

Fr. Perozich comments —

Over the past decades certain men in the church have gained power. Such men promote novelties, new ideas, that conform with the world, not with the faith that leads to salvation from sin, from eternal death, from isolation toward goodness, eternal life, and communion with God and with one another.

In their attempt to make the church relevant and interesting to people, they garner praise from those who do not agree with Jesus and his teachings.

At the same time their novelties push away believers to other sects who proclaim Christ and his salvation from sin by following Jesus' commandments.

They garner few new followers without the challenges of Jesus and the promise of transformation from sin into goodness by their claiming that sin is just another way of being.

The leaders do this because they have not turned over their own sins to the transforming power of Jesus. Rather they who have not yet been transformed from their sins try to bring others to their ways so that these not yet transformed leaders feel better about themselves and their sins by increasing the number of those who share their iniquities and sinful practices.

The Catholic Church accompanies sinners in their transformation, repentance and conversion from sin to Jesus.

Many leaders accompany sinners in their sins since the leaders reject the need to be transformed by Christ.

The youth will neither come to the church nor stay in the church without the demands of the gospel to repent and convert through the love of Jesus in His Word and Sacrament with leaders who love them out of sin, not leaders who sin and who indulge youth in their sin.

The human soul longs for the beauty, majesty, the truth, the real love and encounter with Jesus. The Catholic Church needs to be that place once again, and she is even though it may be hard to find the pockets of beauty, majesty, truth, and loving encounter with Jesus.

The Holy Sacrifice of the Mass in its approved forms, reverently celebrated, brings an encounter with Christ, truth, beauty, majesty, and transformation. The novelties do not.

Catechesis, clearly and systematically taught, opens the mind to Jesus and His transformation into holiness. New approaches do not.

The truth of the faith transforms the soul. The novelties of this age promoted in synods apparently do not.

Catholics can decry the novelties, but it will not change the leaders. Each Catholic needs to take the Benedict option, even if the Catholic remain in his parish, to find his way with truth seekers to Christ and away from those who impose novelties and block their way. Find a good parish, a group of Christ seeking friends, make your donations to real evangelization, confess your sins regularly, pray, attend adoration, and let your leaders know why you are following Jesus, but not them and their novelties which obscure Christ and His truth.

Might they get the message? I think not. They are already committed to their way. Stay committed to your way in Jesus in His timeless truth.



Catholic young adults with Cardinal Raymond Burke at the Lepanto Foundation on October 20, 2018



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NEWSCATHOLIC CHURCH Mon Oct 29, 2018 - 3:39 pm EST

Young Catholics tell world's bishops: 'We want orthodoxy...we want truth'

[Catholic, Crisis In The Catholic Church, Raymond Burke, Youth Synod](#)

October 29, 2018 ([LifeSiteNews](#)) – We want orthodoxy, the Traditional Latin Mass, and bishops who act like successors of the apostles rather than politicians, a group of young Catholics said in a message released to the world's bishops today.

In a video debuted just two days after the release of the Youth Synod's final document, young Catholics who attended a LifeSiteNews and Voice of the Family conference in Rome earlier this month implored bishops to proclaim the Church's teaching without compromise and let the Church influence the world rather than the world influence the Church. The 18- to 29-year-olds asked Church leaders to support Catholic youth who are trying to live out the Catholic faith. One urged bishops who recognize error and do not call it out – even if it's coming from the Pope – to resign and think about what their responsibilities are.

Some of the things the young Catholics said to the bishops are:

- “Catholic youth today really want to be told the truth, not a watered-down version of the truth.”
- “Please protect Catholic tradition, because that is what Our Lord would want. Without following the Lord's will, what good are we actually going to do? He knows better than we do.”

