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***What needs to be taken into account when exposing a homosexual clique in the Church?***

**A review of the book by the Polish priest, Dariusz Oko, and some comments on the problems presented**

In 2021, the publishing house Slovakia Christiana published a well-known book ‘The Lavender Mafia’ written by the Polish professor Dariusz Oko. This is the first monograph in the world to fully describe the problems of the existence, functioning and development of a homosexual subculture in the Catholic Church, and the associated abuse of minors, i.e. the so-called paedophile scandals erupting in the Church in recent decades related to theological straying (homo-heresy), as well as proposals for solutions to the above-mentioned threats.

Initially, I started writing this article as a review of the book by Rev. Oko. With time, it turned out that there is much more coming out of this, as the fate of the book and its author are characteristic of the times we live in, and in a sense this also applies to Slovakia. I therefore ask you to carefully read this article to the end and make a deliberate assessment.

I will start with a strong statement: Yes, the gay mafia really exists in the Church. The informal organisation of gay priests and bishops in the Catholic Church is not an imaginary conspiracy, it is a fact. Perhaps the word ‘mafia’ is being abused at the moment, and it would be better to use the term ‘clique’. Homosexual clergymen have been written and talked about for decades. The ‘lavender’ adjective was first used in 1989 by an American priest and sociologist, Andrew Greeley, because many of those priests liked perfumes and cosmetics. High representatives of the Church also spoke about this problem. The book by Dariusz Oko mentions, among others, a three-page report written in 2013 for the Pope by a committee of three cardinals – Józef Tomko, Julian Herranz and Salvatore Di Giorgi, about which the media wrote: *Part of the report that made the strongest impression on the Pope was the discovery of the entire network of friendly connections and homosexual blackmail that dominated some parts of the curia.* In this context, Oko mentions the former Polish primate, Cardinal Józef Glemp, who complained about the resistance that the homo-lobby might show in the Church. It is therefore surprising that a book such as ‘The Lavender Mafia’ was not written much earlier. However, when we look at the nature of the problem, we begin to understand the cause of this state of affairs. Writing such a book means engaging in a great double fight. Double, because it is a fight against a certain influential sub-structure within the Church, and at the same time it is a fight between the conservative world and the liberal world on the matter of interpretation of this phenomenon.

**The homosexual mafia and paedophile scandals are nearly identical topics**

The reader is probably not used to reading about the clique of gay priests and bishops in the Catholic Church. Instead, they have heard and read a lot about paedophile scandals in the Church over the last two decades. These two matters are largely overlapping.

Dariusz Oko repeatedly mentions a report titled *The Nature and Scope of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States 1950-2002*, known as the John Jay 2004 Report, prepared by experts for the episcopal conference of the Catholic Church in the United States. According to this document, 81% of cases of child abuse by Catholic clergymen are situations where boys were victims, which means that the offenders felt sexually attracted to the same sex. In addition, in approximately 80% of cases, the victims were over 11 years old, so just before or during the age of puberty. This phenomenon of erotic attraction to adolescent boys is called ephedophilia. Thus, it would be more precise to speak not about 'paedophile', but 'ephebophile' scandals. However, when the liberal press writes about sexual harassment of minors in the Church, it prefers the term 'paedophile cases', obscuring the fact that the vast majority are cases where the perpetrators and victims are of the same sex, and the victims are entering the age of puberty. The reference to this statistic in no way implies that each homosexual is automatically a paedophile or a ephedophile. However, it is clear from this that the problem that causes sexual scandals is the presence of homosexual priests in the Church. The Catholic Church makes it clear that people with homosexual inclinations should not be priests, and it is not just about sexually active homosexuals. The inclination itself is already an obstacle. This is simply a risk. Rev. Dariusz Oko lists the documents with which the Holy See has repeatedly confirmed this principle. In particular, he highlights the numerous activities of Pope Benedict XVI. For example, already in 2005, just after he was elected: *The Holy See sent a letter to bishops around the world calling for immediate removal of homosexual priests from all positions in seminaries*. And further: *The 2008 letter of the Congregation for Catholic Education prohibited the admission of homosexual men to seminaries*. Common sense says that anyone who is not comfortable with sexual scandals should endorse such a policy. However, I remember 2005, when the Slovak liberal press criticised the instructions issued by Benedict XVI. I have recently noticed a joking comment in an online discussion where an anonymous man asked a question: *If Catholic priests are bad, and homosexuals are good, what about a gay priest? Is he good or bad?* The answer is not complicated. If a homosexual man is denied access to the priesthood because of his homosexuality, according to the liberal media he is a good victim, and the 'bad' are the bigoted Church authorities. If a homosexual priest abuses minors, he is obviously bad. But note! According to the liberals, the problem is not his homosexuality, but the institution of celibacy. And it is the 'bigotry' among the Church authorities that is to blame.

