

ANATOMY OF RADICAL CHANGE

When changes of attitude, understanding, and behavior are desired, they are best done through organized efforts.

Radical changes are done by desensitization, jamming, and conversion. To do this, ambiguity, partial truth, emotional appeal with constant presentation of the ideas are used at first. Once a foothold is attained, then more radical efforts such as jamming, that is insulting or attacking a person who disagrees. Often then the idea is planted in the mind of the people and becomes a new norm, even if it is not good or true.

Groups in the hierarchy of the Catholic church are well organized in promoting various agenda which are different from the long standing Tradition in the Church.

One such radical change has to do with sexual expression outside of Holy Matrimony. The very reason this change has gained ascendancy is because some in power have not lived it in their own lives, or perhaps have others close to them who have failed repeatedly to do so. Rather than continue the struggle with the grace of Jesus, an alternative way is proposed to permit sexual expression and to try to justify it in many ways.

The desensitization process begins with proposing tolerance and sympathy with those who practice a behavior. It appeals for an end to calling it sin or vice, calls commandments ideals only that cannot be attained, as seen in the 2017 article below.

Sexuality, particularly homosexuality, is introduced in all the recent synod reports even when the bishops in attendance say it was not even discussed; more desensitization and constant presentation.

New definitions of conscience are presented, saying that what a person feels is following his conscience. Any criticism of bad behavior is dismissed, such as, “It is clericalism, not homosexuality.” “There is no homosexual subculture in my diocese.” Labels, memes, euphemisms and slogans take the place of timeless truth of Scripture and Tradition. We hear this from Cardinal Tobin in Newark, Cardinal Cupich in Chicago, Bishop McElroy in San Diego, Cardinal Marx in Munich, Fr. James Martin SJ, Fr. Thomas Rosica among others.

The presentation is finely honed. It is taught well and distributed to men who are chosen to be its heralds. The opposition is silenced by removal, sanctions, and so forth. Alternative groups are raised up to promote the new ideas such as Association of U.S. Catholic Priests, website www.uscatholicpriests.org. The same prelates and others are its advisors.

My life is not perfect. One response would be to try to get as many people to commit the sins that I commit so I feel better about myself.

The correct response would be to acknowledge the weakness, turn to Jesus, ask forgiveness, and work out salvation in fear and trembling such as do those in the AA and other anonymous groups.

Fr. Murray is more articulate than I am in explaining arguments and canon law.

For my part I offer the spiritual advice of holding to the truth against those who would try to deceive me and you, to turn to Jesus acknowledging sin and weakness, and to receive His grace to work out salvation even though there may be failures as our catechism tells us below.

Balzac from The Inventor's Suffering:

But learn one thing, impress it upon your mind which is still so malleable: man has a horror for aloneness. And of all kinds of aloneness, moral aloneness is the most terrible. The first hermits lived with God, they inhabited the world which is most populated, the world of spirits. The first thought of man, be he a leper or a prisoner, a sinner or an invalid is: to have a companion of his fate. In order to satisfy this drive which is life itself, he applies all his strength, all his power, the energy of his whole life. Would Satan have found companions without this overpowering craving? On this theme one could write a whole epic, which would be the prologue to Paradise Lost because Paradise Lost is nothing but the apology of rebellion.

Unless a person belongs somewhere, with other people, with a life of meaning and direction, that individual would be overcome by his or her insignificance. A human person needs a sense of belonging at all levels for meeting human needs. If the drive to avoid aloneness is as compelling as claimed by Fromm, it must be considered a most essential drive and part of human activity. While this is an essential drive, however, it is not the essential drive. Love, seeking after what is good, still is the essential emotion and all other emotions exist to support it. Yet because of the intensity of the desire to avoid the pain of fear, this fear which is characterized by avoidance, can become the driving emotion replacing love.

Follow the catechism, and not the voices of dissent who have failed and encourage your failure too.

