

*Fr. Perozich comments —*

*The Catholic church seems to be losing her message of God's saving love from sin, death, isolation for goodness, eternal life, and communion with God and one another.*

*The Catholic church does not seem to lead anymore.*

*She now follows non believers, non governmental organizations (NGO's), politicians, social revolutionaries, atheists, agnostics, pressure groups, the media, lawyers and reacts to them rather than acting with Jesus.*

*The Catholic church no longer sets her priorities.*

*Her leaders tow the line of the priorities of others who dictate the church's actions.*

*I do not want a novel view of the church like this.*

*I want a deeper relationship with Jesus to be saved from my sins.*

*I want to offer that same relationship to others for salvation.*

*I do not want to be accused by comfortable fat men and women in power in the church that I don't care for the poor because I do not see things their way, after learning a language and culture that are not my own, having taken poor parishes in San Diego and Honduras, and making them thrive for love of Jesus and the Catholic Church.*

*I resent being called rigid, not Catholic, a rosary counter, a pickled pepper faced Christian, selfish Christian out for myself, and on and on, particularly when these are said to come from Pope Francis and his chosen bishops.*

*I pray someone can prove that they did not issue from the man who is to be our spiritual father, to teach everything that Jesus taught, to be the source of unity, and to guide the bishops to do the same.*

*Regional issues should be addressed by admonitions to the powers of those regions. The universal Catholic church does not need to address every material issue in every part of the world. The local clergy should do that while continuing to preach Jesus salvation.*

*The accusations against the first world of over consumption as the cause of all the problems elsewhere are not true.*

*If they are, then why are our bishops and clergy still wearing size 52 pants instead of slim 34's while they sheepishly follow the dictates of the world and wolfishly impose them on the church?*

***“Unspoken and unheard in the Sala Stampa today was any concern for the souls of the Amazonian or Equatorial people. There was no proposal for evangelization, no calls for***

***innovative catechetical projects. Pastoral care is conceived as socio-political advocacy.”***

***“Catholicism is perishing in South America. The five hundred of “colonization” denounced by Synod bishops and the Instrumentum Laboris was, in truth, centuries of effective missionary work.***

*Pentecostals are today successfully evangelizing millions of South American Catholics”*

*Teach Jesus and restore the faith and the Church that Jesus founded.*

*“minister to their needs, to be enriched in the Faith, not merely given a heavily watered-down version, designed to play to the lowest common denominator.”*

*“their innovations have only produced one calamity after another.”*

*The Roman Catholic church as we know it is coming undone and hemorrhaging members because she no longer preaches her timeless truths and her profoundly sacred liturgies that attract and feed the soul.*

*What attracted me in my youth and kept me in the church was the reverence and sacredness experienced in the traditional Latin Mass of my youth. I believe this can be done in the novus ordo, and do so when I celebrate.*

*What attracts me also is being told that I am no where near where I could be spiritually, and that the church will help me get there with a deeper relationship with Jesus, forgiveness of my sins, and new awareness of His love, presence and guidance in my life*

*Priests and lay faithful who offer these now are cast aside.*

*Yet the solution for us little folk is to continue to pray, to teach the truths, find communion with each other during these times.*

*And after the destruction, to help our beautiful mother church to rise from the ashes to bring Jesus to believers once again.*

*It is taking a few decades to undo.*

*It will take centuries to rebuild.*

*Let’s start now with our own spiritual life and bring it into the Church.*

## **THE SYNOD’S SOCIO-POLITICAL AGENDA HAS**

# LITTLE TIME OR ROOM FOR EVANGELIZATION

*Very little, if anything, proposed by the Synod is a solution for the shocking truth: Catholicism is perishing in South America.*

October 22, 2019 Mary Jo Anderson

October 22, Rome: There was a discernible change in mood at the *Sala Stampa* today. Journalists are briefed on the daily progress by Vatican communications officers, plus selected Synod participants who make opening statements before entertaining questions from the press. Today there was a Stepford Wives shadow over the briefing.

At the opening, Rev. Giacomo Costa, S.J., the Communications Secretary, gave a short status update on the Synod document. Today is the last day for the *circoli minori* (small circles) to react to the draft of the final document, the *Relatio*, to make any new contributions, suggestions, exchanges. The draft now moves to the special secretaries and the *rapporteur* who produce the final document. Their work will be read to the Synod on Friday afternoon. The document comes to a vote on Saturday afternoon. Only bishops may vote. In prior synods the document required a 2/3 majority to confirm.

Selected Synod clergy and “expert” visitors were introduced by veteran Brazilian journalist Cristiane

Murray, who has been Vice-Director of the Press Office **since July**. Murray introduced each speaker by title, then she told them what they were going to tell the press. Thus, each introduction today indicated a coordinated, managed information exercise. And the themes presented by today's speakers repeated the themes **emphasized by yesterday's speakers**.

