grupp, *op. cit.*, I, p. 231; and E. Borneman, *op. cit.*, I, pp. 232-33. The Gospel references: Me. 1, 11; Le. 16, 18; Mt. 5, 32; 19, 9. On the impossibility of annulment in spite of the husband's incapacity in W. Ronner, *op. cit.*, p. 91,

"Die Ehe nach der Weisung Jesu und dem Verständnis der Urkirche" in F. Heinrich and V. Eid, *Ehe und Ehescheidung. Diskussion unter Christen*, 1972,

p. 28. <<

[235] Cf. L. R. Monis, *op. cit.*, p. 86. Also: S. de Beauvoir, *op. cit.*, p. 103; and G. Grupp, *op. cit.*, II, p. 57. <<

[236] See E. Eisenbeiss, *op. cit.*, pp. 218 ff. On the defence of divorce by women, see J. Binder, *Ich will heiraten*, 1968, p. 25. J. Binder, *Ich will heiraten*, 1968, p. 25. The situation among Lutherans in A. Erier, *Kirchenrecht*, 1965, p. 155; for the orthodox, *vid.* H. Wirtz, *Quo vadis Ecclesia. Von Kaiser Konstantin zum II Vatikankonzil*, 1966, pp. 326-27. The position of G.-M. Garrone in *Was soll ich tun? Gedanken zur christlichen Moral und ihrer Widersprüchlichkeit*, 1972, p. 27. The position of progressive theologians on divorce and "natural" children in P. Frischauer, *op. cit.*, p. 24; E. Borneman, *op. cit.*, I, p. 242; and W. Rudeck, *op. cit.*, p. 163. <<

[237] B. Haring, *op. cit.*, III, p. 18. On the preterition of illegitimate children, cf. E. Fischer, *Trennung von Staat und Kirche. Die Gefährdung der Religionsfreiheit in der Bundesrepublik*, 1964, p. 280. <<

[238] The quotation from C. Becker in *Prablemals. Wie es in andern machen: Schweden, Danemark, Finniand. Wie man es nicht machen sollte: Bundesrepublik Deutschland*, 1972, p. 197. That of D. Savramis, in *op. cit*, 189. <<

[239] Cited in W. Ronner, *op. cit.*, p. 92. The opinion of St. Augustine in *De moribus manichaeorum*, I, 65. <<

[240] M. Buchberger, *Mutterbüchlein. Liebe Wone an fhrstliche Mütter*, n. d., pp. 63 and 64. Dr. Knowlton ended up in prison for prescribing contraceptives; cf. V. Morus, *op. cit.*, pp. 274 ff. On the situation in Belgium and the clerical reaction, cf. J. T. Noonan, *Empfängnisverhütung. Geschichtliche Beurteilung in der ialholischen Theologie und im kanonischen Recht*, 1969, p. 519. L. Theunis, *op. cit.*, p. 12. <<

[241] On the condemnation of condoms and the justification of war: K.-H. Deschner, *Abermals...*, pp. 517 ff. *See* also K. Tucholsky, *Gesammelte Werke*, 1961, III, p. 768. The quotation condemning the right to abortion is from B. Haring, *op. cit.*, II, p. 466. <<

[242] This is a quotation from O. Goldmann, according to H. Schwenger, *op. cit.*, p. 52. The papal phrases are from *Casti connubii*. The quotation from Pius XII is from S. O. Der Fau Dr. Dohrn. *Eine Dokumentation zur Frase der Schwangerschaftsverhütung und der "Cuten Sinnen"* 1964, p. 92. The exhortation to female resistance in L. Theunis, *op. cit.*, p. 37. <<

[243] The adjective "cynical" was applied by the Liberal Democrat Party in view of the tribulations of millions of people in need of something better. On the "dangerousness" of the pill, *see. E. Borneman, op. cit.*, p. 234. On the freedom of Catholics to have children or not: F. Prischauer, *op. cit.* Baranowsky, *op. cit.*, pp. 84-85. <<

[244] E. Borneman, *op. cit.*, I, p. 368. On the struggle of tendencies in Vatican II, cf. H. Wirtz, *op. cit.*, pp. 325 ff. Antweiler's reply to *Humanae Vitae* in his work *Ehe und Geburtenregelung. Kritische Erwägungen zur Enzyklika Paulus V - Humanae Vita*, 1969, pp. 133 ff. For the reaction of the scientists, cf. H. Kraus, "Bildungsfeindlichkeit und Pillenverbot" in *Das freigeistige Wort*, 6 (1971), p. 2. The opinion of Saesen-Frankfurter Rundschau, 31-VII-1968. <<

