

Fr. Perozich comments —

The Church shows signs of such severe illness in the personal teachings of her leaders in their failure to promote the truth of Christ in the Bible and Tradition of the Church, rather promoting themselves and conforming to the world.

This will result in a devastating collapse of the church as we know it.

She will rise again, after a painful collapse, in a rebirth of fidelity to lead people away from folly to salvation in Jesus Christ.

Unfortunately for you and for me, we will suffer the indignities of the collapse, the tangents of our leaders, searching for truth.

This search will lead us to a deeper personal relationship with Jesus in prayer, in Scripture, in the timeless truth of faith and morals from the long tradition as we reject novelties introduced by Catholic leaders ordained or professed to teach the truth of the Savior.

Hold fast. Pray. Find your Benedict option as St. Benedict did 1500 years ago when he retreated from the trends of his day in the church, and found Catholics who were concerned to know Jesus and His salvation.

This option will manifest differently for many. For lay Catholics, finding a faithful parish and a faithful prayer community may be a part. For priests, a retreat from their dioceses or religious orders into an heremetical life, another yet faithful religious community may be necessary.

All of this requires a committed deep regular prayer life with worship and proclamation of the name of Jesus in word and in charity, Sunday Eucharist, and a committed affiliation with other like minded believers who are trying to work out our salvation in fear and trembling when even the foundations of our faith are being undermined by those elevated to sustain it.

U.S. Cardinal Tobin calls Catholic teaching on homosexuality 'unfortunate...hurtful'



Cardinal Joseph Tobin on the Today Show, April 17, 2019.
www.today.com / Video screen grab



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NEWSCATHOLIC CHURCH, HOMOSEXUALITY Thu Apr 18, 2019 -
2:27 pm EST

Catechism Of The Catholic Church, Catholic, Homosexuality, Joseph Tobin

NEWARK, New Jersey, April 18, 2019, [LifeSiteNews](#) — U.S. Cardinal Joseph Tobin said in a nationally televised *Today Show* interview on April 17 that the church's teaching that same-sex attraction is "disordered" is "unfortunate" and "hurtful" language. Speaking to NBC's Anne Thompson, Cardinal Tobin suggested that the Catholic Church is in a state of flux regarding how it deals with those in homosexual relationships.

Cdl. Tobin: Church teaching on gays 'unfortunate'

https://www.youtube.com/watch?v=HjwN_QzaoG4

“The Church, I think, is having its own conversation about what our faith has us do and say with people in relationships that are same-sex. What should be without debate is that we are called to welcome them,” the Cardinal said.

When Thompson said, “But how can you welcome people that you call ‘intrinsically disordered?’” the Cardinal replied: “Well I don’t call them ‘intrinsically disordered.’”

“But isn’t that the Catechism of the Catholic Church?” she asked.

“That is,” Tobin said, adding “it’s very unfortunate language. Let’s hope that eventually that language is a little less hurtful.” Thompson had introduced the topic by noting that Tobin’s “outreach to the LGBTQ community is in the mold of Pope Francis, despite some Church teaching.”

Homosexual acts are traditionally one of the four sins that cry to heaven for vengeance. Basing itself on Scripture and the natural law, the Catholic Church teaches that homosexual acts are “acts of grave depravity” and are “intrinsically disordered.”

“They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved,” states the Catechism of the Catholic Church. The Church teaches, moreover, that the homosexual inclination is “objectively disordered” and constitutes for most a “trial.”

In a [1986 letter](#) to bishops, the Church said that “special concern and pastoral attention should be directed toward those who have this condition, lest they be led to believe that the living out of this orientation in homosexual activity is a morally acceptable option. It is not.”

The Church calls for “respect, compassion, and sensitivity” for persons struggling with same-sex attraction while [teaching](#) that such “respect for homosexual persons cannot lead in any way to approval of homosexual behaviour or to legal recognition of homosexual unions.”

Cardinal Tobin became the [center of speculation last year](#) after tweeting “nighty-night, baby. I love you” and then promptly deleting it, saying it was meant for his sister. The Cardinal was in the [limelight again months later](#) after having reportedly confirmed rumors he recently housed in his rectory a young Italian actor for a period of time.

Last year, Fr. James Martin, SJ suggested that Pope Francis deliberately appointed “gay-friendly” prelates such as Cardinal Tobin.

Archbishop Carlos Maria Viganò, former Papal Ambassador to the U.S., declared in his [famous testimony](#): “The appointments of Blase Cupich to Chicago and Joseph W. Tobin to Newark were orchestrated by McCarrick, Maradiaga and Wuerl, united by a wicked pact of abuses by the first, and at least of coverup of

abuses by the other two. Their names were not among those presented by the Nunciature for Chicago and Newark.”

Shortly after being appointed Archbishop of Newark, Tobin personally welcomed homosexuals to the Cathedral Basilica of the Sacred Heart in Newark as part of a so-called “LGBT Pilgrimage.”

Tobin’s participation in the event was praised by Fr. James Martin, who congratulated Tobin, exclaiming, “Bravo!”

Cardinal Tobin is one of a handful of U.S. prelates who have endorsed Fr. Martin’s pro-LGBT book *Building a Bridge*.

When rumors began to swirl that Tobin was likely to succeed Cardinal Donald Wuerl as the next Archbishop of Washington, D.C., thousands of people signed a petition asking the papal nuncio of the United States “not to support the appointment of Cardinal Tobin.”

**BUT THIS IS NOT THE END. THERE IS HOPE, BUT A
PAINFUL PATH HOPE FOLLOWS TOWARD TRUTH
KEEP ON READING BELOW**

The Lost Prophecy of Father Joseph Ratzinger on the Future of the Church

By **Billy Ryan** -

July 24, 2017

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Over half a century ago, the world was going through a time of turbulence and unrest. The Cold War had fully taken root among the world's geopolitical

powers, men were landing on the moon, and students were protesting all across the world.

