

INTERVIEW

Neither Normal Nor Natural



Dr. Joseph Nicolosi, president of NARTH

Dr. Joseph Nicolosi, who holds a Ph.D. in clinical psychology, is a co-founder and president of the National Association of Research and Therapy of Homosexuality (NARTH). He has provided professional therapy to homosexual men and women since 1980. For more information, visit NARTH's website: www.narth.com. Dr. Nicolosi is also the author of the recently co-authored *Conversion: A Guide to the Healing of Homosexuality* (New York: HarperCollins University Press, 2002) with his wife, Dr. Patricia Nicolosi. He is currently a clinical psychologist in San Francisco, California by the name of an associate.

Crusade: Dr. Nicolosi, would you please describe for our readers NARTH's primary focus?

Dr. Nicolosi: NARTH is the National Association of Research and Therapy of Homosexuality. Basically, our position is that homosexuality is neither normal nor natural. Rather, it is a developmental disorder that constitutes a treatable condition.

Crusade: What is your general impression of the sexual abuse scandal that has shocked the Catholic faithful?

Dr. Nicolosi: I do not consider it a pedophile crisis. Given the fact that at least 80 percent of the victims were adolescent males, I consider it a homosexual crisis. Even when the victims were younger, they were generally boys. So, this is definitely a homosexual crisis. I think that it is the result of not only the substantial number of homosexuals who have been ordained to the priesthood, but of the bishops' lack of leadership in addressing this very serious problem.

Crusade: Do you feel that those who advocate homosexuality as "an alternative life style" are

trying to take advantage of this sad situation?

Dr. Nicolosi: Well, that's an interesting question because both the media and homosexual activists are, unfortunately, succeeding in deflecting attention away from the real problem, which is, of course, homosexuality. In fact, it is homosexual priests who have sexually abused boys. Yet those promoting the homosexual agenda are attacking the traditions of the Church, claiming that this is a problem of priestly celibacy—not homosexuality. Thus, they are attempting to deflect attention away from the real problem, namely, the prevalence of homosexuality among the clergy.

Crusade: Today, many psychiatrists and psychologists promote the idea that homosexuality is a normal condition, contrary to what was held by psychiatry and psychology in the past. Whereas persons with previously homosexual tendencies were offered professional help in overcoming this disorder, the current emphasis is on helping them fit into society as practicing homosexuals. As a clinical psychologist, what is your view of this radical about-face from treating the homosexual disorder to embracing it?

Dr. Nicolosi: The mental health profession has come under a great deal of pressure from homosexual activist organizations. Professional associations have many members who are promoting a homosexual agenda and have an intimidating effect on the general membership. Unfortunately, the mental health profession has moved away from sound science and scientific data and adopted a political and social agenda. The sad fact is that they have abandoned those who are struggling with homosexuality and who are seeking help to change their sexual orientation.

Crusade: So you would say that a young boy or girl who may feel some sort of attraction for those of the same sex is not necessarily destined to be a homosexual?

Dr. Nicolosi: Absolutely not. An at-risk youth might have same sex attractions and may even engage in same sex behavior, but, by no means, does this indicate that he or she is naturally homosexual. He may be seeking to meet emotional

needs that have nothing to do with sexual orientation. Unfortunately, such at-risk youth are being encouraged to "come out" and label themselves as "gay." In other words, they are being pushed into identifying themselves as members of the homosexual community, which is only too eager to claim such youth as their own.

Crusade: Have you treated adult practicing homosexuals? How successful have you been in treating those who grew up as practicing homosexuals? Is there hope for such persons to overcome their disorder?

Dr. Nicolosi: There is increasing scientific evidence that homosexuality is a treatable condition. The treatment for homosexuality, however, is a difficult therapy. Our view is a third, a third, a third. That is, a third, *no change*; a third, *significant improvement*; and a third, *cured*. We believe that a highly motivated person who wants to overcome his or her homosexuality can experience major changes and live the heterosexual life that they desire. ■

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an immoral act is committed in private does not diminish the fact that it still offends God.

In civil society, it behooves the state to punish immoral acts—including those practiced privately—that harm the common good and disturb the social order. Homosexuality, incest, and other sexual abnormalities undermine the good order of the family, which is the basis of society.

To sustain that it is not a legitimate state interest to punish homosexual acts that are practiced privately is tantamount to affirming that it is not in the state's interest to protect the family and, therefore, the common good.

If America denies its duty to uphold

morality, the TFP statement asks, "how can it continue to ask for God's blessings with any sincerity of heart? How can it honestly refer to itself in the Pledge of Allegiance as 'One Nation Under God'?"

The Cultural War

The American TFP calls upon Americans to stand up and be counted in the raging Cultural War, where religion and morality are being slowly squeezed out of the public square.

God has blessed America abundantly throughout its history. He will only continue to do so if Americans resolve to reject the homosexual and anti-morality agenda so promoted by a liberal media, the world of Hollywood, and court decisions.

Just as God was prepared to spare Sodom and Gomorrah if only ten just men could be found, so also God will spare America if Americans stand up and be counted by God. He must be able to find enough faithful souls who abide by His Commandments.

The TFP called upon faithful Americans to "work untiringly to create the moral climate whereby the sin of homosexuality is rejected." As loyal Americans we must voice our rejection loudly and firmly, legally and peacefully, in defense of Christian morals. Only such public rejection can ascend to Heaven as a worthy act of reparation to an offended God. ■

Notes

1. See http://www.tfp.org/php/action_form/supreme_court.php to send your protest.

2. Cf. Gen. 19:1-29; Lev. 18:22; Deut. 22:5; 2 Pet. 2:6-7; Rom. 1:24-27; 1 Cor. 6:9-10.

3. *The Book of Gomorrah* (Patrologia Latina, vol. 145, col. 159-190) quoted in Roberto de Mattei, *L'Église et l'homosexualité* (Paris: Pierre Téqui Éditeur 1995), p. 12.

4. Cf. www.ewtn.com/library/

[catechism/PiusXCat.txt](#). Theologians give Gen. 19:13 as the scriptural basis for this designation.

5. *Catechism of the Catholic Church* (New York: Doubleday, 1995) § 2357, p. 625.

6. *The Papal Encyclicals, 1878-1903*, Claudia Carlen, L.H.M., ed. (New York: McGrath Publishing Company, 1981), p. 169.

7. "Natural moral law and its component part, the *ius naturalis*, is precisely this divine law with refer-

ence to man, so far as the latter participates in the divine law. The eternal law dwells as blind necessity in irrational nature. As oughtness, as norm of free moral activity, it is inscribed in the heart of man, a rational and free being.... There is no soul, however corrupt it may be, in whose conscience God does not speak, if only it is still capable of rational thought. There are human actions, consequently, which are in themselves good or bad. Bad acts are

not qualified as such by force of law, but because they are such in themselves: because they constitute a disturbance of the natural order.... Not the will of the earthly lawgiver, but variance with natural reason is the ground of the intrinsic immorality of determinate actions" (Heinrich A. Römmen, *The Natural Law: A Study in Legal and Social History and Philosophy* [Saint Louis: B. Herder Book Company, 1947], pp. 37-38).