

Fr. Perozich comments —

It is not an uncommon experience to be blindsided by an attack against the self, and to have no immediate response, almost to have a sense of guilt that indeed something that one did was wrong and that some sorrow should ensue.

On November 9, 2016, Robert McElroy told me in his office that my teachings were not Catholic, that I was “anti gay”, “anti Muslim”, and not to publish anything but calendaring events in my bulletin; McElroy who now is declaring what is Catholic and what is not to the bishops at the USCCB in the article below.

My experience was shock then. Yet now, I am beginning to understand everything that went on in light of what is unfolding.

In the following articles on Peronism in Argentina with the mandate to be faithful to the leader not the constitution, my 2016 bulletin article, both the nuncio’s and McElroy’s admonitions to be faithful to the novelties of Pope Francis, the machinations behind this and other events in the church now are making sense to me..

For others who commented about these articles, I guided them with the following comments:

“Indeed the same talking points are well constructed, fed to the heralds who will announce them always and everywhere with full approval in the Vatican. They are given to move new ideas of those who construct them, at first to be parallel with classic doctrine, and then to replace it with the novelties. The boldness of the heralds attests to their selection by those in power. I will continue to preach Jesus Christ and Him crucified for salvation from sin, for eternal life, and communion with the Trinity in the Church. At the same time, others will proclaim their teachings as well. The doctrine of the church reaches the heart more deeply than earthly novelties, thus it will prevail.”

“Multiplicity of words, changing meaning, equivocating higher value with a lesser, euphemisms, slogans, are effective ways of changing peoples’ minds; effective propaganda climate, politics, science, medicine, and religion. Hold to the Catholic faith, constant doctrine, obedience to conscience, CCC 1776 “Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice,

ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment. . . . For man has in his heart a law inscribed by God. . . . His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths." Avoid novelties in the church."

"This novelty for the U.S.church will filter down to parishes. Laity must care for their souls in prayer, fasting, sacraments, confession, mercy, led by the Holy Spirit, even if not "receiving" novel teachings, just like novelty promoters say, "I have not received this teaching, therefore I follow my conscience." Priests won't go against bishops' corporate styles which can detract from salvation to favor current novelties; but we need to preach salvation from sin for eternal life, offer word, sacrament, real evangelization of Jesus crucified, resurrected for us, who changes us, giving eternal life to our souls who will find Jesus in His church."

The idea of communion with the Holy Father depending on his novel ideas is itself a novelty. Communion is the unity of proclamation of the timeless doctrine of Jesus salvation from sin for eternal life in the one holy Catholic and apostolic church. Agreement with a pope's personal interpretations are not tests of communion.

PAPAL NUNCIO LECTURES U.S. BISHOPS

Adopting missionary impulse is barometer of communion with the pope



- *Archbishop Christophe Pierre, apostolic nuncio to the US, speaks in Rimini, Italy, Aug. 19, 2018. (Credit: Communion and Liberation.)*

The apostolic nuncio to the United States told the nation's bishops that their commitment to evangelization is the measure of their communion with Pope Francis.

Archbishop Christoph Pierre addressed the bishops during the opening session of the USCCB general assembly in Baltimore Monday morning.

Pierre told the bishops Nov. 11 that he would propose “some topics for reflection” which he hoped would inform the conference sessions. The central theme of his reflections was the commitment of the bishops to a state of constant missionary engagement.

The nuncio said that the extent to which the bishops themselves received and were able to transmit Pope Francis’ missionary and pastoral priorities, especially in the apostolic exhortation *Evangelii gaudium*, was the barometer of their own communion with the pope.

Pierre said that adopting the missionary impulse of the pope’s own writings “and being in a permanent state of mission might represent tangible signs of communion with the Holy Father, for it would show the reception and implementation of his teaching.”

“The pope has emphasized certain themes: mercy, closeness to the people, discernment, accompaniment, a spirit of hospitality towards

migrants, and dialogue with those of other cultures and religions,” Pierre said, while asking bishops to consider if these themes were reflected in their clergy and people.

