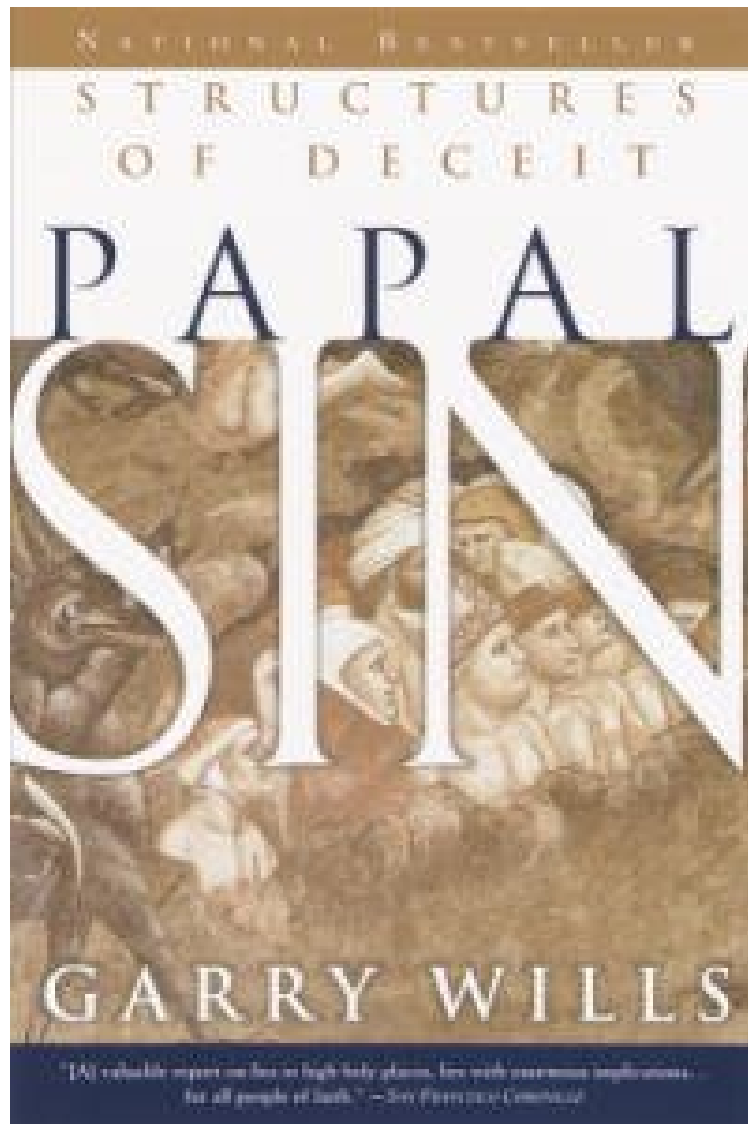


[Download] Papal Sin: Structures of Deceit

Papal Sin: Structures of Deceit

Von Garry Wills

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Von Garry Wills : Papal Sin: Structures of Deceit before purchasing it in order to gage whether or not it would be worth my time, and all praised Papal Sin: Structures of Deceit:

KundenrezensionenHilfreichste Kundenrezensionen1 von 1 Kunden fanden die folgende Rezension hilfreich. A point that needs to be made. . .Von Gerry ZalderA true scholar of Christian history must ultimately confront the fact that most modern tenets of Catholicism were derived from "majority votes" (by no means "unanimous" votes) of the early Church's bishops and learned leaders--and NOT by one, annointed individual (i.e., a pope.)Many of these original Church tenets were hotly debated by the early Christians--even Peter and Paul disagreed about issues of "proper"

