

# Synodal Forum IV

## “Life in successful relationships – The principles of a renewed sexual ethics”

Foundational Text

(2nd Reading at the 4th Synodal Assembly from September 8th-10th, 2022; Decided with Yes: 159, No: 33, Abstention: 4)

Everything revolves around the topic of “homosexuality”, - not about the legitimate concern of a new pastoral approach to those affected. The factual disorder in the world of the sexes (Romans 1) is supposed to be relabeled by interpretation as a part of the divine order. Here, the fact of rarely occurring inter- and transsexuality is used as a stepping stone to understand the diversity of “sexual orientations” gender theoretically as created gender identities.

The requirement “that from the beginning the Creator made them male and female” (Mt 19:4) is undermined; **“Non-binary” genders as “sexual norm variants” and “good creative gift of God” are to be established in moral theology**: Since God created human beings in this way, their sexual identity and orientation are good in themselves and must/may be lived out.

The unconditional connection between monotheism and monogamy is denied: The authentic place of sexual union is not only the lifelong marriage of man and woman; **legitimate sex should be available on various occasions**. To this end, the unanimous rejection of Scripture and tradition is ignored, re-interpreted, declared “discrimination”, and even blamed for sexual abuse in the Church. The fundamental “no” of the Church, moderated by mercy, to the diversity of premarital, illegitimate, outside-marriage, after marital and auto-sexual self-fulfillment is supposed to be dropped.

In individual ethics that invalidates the commandments, “morality” should primarily focus on the non-violent agreement, symmetry, and “love” during sex. The solidarity with the goals of the general sexual revolution is justified by alleged knowledge of humanistic sciences that are not presented and which – where they are given – are hypothetical or false, at least not scientific consensus.

### Original quotations from the foundational text:

”

**(Preamble):** “We see today that the **Church’s sexual ethics** also facilitated crimes of sexualized violence in the Church.”

”

(Preamble): “We **commit ourselves**, each in his or her responsibility, to ensure that everyone, respecting the knowledge of the **human sciences** and in the realization of Jesus’ message of God’s love for all human beings, **will ensure that changes are made in the doctrine and practice** of the Church in dealing with human sexuality. ... In particular, the teaching that considers **sexual intercourse to be ethically legitimate only in the context of a lawful marriage** and only in the permanent openness to the procreation of children, has caused a wide **rift to open up between the magisterium and the faithful.**”

”

(B.7.2.): “**Self-stimulating sexuality** is not a form of pure self-infatuation, but another important form of human sexuality alongside interpersonal relationships.”

”

(B.8.9.): “Acts of blessing for **same-sex couples** are controversial in the Church. Therefore, forms of life other than marriage-independent **rituals and acts of blessing** can and must be found - despite the negative judgement of the Congregation for the Doctrine of the Faith of March 15th, 2021.”

”

(B.8.5): “The second civil marriage sparks a new covenant for life for the persons concerned.”

”

(A.1.): “... that “homosexuality (...) [is] **not a risk factor for sexual abuse** and thus demonstrates the need to **change the Church’s teaching on partnership** and sexuality.”

”

(A.2.1.): “Too many faithful ... feel... an irreparable disconnect between the interpretations and norms of the Church’s sexual teaching on the one hand and their own **sexual experiences** on the other. They, too, experience how the Christian faith enables **joyful and liberating relationships** – even in constellations that the **magisterium currently still describes as illegitimate ...**”

”

(A.2.3.): “Leading lives self-responsibly today corresponds to people’s attitude to life and their aspirations, and it is their right. In doing so, they know that they conform with the biblical tradition and the Church’s teaching, which underline the great importance of living a self-determined and self-responsible life ... This also includes self-determination in the **area of his or her sexuality.**”

”

(A.2.5.): “In the opinion of many faithful, the **Church’s sexual morality** is used as an **instrument** to exercise **subtle or overt power over people’s way of life...**”

”

(B.1.5. Principle 1): “Dignity includes the **right to sexual self-determination** ... as is **respecting sexual identity** – regardless of age or **sexual orientation.**”

”

(B.2.2.): “What is usually referred to as biological gender identity, which is usually determined as “female” or “male” “at first glance” based on a person’s external gender characteristics, is owed to a complex process in which genetic and epigenetic factors already interact and produces **variants of the biological gender identity**. In doing so, they lay the foundation for multifaceted biopsychosocial gender identity, the potential spectrum of which goes beyond the **interpretation variants “male” and “female”**. ... As a Church, we must respect the individual self-perception of **each person’s sexual identity** as an inviolable **part of his or her unique image of God** (Isaiah 43:7).”

”

(B.2.3.): “There is an urgent need to recognize the **equivalence and legitimacy of non-heterosexual orientations**, their practices and relationship, ... and in connection with this to eliminate discrimination based on sexual orientation. ...  
Seen in this way, it is not only normal to be different, but also different, to be normal.”

”

(B.4.5.): “Humanae vitae (1968) ... **Devaluation, even delegitimization, of all sexual acts** that cannot beget children on their own. This does not only apply to sexuality between homosexual persons. It also affects people with (physical) impairments or all married couples whose age has long since exceeded the limit of their biological fertility.”