In Rome, there were disputes over the second Vatican Council which had only recently come to a close. Pope Emeritus Benedict XVI, then Father Joseph Ratzinger, was a leading figure in the second Vatican Council. Feeling isolated as a theologian from others such as Küng, Schillebeeckx and Rahner over their interpretations of the council, he left the University of Tübingen and found calm in the city of Regensburg.

In Regensburg, he cemented new relationships with famous theologians Hans Urs von Balthasar and Henri de Lubac. With their help, he founded the Catholic journal of theology, *Communio*. He was also appointed a professor of theology at the University of Regensburg. In 1969, Ratzinger gave a series of five sermons over the radio. On Christmas Day over "Hessian Rundfunk" radio, he gave out his final preaching that carried with it a distinct prophetic tone.

In his broadcast, Ratzinger likened the Church to going through an era similar to that of the Enlightenment or French Revolution. As if the Church was fighting a force whose only goal was to defeat it. Although the Church has a great deal of suffering to go through, he says we must all look and cast our gaze upon the world of absolute solitude and poverty we inhabit. Then, and only then, will we be able to see "that small flock of faithful as something completely new: they will see it as a source of hope for themselves, the answer they had always secretly been searching for."

In 2009, Ignatius Press released Father Ratzinger's speech "What Will the Church Look Like in 2000" in full, in a book titled Faith and the Future along with a collection of his other teachings from the time.

The transcription the 1969 radio broadcast in full is below:

“The future of the Church can and will issue from those whose roots are deep and who live from the pure fullness of their faith. It will not issue from those who accommodate themselves merely to the passing moment or from those who merely criticize others and assume that they themselves are infallible measuring rods; nor will it issue from those who take the easier road, who sidestep the passion of faith, declaring false and obsolete, tyrannous and legalistic, all that makes demands upon men, that hurts them and compels them to sacrifice themselves.

To put this more positively: The future of the Church, once again as always, will be reshaped by saints, by men, that is, whose minds probe deeper than the slogans of the day, who see more than others see, because their lives embrace a wider reality. Unselfishness, which makes men free, is attained only through the patience of small daily acts of self-denial. By this daily passion, which alone reveals to a man in how many ways he is enslaved by his own ego, by this daily passion and by it alone, a man's eyes are slowly opened. He sees only to the extent that he has lived and suffered.

If today we are scarcely able any longer to become aware of God, that is because we find it so easy to evade ourselves, to flee from the depths of our being by means of the narcotic of some pleasure or other. Thus our own interior depths remain closed to us. If it is true that a man can see only with his heart, then how blind we are!

How does all this affect the problem we are examining? It means that the big talk of those who prophesy a Church without God and without faith is all empty chatter. We have no need of a Church that celebrates the cult of action in political prayers. It is utterly superfluous. Therefore, it will destroy itself. What will remain is the Church of Jesus Christ, the Church that believes in the God who has become man and promises us life beyond death. The kind of priest who is no more than a social worker can be replaced by the psychotherapist and other specialists; but the priest who is no specialist, who does not stand on the [sidelines], watching the game, giving official advice, but in the name of God places himself at the disposal of man, who is beside them in their sorrows, in their joys, in their hope and in their fear, such a priest will certainly be needed in the future.

Let us go a step farther. From the crisis of today the Church of tomorrow will emerge — a Church that has lost much. She will become small and will have to start afresh more or less from the beginning. She will no longer be able to inhabit many of the edifices she built in prosperity. As the number of her adherents diminishes, so it will lose many of her social privileges. In contrast to an earlier age, it will be seen much more as a voluntary society, entered

only by free decision. As a small society, it will make much bigger demands on the initiative of her individual members. Undoubtedly it will discover new forms of ministry and will ordain to the priesthood approved Christians who pursue some profession. In many smaller congregations or in self-contained social groups, pastoral care will normally be provided in this fashion. Along-side this, the full-time ministry of the priesthood will be indispensable as formerly. But in all of the changes at which one might guess, the Church will find her essence afresh and with full conviction in that which was always at her center: faith in the triune God, in Jesus Christ, the Son of God made man, in the presence of the Spirit until the end of the world. In faith and prayer she will again recognize the sacraments as the worship of God and not as a subject for liturgical scholarship.

The Church will be a more spiritual Church, not presuming upon a political mandate, flirting as little with the Left as with the Right. It will be hard going for the Church, for the process of crystallization and clarification will cost her much valuable energy. It will make her poor and cause her to become the Church of the meek. The process will be all the more arduous, for sectarian narrow-mindedness as well as pompous self-will will have to be shed. One may predict that all of this will take time. The process will be long and wearisome as was the road from the false progressivism on the eve of the French Revolution — when a bishop might be thought smart if he made fun of dogmas and even insinuated that the

existence of God was by no means certain — to the renewal of the nineteenth century.

But when the trial of this sifting is past, a great power will flow from a more spiritualized and simplified Church. Men in a totally planned world will find themselves unspeakably lonely. If they have completely lost sight of God, they will feel the whole horror of their poverty. Then they will discover the little flock of believers as something wholly new. They will discover it as a hope that is meant for them, an answer for which they have always been searching in secret.

And so it seems certain to me that the Church is facing very hard times. The real crisis has scarcely begun. We will have to count on terrific upheavals. But I am equally certain about what will remain at the end: not the Church of the political cult, which is dead already, but the Church of faith. It may well no longer be the dominant social power to the extent that she was until recently; but it will enjoy a fresh blossoming and be seen as man's home, where he will find life and hope beyond death.”