[245] H. Haussier, "Interessen-Parallelen und natürliche Komplizenschaft" in *Das freigeistige Wort*, 6 (1971), pp. 3 ff. The data of the Allensbach Institute in H. Kraus, *op. cit.*, p. 1971. The French cases are presented by P. Ricoeur, *op. cit.*, pp. 235 ff. <<

[246] V. Monis, *op. cit.*, p. 282; on pp. 270 ff. that of Malthus and Weinhold. The sentences on sacrifices are from B. Haring, *op. cit.*, III, pp. 68, 339-40 and 355; and from Vatican Radio, in a broadcast about the divorce of a well-known actress. Carroñe's in *op. cit.*, pp. 69 and 70. <<

[247] See E. Borneman, *op. cit.*, I, p. 300. The paragraph on the situation working children, in C. Jantke and D. Hilger, *op. cit.*, pp. 431 and The data on demographic development are from H. Frahm, *Empfängnisverhütung*, 1968, p. 16. <<

[248] G. Gundiach, "Die Lehre Pius XII. vom modernen Krieg" in *Stimmen der Zeit*, 7 (1958-59), pp. 5 ff. The sentences on the crown of marriage are from B. Haring, *op. cit.*, III, p. 320 ff.

C. Hampe. ed. *Die Autorität der Freiheit. Gegenwart des Konzils und Zukunft der Kirche im ökumenischen Disput*, 1967, III, p. 258. According to W. Baranowsky, *op. cit.*, the jurist A. D. Dieckhoff calls for eight to twelve children,

pp. 76 et seq. Visser's opinion in W. Busse, ed. "wir danken Binen für diese Gespräch" *Spiegel Gespräche*, 1970, p. 330. <<

[249] Pastoral Constitution no. 51. On the Protestant position, via E. Borneman, *op. cit.*, p. 260. <<

[250] *Herein ohne anzuklopfen*, 1954, p. 79. The quotation from G. Benn, *Dein Kdrper gehört dir*, 1959, 1, p. 56.

56. <<

[251] In L. Jochimsen, *Dokumentation eines Joojahrigen Elenas*, 1971, p.

17. St. Augustine is quoted by S. de Beauvoir, *op. cit.*, p. 131. The archpriest's statement, in H. D. Bamberg, "Vom Divisionpfarrer zum Erzbischof; semper Idem, Lorenz Jaeger" in *Kritischer Katolizismus*, 2-11-1970. The rejoinder is from D. Sölle and K. Munser, *Das Evangelium als inspiration*. Impulse zu einer christlichen Praxis, 1971, pp. 47-48. Fulnaber's in

S. Berghoff, *Frauenwürde-Frauenbürde*, 1948, p. 32. On the punishability of manure in the Middle Ages: W. Rudeck, *op. cit.*

ss. <<

[252] B. Haring, *op. cit.*, III, p. 219. The German odyssey is recounted by C. Becker, *op. cit.*, pp. 98 et seq. <<

[253] See K.-H. Deschner, *Mit Gott...* passim. J. Binder, *op. cit.*, pp. 20 ff. The new euthanasia programme is from D. Bröder, "Humanistische Überlegungen zum 2180" in *Freies Denken*, 1971. The other sentences in C. Becker, *op. cit.*, p. 10. <<

[254] G. Hegele, *Die Ehe, wie sie sein soll*, 1953, pp. 51 and 52; on p. 49 the description of the legions of nascituri. The following quotations in H. Jone, *op. cit*, p. 176. Cardinal Secretary of State Villot denied therapeutic abortion even if it served to save the life of the mother. What was ethical was to save the child first and foremost, even at the cost of the mother's life. <<

[255] P. Diepgen, *Geschichte der Medizin. Die historische Entwicklung der Heilkunde und des ärztlichen Lebens*, I, 1949, p. 62. *Fürsorgeerziehung im Kapitalismus*, 1971, pp. 18 ff. <<

[256] C. Becker, *op. cit.*, pp. 28 and 129. Data on the living conditions children in L. v. Werder, *Von der antiautoritaten zur proletarischen Erziehung. Ein Bericht aus der Praxis*, 1972, pp. 33 ff. A. S. Neill in *Theorie und Praxis der antiautoritaten. Erziehung. Das Beispiel Summerhill*, 1969, p. 225. Further data in W. Reich, *Die sexuelle Revolution...*, p. 52. Pastor Legius is quoted in L. Jochimsen, *op. cit.*

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[257] Quoted in K. Mehnert, *op. cit.*, p. 40. Diderot in K.-H. Deschner, ed. *Das Christentum...*, pp. 104, Russell in *op. cit.*, p. 160. <<