- “One reason why the young love John Paul II so much [was] because he told them fornication was wrong and he told them in love.”
- “We want orthodoxy, we want the Latin Mass, we want religious orders that wear their habits, we want big families. We want everything that the Church has taught for 2,000 years.”
- “Do not listen to the world, but rather allow the world to listen to Christ.”
- “Young people today don’t want the faith to be handing us what the world is handing us. We want to have the unique truth that is found only in the Church.”
- “There isn’t a crisis of vocations, but there’s a conspiracy against vocations, especially for those who appreciate the Traditional Latin Mass...there is an over-abundance of young men who love the beauty of the faith as it was before the Second Vatican Council...they’ve been suppressed by their bishops, by those at the Vatican, and by their local clergy, too, who seem to dismantle that vocation.”

<https://youtu.be/d25IOzcbTEQ>



Young Catholics' message to bishops

click on “Young Catholics” to go to the video, or paste the url into your browser

Everyone at the October 18-21 conference — about 50 people altogether — was kept busy with daily Mass in the Extraordinary Form and talks on the Catholic faith, vocations, and the state of the Church from pro-life activists, religious, and historian Professor Roberto de Mattei. The conference culminated with a talk and question and answer session with Cardinal Raymond Burke, all-night Adoration of the Blessed Sacrament — a number of the young people stayed in Adoration all night rather than just through their scheduled shifts — and Sunday Mass with Cardinal Burke.

The purpose of the all-night Adoration vigil was to pray for the Church and her leaders, many of whom were gathered in Rome at the same time for the Youth Synod. Since its very beginning, Catholics were concerned about the synod being used as a vehicle to normalize heterodoxy and undermine Church teaching.

The Synod final document contains a number of [vague passages](#), including one about how youth should be helped to “integrate the sexual dimension more and more into their personality.”



Cardinal Burke greets young parents and their son after speaking to a conference of young adults put on by LifeSiteNews and Voice of the Family

The phrase is prefaced by, “In this way we help every young person, no one excluded,” raising questions about whether Church leaders are suggesting intrinsically disordered inclinations ought to be made part of people’s identities.

Some say the simultaneous translations of the document that the bishops received before voting was inadequate.

According to Archbishop Charles Chaput, “many bishops were frustrated by the lack of advance translations for important issues they were expected to vote on. As one of the synod fathers argued, it’s actually immoral to vote ‘yes’ on significant issues if you can’t even read and reflect on what the text says.”

The final document also says it should be read alongside the synod’s widely-criticized *Instrumentum laboris* (IL), or working document. The working document is the first Church document in history to use the ideologically drive phrase “LGBT.”

St. John Paul II's biographer, George Weigel, [called the IL](#) “a bloated, tedious door stop full of sociologese but woefully lacking in spiritual or theological insight.”

“Moreover, and more sadly,” he added, “the IL has little to say about ‘the faith’ except to hint on numerous occasions that its authors are somewhat embarrassed by Catholic teaching – and not because that teaching has been betrayed by churchmen of various ranks, but because that teaching challenges the world’s smug sureties about, and its fanatical commitment to, the sexual revolution in all its expressions.”

How Churches Commit Institutional Suicide

[David Carlin](#)

FRIDAY, OCTOBER 19, 2018

Friends: Also be sure to read Robert Royal's latest Synod report, “[A Nice Day for Social Questions](#).” More from Rome about care of the environment, migration, and solutions for eradicating poverty. Click on the title of Dr. Royal's report or on Events above and from the drop-down menu Synod Reports, where you can read all of Bob's Synod reporting — going all the way back to 2014.

In my hometown of Newport R.I., there is a beautiful old Episcopal church, Trinity Church. The parish was established in 1698, an Anglican beachhead in Puritan New England; and the church building itself, modeled on some of Christopher Wren's City of London churches, was built in 1726.

It was the church of George Berkeley (later Bishop Berkeley), the Anglo-Irish philosopher who stopped in Newport for a couple of years

while getting ready to go to Bermuda, where he planned to found a college to train missionaries for work among American Indians. Berkeley was waiting for money for his college to arrive from Prime Minister Robert Walpole, but the PM decided to spend the money instead on a royal wedding. So Berkeley had to abandon Bermuda and Newport. He went home to Ireland, leaving behind him a house (ironically named Whitehall), which is still standing today, nearly 300 years later.

