

# The changing face of the priesthood – why the church of Rome must change

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### Introduction

„The changing face of the priesthood” by Donald B. Cozzens is a review of the priesthood of the church of Rome as it stands at the turn of the 2<sup>nd</sup> millenium. In it he describes the massive intellectual, vocational, spiritual, and sexual orientatinal challenges and concerns that the church of Rome is facing. In it he describes how a growing number of Roman priests know that these critical problems must be faced. However, the main question is how Rome wishes to solve these truly burning problems, and whether it is truly Biblical or not. Unfortunately although Cozzens gives a fairly objective diagnosis of the problem, his intended solution falls short of the Biblical standard. As such, the only forecast that we can predict pertaining to the spiritual crises that the church of Rome has to suffer is dismal, and that these problems will continue to persist. That is why it is imperative that the church of Rome must itself change in order to avoid downfall, utter destruction and spiritual perdition.

### Diagnosis of the problems in the church of Rome

One of the major crises that Rome faces today and has continually faced is the gay/pedophile issue. This is an issue that doesn't seem to go away, and has plagued the church of Roem ever since the early centuries of Christianity. Cozzens cites an early Christian writing, the Didache in which ministers are warned not to seduce young men. Cozzens himself cites cold hard facts as an analysis of the problem. He states that around 23 to 58 percent of all Roman priests are homosexual in orientation, but the number could easily be higher. About only one in every sixty pedophile crime comitted by a priest receives public attention, and the average pedophile priest abuses some 285 victims. The diocese of the city of Dallas alone one time had to face 118,000,000 dollars in litigation costs. By the mid 1990s, it was estimated that 600 priests in America had been named in abuse cases and that jury awards and other legal fees reached half a billion dollars according to conservative estimates. Psychiatric treatment for an average pedophile priest regularly reaches six figures. *What about the rest of the world?*

To get a real feeling as to how dire the situation is in the church of Rome, Cozzens describes how in Romanist seminaries today the great majority of would-be priests are gay. Cozzens recounts as to how a Midwest American group of gay priests even hold their own conferences. So much so that heterosexual priest find themselves out of place in gay subcultures flourishing in these seminaries. Many times unease gets to the point that these heterosexually oriented seminarians

decide that the priestly vocation is not for them.

It is rightful to say that whatever the Vatican spells out on dogma and morals, since the Romanist priesthood is in practise predominantly gay, and will continue to do so, the Roman church is a liberal organization because of its toleration and cover-up of its gay/pedophile clergy. In comparison the Anglican church underwent a major schism over the question of whether it should allow the ordination of gay ministers within its berth. The church of Rome, that shadow of a church should pull the beam out of its own eye.

A false, superficial, liberalized solution

Again, the crisis in the church of Rome is at its breaking point. A deep-reaching, thorough solution is needed as swiftly as possible. But what does Cozzens think is the solution? Sadly, the author turns to modern psychology instead of the Bible, which might bring superficial results at best but do not really address the problem that is deep down in the heart of the matter. Cozzens is obviously deeply imbibed with the theories of Sigmund Freud, the founder of modern psychoanalysis, a form of pseudo-science built up on the psychological analysis of a single neurotic woman. Freud was called a godless Jew by some; he himself thought of himself as the Antichrist.

Cozzens describes how all of us and Romanist priests in detail are burdened by the so-called Oedipal complex. Cozzens goes so far as to insidiously insinuate that Jesus Christ also bore the template of the Oedipal complex. According to Greek myth, king Laius of Thebes is told by an oracle that he would be killed by his son, Oedipus, who would also marry his wife, queen Jocasta. Therefore when Oedipus grows up, he flees. However, later on, he quarrels with a man he meets on the high roads in Greece and kills him, not knowing that it is his father. Solving a riddle Oedipus gets the grand prize of marrying the queen, his mother, thereby unwittingly fulfilling the oracle. In our world, and the world of Romanist priests this translates to how children desire to be loved exclusively by their mother, either their own natural mother, or „mother church”. In other words people wish to have exclusive renown, admiration and acclaim; to be „the only kid on the block” as Cozzens describes it. However, with the birth of other siblings or when colleagues surpass a priest, envy, jealousy, and destructive competition sets in.

Thus, the extra-Biblical concept of the Oedipus complex takes the place of original sin and redefines it. By doing so, it can only redefine salvation itself, as the antidote to sin, which is rebellion against God. According to Cozzens, salvation is equal to overcoming the Oedipus complex, sketching it in somewhat foggy terms. This is when the priest matures and becomes independent and loses adolescent dependency and insecurity. The priest denies himself and fulfills his mission as a son of the church and becomes his own man. This is attained by receiving

Romanist-style grace, thereby attaining a state of grace, but by hardly mentioning and thereby veiling the sacrifice of Jesus Christ for us on the cross, thereby appeasing God's righteous anger against fallen humanity. Not much is made of repentance either. The gospel tht Cozzens presents us is a modernized, psychologized, liberalized shadow of the true Gospel of Jesus Christ.

The Bible as the sole highest authority, original sin, and redemption in Christ

But what is the real solution to moral morasse in the church of Rome? It is clear that Rome has departed from the foundation of the Scriptures as the sole highest authority, instead introducing myriads of man-made ideas with which to instruct it's people. For example, a basic truth from the Bible could help diminish the sexual scandals occuring and re-occurring in that church. The Bible clearly states that a minister (or elder in other words) must be married: „...thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, **the husband of one wife**, having faithful children not accused of riot or unruly.” (Tit. 1:5-6). Furthermore: „A bishop then must be blameless, **the husband of one wife**, vigilant, sober, of good behaviour, given to hospitality, apt to teach.” (1Tim. 3:2). The reason is so that the elders of a church may show a good example to the church as to how a godly family must be maintained. The apostle Peter, who Rome claims to be the very first pope had a wife: „And when Jesus came into Peter's house, **he saw his wife's mother laid**, and sick of fever.” (Matt 8:14). Not just Peter but all the other apostles: „**Have we not power to lead about a sister, a wife, as well as other apostles**, and as the brethren of the Lord, and Cephas [that is, Simon Peter]?” Note that the first two Bible verses are commands, and not just options. The Bible clearly speaks against celibacy. The Bible commands that „Nevertheless, to avoid fornication, **let every man have his own wife, and let every woman have her own husband.**” (1Cor. 7:2). The church of Rome should make clear, definitive steps into erasing celibacy in order to alleviate the sexual scandals so rife within. Will Rome listen?

Most importantly, Rome must change it's false Gospel and accept the true path of salvation in the sacrifice of Jesus on the cross. The Bible speaks clearly: „There is none righteous, no, not one.” (Rom 3:8). „For all have sinned and come short of the glory of God.” (Rom 3:23). Man is dead in his sins and not just wounded by it (as Rome teaches), as is visibly clear from the moral problems going on within the Roman church. It is just that a dead man is not conscious of his own being dead: „For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Rom 6:23). Original sin caused man to undergo spiritual death, which is a state of seperation from God. However, Jesus died on the cross for us and took away our sin so that God would not pass judgement over us for our rebellion against Him as Adam did: „But God

commandeth his love toward us in that, while we were yet sinners, Christ died for us.” (Rom 5:8).

Amen, so be it. If only the church of Rome as well as every man and woman would heed the Gospel to have salvation, peace, love, and truth in the arms of our loving Father.