[258] *Confessiones*, 2, 1; 3, 1; 6, 12; and *De Genesi ad litteram*, 11, 20. The Pauline quotations: Rom. 1, 18 ff; 3, 9 ff; 5, 12 ff. <<

[259] *De baptismo*, 18. On the erections in paradise, *vid.* L. Scheffczycz, "Erbschuld" in H. Fries, *Handbuch theologischer Grundbegriffe*, v. I, 1970, p. 336. On the doctrine of Pius XI, cf. K. Port, *Warum ich aus der Kirche ausgetreten bin*, pp. 47 ff. <<

[260] *Sermo in coena domini*, 3. The position of St. Augustine in his *Confessiones*, 2, 3. For further doctrinal clarifications, *see*. H. Dannenbauer, *op. cit.*, I, pp. 163 ff. Luther in *De servo arbitrio*, 18, 6, 35. On Catholic doubts, *cf.* Schoonenberg, *Theologie der Sünde. Ein theologischer Versuch*, 1966. <<

[261] *Letter to L. Smithers*, 28-X-1897<<

[262] J. Schroteler, ed. *Die geschichtliche Erziehung. Beiträge zur Grundlegung einer gesunden Sexualpädagogik*, 1929, p. 121. O. Stoll, *op. cit.*, 933 ff. On the frequency of masturbation: C. Ford and F. Beach, *Formen und Sexualität. Das Sexualverhalten bei Mensch und Tier*, 1968, pp. 164 ff. The Catholic testimonies in F. Leist, *op. cit.*, pp. 93, 102, 121, 131, etc. On the punishments of novices, *cf.* P. Browe, *op. cit.*, pp. 80 ff. <<

[263] H. Schwenger, *op. cit.*, pp. 46 ff. The "sound box" is mentioned by D. Borneman, II, p. 140. The theologian Karpff is mentioned in F. Leist, *op. cit.*, pp. 234 ff. On pollutions, *see*. H. Jone, *op. cit.*, p. 189. <<

[264] E. Chesser, *Liebe ohne Furcht. Psychologie und Praxis der Liebe*, 1960, pp. 151 ff. On homosexuality and sexual relations between humans and animals, *see*. C. Ford and F. Beach, *op. cit.*, pp. 144 ff. with various quotations. *See* also H. Licht, *op. cit.*, pp. 311 ff. Male prostitution is mentioned in Deut. 23:18; 2 Kings 23:7; and 1 Kings 23:7. 23, 7; and 1 Kgs. On its condemnation by Christian Fathers and philosophers: H. V. v. Spijker, *Die gleichgeschlechtliche Zuneigung und die katholische Moraltheologie*, 1968, pp. 65 et seq. <<

[265] L. Monis, *op. cit.*, p. 169. The opinion of K. Hiller, in *R. Italiaander*, "Die Homophilen at B. Doerdelmann, *Minderheiten in der Bundesrepublik*, 1969, p. 146. <<

[266] C. Ford and F. Beach, *op. cit.*, pp. 155-55, where the episode of the virtuous donkey is also related. On corporal punishment for bestiality, *see. Poenitentiale*. <<

[267] *Romanum*, 54; and *Poenitentialia Valic.*, I, 20: the latter imposed ten years, five on bread and water. Cases of bestiality in B. Stem, *op. cit.*, II, pp. 338 and

ff. H. Maischs, *Inzest*, 1968, pp. 47 ff. with a list of notable incestuous persons and details of the penalties imposed. Historical details on incest in E. Borneman, II, p. 504. On the prosecution and punishment of incest: and F. A. Gopfert, *op. cit.*, pp. 328 ff. <<

[268] A. Plack, *Die Gesellschaft und das Böse. Eine Kritik der herrschenden Moral*, 1967, pp. 226 ff. Clinical cases in C. Grober, *op. cit.*, p. 325. <<

[269] *Op. cit.*, p. 304<<

[270] Quoted in J.-M. Lo Duca, *op. cit.*, p. 120<<

[271] *Poenitentialia Vallic.*, I, 14; *Capitula Judiciorum*, 7, 3; 1O, 4; *Poenitentialia Casin.*, 27; *Poenitentialia Arundel*, 75; etc. E. Borneman, *op. cit.*, I, p. 177. <<

[272] See M. Müller, *Die Lehre...*, pp. 140 et seq. <<

[273] F. A. Gopfert, *op. cit.*, II, pp. 308 et seq. on the narrow woman in J. G. Ziegler, *op. cit.*, pp. 71 et seq. The praise of the moralists of the 18th century is by B. Haring, *op. cit.*, I, p. 58. Hunolt is quoted by W. Schubart, *Religion und Eros*, 1966. On Alphonsus Liguori, cf. B. Haring, "Ist die Theologie des heiligen Alfons aktuell?" in *Ibid.*, *Die gegenwartige Heilstunde*, p. 55; and F. Steingiesser, *op. cit.*, pp. 33 ff. <<