Anyway, I was walking by the church the other day, admiring its beauty, when I noticed a banner attached to poles. Written on the banners were the following words: “We are people who believe in justice, come believe with us.” Other banners on other poles substituted the words “hope,” “peace,” and “grace” for the word “justice.”

Lovely sentiments and lovely invitations. They happen to ornament an Episcopal church, but (except for the word “grace”) they might just as well have ornamented the front window of the headquarters of the Communist Party. Who doesn’t believe in justice and peace and hope?

As for grace, it’s an ambiguous word, which sometimes has a Christian meaning but often does not. You might have thought that a church named “Trinity” would have a banner that said, “We are people who believe in the Father, the Son, and the Holy Ghost. Come believe with us.” Or perhaps, “We are people who believe in Jesus Christ, true man and true God. Come believe with us.”

But no. Banners like that would not be “inclusive,” and in the secular (or secularist) culture that dominates present-day America, the greatest of all values is inclusivity. Its opposite, exclusivity, is a great sin. Racism is a great sin, and so is sexism, and so is homophobia, and so is transphobia, and so is xenophobia, and so is Islamophobia.

These “isms” and “phobias” are great sins against the supreme value of inclusivity. This value used to be called tolerance; but the word “tolerance” has negative associations. It’s as if the merely tolerant person is saying, “You’re wrong, but I’m willing to put up with you.”

By contrast, the person who believes in unlimited inclusivity is saying, “You’re right, and I want you in my circle of friends. Everybody

is right – except of course those awful people who practice exclusivity.”



[Photo Rhonda Haiston]

The old comedian Flip Wilson used to play a character who was a minister of “The Church of What’s Happenin’ Now.” I am not personally acquainted with the female priest who is the rector of Trinity Church in Newport, but I strongly suspect that she too belongs to the Church of What’s Happenin’ Now. Otherwise, how could she have approved of the barely-Christian justice-peace-hope-grace banners that now ornament her church?

Another clerical member of “The Church of What’s Happenin’ Now” is Father James Martin S.J., who, as he made perfectly clear in his book *Building a Bridge*, wants the Catholic Church to be “inclusive” of homosexuals.

The problem is: Catholicism is not an inclusive religion. True, it is *morally* inclusive. That is, it is quite willing to accept as members people who are thieves, fornicators, adulterers, liars, wife-beaters,

homosexuals, members of the Mafia, etc. Being wicked doesn't get you kicked out of the Catholic Church. In fact, the Church claims that it exists for the sake of bad people.

It exists for the purpose of helping bad people become good – indeed, of helping them not just to become good but to become saints.

But the Catholic Church is definitely not *doctrinally* inclusive. And it never has been. Even in the New Testament (written in the first century A.D.) heresies are condemned. The Catholic religion is not one that has ever said, “We believe what everybody believes: that water is wet, that fire is hot, and that justice and peace are good things.”

No, Catholicism has always said, “We are a religion with a creed that is intended to include some people and exclude others, and if you disagree with the articles of our creed you cannot be a true member of our Church. We will have to exclude you.”

Among the doctrines of the Catholic Church are moral doctrines, e.g., that abortion is wrong, that homosexual behavior is wrong, that marriage is indissoluble. From a contemporary secularist point of view, these moral doctrines are out-dated, not to mention that they are cruel. And from a “liberal” Christian point of view (liberal Christianity being nothing more than secularism with a little religious fairy dust sprinkled on it), they are also out-dated and cruel.

Liberal Christianity used to be a Protestant monopoly. In recent times, it has invaded Catholicism. It tends to ruin any Christian denomination that embraces it – for example, The Episcopal Church, which is now in a state of virtual collapse. It is currently ruining Catholicism in the United States (and elsewhere).

Beware of churches, whether Catholic or Protestant, that advertise themselves as “welcoming.” Translated into English, “welcoming” means “We are in the process of committing institutional suicide. Come join us as we leap off the bridge.”

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