II. THE VOCATION TO CHASTITY

2337 Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman.

The virtue of chastity therefore involves the integrity of the person and the integrality of the gift.

The integrity of the person

2338 The chaste person maintains the integrity of the powers of life and love placed in him. This integrity ensures the unity of the person; it is opposed to any behavior that would impair it. It tolerates neither a double life nor duplicity in speech.¹²⁵

2339 Chastity includes an *apprenticeship in self-mastery* which is a training in human freedom. The alternative is clear: either man governs his passions and finds peace, or he lets himself be dominated by them and becomes unhappy.¹²⁶ "Man's dignity therefore requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in himself or by mere external constraint. Man gains such dignity when, ridding himself of all slavery to the passions, he presses forward to his goal by freely choosing what is good and, by his diligence and skill, effectively secures for himself the means suited to this end."¹²⁷

2340 Whoever wants to remain faithful to his baptismal promises and resist temptations will want to adopt the means for doing so: self-knowledge, practice of an asceticism adapted to the situations that confront him, obedience to God's commandments, exercise of the moral virtues, and fidelity to prayer. "Indeed it is through chastity that we are gathered together and led back to the unity from which we were fragmented into multiplicity."¹²⁸

2341 The virtue of chastity comes under the cardinal virtue of *temperance*, which seeks to permeate the passions and appetites of the senses with reason.

2342 Self-mastery is a *long and exacting work*. One can never consider it acquired once and for all. It presupposes renewed effort at all stages of life.¹²⁹ The effort required can be more intense in certain periods, such as when the personality is being formed during childhood and adolescence.

2343 Chastity has *laws of growth* which progress through stages marked by imperfection and too often by sin. "Man . . . day by day builds himself up through his many free decisions; and so he knows, loves, and accomplishes moral good by stages of growth."¹³⁰

2344 Chastity represents an eminently personal task; it also involves a *cultural effort*, for there is "an interdependence between personal betterment and the improvement of society."¹³¹ Chastity presupposes respect for the rights of the person, in particular the right to receive information and an education that respect the moral and spiritual dimensions of human life.

2345 Chastity is a moral virtue. It is also a gift from God, a *grace*, a fruit of spiritual effort.¹³² The Holy Spirit enables one whom the water of Baptism has regenerated to imitate the purity of Christ.¹³³

The integrality of the gift of self

2346 Charity is the *form* of all the virtues. Under its influence, chastity appears as a school of the gift of the person. Self-mastery is ordered to the gift of self. Chastity leads him who practices it to become a witness to his neighbor of God's fidelity and loving kindness.

2347 The virtue of chastity blossoms in *friendship*. It shows the disciple how to follow and imitate him who has chosen us as his friends,¹³⁴ who has given himself totally to us and allows us to

participate in his divine estate. Chastity is a promise of immortality.

Chastity is expressed notably in *friendship with one's neighbor*. Whether it develops between persons of the same or opposite sex, friendship represents a great good for all. It leads to spiritual communion.

When Cardinals Clash

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It was easily predictable that the *Amoris Laetitia* (particularly footnote 351), would lead to jarring assaults on the Church's doctrinal unity – even by some of the Church's own shepherds. Cardinal Francesco Coccopalmerio, President of the Pontifical Council for Legislative Texts, has just joined the ranks of prelates who say that Pope Francis has authorized giving Holy Communion to those in adulterous second “marriages.” Coccopalmerio even extends this permission to others living in sexual relationships apart from marriage in his newly published booklet, *The Eighth Chapter of the Post-Synodal Apostolic Exhortation Amoris Laetitia* (which some think authoritative since it was issued by the Vatican's own publishing house, the *Libreria Editrice Vaticana*).