[274] H. Schilgen, *Junge Helden. Ein Aufruf an Jungmänner zu edlem Streben und reinem Leben*, 1925, p. 103. On honest and dishonest bread: Hornstein-Faller, *Gesundes Geschlechtsleben*, p. 55. The other quotations in P. A. Gopfert, *op. cit.*, II, pp. 331 ff. <<

[275] B. Haring, *Das Gesetz...*, III, p. 415. Dangers of childhood and other cases, including dead women, in F. A. Gopfert, *op. cit.*, pp. 350 ff. The guidelines for confessors in J. M. Lo Duca, *op. cit.*, p. 112. <<

[276] The views of Leo XIII in S. Ott, *Christlichen Aspekte unserer Rechtsordnung*, 1968, pp. 187 ff. The prohibition of Mary Magdalene in L. Marcuse, *op. cit.*, p. 212. For the rest, see F. A. Gopfert, *op. cit.* ss. <<

[277] A. C. Kinsey et al. *Das sexuelle Verhalten des Mames*, 1970, pp. 621 et seq. F. A. Gopfert, *op. cit.*, pp. 342 ff. E) behaviour of models in H. Jone, *op. cit.*, pp. 196 ff. That of animals in J. M. Lo Duca, *op. cit.*, pp. 114 ff. <<

[278] The Catholic in question is Ernst Roetheli, enthusiastically quoted by Hornstein-Faller, *op. cit.*, p. 60. The theology in the present situation is from P. Schoonenberg, *op. cit.*, p. 215.

J. Gründel, *Wandelbares und Unwandelbares in der Moraltheologie. Erwägungen zur Moraltheologie an Hand des Axioms "agere sequitur esse"* 1967, pp. 71-72. Other similar theological examples are mentioned by M. Müller, *Grundlagen...*, pp. 7; 15 ff; 25. <<

[279] S. H. Pfürtnner, *op. cit.*, p. 59; further quotations on pp. 19, 36 ff., 46 ff., 169 ff., etc. His "progressivism" cost him his professorship in Freiburg. <<

[280] H. Jone, *op. cit.*, p. 108. The amorous gradation is from B. Haring, *op. cit.*, III, p. 280. Against the "taste" of sex is Leppich, according to C. Mees and G. Graf, ed. *Pater Leppich spricht. Journalisten horen den*

"On the animality of the sexual, *see also* J. Ries, *op. cit.*, pp. 9 et seq. <<

[281] A. F. Utz and J. F. Groner, ed., *Aufbau und Entstehung des gesellschaftlichen Lebens. Soziale Summe Pius XII*, III, 1955, p. 155 ff. Further quotations in M. Müller, *Grundlagen...*, pp. 135 ff; and J. Ratzinger, *Einführung in das Christentum. Vorlesungen über das apostolische Glaubensbekenntnis*, 1968, p. 82. <<

[282] *Christuskiller. Trauma meines Lebens*, 1969, p. 162. That of B. Russell in *op. cit.*, p. 170. <<

[283] A. A. Guha, "Siguschs Lehrstuhl in Frankfurt. Noch keine Behandlung von Patienten mit sexuellen Störungen möglich" in *Frankfurter Rundschau*, 12-III-1974. E. Fromm in "Zur Geschichte der Sexpol- Bewegung, 1934-35" in H. P. Gente, ed. *Marxismos, Psychoanalyse, Sexpol*, 1970, p. 167. The later quotations in A. Comfort, *op. cit.*
ss. Leppich according to R. Gaul, "Psychopater Leppich" in *Contra. Politsch- literarisch Flugschrift*, 10 (1961), pp. 106 ff. <<

[284] H.J. Gamm, *Aggression and Peacefulness in Germany*, 1968, p.

97. Hesnard is quoted by P. Ricoeur, *op. cit.*, pp. 181 ff. with further data on the subject. Linnaeus' condemnation in E. Friedell, *Kulturgeschichte der Neuzeit. Die Krisis der europäischen Seele von der Schwarzen Pest bis zum Ersten Weltkrieg*, 1948, II, pp. 213-14. Further testimonies in A. L. Peinberg, *op. cit.*, pp. 149-50; and V. Packard, *op. cit.*, p. 341. <<

[285] A. S. Neill, *op. cit.*, p. 230. The appeals to young people are from H. Schilgen, *op. cit.*, pp. 75 ff.; the quotations a la Courths-Mahler [a famous writer of rose novels, note to the English ed. Sexuality as a cause of neurosis is a theory of Monakow, quoted by A. Schmidt, "Ethischmoraltheologische Grundlegung der Sexualpädagogik" in J. Schroteler, ed. *Die geschichtliche Erziehung*, 1929, p. 71. <<