“It is an interesting question to ask,” Pierre said, “because while there has been a strong emphasis on mercy by the Holy Father, at times – paradoxically – people are becoming more and more judgmental and less willing to forgive, as witnessed by the polarization gripping this nation.”

“The pastoral thrust of this pontificate must reach the American people,” the nuncio insisted, “especially as families continue to demand of dioceses and parishes the accompaniment envisioned by *Amoris laetitia*.”

Analysis: US bishops at odds over abortion and 'the Francis test'



The USCCB autumn general assembly in Baltimore, Md., Nov. 11, 2019. Credit: Christine Rousselle/CNA.

By Ed Condon

Baltimore, Md.,
Nov 12, 2019 / 07:01
pm (CNA).- During

the second day of the USCCB Fall General Assembly in Baltimore, divisions among the bishops bubbled briefly to the surface, with bishops exchanging sharp interventions on the “preeminence’ of abortion as a social concern.

The exchanges highlighted simmering tensions among the bishops, which have less to do with the centrality of abortion to the Church’s political engagement, and more to do with bishops contending to appear closer to the pope than their colleagues.

Cracks in the conference appeared as the bishops discussed amendments to a letter meant to accompany a series of videos aimed at helping Catholics engage with the American political process when Cardinal Blase Cupich of Chicago asked for a separate consideration of one of the amendments.

The cardinal suggested the insertion of a long paragraph into the text which would contextualize the Church's position on life issues, and especially the teaching of Pope Francis.

The committee considering the amendments, led by the USCCB president-elect Archbishop Jose Gomez of Los Angeles, agreed to include an abbreviated version of Cupich's paragraph, including language insisting that the "firm and passionate" defense of the unborn should be matched with support for the "equally sacred" lives of the poor, infirm, elderly, and marginalized.

Cupich argued that his proposed wording was necessary, even if it was longer, in order properly to represent the full concerns of the pope.

Speaking in support of Cupich, Bishop Robert McElroy told the assembly that he was specifically opposed to the letter's retention of language calling abortion the "preeminent priority because it directly attacks life itself."

McElroy told the conference this language was "discordant with the pope's teaching, if not inconsistent," and implied that a failure to accept Cupich's proposed language was tantamount to a breach with the Holy Father's magisterium.

"It is not Catholic teaching that abortion is the preeminent issue that we face as a world in Catholic social teaching. It is not."

McElroy's intervention triggered murmurs on the conference floor, with several bishops visibly distressed.

Archbishop Charles Chaput of Philadelphia responded to McElroy, saying that calling abortion the "preeminent priority" was not just correct but necessary, pointing out that in the current American political context it was the most pressing concern. Chaput went on firmly to reject McElroy's implication that recognizing this reality was in any way a breach with the pope, or a failure to present or value his own magisterium.

"I'm certainly not against quoting the Holy Father's full statement [as Cupich proposed]," Chaput said, "I think it's a beautiful statement and I believe it."

"But I am against anyone saying that our stating that [abortion] is preeminent is contrary to the teaching of the pope, because that isn't true."

It sets up an artificial battle between the bishops' conference of the United States and the Holy Father which isn't true."

"I don't like the argument Bishop McElroy used, because it isn't true."

In a rare break with etiquette, the bishops in the hall broke into applause in support of Chaput.

Pope Francis himself has repeatedly spoken out against abortion in the strongest possible terms, likening abortionists to "hitmen," and comparing the practice to genocide "with white gloves."

McElroy's pointed suggestion that the U.S. bishops are out of step, even resistant, to the pope's own teaching comes one week after the publication of a book which accused the American bishops of resisting the pope's leadership in their efforts to pass stricter measures for bishops' accountability last year. That book, *Wounded Shepherd*, drew a strong response from the USCCB, which last week said it "perpetuates an unfortunate and inaccurate myth that the Holy Father finds resistance among the leadership and staff of the U.S. bishops' conference."

As the bishops of the United States have been at pains to emphasize their closeness to the pope, many in Rome have noted the rise of a narrative in which Americans are cast as totems of opposition to Francis.

During a September trip to Africa, the pope casually remarked that "it is an honor that Americans are attacking me," in response to a book which suggested that so-called conservative opposition to his teaching was organized by U.S. Catholics.

