

Paedophilia is condoned and protected in Roman Catholic Canon Law

Paedophilia is condoned in Roman Catholic Canon Law :

Canon 1083 §1. A man before he has completed his sixteenth year of age and a woman before she has completed her fourteenth year of age cannot enter into a valid marriage.

Before 1917, Canon Law went as far as to say that if you had reached your 12th birthday you could wed and the rule applied to both boys and girls.

The paedophile priest is told by his religion that the sacraments have the power to make a person holy and good. They supposedly have healing power for the soul. Thus a person addicted to evil can be changed rapidly by its power. The person hearing the paedophile's confession would have to assume that the paedophile is cured by the sacrament. Anything else would be tantamount to denying the efficacy of the sacrament. The paedophile priest may rationalise that if the abuse gives the child something terrible to live with forever that the sacrament may prevent this happening. All the victim has to do is go to the sacrament and receive its power. If the victim still suffers the paedophile can reason that it is their own fault for not being open to the gift of God.

The laity are the people who have given priests the immunity from criticism that they needed in order to molest and rape children. They supported them and they are to blame. The Bible certainly has kings and priests and judges who were proclaimed to be the anointed of the Lord who were to be obeyed. Atheists should oppose the idea of people who are to be obeyed. Obey nobody for nobody has the right to tell you what to do and think. Instead you listen to what they want to do and if you see you should do it then do it. You behave like you obey but what you obey is what they make your mind suggest to you. In other words, when you get a command you follow it not because it has been commanded but because you believe it is right. Obedience is abhorrent and childish and infers that some human beings are gods. Logically, it implies that they should not be questioned though in practice they often are. My book Sacred Sexism demonstrates how the Roman Catholic priesthood thinks of itself as a kind of master race for God limits magic powers to it to the detriment of the people and insults them by doing this without need. If it is a superior clique then child-molesting priests are above the civil law. They should get very light penalties if any at all. They should certainly not be exposed in the media for that robs them of the adulation to which they are entitled as demigods. Small wonder canon law requires that canon law come before civil law when there is a conflict. The fact that a priest is not allowed to tell what he heard in the confessional even if telling would save a city from a terrorist nuclear blast makes this undeniable.

Victims of child abusers would prefer if their molester, with their consent, agreed to to turn himself in and face the rigours of the law of the land. The Church teaches that the paedophile who knows a child he has abused would want this is still not obligated to turn himself in. Whose side is the Church really on? The child gets a life sentence worsened by molesters getting away with it and the molester can please the Church by keeping silent.

The priests do not ask or pressure paedophiles to confess their crime to the police when they confess their crime in confession. The priest could ask the paedophile to go to the police as penance and doesn't.

The Church says that if you drink too much and the police arrest you and you go to court for drunkenness and endangering yourself you should be grateful for this lesson and for not getting away with it. You should see it as being for your own protection. You should be glad to have been punished. It is a central doctrine that you should love your neighbour as yourself which urges you to feel the pain of others as if it were your own. It has the nerve to teach this and then approve if paedophiles refuse to seek their punishment. It allows paedophiles not to do themselves the favour of being punished! If you should welcome punishment for your own good but don't have to welcome it for the sake of others then that totally contradicts the love your neighbour as yourself dogma. There is no real support for laws that stop child abuse in the Church. Men who look up to the Church and are conditioned to copy its example and its attitude may find it difficult to feel that they should not indulge any child molesting tendencies they may have. Many Christians suffer from the tendency to feel that something is right if it is okay with the Church no matter how vile it is.

The Church's attitude is that if the paedophile should be punished the victim should traumatise themselves to see to it that it happens. It allows the paedophile to refuse to seek punishment. This is really saying that the law which is put in place to redress injustice should be ignored. If it can be ignored at all it should always be ignored. The law is supposed to be there for creating and preserving order and if that is its purpose criminals should turn themselves in especially with horrific crimes like paedophilia. To say otherwise is to say that the only crime is in getting caught. A law that does not demand that

you admit your guilt and pay for it is not a law at all. It is only a law in the sense that it punishes you for getting caught and not for the crime. The crime only becomes an excuse for hurting criminals. The criminals end up not being punished but been revenged upon. The Church certainly sanctions hatred and revenge despite its two-faced words against these things. So there is no law against raping and molesting children according to the Roman Church as long as you are a priest or bishop and make sure you can't get caught. The worse the police force is in your area the better for you. There is no doubt about it that the Roman Church, along with many other Christian Churches, promotes in this way the monstrous act of paedophilia.