**Link to the original document:**

[https://www.synodalerweg.de/fileadmin/Synodalerweg/Dokumente\\_Rednen\\_Beitraege/SV-IV/SV-IV\\_Synodalforum-IV-Grundtext-Lesung2.pdf](https://www.synodalerweg.de/fileadmin/Synodalerweg/Dokumente_Rednen_Beitraege/SV-IV/SV-IV_Synodalforum-IV-Grundtext-Lesung2.pdf)

# Synodal Forum IV

## Implementation text:

### “Magisterial revaluation of homosexuality”

(Decided September 9th, 2022; Yes: 170 votes, No: 14, Abstentions: 9)

#### Original quotations from the implementation text (incl. marginal numbers):

”

(24-26): “Every human person is inseparable from their **sexual orientation. It is not chosen by yourself and cannot be changed.** Since a **homosexual orientation** is a part of being a human as **created by God**, this orientation is not to be judged differently in ethical terms than a heterosexual orientation.”

”

(34-42): “**Responsible genital sexuality in relationships** with another person is guided by respect for dignity and self-determination, love and fidelity, responsibility for one other and the specific dimensions of fertility. It takes place in relationships that are intended to be exclusive and permanent. Same-sex sexuality – also practiced in sexual acts – is thus not a sin that separates a person from God, and it is not to be judged as bad in itself. Rather, it is to be measured by the realization of those values.”

”

(84-92): “The status in the human sciences is: **Homosexuality and bisexuality are neither diseases nor disorders nor something that can be chosen.** Rather, they represent natural minority variants of people’s sexual preference structures. These sexual preferences ... are... **not changeable.** ... Homosexuality... **is a variant of the norm and not a “minus of this variant”** (foundational text A 2.3). As a normal case, it belongs **to God’s good creation.**”

”

(128-133): “The taboos and apprehension regarding sexuality in general, and homosexuality in particular, that have arisen from the Church’s sexual teaching are **systemic causes of the abuse crimes that have been committed in the Church** since they have impeded the development of mature sexuality in many cases or prevented it altogether. This development is hindered by the fact that homosexuality has been considered an obstacle to ordination in the past.”

#### Link to the original document:

[https://www.synodalerweg.de/fileadmin/Synodalerweg/Dokumente\\_Redен\\_ Beiträege/SV-IV/T9NEU\\_SVIV\\_13\\_Synodalforum-IV-Handlungstext\\_LehramtlicheNeubewertungVonHomosexualitaet-2.Lesung.pdf](https://www.synodalerweg.de/fileadmin/Synodalerweg/Dokumente_Redен_ Beiträege/SV-IV/T9NEU_SVIV_13_Synodalforum-IV-Handlungstext_LehramtlicheNeubewertungVonHomosexualitaet-2.Lesung.pdf)

# Synodal Forum IV

## Implementation Text "Basic Order of Church Service"

(Decided September 9th, 2022; Yes: 175, No: 8, Abstentions: 13)

### Original quotations from the implementation text:

”

**(65-69):** “A non-discrimination clause should be inserted into the basic order prohibiting church employers from failing to recruit a person based on his or her gender identity or choice of a legal form of partnership, or from dismissing a church employee on such grounds.”

”

**(151-158):** “This Synodal Assembly also evaluates remarriage, intersexuality and transsexuality, homosexuality, and thus same-sex partnerships, differently than previous official texts of the Church (foundational text B.2.2-5, B.5.1-5, B.8.5-7). In line with this view, the adaptation of the basic order and the practices followed in granting the *Missio canonica* and the *Nihil obstat* is a necessary consequence that will brook no further delay.”

### Link to the original document:

[https://www.synodalerweg.de/fileadmin/Synodalerweg/Dokumente\\_Redene\\_Beitraege/SV-IV/T8NEU\\_SVIV\\_12\\_Synodalforum-IV-Handlungstext\\_GrundordnungDesKirchlichenDienstes-2.Lesung.pdf](https://www.synodalerweg.de/fileadmin/Synodalerweg/Dokumente_Redene_Beitraege/SV-IV/T8NEU_SVIV_12_Synodalforum-IV-Handlungstext_GrundordnungDesKirchlichenDienstes-2.Lesung.pdf)

# Synodal Forum IV

## Implementation Text "Dealing with gender diversity"

(1st Reading, decided September 10th, 2022; Yes: 155, No: 9, Abstentions: 12)

### Original quotations from the implementation text:

”

**(Introduction):** "With recourse to the biblical creation narratives and with the accusation of "gender ideology", **intersex and transgender (but also homosexual)** people are increasingly being excluded, pathologized and disparaged. The... magisterium only recognizes bisexuality exclusively in the form of man and woman, as identified by physical criteria. In doing so, the magisterium largely ignores or disregards knowledge from psychology, medicine, and anthropology, according to which **gender also knows non-binary variants ...**"

”

**(Application 2.1.):** "The normative gender anthropology based on natural law and its legitimacy through recourse to biblical creation narratives requires verification with the knowledge of modern biblical studies and theology."

”

**(Application 2.2.):** "Catholic institutions, responsible persons of the Church, and Catholic politicians must not continue to disdain our **transgender and intersex (but also homosexual and bisexual)** brothers and sisters in the faith, especially under the blanket accusation of "gender ideology" or the "LGBTIQ agenda". In this way, images of the enemy have been created and fueled in the past, which in some cases even lead to **human rights violations ...**"

### Link to the original document:

[https://www.synodalerweg.de/fileadmin/Synodalerweg/Dokumente\\_Redен\\_ Beitrage/SV-IV/SV\\_IV\\_-\\_Synodalforum\\_IV\\_-\\_Handlungstext.UmgangMit-GeschlechtlicherVielfalt\\_-\\_Lesung1.pdf](https://www.synodalerweg.de/fileadmin/Synodalerweg/Dokumente_Redен_ Beitrage/SV-IV/SV_IV_-_Synodalforum_IV_-_Handlungstext.UmgangMit-GeschlechtlicherVielfalt_-_Lesung1.pdf)