[286] In *Süddeutsche Zeitung*, 17-II-1972. The quotation from Gregory Nazianzen is from his *Orationes*, 17, 11. The quotation from Tertullian in *De Anima*, 1. The Christian apostille is from J. Lacarrière, *op. cit.* The Apocalypse of Peter in *dtv Lexikon der Antike Religion/Mythologie*, I, p. 108. Vid. H. Halbfass, "Denis Diderot" in K.-H. Deschner, ed. *Das Christentum...*, I, p. 101. The following in H. Schwenger, *op. cit.*, pp. 66 ff. The phrases of the catechism in J. Ries, *op. cit.*, p. 68. <<

[287] W. Metzger, "Kind und Geschlecht. Über die eigene Einstellung der Eltern als Voraussetzung sexueller Erziehung" in R. Hörl, ed. *Die Zukunft unserer Kinder*, 1972, p. 106. About the Fulda Conference in K.-H. Deschner, *Mit Gott...*, pp. 159-60. The underlined quotation is from B. HSring, *op. cit.*, III, p. 294. The Catholic conception of education and prophylaxis in J. Schroteler, *op. cit.*; pp. 96 ff. <<

[288] F. Leist, *op. cit.*, p. 140; the above testimonies on pp. 24, 38, 40, 172, etc. <<

[289] P. Leist, *op. cit.*, p. 171; the above is also taken from this work and from H. Schwenger, *op. cit.*, pp. 58 ff. <<

[290] J. Money, *Körperlich-sexuelle Fehientwicklungen*, 1969, p. 15. About Overland in J. Bjomeboe, "Arnulf Overland", in K.-H. Deschner, ed. Deschner, ed. *Das Christentum...*, II, p. 209. The sentences of Arndt and Teske in H. Schwenger, *op. cit.*, pp. 82 and 83. J. Schroteler's in *op. cit.*, p. 98. Streng's paragraph is taken up by Hornstein-Faller, *op. cit.*, 340 ff. <<

[291] *Jasmin*, 5-XII-1971. St. Ambrose is quoted by R. Bartsch, *Die Rechtstellung der Frau als Gattin und Mutter*, 1903, p. 50. Abraham of St. Clare in A. A. Guha, *Sexualität und Pornographie. Die organisierte Entmündung*, 1971, p. 51. <<

[292] According to W. Sombart, *Liebe, Luxus und Kapitalismus*, 1967, p. 64. The phrase of Tertullian in *De virginibus velandis*, 3, 11. E. Thiel, *Geschichte des Kostüms. Die europäische Mode von den Anfängen bis zur Gegenwart*, 1963, pp. 142 ff. <<

[293] P. Ricoeur, *op. cit.*, p. 44. On the clergy and fashion, *vid.* W. Rudeck, *op. cit.*, pp. 239 ff. The expert on Fatima is L. Fischer, *op. cit.*, pp. 99 ff. <<

[294] B. Hring, *op. cit.*, II, pp. 454 ff.; the above quotations are also from here. That of Clement in *Paidagogos*, 2, 4O, 2; 3, 69, 2; etc. That of Cyprian of Carthage in *De habitu virginum*, c. 16 and 17. That of Tertullian in *De cuitu feminarum*, c. 13. K. Weinhold, *op. cit.*, p. 24; and M. Bauer, *Deutsche Frauen...*, p. 31O. <<

[295] B. Haring, *op. cit.*, III, p. 314. The quotations from the Fathers are from Clement of Alexandria, *Paidagogos*, 2, 40, 2; and Basil of Caesarea, c. *ebrios.*, 8. F. Heiler, *Erscheinungsformen...*, p. 242. <<

[296] B. Gregory of Melk is quoted by W. Rudeck, *op. cit.*, *op. cit.*, p. 22. About the swimming club in G. Vinnai, ed. *Sport in der Klassengesellschaft*, 1972, p. 97.

E. Roetheli, "Körperkultur und Seelsorge. Eine Aussprache um Mode, Strandband und Sauna" in *Anima*, 1 (1947), p. 20. Pia and Deniel appears in P. Ricoeur, *op. cit.*, p. 182. For the rest: M. Buchberger, *op. cit.*, p. 71. <<

[297] Hebbel and Bayie are cited in the contributions of K. Ahlheim and V. Mack for K.-H. Deschner, *Das Christentum...*, pp. 309 and 71, respectively.