In his address at the opening of the USCCB assembly on Monday, the apostolic nuncio to the U.S. emphasized the importance of the pope's priorities being reflected in American dioceses, and many U.S. bishops, including the USCCB leadership, are deeply sensitive to the impression that they are anything less than supportive of the pope and reject any suggestion of disloyalty. Many also saw McElroy's intervention as harmful to the conference and even disingenuous.

"He wants us to think that to disagree with him – or [Cardinal] Cupich – is to disagree with the pope. It's not true, but it works to undermine the conference leadership," another bishop told CNA immediately following the vote. "It doesn't serve communion among us, or with the pope. It's about personalities and power."

The final vote on the amendment declined to include Cupich's longer text, with applause again breaking out when the result was announced, but several bishops approached CNA after the session concluded to express their concerns that the actual substance of the amendment had been obscured by McElroy's pointed intervention.

“I had no problem with either [Cupich’s] longer version or [Gomez’s] preferred formulation,” one bishop told CNA. “But Bishop McElroy suggesting that by calling abortion what it is in our society we are against the pope is absurd.”

The bishop suggested to CNA that McElroy’s intervention “needlessly weaponized” the debate about the language of the letter.

During a press conference after the morning session, several bishops sought to smooth over the exchange between McElroy and Chaput, insisting that there was no contradiction between the bishops holding abortion to be the “preeminent” concern for the conscience of Catholics and the teachings of Pope Francis.

Cardinal Joseph Tobin of Newark, who was made a cardinal by Pope Francis in 2016, said that “The short answer is that yes, abortion is the preeminent [concern] and the vote makes that obvious.”

Asked about McElroy’s characterization of his view, and that of the conference, that calling abortion the preeminent concern was either opposed to or discordant with the pope’s teaching, the cardinal suggested the McElroy was perhaps trying to make a different point.

“I think Bishop McElroy was warning against exclusive choices – either/or – or highlighting something to the point that other issues disappear. And I think, if I have understood his intention correctly, he was right.”

It is likely that McElroy’s intervention will be raised behind closed doors, when the bishops will gavel themselves into executive session. Behind closed doors, efforts to insist that the conference speaks and thinks with one mind are unlikely to continue long.

The increasingly serious challenge facing the large majority of U.S. bishops is how to deal with a small minority of their number who seem to be attempting to position themselves between the conference leadership and Rome, and appearing to drive a wedge between them and the pope at the same time.

VOTING CATHOLIC

Fr. Richard Perozich Oct 30, 2016

As children of God, we share in the ministry of Jesus to free the world from slavery to sin for goodness in Jesus, and to offer faith in Him that leads to everlasting life.

The sins to which our American society are enslaved today have come from our elected officials, appointed judges, and Catholics who have voted for them and supported them. These officials are unyielding in their imposition of sin upon us.

Among the slavery imposed upon us is killing the unborn child in the womb, abortion, even with monies from our taxes. Another is the threat of punishment for rejecting homosexuality in all its forms: in its teaching in the schools, in “so called same sex marriage” with fines resulting in loss in business, income, and employment. A third enslavement is using embryos which have a soul as experiments. A fourth is cloning wherein now scientists are experimenting with human and animal DNA to create hybrid creatures. A fifth is euthanasia, the direct killing of human beings either with or without their consent. A sixth is the silencing of the Christian to express his faith in public, wherein our churches are complicit for fear of losing their tax exempt status. A seventh is the importation of immigrants whose religious values are to eradicate every belief except those of their own prophet and god, and to impose this on America. An eighth slavery is the government cave in to allow anyone to come into the country, and to support them monetarily, in part adding to a debt of \$20 trillion, while paying Americans to sit home and not work, thus enslaving the soul of our own citizenry in depriving them of real work which sustains the immortal soul of a man and a woman. A ninth is playing policeman for the world, sending military might to try to control people who do not wish our presence in their affairs. A tenth is regulating the right to bear arms for free citizens in a nation where criminals and terrorists will always have weapons, and where government is now in opposition to the citizenry. And there are others wherein we are called to be as clever as serpents, yet guileless as doves.

