

3.2.2.3.1.22 Child prostitutes and paedophile verbal life-porn priests

It is now known that a large number of pedophile homosexuals have become Catholic priests because of the sexual opportunities the profession silently and secretly affords them.

It's furthermore obvious that the best cover for viewing child pornography is to be an anti-child pornography campaigner (or a NGO detective on a mission to catch people involved in child pornography).

Of a Catholic priest, one would normally assume that he concerns himself with what, according to his religion, is the most important aspect of life, which is the afterlife. Catholic doctrine assumes that what happens after death is more meaningful than what happens before. After death, a person either goes to heaven or to hell. Heaven is sweeter than anything a person can experience before death, and hell is worse suffering than anything a person could experience before death.

A considerable number of simple minds still take Catholic dogma for truth. But priests and bishops are not simple minds. Even just to comprehend Catholic dogma already requires dialectical reasoning: mercy as ideal for a human nature inclined to the opposite; agape instead of sex. To integrate oneself in such a system requires even more dialectical intelligence. To what extent priests and bishops believe what they preach, and to what extent they are just career-concerned pretenders, they will never tell us.

Priests enjoy plenty of privileges, and a position of authority on matters of life and death. That must be flattering.

And when they involve themselves heavily in worldly matters, such as community projects or efforts to improve life (this life, not the afterlife), if feels that they are priests not because they are exceptionally religious, but because they want to feel important.

It doesn't make sense that while Catholic doctrine says that salvation after death is more important than whatever happens before, they nevertheless dedicate most of their efforts at worldly problems in their communities, and not at securing that their flock makes it to paradise as safely as possible.

But being a priest in order to be important (a community leader and an authority on morals) is only the first level of pretension.

The second level is reached when a priest who is on a "help the poor and the weak" ego trip is choosy with those whom he wants to help. Such a priest leaves the realm of moral proportionality.

For example, it may be a noble cause to campaign against alcohol and tobacco consumption by young people. To campaign against alcohol and tobacco consumption may be a noble cause, even when those addressed are adults.

But how to view such a campaign if it happened in Nazi Germany during World War II, when millions of innocent people were murdered in concentration camps.

From a moral perspective, the anti-alcohol and anti-tobacco campaign would be out of proportion.

Proportionality is an important aspect for though constructs on justice and morality. Moral concerns cannot be claimed as motivation for ameliorating a bad situation, if by a moral's own standards, an even worse situation should be addressed first.

Millions of children die each year of malaria, diarrhea, and other causes that could easily be prevented. Moral priests, too, see children suffer to death from a plain lack of nutrition? Documentation is just a few clicks away.

In many regions of Africa, children are brutally murdered... day by day, now, as they were 10 or 100 years ago. North Uganda, East Congo, South Sudan. Monstrosities like Nazi Germany are not a matter of the past. They happen in the world today, in many parts of the world.

Ears cut off, people roasted alive, drowned for the fun of onlookers. Mutilated, dragged to death, stoned to death, suffocated in excrements. In some parts of the world, kids torture kids to death, just as they play video games.

Priests and other campaigners who want to address these moral problems personally will need a lot of courage. It's dangerous out there. A priest or campaigner may be tortured and murdered himself or herself. But if "helping children" is a priest's or campaigner's genuine concern, that is where he or she should go.

Somebody who is picking social problems that he wants to deal with, while side-lining problems that are much worse, is displaying favoritism towards hobby issues, and cannot claim to act morally *per se*.

Now what do I make of a priest who for decades is doing social work with child prostitutes? While child prostitution is a social problem, it is, by far, not the worst. Contrary to the impression created by Christian and feminist campaigners, most child prostitutes are not forced into providing sexual services. They live on the streets after having run away from home, and learn their trade from their peers. Many of them enjoy their freedom, and the money they can make.

The rage Catholic priests feel when being confronted by sexual conduct of youngsters, especially when it happens with adults is irrational. If anything, it indicates a corresponding deep-seated but suppressed affinity on their own part. They do not want to see others enjoy what they themselves, maybe, normally, deprive themselves off.

Child prostitution is a good topic for the profit-oriented media because it sells. Children dying of hunger or from minor diseases is not a topic people buy newspapers for. It's not even a topic people want to read about.

And what is the reply rhetoric of Christian fanatics? They claim that death stares at them out of the eyes of child prostitutes. They claim that child prostitutes, because of their lost innocence, are empty inside, just like zombies. They seriously express the opinion that for a youngster to have sex is more destructive than to starve to death

or to die from a preventable disease. Anyway, priests don't starve to death; they only theorize that it can't be that bad.

What kicks do they get out of all of this? To be motivated by wanting to help can only be claimed if those who need help the most are helped first. If that isn't done, than obviously, activism is a matter of personal favorites.

Some Catholic priests have been working in Southeast Asian red-light towns for decades. Their focus was, and is, to rescue child prostitutes. They document cases in great detail, and then involve the international media. They rise to fame, and enjoy the respect expressed in traditional, politically correct media. They collect donations. They use the funds to built shelters for child prostitutes. Shelters of which Catholic priests are directors. And they interview ever more young girls on their sexual abuse. Now, if working with child prostitutes is such a pronounced personal favorite of a Catholic priest, what does this suggest about his psyche?