

Fr. Perozich comments —

It is hard to judge what is in the mind and motives of another, but an inkling can be the words and actions that come forth from the person.

Some goal and some gain is always in place. What do I get out of it?

Does the press praise me or vilify me?

Do those around me challenge me or always affirm me?

Do other world leaders approve me or distance themselves from me?

Do others call me progressive or denounce me as reactionary?

Do people describe me as closed or open?

Does the world applaud me or hate me?

Can I achieve a world unity and world peace by surrendering all that Jesus sacrificed in order to allow someone, like a leader of another religion, or something, like the United Nations, to take Jesus' place?

Can those who do not profess faith in Jesus and His Holy Catholic church or those who live outside of her fullness of the Holy Catholic Church offer me new ways that are better than what the 2000 years of tradition guided by the Holy Spirit have brought to the faith?

In the name of progress, do I know more than the billions of Christian saints who have gone before me over the last 2,000 years?

Is my knowledge greater than the Truth expressed in the Bible and Tradition, or must those change to conform to the modern world?

Do I in my pride need to be the “smartest man in the room”, or in humility am I able to discern God's voice and Truth even when it goes against the modern world?

Does my vision offer clarity, or does it blind me to the departure of truth with failed policies that I am trying to replace with modern ideologies?

Do I represent Jesus, or just ideologies and ideas for peace?

Do I work for the praise of the world or the praise of God?

Ultimately, what does Jesus think of me?

Do I praise Him on earth so He will praise me before the Father?

Do I deny Him on earth so that He deny me before the Father?

Do I look beyond the world to my Savior to guide me in all things in order to bring salvation to every human person in Jesus Christ, or do I claim that a multiplicity of religions is the will of God?

Do I pray, falling on my knees to the Father of Jesus for His guidance in my particular state in life for His guidance in all things, or do I know more than He has revealed through the lived experience, the Tradition, of the Church under the guidance of the Holy Spirit?

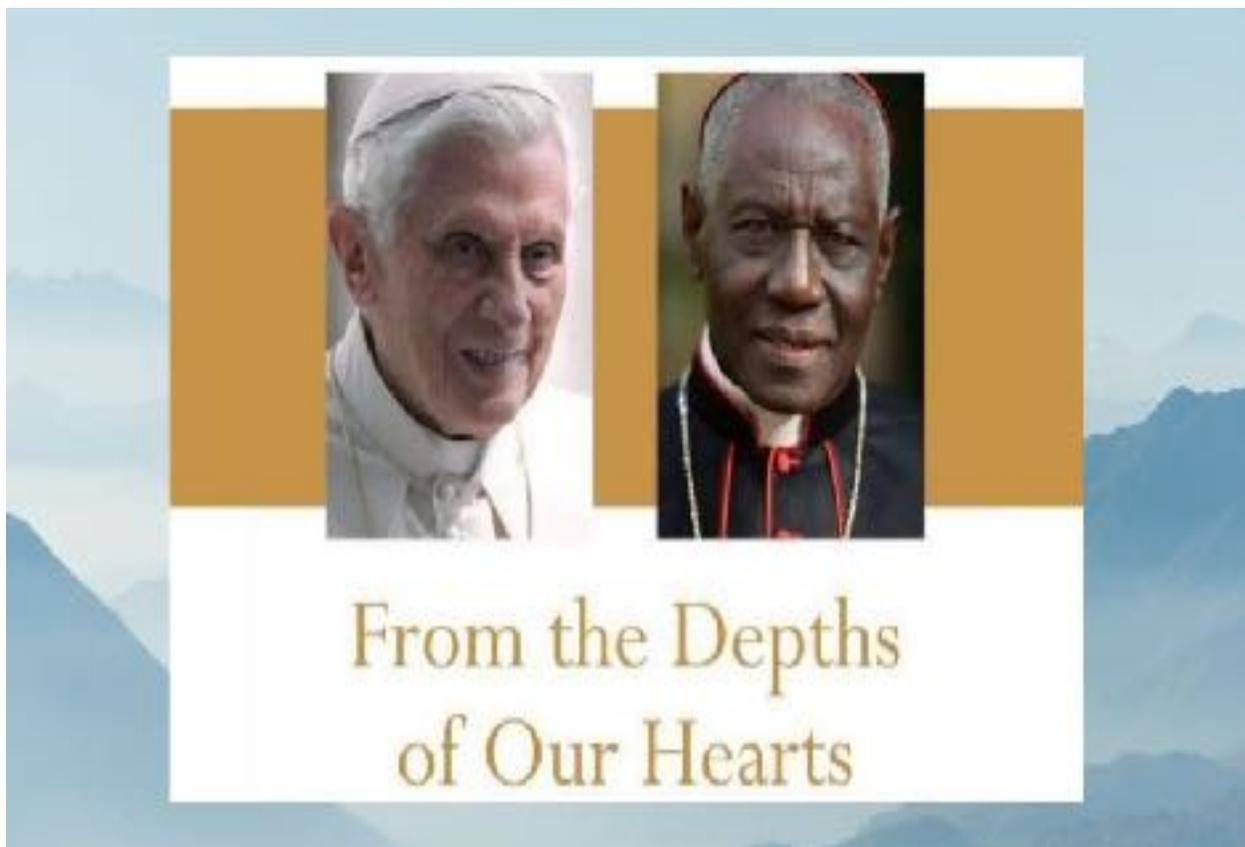
While the reader may be moved to attribute Socci's article to particular persons in the church, know that I as the commentator apply this first and foremost to myself, as I recommend the reader do also.