However, this reasoning does not hold up. Dariusz Oko mentions a lot of facts indicating that there is no link between celibacy and paedophilia. For example: *Statistically many more [cases of paedophilia] are among the married protestant clergy or teachers, especially those teaching physical education*. However, there is a link between paedophilia and homosexuality, as indicated by the data mentioned. The views of the liberal media cannot therefore be reconciled with the Catholic position, as evidenced by the personal experience of the author of 'The Lavender Mafia'. Dariusz Oko therefore concludes his book with an advice on how to appear in the media to reach as many audiences as possible, and also describes the tactic of distorting reality used by one of the main Polish liberal journals, *Gazeta Wyborcza*.

### **The problem is global, large-scale, and as yet unresolved**

Dariusz Oko describes the issue of homosexual priests as a global problem which has not yet been resolved, especially on a large scale. He quotes a Polish bishop, Mirosław Milczewski, who said in 2020: *If (...) we compare this situation with, say, the pandemic we are experiencing... in my opinion the curve of incidence, meaning victims, will continue to grow*

*and the peak of the disease will still be far removed.* The damage caused by the problem is huge. On the one hand, there is the suffering of victims, and then the destruction of the faith of millions of people who feel indignant. On the other hand, there is the suffering or complete destruction of thousands of priests fighting against the clique, which turned out to be stronger. Oko gives an example of Professor Andrzej Kobyliński, who as a deputy director of the seminary in Płock tried to enforce the ban on the ordination of homosexual clergymen, but felt as if he was *hitting against a huge and hard iceberg*. The clique led to his removal from the position of the seminary's deputy director.

### **Mechanisms of the development of the homo-clique**

Dariusz Oko describes the causes and mechanisms of the emergence of the homosexual clique, its growth and the maintenance of power and influence. The favourable conditions were prepared by the atmosphere after the Second Vatican Council, which presented a distorted interpretation of the council and announced the creation of new, 'tolerant' Church. The author of 'The Lavender Mafia' also refers to the memories of Benedict XVI from that period. It needs to be stressed that not every homosexual priest should be referred to as a member of the homo-clique. It may be a clergyman trying to resist his inclination and fulfil his mission as a priest. However, if homosexual seminarists or priests and bishops know about each other's homosexual inclinations and live accordingly, then those of them who take on leadership positions surround themselves with people having similar inclinations, and older seminarists encourage their younger friends to join the seminary. Oko talks about *sociological pulling up*. This may lead to the creation of an informal organisation whose members, knowing about each other, do indeed betray their priesthood and cover up for each other. They also often join forces against a priest who wants to expose the clique. This often ends with such a priest being defamed and removed from the priesthood. Sometimes, the clique members even gain a sense of impunity. Rev. Oko is also critical of false Christianity, which shows more respect for the perpetrators than for their victims, and which is in fact a reprehensible spiritual laziness.

### **The homosexual clique and homo-heresy**

The Rev. professor from Kraków explains that the accompanying sign of the growth of the homo-clique in the Church is also a serious attempt to change the teaching of the Church on homosexuality. The Church teaches that homosexual inclinations are not a sin in themselves. However, homosexual acts are. However, the ideology of homosexuality is trying to permeate into the Church and cause a change in its teaching. However, this change would mean a heresy. The first attempts to accept heretic homosexual behaviour date back to the 1960s. The author of 'The Lavender Mafia' mentions the American theologians Charles Curran and John McNeill. I myself mentioned Charles Curran in the book 'The Lions are Coming' as one of those theologians who compelled the Catholic Kennedy family to support the legality of abortion. As an example of homo-heresy, Rev. Oko mentions, among others, years of ignoring of or open resistance to the prohibition of admitting homosexual men on the part of certain Catholic seminaries. It is worth mentioning in this context that 'The Lavender Mafia' was created before the Vatican's ban on the blessings of homosexual couples this year. However, protests by priests and bishops in Germany against this prohibition can also be described as homo-heresy.

## **Tribute to Gerard van den Aardweg**

The Slovak society is poorly equipped with expertise in the fight against homo-ideology. Therefore, I consider the mention of Gerard van den Aardweg to be one of the many positives of the book written by Rev. Dariusz Oko. Van den Aardweg is a Dutch psychologist and therapist; he has worked at universities in the Netherlands and Brazil, and has conducted a private therapeutic practice. For over fifty years, he has been studying homosexuality and is a worthy and serious opponent of homo-ideology. One of the last chapters of Professor Oko's book is actually a review of the book by Van den Aardweg, 'Science says NO! The Gay Marriage Deception'. Here are some quotations from his book that expose the lies of homo-ideology: *In Denmark, the risk of suicide of a homosexual man living in a legally recognised partnership is still eight times greater than in the case of a man married to a woman. Of course, this is not about the bad impact of the hostile environment, as it is difficult to find an environment more accepting homosexuality than the Scandinavians, even more so in Denmark.* Or the part on homosexual activists: *(...) they are most intolerant and discriminatory towards those homosexuals who have abandoned homosexuality and live normally, because they are the strongest argument against their ideology.*

## **A few words about Professor Oko**

When reading the book written by Dariusz Oko, we can feel his enthusiasm. It is no surprise, given the serious and tragic nature of the subject. The Rev. Professor is undoubtedly one of the Polish Catholic intellectuals most engaged in the fight. However, he is not an outsider on the periphery. He is a valued priest and writer, he has been a guest of hundreds of radio and television programmes, his texts appear in Vatican Radio broadcasts, he has given lectures for members of the Sejm of the Republic of Poland and members of the Ukrainian Parliament. His lectures have been organised in many countries in Europe and worldwide.

