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Lajme-uluru Desene-Cartea-Junglei-In-Romana.aspx v2.7.1 2017-04-17 11:24 The poor management of the Roman Catholic Church and the Vatican's reckless handling of priestly sexual abuse scandal has had devastating effects on its moral and financial health, debasing the long tradition of Roman Catholicism and damaging the Church's already suffering image. Prof. Louis J. Sciamanna and Prof. Alex J. Bellamy both equate the Roman Catholic Church to the Roman Empire, and conclude that under the less fiscally healthy Roman Empire, the Church was still a vital and vigorous force. The authors assert that the Vatican is now in the same position, and that if Pope Francis' reforms are not successful then the Italian people will never forgive him. The New York Times said in an editorial that the Roman Catholic Church, "may be the most toxic brand in the world". In the United States, the scandal, known officially as the sexual abuse scandal, has received extensive media coverage. In the wake of the news, some people have been stepping forward to indicate they were abused by priests as children. Roman Catholic priests who are accused of sexual abuse of minors are subjected to a canonical process to determine if they are guilty of sexual abuse of a minor (Canon 1398). If they are found guilty, they can be defrocked by the local bishops and, if convicted as a criminal, may be imprisoned. They may not be granted faculties to celebrate sacraments or exercise their priestly functions, unless they have undergone a review of their fitness to exercise such ministry. In this case the bishop will generally defrock them, and if guilty, may imprison them. Spanish economist Manuel Meyer wrote a book in 2013, Rethinking the Crisis in the Catholic Church, which challenged the official position of John Jay College of Criminal Justice that the epidemic of sexual abuse within the Roman Catholic Church and the Vatican was a "product of structural causes". Meyer argued that the primary cause of the crisis was poor Catholic management in Italy during the 1980s. He further argued that in order to survive, the Church had adopted a "defensive attitude" and the response had been to deny that any wrong doing