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[298] On all , *see*. L. Marcuse, *op. cit.*, pp. 38 ff. St. Basil in c.
Drunkennes, 8; and John Chrysostom in *Homily in Math.*, 73, 3. <<

[299] *cum pecoribus*, (sin. de Paris, L. III, c. II.). The other testimonies in F. Kober, *Die Deposition...*, pp. 707 and 708; and L. Marcuse, *op. cit.*, pp. 31 and

48. St. Boniface is quoted by E. Borneman, I, p. 156. <<

[300] *Vid.* M. Bauer, *Das Geschlechtsleben...*, p. 142; also pp. 35-36 and 52. For further details see L. Monis, *op. cit.*, p. 123. <<

[301] In H. Günter, *Deutsche Kultur*, 1932, p. 159. M. Bauer, *Das Geschichtsleben...*, pp. 109 ff. and G. Grupp, *op. cit.*, IV, pp. 110 ff. <<

[302] J. Señen, *op. cit.*, II, p. 25. Henri de Berg is quoted by F. W. Carové, *op. cit.*, pp. 326 and 327, p. 151. About Aretino and the "ideal woman" in P. Frischauer, *Knaurs Sittengeschichte der Welt*, 1968, II, p. 168; about the threats to the procuresses on p. 155. S. v. Ussel, *Sexualunterdrückung. Geschichte der Sexualfeindschaft*, 1970, p. 9. <<

[303] L. Monis, *op. cit.*, p. 134. E. Borneman, *op. cit.*, pp. 101 ff.; W. Rudech, *op. cit.*, pp. 7 ff.; and P. Frischauer, *Knaurs Sittengeschichte...*, I, p. 161. <<

[304] L. Moros, *op. cit.*, p. 130. See D. Savramis, *op. cit.*, p. 100. The quotation from St. Augustine in *De ordine*, 2, 4. Thomas Aquinas is mentioned by W. Bemsdorf, "Soziologie der Prostitution" in H. Giese, ed. *Die Sexualität des Menschen. Handbuch der medizinischen Sexualforschung*, 1953, p. 574. And Pius II by E. Winter, *Der Frühhumanismus. Seine Entwicklung in Böhmen und deren europäischen Bedeutung für die Kirchenreformbestrebungen im 14. Jahrhundert*, 1964, p. 96<<

[305] W. Sombart, *op. cit.*, pp. 72 and 73. On the "spirituality" of the Crusades, *vid.* V. Auer, *op. cit.*, p. 36. On prostitution and the papacy, *vid.* W. Bernsdorf, *op. cit.*, p. 575. <<

[306] R. Huch, *Gesammelte Werke*, pp. 131 and 132. M. Bauer, *Das Geschichtsleben...*, pp. 148 ff. <<

[307] J. Leipoldt, *Katholische Volksfrommigkeit*, 1939, p. 42. The opinion of modern theology is in B. Hring, *op. cit.*, III, p. 306. Information in L. Moros, *op. cit.*, pp. 134 et seq. and E. Borneman, *op. cit.*, pp. 346 ff. <<

[308] Quoted by V. Packard, *op. cit.*, p. 267. See also M. Bauer, *Das Geschichtsleben...*, pp. 196 ff. The quotation on the reasons for the punishment of prostitutes is from E. Borneman, *op. cit.*, p. 350. <<

[309] V. Neumann, *op. cit.*, p. 86. The quotation of P. de Beaumarchais in *The Barber of Seville*, III, 11. That of K. Ahlheim in "Taufe, Abendmahí und Busse" in K.-H. Deschner, *Der manipulierte Glaube...*, p. 153. Deschner, *Der manipulierte Glaube...*, p. 153. That of A. Tondi, in *op. cit.*, p. 320. <<

[310] *Vid. Codex iuris Canonici* c. 595, 906. Pauline quotations in 1 Cor. 5, 9 and

ff. The history of the sacrament has been described in K.-H. Deschner, *Abermals...*, pp. 325

ff. <<

[311] Cf. *Poenitentiale Arundel*, 52, 53; *Poenitentiale Valic.*, II, 33 and 37; *Poenitentiale Cummeani*, 3, 34; *Poenit. Parisiense*, 94, 128; *Poenitentiale Sangallense tripartitum*, II, 16; 3, 8; etc. Clement Romanus, ad. Tertullian and Leo X are quoted by K. Ahlheim, "Taufe, Abedmahi", pp. 155 and 157. St. Augustine in *De Sermonibus*, 3. Leo I, in *Epistulae*, 168, 2. On the subject, see also H. J. Schmitz, *Die Bussbücher und die Bussdisziplin der Kirche*, 1883, pp. 150 and 151. <<