As the old saying goes, “When you point a finger at another, you have 3 fingers point back at you.”

Maranatha, Come, Lord Jesus!

‘EARTHQUAKE’: BOOK BY BENEDICT XVI AND CDL. SARAH ON PRIESTLY CELIBACY

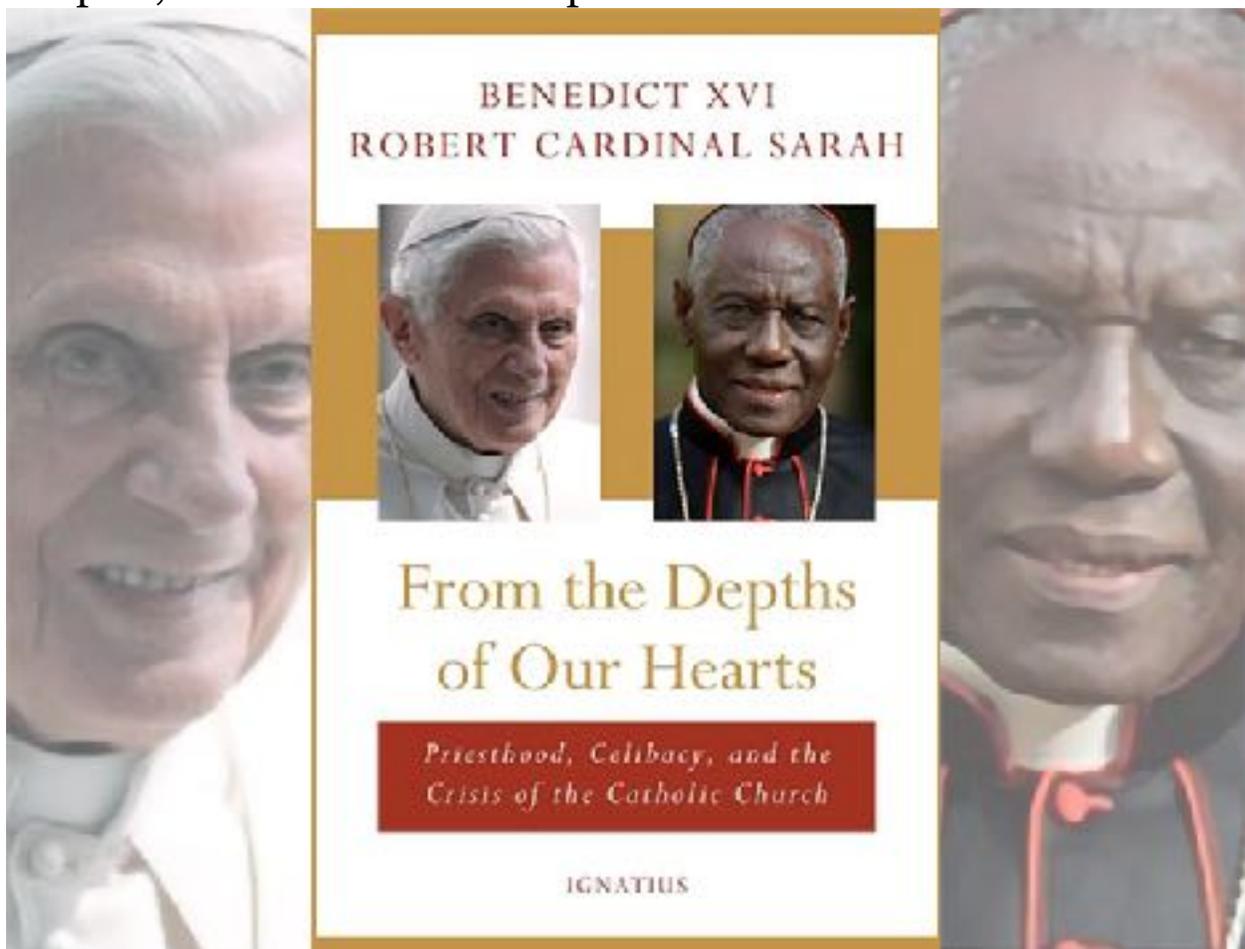
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by **Antonio Socci** • ChurchMilitant.com • January 15, 2020

Church may be on path to 'suicide'

The new book written by Pope Emeritus Benedict XVI and Cdl. Robert Sarah, *From the Depths of Our Hearts*, has **caused an earthquake** even before it has been published, as well as an unhinged and angry barrage from certain Bergoglianists, as if Benedict does not have the right to speak; Bergoglio himself, in the past, has invited him to express himself.