The prince of this world is opposed to Jesus, to us, and to our efforts. Satan has deceived many Christians to convert to worldly values from Christian ones: from morality as given by God, to rights decided by politicians and judges; from truth of the Bible to the lies of the world; from true freedom in God, to slavery to socialism decided by the state; from biblical righteousness to fairness decided by those in authority through their own decisions; from God given freedom to a false equality of outcome with no basis in truth.

The devil does this through the tactics outlined by Saul Alinsky with the outcome as Hillary Clinton has stated, “And deep-seated cultural codes, religious beliefs and structural biases have to be changed”, to draw us away

from God's teachings regarding the sanctity of life to those of the world and its prince.

First, the Christian people are desensitized by a constant barrage of evil in the media: adultery, homosexuality, pornography, abortion, cloning, euthanasia. After we see these things so frequently, we become numb to the horror of their evil.

Second, the worldly people use "jamming", harsh criticism against the truth of God and against those who proclaim it in order to silence any objection to Satan and his views.

Third, is conversion away from the classic Catholic terminology, theology, truth to an ambiguous language and different practice that permits sin along side the goodness of Jesus.

We see this conversion in our clergy who, instead of building up the faith of the Christians, despise us, call us names, or to jam us, or create things that don't exist such as islamophobia and islamophobes, homophobia and homophobes. We are called by some bishops rosary counters, hiding behind Christian doctrine, pickled pepper-faced Christians, little monsters, fundamentalists, anesthetized Christians, among many other insults. We are called by politicians such as Hillary Clinton, deplorables.

In every election, a Catholic must choose an elector who promotes that Catholic's beliefs, and rejecting one who is opposed to Jesus and his religious teachings. In 2004 Cardinal Ratzinger as prefect for the Congregation for the Doctrine of the Faith wrote to Cardinal McCarrick,

[N.B. A Catholic would be guilty of formal cooperation in evil, and so unworthy to present himself for Holy Communion, if he were to deliberately vote for a candidate precisely because of the candidate's permissive stand on abortion and/or euthanasia. When a Catholic does not share a candidate's stand in favor of abortion and/or euthanasia, but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted in the presence of proportionate reasons.]

There is no utopian solution to all of the problems of this country. There is no amount of money that will solve poverty, homelessness, drug addiction, or whatever else ails us.

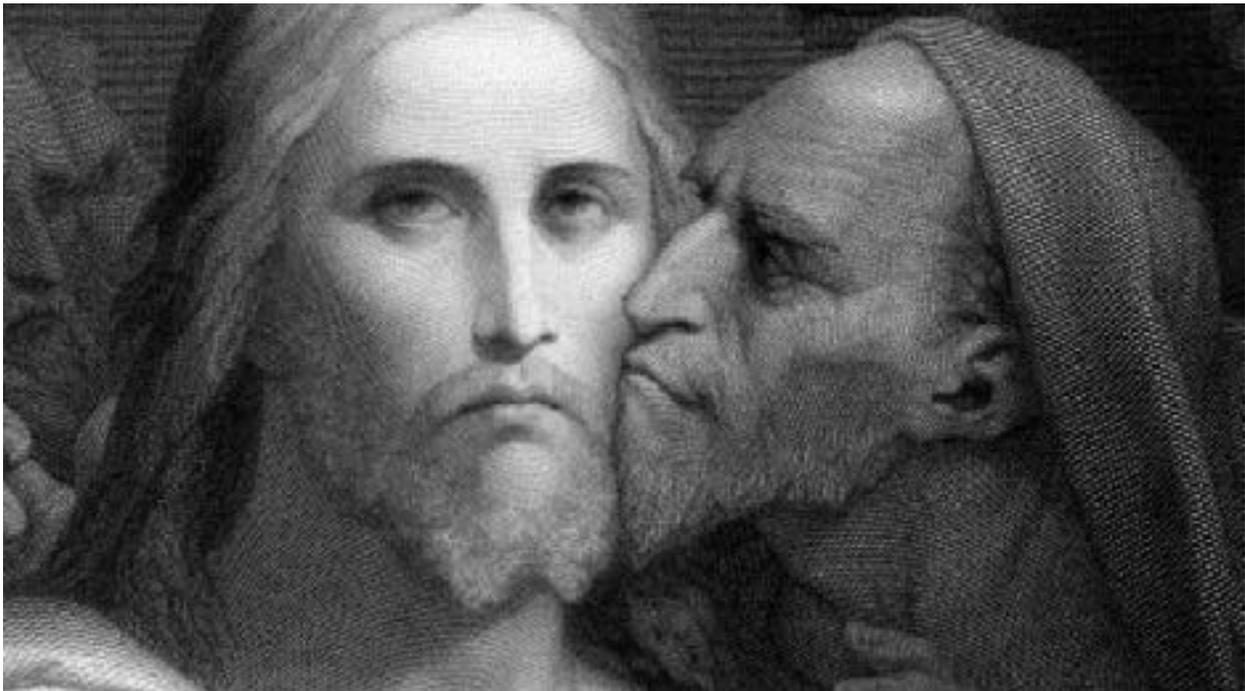
Jesus Christ is the only answer along with faith in Him. When you vote, regardless of your affinity or dislike for the personality of the candidate, vote Catholic to save your soul and to promote faith in Jesus and eternal life.