[312] P. Schoonenberg, *op. cit.*, p. 216. The repentant confessor in F. Leist, *op. cit.*, p. 137. The new attitudes of the Church in H. Jone, *op. cit.*, pp. 481 ff. Nietzsche's joke is from *The Songs of the Outlaw Prince*. In prose: F. Leist, *op. cit.*, I. 175. <<

[313] Quoted in J. Müller, *Die Keuschheitsideen in ihrer geschichtlichen Entwicklung und praktischen Bedeutung*, 1926, pp. 112 ff. The exclamation of the prophet: Is. 65, 14. The sin of malice in B. Hring, *op. cit.*, I, pp. 408 ff.; see also III, pp. 297 ff. The lamentations of the clergy are by M. Sommer (quoted in A. Plack, *op. cit.*, p. 385) and J. Wisdorf (according to H. Schwenger, *op. cit.*, p. 48). <<

[³¹⁴] Chrysostom in his *Homily in Rom.*, 22, 2. Augustine in *Enarrationes in Psalmos*, 58; *De Sermone Domini*, 1, 13; *De vera religione*, 93. <<

[315] T. Ayck, "Mark Twain" (K. H. Deschner ed. *Das Christentum...*, p. 348). The quotation from A. Comfort, in *op. cit.*, pp. 31 and 72. E. Fromm's in *Psychoanalyse und Ethik*, 1954, p. 237. <<

[316] A. Plack, *op. cit.*, p. 284. W. Reich's in *Charakteranalyse. Technik und Grundlagen*, 1933, p. 288; and *Die Entdeckung des Organs. Die Funktion des Organismus*, 1972, p. 121. Anthropological casuistry in E. Borneman, *op. cit.*, p. 489; and S. Guha, *op. cit.*, pp. 36 and 37. <<

[317] D. Morris, *Der nackte Affe*, 1970, p. 58. On the relationship between continence and aggressiveness, see. A. Plack, *op. cit.*, p. 108; 279-80. On Zanzibar in *Frankfurter Rundschau*, 30-IV-1973. About Greece in *Die Welt*, 16-XII-1969. J. Hoffner, in *Sexual-Moral im Licht des Glaubens*, 1973, p.

17. <<

[318] A. Plack, *op. cit.*, p. 310; on genital torture *see* p. 309. In the face of these atrocities it is almost amusing that, according to some Danish municipal codes, a man guilty of adultery went unpunished if his wife walked him in the street holding his "sinful member". The consequences of the prohibition of onanism, *see*. E. Borneman, II, p. 450. <<

[319] The other biblical references in 1 Sam. 21, 6; 2 Sam. 11, 11; W. Reich speaks of medieval masochism in *Die Entdeckung...*, pp. 192 ff. The quotation from Voltaire in V. Neumann, *op. cit.*, p. 89. That of Shenute in H. Dannenbauer, *op. cit.*, I, p. 155. That of Hypatia in Socrates, *Historia Ecclesiastica*, 7, 15.

152. <<

[320] H. D. Bamberg, *Militarsorge in der Bundeswehr. Schule der Anpassung und des Unfriedens*, 1970, p. 143. St. Paul in 1 Cor. 9, 29; 2 Cor. 10, 30. The quotation from St. Cyprian in *Vita Cypriani*, 16, 2. The phrases on Christian militarism are from H. Fichtenau, *Askese und Laster in der Anschauung des Mittelalters*, 1948, pp. 67 ff. The sentence of Thomas Aquinas is from *Summa contra gent.*, 3, 137. <<

[321] G. Aisheimer, *Vietnamesische Lehrsahre, sechs Jahre als deutscher Arzt in Vietnam*, 1968, p. 126; see also D. Wamer, *Vietnam. Krieg ohne Entscheidung*, 1965, pp. 124-25 and 243-46. On Theodora, see. H. M. Hyde, *Geschichte der Pornographie. Eine wissenschaftliche Studie*, 1965, p. 74 and 75. On Catherine de Mediéis: W. Beutin, "Neuzeit: Religiöse Besessenheit Europas bis zu den Weltkriegen" in K.-H. Deschner ed., *Kirche und Krieg*, p. 406<<

[322] V. Mack, "C. A. Helvetius" in K.-H. Deschner ed, *Das Christentum...*, p. 121; H. H. Jahn, *Werke und Tagebücher*, I, 1974, p. 34. Vid. J. Kan), *Das Elena des Christentums oder Plädoyer für eine Humanität ohne Gott*, 1965, p. 52. The morning phrases belong to a peerless work of its kind, compactly Catholic: J. M. Hocht, *Mario rettet das Abendland* (Martha Saves the West), 1953. <<