worship. Topics of disagreement among early Church leaders ranged from subtle nuances of ritual to outright cannons of law. In 300 AD, for example, the concept of the three natures of Christ (Trinity) was quite controversial and by no means readily recognized or accepted. Many Catholics today would be shocked to learn that this issue was only decided and formalized by a close, majority vote of a council of Church elders in 325 AD in the city of Nicea in Asia Minor. The "Nicene Creed" was in serious trouble at first, rejected by Emperor Constantine. Present-day Catholics would be practicing a very different faith if not for the intervention of Emperor Theodosius in 379 AD who made the Nicene Creed accepted theology by imperial edict. The point is, the very articles of faith the Catholic Church considers bedrock today were hardly that in the beginning when the concepts were first floated. These "infallible truths" only became such over time and tradition. The Catholic Church has been a continually evolving source of theology throughout its 2000 year existence. Why should that stop now? Why such an emphasis on preserving tradition (non-marriage of priests, no female ordination, etc.) simply over custom? And that's ALL it is--in the early Church, priestly celibacy and female exclusionism were non-existent. Catholicism should be a flexible instrument. Christ said to his young Church: "What thou bindest on earth shall be bound in heaven; and what thou loosest on earth shall be loosed in heaven." In other words, you don't have to be so rigid. There is room for flexibility and adaptation. "Truth" can and does change. (Remember the Old Testament Law of "stoning" as the punishment for adultery? Christ changed that to "let he without sin cast the first stone." He also changed, "An eye for an eye" to "turn the other cheek," something some reviewers on this page seem to have forgotten.) The Church can and should change to meet the changing needs of mankind. Christ founded His Church to benefit and serve mankind, and NOT the other way around--a fact many people--including some Church hierarchy--persistently ignore. An excellent expression of these points--and a convincing work of support for Garry Wills' PAPANAL SIN--is the provocative and hotly debated suspense thriller, THE LAST DAY, by Glenn Kleier (Warner Books, 1998). This novel takes Garry Wills' points to an intriguing, compelling conclusion. The extrapolations are fascinating.

1 von 1 Kunden fanden die folgende Rezension hilfreich.
Wills as Historian
Von Ein Kunde
As an avid reader of LINCOLN AT GETTYSBURG, I was eager to watch Wills tackle the subject of history and truth in the Catholic Church. Other reviews of this book tend to be ideological, but credit must be given Wills for accurately describing the recent history of the Catholic Church. Both as an observer of the history Wills records and as a participant -- a fifty-year plus member of the Catholic Church -- I feel that he has accurately drawn the knot that binds the history together. Even as a young teen I saw the Second Vatican Council begin as an attempt to figuratively open the windows of the Catholic Church to the fresh air and inspiration of the Holy Spirit. Rightly or wrongly I had the expectation that the Council would lead us to become a Church of more active lay participation, more Biblical in Christian activity, and more dynamic as if we had experienced a twentieth century Pentecost. Well, to put it bluntly, I was let down. At the very least, Catholics thought we'd have better sermons on Sunday, and that didn't happen, either. Wills leads us to reject the hypothesis that God the Holy Spirit is acting in the higher levels of the Catholic Church, and we must accept the alternate hypothesis, that Church history is strongly explained by ordinary historical principles.

0 von 0 Kunden fanden die folgende Rezension hilfreich.
Abortion, Birth Control, and Women Priests
Von Anthony Damato
This elegantly researched book could almost have been entitled "Let Us Prey." The problem with Catholicism, says author Garry Wills (a Catholic), is not with Scripture, not with its core doctrine of good works, but with a Vatican hierarchy that fears admitting the Church has ever made a mistake. For once a Pope admits that prior Popes or the institutional Church ever got things wrong, then the present aura of infallibility will start to crumble. So instead of Popes being true to Scripture or the early history of the Church (which would require them to admit, for example, that there were many apostles, not just 12, and that they included women), Popes are only true to their predecessors. The current Pope, John Paul II, presides over an enormous erosion of priests in the developed world and the virtual elimination of the sisterhood. Why? Professor Wills says that young people who might be attracted to the priesthood or sisterhood are thoroughgoing idealists; they simply cannot accept the dumb, deceitful, anti-humanistic strictures of the Pope against abortion, birth control, or women priests. And to be ordained, they have to vow obedience to the Pope. Naturally, young Catholics are increasingly working outside the Church--doing social work, human rights work, etc. There is a true Catholic mission, in the best spirit of Jesus Christ. Unless the next Pope realizes this and is honest enough to correct the current mis-teachings, there's not much hope for the Catholic Church in our generation. As Professor Wills forthrightly puts it, "To maintain an impression that Popes cannot err, Popes deceive--as if distorting the truth in the present were not a worse thing than mistaking it in the past."