Protect the most vulnerable: the unborn, the terminally ill, religious freedom. Reject the sin that the governments have imposed on us. Know the candidate's position on these things and what types of judges they will impose upon us. In the propositions, look carefully at how much more you want to pay in taxes, and if what those taxes will buy us are moral, Christian, and attainable, or do they merely serve an ideology that is already oppressing us.

Because of the loss of faith in Jesus and increasing dependence on government, the USA is at a crossroads of a continued downward trajectory as it has been on for these last years; or it can change. It depends on your faith in Jesus Christ and which candidates believe most what He has taught us to believe.

Pray for all the candidates. Vote for the one who most closely reflects Catholic truth.

THE JUDAS COMPLEX



by **Dr. Christopher Manion, Ph.D.** • ChurchMilitant.com •
December 2, 2019

With US bishops, actions speak louder than words

Boston College philosopher Peter Kreeft has observed that “Judas was the first Catholic Bishop to accept a government grant.” One wonders, did that comment give our bishops pause to reflect, or did it just make them mad?

Dr. Kreeft has a point. Thirty years ago, Fr. Malichi Martin described what he called “The Judas Complex.” He used the term in his analysis of the Catholic hierarchy at the time. “While the ultimate result of Judas’ choice was betrayal and treachery, his specific sin was compromise,” Martin wrote in *The Keys to This Blood*.

How many ways can a bishop compromise? Let’s start with that government grant, Judas’ betrayal of Christ for 30 pieces of silver from the Temple bureaucracy. The burning [scene](#) from *The Passion of the Christ* depicts the total depravity of the man who has given over his soul to Satan, to be sure. But Judas was on good terms with the Jews, says Martin, and was constantly urging Christ to compromise with them. Of course, he had selfish goals: a powerful post in Christ’s earthly kingdom.

All of us are tempted to compromise with the world, but bishops are Satan’s special targets. As Raymond Cardinal Burke told this writer years ago, “Pray for me: The snake strikes at the head.” And Professor Kreeft’s observation resonates with our experience of bishops today. They are desperate for money, with donations tanking for years due to the scandals. Along comes the Congress, showering them with

over a billion dollars a year for their NGOs. What have our shepherds given in return, in this munificent compromise?

In 2012, Timothy Cardinal Dolan, president of the U.S. Conference of Catholic Bishops (USCCB) at the time, [put it bluntly](#). The bishops were “some of your greatest supporters,” he told President Obama, and they longed to be his “cheerleaders” if only Obamacare wouldn’t fund abortions. Obama supported them in everything else but the life issues, and the feeling was mutual.