The book that caused the "earthquake."

The earthquake was caused by the preview published in newspapers of their defense of priestly celibacy (which they define as "indispensable"). But also by their general tone, which proves

the gravity of the situation, because these two men of God — although showing respect to the Argentine Pope — seem to say to Bergoglio: "Stop, you are leading the Church off the road, into the ditch."

Quoting St. Augustine, they affirm: "We can no longer be silent."

After enduring for so long the regrettable spectacles of the Bergoglian Era (such as the [Pachamama idol](#) worshipped in Saint Peter's Basilica during the [Synod on the Amazon](#)) — after having tried for a long time through confidential and fraternal ways to discourage Bergoglio from pursuing his revolutionary tearing apart of the Church — they now declare that they have duty of conscience before God and the Church: "It was our sacred duty to recall the truth of the Catholic priesthood. In these difficult times, each person must fear that one day God will address this bitter reproach to him: 'Accursed are you, for you said nothing.'"

Quoting these words of St. Catherine of Siena, the great flogger of popes, they want to remind all Churchmen (Bergoglio included) to think of the only judgment that counts, which is not the judgment of the newspapers and the powers of this world, but the judgment of God.

The only judgment that counts is the judgment of God.

It is therefore wrong to chase after the applause of the media, of intellectuals and mainstream politicians; it is necessary to please God, something that usually (as Jesus warns in the Gospel) brings with it the hatred and mockery of worldly power, not its applause.

Warnings Go Beyond Just Celibacy

It appears, among other things, that the book is not limited to shouting "Halt!" to Bergoglio on the theme of priestly celibacy, who is about to publish his conclusions from the Synod on the Amazon, as well as to the German bishops, who have launched their "revolutionary" synod (in both cases celibacy is targeted).

Benedict and Cdl. Sarah also address other burning issues — from the Eucharist to the liturgy — that are equally under fire from the "revolutionaries."

Actually, the present clerical power is trying to conform itself to the Protestant denominations of northern Europe, and this is the reason that the controversy centers on the sacraments, which are the pillars of the Catholic Church. It is no coincidence that the priesthood, celibacy and the Eucharist were also the mark of Luther's great ruptures.

But following this path is suicide for the Church. Moreover, the total failure of the Protestant model (such as "married pastor") is sensationally obvious in northern Europe, which is now completely de-Christianized. The sale being offered — cassock and wife, two for the price of one — does not work.

Following this path is suicide for the Church.

The same can be said about the old "progressive" idea that has failed in South America, of the "priest-as-one-of-us" — as a politician and social activist. The vertical collapse of vocations and Church membership in Latin America demonstrates that this model leads to the end of the Church.

Commitment: Demanding But Attractive

An authoritative American sociologist, Rodney Stark, analyzing the different denominations in the United States, has demonstrated that religious proposals are more attractive — whether in terms of membership or in terms of numbers of vocations. The more it is "other" with respect to the world, the more it offers a demanding and radical life.



American sociologist Rodney Stark

In the Church today, the flourishing of vocations does not occur at all in progressive circles that preach embracing the world and worldly ideologies. Where do vocations flourish? In those

places that — following the charism of the saints — offer the experience of Heaven on earth, presenting a very strong ideal (these are the very places that Bergoglio accuses of fundamentalism and tries to demolish).

This is why Benedict and Cdl. Sarah — who also emphasize the immense dignity of matrimony, elevated to a sacrament by Jesus Christ — affirm that the priesthood must be a total donation to God, not a partial one, in order to be like Christ and live like him; it is "a renunciation of earthly family life" that announces "new heavens and a new earth," whereas, "the possibility of ordaining married men would represent a pastoral catastrophe, an ecclesiological confusion and an obscuring of the understanding of the priesthood."

Historical studies have now demonstrated that it is not actually true that celibacy was introduced in later times after the Apostolic Age, but the truth is the exact opposite: From the very beginning, celibacy was the ideal of apostolic life, following in the footsteps of Jesus (whereas in later centuries the Eastern Christians introduced married priests, but not the Catholic Church).

Cardinal Sarah has said that with this intervention, Benedict "wanted to reassure millions of Christians who feel disoriented" and that he wanted to comfort so many bewildered priests. This is, in effect, the role of Peter. It is no accident that he signs the book with his name as pope: Benedict XVI.

Antonio Socci

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