Kurzbeschreibung
Look out for a new book from Garry Wills, What The Qur'an Meant, coming fall 2017. "The truth, we are told, will make us free. It is time to free Catholics, lay as well as clerical, from the structures of deceit that are our subtle modern form of papal sin. Paler, subtler, less dramatic than the sins castigated by Orcagna or Dante, these are the quiet sins of intellectual betrayal."--from the Introduction
From Pulitzer Prize-winning author Garry Wills comes an assured, acutely insightful--and occasionally stinging--critique of the Catholic Church and its hierarchy from the nineteenth century to the present. Papal Sin in the past was blatant, as Catholics themselves realized when they

painted popes roasting in hell on their own church walls. Surely, the great abuses of the past--the nepotism, murders, and wars of conquest--no longer prevail; yet, the sin of the modern papacy, as revealed by Garry Wills in his penetrating new book, is every bit as real, though less obvious than the old sins. Wills describes a papacy that seems steadfastly unwilling to face the truth about itself, its past, and its relations with others. The refusal of the authorities of the Church to be honest about its teachings has needlessly exacerbated original mistakes. Even when the Vatican has tried to tell the truth--e.g., about Catholics and the Holocaust--it has ended up resorting to historical distortions and evasions. The same is true when the papacy has attempted to deal with its record of discrimination against women, or with its unbelievable assertion that "natural law" dictates its sexual code. Though the blithe disregard of some Catholics for papal directives has occasionally been attributed to mere hedonism or willfulness, it actually reflects a failure, after long trying on their part, to find a credible level of honesty in the official positions adopted by modern popes. On many issues outside the realm of revealed doctrine, the papacy has made itself unbelievable even to the well-disposed laity. The resulting distrust is in fact a neglected reason for the shortage of priests. Entirely aside from the public uproar over celibacy, potential clergy have proven unwilling to put themselves in a position that supports dishonest teachings. Wills traces the rise of the papacy's stubborn resistance to the truth, beginning with the challenges posed in the nineteenth century by science, democracy, scriptural scholarship, and rigorous history. The legacy of that resistance, despite the brief flare of John XXIII's papacy and some good initiatives in the 1960s by the Second Vatican Council (later baffled), is still strong in the Vatican. Finally Wills reminds the reader of the positive potential of the Church by turning to some great truth tellers of the Catholic tradition--St. Augustine, John Henry Newman, John Acton, and John XXIII. In them, Wills shows that the righteous path can still be taken, if only the Vatican will muster the courage to speak even embarrassing truths in the name of Truth itself.

"Catholics have fallen out of the healthy old habit of reminding each other how sinful Popes can be," notes Garry Wills in the introduction to *Papal Sin: Structures of Deceit*. In his book, Wills alludes occasionally to the most egregious papal scoundrels: "In the tenth century a dissolute teenager could be elected Pope (John XII) because of his family connections and die a decade later in the bed of a married woman." But most of the author's energy is devoted to an incisive analysis of recent popes' doctrinal pronouncements, which Wills believes have eroded the Church's moral authority and contributed to the drastic decline in vocations to the priesthood today. "The arguments for much of what passes as current church doctrine are so intellectually contemptible that mere self-respect forbids a man to voice them as his own," Wills writes. "The cartoon version of natural law used to argue against contraception, or artificial insemination, or masturbation, would make a sophomore blush. The attempt to whitewash past attitudes toward Jews is so dishonest in its use of historical evidence that a man condemns himself in his own eyes if he tries to claim that he agrees with it." In chapters that address all of the matters just mentioned, and many others (including women's exclusion from the priesthood and clerical celibacy), *Papal Sin* considers "the connection between a Christian's truthfulness and Christ's truth." Wills argues that "the New Testament link between the two is brought about by the Spirit when he fills Christians so they speak without restraint." A final chapter, of great rhetorical and spiritual power, finds hope for Catholicism in a "church of the Spirit" where "the poor have the good news brought to them (Matthew 11:5)." Wills is one of those rare and exceptional writers who can clearly discern and describe both sin and righteousness, and can boldly speak the truth about power. --Michael Joseph Gross

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