President Obama gave U.S. bishops nearly \$100 million for immigration services in 2016 alone

Yes, American bishops oppose abortion, but in terms of time and effort, it’s clearly not their first

priority. In fact, at their recent annual meeting in Baltimore, a third of them **voted** against describing abortion as their “pre-eminent” priority. After all, they receive no federal funds to defend life, but **they do receive millions in taxpayer funds to support their refugee and immigration operations.**

Well, just how “pre-eminent” is the abortion issue? In Baltimore, bishops were silent regarding the more than 100 Catholic pro-abortion politicians on Capitol Hill, but it was a different story with immigration. A USCCB staff

member invited to address **the assembly **railed** against the Trump administration’s immigration policies, without mentioning a possible catalyst: that Trump had severely cut the bishops’ taxpayer funding for their immigration NGOs.** Oh dear ... Obama had been so generous!

Not one bishop objected to the USCCB bureaucrat’s rant against the most pro-life president in history. It’s fair to ask: One thing was certain — our bishops certainly weren’t “some of Trump’s greatest supporters.” And no way were they going to be his “cheerleaders.”

“The greatest single act of malfeasance in high ecclesiastical and ecclesial office has been the tolerance and propagation of confusion about key beliefs among the Sen. Patrick Leahy: “I’ve always thought that those bishops and archbishops who for decades hid pederasts and are now being protected by the Vatican should be indicted.” Catholic rank and file.” Martin wrote this scathing criticism 30 years ago. Has anything changed?



Sen. Patrick Leahy: "I've always thought that those bishops and archbishops who for decades hid pederasts and are now being protected by the Vatican should be indicted."

Today, most bishops have put *Humanae Vitae* — and most of the Church's magisterial teaching on sexual morality — in the deep freeze. They have supported the radical political agenda of the Democrat Party in virtually every sphere — taxes, amnesty, sanctuary cities, gun control, the federal budget and more.

For this they have gotten not only money, but forbearance: Seventeen years have passed since the abuse and cover-up scandals broke in 2002. Yet not one bishop has ever been subpoenaed to testify under oath on Capitol Hill about his role in the scandals.

That prospect is a real threat, and our bishops know it. In 2007, when he was told that Pope Benedict had expressed his approval of denying Communion to pro-aborts, Senate Judiciary Committee Chairman Patrick Leahy (D-VT), a Catholic, told a startled reporter, “I’ve always thought that those bishops and archbishops who for decades hid pederasts and are now being protected by the Vatican should be indicted.”

That story in a small Capitol Hill paper undoubtedly made it to every bishop’s office within hours. And Sen. Leahy is still the senior Democrat on the Senate Judiciary Committee. The bishops’ inaction on Canon 915 continues, and the pieces of silver continue to flow. What’s not to like?

The bishops’ inaction on Canon 915 continues, and the pieces of silver continue to flow.

The bishop’s Judas Complex is not only a pathological condition; it also conforms to the second dictionary definition of **“complex”**: **“a complicated or involved arrangement.”** And that certainly applies to the web of what has come to be called McCarrick’s Sodomite Syndicate. **Today it’s beyond debate that certain bishops and their allies have cooperated to perpetuate their power, pursuing what Martin calls “a single integral plan to reduce specifically Roman Catholic worship and practice to such a low common denominator that any non-Catholic can participate and not feel in an alien atmosphere.”**

Martin points out that one cannot easily identify those prelates afflicted with the Judas Complex; in fact, many don't even realize the extent of their compromise, even their betrayal, until it is well under way, or simply too far gone.

Cardinal Burke's comment rings true. The snake is striking hard. Pray for bishops who won't betray Christ and His Church.

Peronism and Corruption



I had a lesson in Peronism from an Argentinian waiter recently, in Argentina he was a PPE graduate.

Peronism, he said, was the most corrupt form of politics, because you could be a Communist, or a Facist, or a Capitalist, the only thing that mattered was support for Peron, post Peron any other head of State. It is a remnant of 1920/30s Facism, where the will of the Fuhrer or Il Duce was all that mattered. Right or Wrong, Good or Bad, Custom or Tradition, Law or Morality or anything else pale into insignificance and have no validity compared to the Will of the Leader.

Therefore the ideal is to be as close as possible to the Leader, failing direct proximity the next best thing is to be close either to those who are close to the Leader or those know, or claim to know, the mind of the Leader. Under such a system moral autonomy is reduced to slavery because is no moral compass, such abstracts as Right and Wrong are of no importance. All that does matter is *Dux Vult*. If the leader is somewhat erratic that doesn't really matter, it just means his followers have to be

closer and listen even more intently and it could be that what was the Leader's will last year or even this morning, might not be so now, or his will expressed to A might be the complete opposite of what was expressed to B.