[323] According to G. Mees and G. Graf, *op. cit.*, pp. 41-43, which is also the source of the dangerous magazines. The post-war Catholics are J. Ries, *op. cit.*, p. 15, and Hornstein-Faller, *op. cit.*, p. 335. The quotation of Carroñe in *op. cit.*, p. 54; those of Ruffini and the Bavarian prelate in A. Plack, *op. cit.* 358. J. Schroteler, *op. cit.* meditates on decadence and revival, pp. 98 and 157. On Nietzsche, see. W. Beutin, "Friedrich Nietzsche" in K.-H. Deschner ed. Deschner ed., *Das Christentum...*, p. 393. Theodoret in his *Historia ecclesiae*, 5, 41. Faulhaber in K.-H. Deschner, *Mil Gott...*, p. 165.

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[324] *FMG Informatio*, March 1981, p. 17. <<

[325] Hoffner's remarks were delivered in St. Ursula (Cologne) and reported in *ibid.*, June 1984, Graber's, in *ibid.*, June 1980, p. 11. The first quotation from John Paul II in *ibid.*, July 1982, p. 14. <<

[326] All quotations are from the *Pastoral Constitution*. The phrase from K.-H. Deschner, *Nur Lebendiges schwimmt gegen den Strom*, 1985, p. 83. <<

[327] W. Daim, "Abschaffung des Zolibats" in *Werkhefte, Zeitschrift für Probleme der Gesellschaft und des Katholizismus*, 1962, p. 18. Quotations from *FMG Information* of July 1985, p. 21; September 1980, pp. 16-17 and 26; March 1981, pp. 8 and 32-33. <<

[328] V. Grmec, "Die Bedeutung der Pastoraikonstitution *Gaudium et Spes* und ihre Verwirklichung in der nachkonziliaren Kirche", *Kritisches Christentum*, December 1985, p. 19. Hirschauer, *Der Katholizismus vor dem Risiko der Freiheit*, 1966, p. 270. The opinion of *FMG Information*, March 1981, p. 16. <<

[329] G. Ennecke, "Gilt die "Königsteiner Erklärung" heute noch" in *FMG Information*, March 1981, pp. 28-29 and 58-59. Paul VI's statements in *ibid.*, March 1981, p. 17. The position of the Australian bishops in *ibid.*, January 1978, p. 8. <<

[330] Cf. K.-H. Deschner, *Ein Jahrhundert Heilsgeschichte*, 1983, v. II, pp. 236-37. The first pastoral letter was published in the Munich parish papers in January 1978. The second in *FMG Information*, January 1978.

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[331] In April and October 1982. According to *ibid.*, July 1982, p. 14 and December 1984, p. 8. John Paul II's homilies on the subject in *Mann und Frau schuf er. Grundfragen menschlicher Sexualität*. 1982, *passim*. The opinion of A. Kirchmayr in *Die Kirche ist krank*, 1987, p. 66. On the Church and scientific progress, cf, *Gaudium et Spes*, 5 and 54. <<

[332] M. Bussmann, "Mnner, Mitren, Machi" in Th. Seiterich, *Briefe an den Pápst. Beten allein genuál nicht*, 1987, pp. 106 and 107. The papal statements during his trips to the USA and Germany were edited by the German Bishops' Conference. <<

[333] *FMG Information*, December 1984, pp. 8 and 9. Further quotations in *ibid.*, February 1980, p. 7; September 1980, p. 12; July 1982, p. 13; March 1983, pp. 19 and 20. <<

[334] F. Lille, "Solange Ar Thront steht, wackelt auch mein Bett" in Th. Seiterich ed., *op. cit.*, pp. 136 and 137. H. G. Wiedemann, *Homosexuelle Liebe*, 1981, p. 103. On Cardinal Hermann Volk, cf. TAZ, July 1984. <<

[335] Cf. H. J. Vogeis, "Auch verheiratete Priester stehen zum Dienst bereit" in Th. Seiterich ed., *op. cit.* pp. 115 ff. The Pope's words in *FMG Information*, June 1980, p. 5 and July 1982, p. 14. <<

[³³⁶] *Ibid.*, July 1985, p. 18. Further quotations in *ibid.*, February 1980, p. 8, June 1980, p. 7, March 1981, p. 49, March 1983, p. 20, August 1984, p. 10; and in the brochures of the German Bishops' Conference mentioned above. <<

[337] Remarks at the so-called Annual Mass of the Families on 25-III-1984 (*FMG Information*, August 1984, p. 10). On the crusade against the America of filth: *TAZ*, II-X-1986. On Reagan and the Pill, in *AFP*, 27-II-1983. The papal statements in *FMG Information*, June 1980, p. 11, December 1984, p. 9 and February 1980, p. 8. <<

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