## **Professor Oko is convicted in Germany**

At the time of writing this text, alarming news has come out of Germany. A few days ago, the court in Cologne sentenced Rev. Dariusz Oko to a fine of EUR 4,800 or four months in prison. For what? For *Volksverhetzung*, which can be translated as 'incitement against a group of people'. In January, Oko published an article in a German Catholic bimonthly titled *Theologisches*, which is a de facto summary of the contents of his book. According to the verdict, he was supposed to have incited the readers by talking in the title about the *need to limit the homosexual clique in the Church*, while in the article he wrote about *homosexual people* as a *colony of parasites, cancer metastases* etc. In particular, and above all, Rev. Dariusz Oko did not associate these vivid expressions with homosexuals – never and nowhere. The context indicates that Dariusz Oko wrote about the clique of gay priests and bishops who lead a secret, promiscuous life, contrary to the meaning of the priest's calling, they cover up for one another, support one another, seek to change the teaching of the Church, cause scandals which severely harm the Church, defame and degrade priests who wish to expose them, but in particular they commit serious paedophile and ephebophile crimes.

The liberal society has been criticising Catholics for paedophile scandals for two decades. And when the Catholic priest Oko speaks out against the disaster of the paedophile scandals, the court describes it as incitement against homosexuals as such. This looks like schizophrenia.

The offence notification against Dariusz Oko was filed by a Catholic priest Wolfgang Rothe from Munich. Let's take a look at him. His name first appeared in the media in 2004, when the media tackled the sexual scandal at the seminary in Sankt Pölten in Austria, where Rothe was a deputy director at that time. The media were apparently exaggerating and 'inflated' the scandal, but the fact is that, according to some photos, certain seminarists could be suspected of inappropriate behaviour. Both the rector and the deputy Rothe resigned. Today, Rothe criticises the teaching of the Church on homosexuality by blessing single-sex couples, which is a violation of this year's ordinance of the Holy See.

That is what today's liberal society looks like. Catholics are being destroyed each time there is a serious paedophile scandal or even a suspicion of a homosexual scandal in the Church, as was the case in 2004, in which Rothe was also involved. And we are being destroyed even today, when Rothe is suddenly useful for the liberal society in pursuing a Polish professor fighting the disaster of the paedophile scandals by pointing to their roots.

Together with Rev. Oko, the court also sentenced the editor-in-chief of *Theologisches*, a 90-year-old priest, Professor Johannes Stöhr. Dariusz Oko and Johannes Stöhr deserve our full support and solidarity. Neither Dariusz Oko, Johannes Stöhr, other Christians, nor the Catholic Church are fighting homosexuals as such. After all, these people are – like a normal majority – divided as regards the LGBT ideology. Many of them carry a heavy cross in their lives and many are on our side. Yes, they reject this ideology, just as we do. These fundamental issues must be repeated over and over again.

I will also mention a curiosity. In the fourth issue of *Theologisches* of 2014, a review of my book 'The Lions are Coming' was published. The review author, Uwe C. Lay, gave it a provocative title at that time: 'Theologisches will be banned!' Lay's choice of the heading seems to be prophetic. Although *Theologisches* has not yet been banned, its editor-in-chief and author of the article have already been convicted.

### **A note on Bezák**

I do not like this, but I must point out that there is also one topic on which we do not agree with Rev. Dariusz Oko. In his book, the author tackles a painful case for Slovak Catholics, namely the mission of Archbishop Robert Bezák of Trnava. Dariusz Oko describes Bezák as a *homosexual bishop*.

In his book, Rev. Oko mentions many specific names from the homosexual subculture of the Church in other countries, based on media sources for example, which support his claims. However, the case is different with Bezák. Professor Oko talks about Bezák for example in the chapter 'Parasites in the Church' with a link to a media source. However, the source does not expressly accuse Bezák of a homosexual lifestyle.

Allusions to the alleged homosexuality of Bezák appeared in Slovakia after his dismissal in 2012. At the time I thought that if it were true, then all the details would be revealed, as is usual in our small Slovakia. As such, I publicly stated at the time that the accusations of homosexuality made against Bezák were wrong. Today, just like before, I find allegations of his homosexuality wrong and untrue, and I cannot accept them. The problem of Robert Bezák is his liberalism, which is unbecoming for a bishop. He proved this, for example, by supporting Zuzana Čaputova in the elections, a truly liberal candidate.

## Conclusion

The LGBT ideology has long ceased to be a harmless eccentricity. When it gains power, it punishes those who do not want to comply with it. In the position of the European Union toward Poland and Hungary, we see that this ideology even seeks to punish entire countries. That is why we need to take a stand against it. And in the fight against this ideology, the book by Rev. Prof. Dariusz Oko is a useful, courageous contribution. With the exception of the one thing mentioned above, which in principle does not detract from the book's merit, I have found nothing in it that I cannot agree with.

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