To the Peronist the old elite, who based their authority on intellectual expertise or their understanding, or knowledge, even their fidelity to the law must be supplanted, nothing other than the leaders will matters. They represent an alternative authority, and therefore a possible alternative source of power, and certainly a source of

evaluation and criticism. Peronism hates intellectuals, they are always totally arbitrary and concerned with what is expedient, what adds to or deepens the leaders power.

Nowaday's everyone identifies the rule of Francis as in some sense Peronist, it is popular conclusion, [I identified it at the beginning of his reign](#), if somewhat positively, as appealing to the ordinary man and trying to make the Papacy 'popular', that was a bit naive of me, it is actually Peron's Peronism, essentially about making the leader powerful.

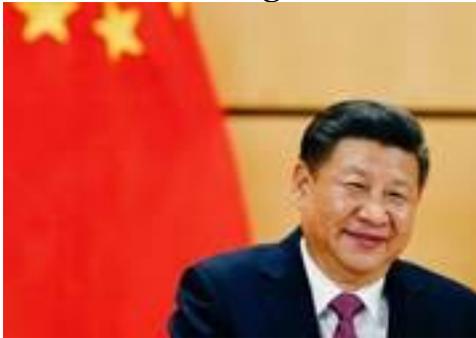
The trouble with Peronism as my waiter friend explained is that far from being a cure for corruption it becomes a source of it. The corruption in the Vatican is based on nepotism and patronage, it is the old Italian thing as dominant in Rome as it is in Palermo; X has done me a favor, therefore I will do a favor for Y who, will do you a favor, in return for you helping Z, who will then be indebted to me. **Peronism thrives on this because relations with the leader, rather than integrity, honor or honesty, are all that matters.** It does indeed reduce everyone to slavery because personal integrity is always subject to whatever the leader wants. North Korea is perhaps the Peronist ideal or at least the *reductio ad absurdum*.



What is hated are upright men of integrity, those who are approved of are the servile and weak and those who are either stupid, indebted in some sense or lack integrity, who are therefore always and corruptable, one could list a huge number of Papal courtiers who fit into this category

In his recent comment in Chile on Bishop Barros and his denouncing Barros' accusers of being callumnious liars, the Pope quite rightly says bring me evidence and I will act; proof is just and innocence should be presumed. The problem is of course that in other situations he has removed bishops on mere rumor or gossip, as in the case of the Bishop of Ciudad del Este.

In the English speaking world the norm is if a priest or bishop is accused of sexual abuse he is suspended until he is exonerated, the burden of prove is on him, not his accuser. In Italy Francis has a reputation of extending "mercy" to the friends of friends of sexual abusers such as [Fr Mauro Inzoli](#), suspended by Benedict, then rehabilitated by Francis, then suspended again when he was convicted and imprisoned. His own record on sexual abusers in Buenos Aires is reportedly not quite a shining example, it compares very poorly to Cardinal Pell's, even in the 1980s. It is a very Peronist way of acting, where due process or good practice is overridden according to the leader's will or friendships.



The same could be said of the 'wedding on the plane', due process, ritual, law seemingly ignored for the sake of what many might see as a stunt.

The Papal award to Liliane Ploumen or the praise of Emma Benino can be seen in Peronist terms; what matters is not Catholic belief but what is political expedient. It is good thing in the eyes of the world, or just his friends to praise or honor famous women, after all they might be pro-abortion but they are anti-trafficking and anti-violence against women.

The latest action of asking Chinese 'underground' Catholic Bishops to stepdown in favor of State appointees is indeed a Peronist act. The orthodoxy, the past suffering and loyalty of such bishops and their people counts for little compared with *rapprochement* with the Chinese

Government. The message sent to the world is that in its relationship with the world everything the Catholic Church once believed is up for grabs, almost as if what is most desired is a Papal visit to China and the status in might bring the Holy See and the Pope personally.