Coccopalmerio writes:

The divorced and remarried, de facto couples, those cohabiting, are certainly not models of unions in sync with Catholic Doctrine, but the Church cannot look the other way. Therefore, the sacraments of Reconciliation and of Communion must be given even to those so-called wounded families and to however many who, despite living in situations not in line with traditional matrimonial canons, express the sincere desire to approach the sacraments after an appropriate period of discernment. . . .it is a gesture of openness and profound mercy on the part of Mother Church, who does not leave behind any of her children, aware that absolute

perfection is a precious gift, but one which cannot be reached by everyone.

What do we find here? **Slogans and euphemisms. A slogan is meant to stop discussion. Euphemisms intentionally steer the reader away from precise and accurate descriptions of reality. A seminary professor of mine once noted that verbal engineering always precedes social engineering. In this case, it's doctrinal engineering**

Slogans such as “look the other way” and “not leave behind any of her children,” and euphemisms such as “so-called wounded families” and “situations not in line with traditional matrimonial canons” show a decision not to present a carefully reasoned and precise defense of what is being endorsed. Rather, Coccopalmerio tries to sweep the reader along with emotional appeals and misdirection.

“Not looking the other way,” means that the Church should simply ignore the sinfulness of certain behaviors. In the case of unions involving adultery and fornication, the question is not about healing “so-called wounded families” but warning sinners that their behavior gravely offends God.

When he says that the Church should “not leave behind any of her children,” he means that the refusal to give Communion to those publicly living a seriously sinful life would be an unjust abandonment. Adulterous unions are now simply “situations not in line with traditional matrimonial canons.” God’s law on the indissolubility of marriage and the immorality of adultery is now a mere “tradition” embodied in a canon. Violating that law is only a “situation not in line” with that canon, which was written down somewhere, at some time, by someone. How important is a canon compared to actual people who “express the sincere desire to approach the sacraments after an appropriate period of discernment”?



Cardinal Francesco Coccopalmerio

Coccopalmerio describes observing the Sixth Commandment as “absolute perfection [that] is a precious gift, but one which cannot be reached by everyone.” But the Church has never taught that observing the Sixth Commandment is a state of “absolute perfection,” beyond the capability of any of her sons and daughters. It’s an error to consider marital fidelity as an ideal not reachable by many Christians. The grace of the sacrament of marriage is given by God to strengthen married persons in fulfilling their obligation to marital fidelity. Infidelity is a choice against one’s obligations to God and one’s spouse. It is not an authorized alternative for those who “cannot” reach “absolute perfection.”

Coccopalmerio further states: ““The Church could admit to the Penitence and Eucharist the faithful who find themselves in illegitimate unions [who] want to change that situation, but can’t act on their desire.”

God does not permit, let alone oblige, anyone to commit a mortal sin. And He does not authorize anyone to publicly enter a union that contradicts His law on marriage. A person who has placed himself in an adulterous union must for the good of his soul get himself out of that situation. The Church has the duty to uphold the sanctity of the Holy Eucharist. Those who publicly reject the Sixth Commandment, in various ways, cannot be admitted to the reception of Holy Communion until they have put an end to their sinful acts.

In contrast to all this, Cardinal Robert Sarah has published a second book-length interview with French journalist Nicholas Diat, which will soon appear in English: *The Power of Silence, Against the Dictatorship of Noise*. In this profound dialogue about the need for believers to recover a love for silence in our agitated world, Cardinal Sarah addresses the burning questions raised by chapter eight of *Amoris Laetitia*:

Christ is certainly afflicted in seeing and hearing priests and bishops who should protect the integrity of the teaching of the Gospel and of doctrine multiplying words and writings that dilute the rigor of the Gospel by their deliberately ambiguous and confused affirmations. To these priests and these prelates who give the impression of taking up the exact opposite of the traditional teaching of the Church in matters of doctrine and morality, it is not out of place to recall the severe words of Christ:

“Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.” “He is guilty of an eternal sin”, Mark adds. (*My translation*)

The rigor of the Gospel is what will save souls. The dilution of that rigor by anyone in the name of false compassion does great harm by reworking the Gospel into something it is not.