Ms. Judith de Rocha of Brazil spoke of her advocacy for the suffering indigenous people, decrying forest destruction because of hydroelectric power plants in her region. Pollution and deforestation have displaced indigenous people and even caused death from contamination in rivers. "I invite you to stop thinking of clean power," she said. "Energy produced like this means killing lives... we need other means of power," she explained. Ms. de Rocha repeated a familiar phrase, "The Church invites us to cast our gaze on our Common Home...", so much so that the term "gaze phrase" takes on a life of its own. This is an unfortunate effect because the problems that follow mismanaged development are serious and require real solutions.

Archbishop Héctor Miguel Cabrejos Vidarte, O.F.M. of Peru was introduced by Ms. Murray who reminded him (and us?) of the urgency of an integral ecology, asking, "What do you propose, Archbishop?"

Vidarte offered a meditation on Saint Francis of Assisi, who has "given rise to this approach, this love for nature...he thanks God for nature, creatures, which the pope mentions this in *Laudato si*, he referees to Canticum [ of the Sun]. This synod is dedicated to Saint Francis...

Human beings must get back to nature, and to God...we must find a brother sun, sister moon...we must be more daring...not only in the Amazonian regions...beyond national borders to fraternity, a universal fraternity...something linked to indigenous but not purely Amazon only...but at a world level.”

Bishop Karel Martinus Choennie of Suriname expressed his conviction that unless the Paris Climate accords are enacted, “we have only ten years left.” His alarm may be due to information outlined during yesterday’s general congregation when the Synod was addressed by Hans Joachim Schellnhuber. Schellnhuber is a Research Fellow at the Stockholm Resilience Centre and a Member of the German Advisory Council on Global Change. Though he is an atheist, Schellnhuber was appointed by Pope Francis to the Pontifical Academy of Sciences in 2015. Bishop Choennie concluded, “This is a special synod with universal consequences.”

He also told reporters that the prevailing economic model is unjust. “Riches only come to the West...,” he stated, “the natural resources that leave our country do not help us.” When asked about his economic theme, the bishop responded, “We need a new economy of solidarity.” A reporter later inquired about solutions that would have a rapid impact. “It’s a matter of education,” replied Bishop Choennie, “Europe and the United States don’t realize the urgency. When they do realize, they don’t want to give up their luxuries.” Nor, he said, do Westerners want to live simply like forest people. “Europe and China and US want to eat meat. They want cheaper meat which leads to

greater deforestation. The Church and everybody has obligation to take ecological change very seriously.”

Cardinal Fridolin Ambongo Besungu, O.F.M. Cap., is the archbishop of Kinshasa, Congo. His presence at the Synod as a non-Amazonian bishop is to underscore the global scope of the climate disasters ahead. “I’m here in the name of the Synod,” he stated, “but the Amazon is similar to Congo basin. I’ve learned at this synod that it’s endangered because of misuse of land. People also run risk of becoming extinct; pygmies, and others...all the countries that share the equatorial forests... In the Synod [I learned] that we are all responsible for our common home, which is burning.” Western countries and China exploit the Congo via extraction. Yet, Cardinal Besungu said, “there is hope” because the Church has taken its responsibility to call humanity to “protect our common home so we are not burned....we must be daring.”

During the question and answer period there were more calls for new ecclesial structures, a special transnational network of bishops in the Amazon areas to monitor events and engage international institutions. An emerging theme is that transnational solutions may be discomfoting for nations but an integral ecology can’t be bound by borders. Much of the discussion about a borderless world monitored by NGOs as a global solution to the perceived climate crisis could fill whole chapters in a political conspiracy novel.

**Unspoken and unheard in the *Sala Stampa* today was any concern for the souls of the Amazonian or Equatorial people. There was no**

**proposal for evangelization, no calls for innovative catechetical projects. Pastoral care is conceived as socio-political advocacy.** For anyone possessing even a passing familiarity with liberation theology, the discussion today was clearly animated by leftist political philosophies. The “Catacomb Pact” **signed by forty bishops on Sunday** was no spiritual gesture. It was an aggressive announcement of their political exploitation of Catholicism.

The Pan-Amazonian Synod is an exercise in desolation. It’s a wasteland of years of preparation and expense in time and money. Very little, if anything, proposed by the Synod is a solution for the shocking truth: **Catholicism is perishing in South America. The five hundred of “colonization” denounced by Synod bishops and the *Instrumentum Laboris* was, in truth, centuries of effective missionary work.**

Pentecostals are today successfully evangelizing millions of South American Catholics. From **a 2014 Pew report:**

Much of the movement away from Catholicism and toward Protestantism in Latin America has occurred in the span of a single lifetime. Indeed, in most of the countries surveyed, at least a third of current Protestants were raised in the Catholic Church, and half or more say they were baptized as Catholics. For example, nearly three-quarters of current

Protestants in Colombia were raised Catholic, and 84% say they were baptized as Catholics.

