



Boston Catholic Journal



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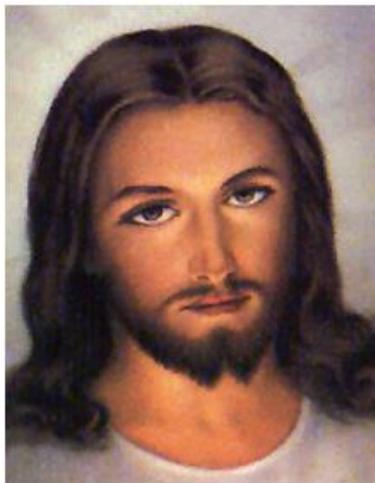
DEDICATED TO MARY, MOTHER OF GOD

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The **Feminization** of Christ and the Church



(The same “person” *with* — *and without* ... merely a beard)

We do not know who the original artist of this painting is.

We *do* know that it is *not* what Christ looked like.

In His Sacred Humanity Jesus Christ is a *man* — *not a woman ... and definitely not effeminate* — or as this popular painting would suggest — a lovely and delicate woman, long before “transgender” became a perverse and prominent “issue”.

While it is commonly assumed that Christ was a carpenter, a trade learned from His foster-father Saint Joseph (Saint Matthew 13.55). As a carpenter He must have worked with oak, cypress, cedar, and sycamore. Anyone who has worked with Oak can testify that it requires much hard work and strength: Oak does not yield readily, especially to the simple and often heavy hand-tools of Jesus’ time. It is as likely, perhaps even more likely, that He worked with stone quarried from a large and much used site between Nazareth and Sepphoris — especially since trees were (and remain) relatively scarce in the Northern Israel landscape.

Working with (and carrying heavy blocks of stone and wood trunks) not only

required great strength but resulted in hardened hands. His hands were not soft and supple. They were strong and calloused. He needed strength and musculature to work with wood and stone. His arms were likely sinewy and strong; His face the face of “True Man” just as He was “True God”. The distinction, then, between male and female was clear and evident in the face of Christ.

You would not know that from contemporary “artistic” renderings of the face of Christ — especially from the hermaphroditic (trans-sexual) presentation above that adorns the walls of many churches and homes. Undoubtedly it is placed with reverence and piety — but equally likely, it leaves many uncomfortable with the velvet art: there is a distinct conflation of the masculine (the beard only) with the feminine (the rest of the painting: the *coifed* hair, the *delicate skin*, the *effeminate eyes* and almost *mascaraed eye brows*, the delicate nose and the *full, carefully contoured lips*).

If you do *not* see a woman in the image on the right ... then your sight is ideologically focused.

So much of Catholicism has become feminized ...

Look at the Mass: apart from a single priest at the Altar, it is surrounded by women. They stand on his left and on his right, behind him, and, of course, before him (for the priest no longer faces God the Father through Christ on the *Altar* — *not* “the *table of the Lord*”).

They are:

- the “**greeters**” (from the priest’s pulpit) at the beginning of Mass
- the **lectors**
- the Altar “**servers**” (“Altar **Boys**” have been *ideologically* and virtually totally excluded by feminists in the Church — and the sacristy!)
- those who offer the “**Prayers of the Faithful**” (once again from the priests pulpit)
- largely the **choir** and “**musicians**”
- and last, but not least, the vast majority of the “Ministers of Holy Communion” (not the ecclesiastically correct — but socially incorrect — “*Extraordinary Ministers of Holy Communion*”).

Women's Club

To many men the Church has effectively become a “Women’s Club” — a kind of *jealously regarded quasi-priestly class* that emerged as “Women Sodalities” were subdued or eliminated under the pressure of *feminism in the Church* — to which, shamefully, most priests and bishops bend the knee.

Does the Church — especially under the great innovator Francis — want to revitalize itself, become more “relevant” — even central to the lives of most? Then *expunge this feminization from the face and chanceries of the Church.*

Call the men back!

Call the men back! Tell them that *it is a manly vocation to be a Catholic* — especially given the animosity of the world to the Church. **The Church needs real men ... not sissies.**

The Church needs men who are not apologetic for being men — or male — or straight — men who recognize in their masculinity the image of the masculinity of Christ! They do not conform to femininity, in bearing or gesture. They are

unmistakably ... **men**. And what is more they are Catholic Men — *men on a mission* to live out their lives in conformity with Christ and what His Church *really* teaches (not what his bishops and priests *prefer* to say. The Church needs *men who are not afraid*— not afraid to be known as devout Catholics, not afraid to correct another when he knows that what is being stated is *contrary to Christ* — and therefore contrary to *he himself!* Men who are good fathers and role models for being males — and since they take their own role model from Christ and the Apostles, it is a model of uprightness, courageousness, fearlessness, chastity in a world of filth ... he is everything *the world* hates and fears because he is a living reproach to their debauchery and cowardice. *The world fears such men* ... men who stand apart from the crowd — and even move against it. As G.K. Chesterton caustically observed, “A dead fish will go with the stream, but only a living fish can go against it.”

Recruit and Replace

Recruit and replace — **yes, *replace*** — the greeters, lectors, “servers”, “Ministers of Communion” and the rest — with men! Or abolish them all!

Despite openly revisionist “histories” of the Church and the great number of men that once gathered in Her defense as Knights in a just Crusade (yes, *just!*), the

Church needs *real men* just as much as it needs *real women* — not “socially corrected” versions of both that are palatable to neither — and a genuflection to the world.

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