All the rehearsed mantras of “care for our common home” ignore the true cry of the people: “But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.” (Heb 11:16).

*(Editor’s note: Cristiane Murray was originally identified as Vice-Director of Vatican Communications. She is actually Vice-Director of the Press Office.)*

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## **WHAT THE HIERARCHY WILL NOT ADMIT The underlying problem.**

Vortex October 25, 2019

As we take a broad look at the Church, there is one single issue that is underpinning every last thing when it comes to how bishops respond to the crisis. This is it.

They are acting as though the Church — meaning believing Catholics — is much bigger than it actually is.



Too many members of the hierarchy are treating the situation as though they have zillions of believing sheep when in reality they only have just a few thousand in each diocese or archdiocese. And we are talking about Catholics who go to Mass.

A look at the numbers: Out of every 100 baptized Catholics, 80 do not go to Mass; that leaves 20 who do.

Of those remaining 20, we know seven do not believe in the Real Presence. That leaves just 14 — and remember, this is 14 out of 100, not 14 out of 20.

Now, of the remaining 14, there is some portion that reject some or all of the Church's teaching in the area of sexual morality, because they accept contraception or divorce and remarriage or premarital sex or their nephew or son is homosexual.

Whatever the reason, some number of those remaining 14 sitting in Mass each Sunday simply do not believe those teachings.

So if we are extremely conservative in our guesstimations and downplay the number and say it's four who reject these teachings — knowing it's probably far higher — what are we left with?

About 10 out of every 100 Catholics — 10% — are actual Catholics in terms of belief.

That means every single diocese has way too many parishes, parishes which should be moth-balled until effective evangelization has taken place and the true need for them is once again established.

That means that there really isn't a priest shortage at all because the real number of Catholics is something far lower than what any bishop is willing to admit.

Most bishops are forced into a position of having to keep raising zillions of dollars to keep feeding a top-heavy, overstuffed bureaucracy serving a much smaller number of Catholics than really exist.

So, to keep the money coming in, bishops make sure solid priests don't offend the lukewarm parishioners and drive them, along with their wallets, out of the parish.

But what's the point? What's the point of headcounting organized around this principle? Most of the Catholics have left.

Of those remaining, most don't believe. Yet, the bishops organize their dioceses based on a faulty interpretation of the data.

It's like General Motors counting a household with an old Chevy muscle car as a GM family or customer and totally ignoring that the family has three Fords and those are the vehicles the family actually uses every day.

The family may hold on to the old Chevy for nostalgic reasons, but that's it. This family converted to Ford long ago. They are the automobile version of the Christmas-Easter Catholic: once or twice a year.

The bishops either know this and can't face the music on it because if they dealt with it honestly, they would do a complete and total overhaul of how the diocese functions.

They would consolidate the actual faithful — ya, know, those full of faith — in far fewer parishes and minister to their needs, to be enriched in the Faith, not

merely given a heavily watered-down version, designed to play to the lowest common denominator.

You would see the annual financial campaigns begin to disappear because they wouldn't be needed, at least not on the current scale.

The entire way of living the Faith as a Church would revert back to how it had been lived for centuries — sincerely, ardently and lovingly.

The current structure, the bureaucracy, the management, the organization chart is all wrong because its based on a customer base, as it were, that simply does not exist.

So, keeping to the jargon of business, the marketing plan is all wrong, the sales department doesn't know what it's selling because it doesn't understand the product.

The advertisements make no sense to the consumers. There is nothing about the way "business" is conducted today in a given diocese that makes sense.

Very few new "customers" are coming in and loads are switching brands. The resulting demographics are changing the landscape and managers have not and are not responding correctly.

They are driving the institution to bankruptcy because they continue to run it like there is no crisis.

All their new "products" have bombed like New Coke did a few years back. Those businessmen recognized that immediately and changed back.

Bishops just keep plowing ahead with Alpha and New Evangelization, and Church of Nice stupidity and Protestant-style Bible studies and laser light show Masses

and rock bands and youth jamborees and anything else other than what has proven itself for millennia.

It's like they think Catholicism is a brand that can be changed with a new slogan and a new trademark and a new jingle. They think people will eventually get used to it and adapt.

But that hasn't happened. Unfortunately, the current crop of senior U.S. prelates were all in on the ground floor of this back in the 1960s and 1970s.

They are the original innovators who cannot or will not admit their innovations have only produced one calamity after another.

There are only a few Catholics left who actually believe the Faith. This is the dirty little secret that no bishop wants to openly admit and deal with. Until they do, the Church will continue to shrink.

Deal with reality, Your Excellencies. Deal with reality. All of us out here in layman's land have to.