

*Fr. Perozich comments —*

*Fr. Timothy Sauppé clearly puts into words some of the emotions and conflicts that stir in me. I do not know what other priests are thinking; I do not speak for them. Each would have to be asked to express his own understanding.*

*Still, I continue to teach, to guide, and to sanctify God's faithful just as I have been formed in the Catholic Church up until this current time of upheaval, even when classic teaching is attacked by bishops as "not Catholic", so that the faithful be formed in the truth of our Catholic faith.*

*Other priests who do as I do are in treatment centers or out of ministry. I pray for them daily to Jesus in the Blessed Sacrament and include them by name at Mass in the first Eucharistic prayer. I ask that you join me in living out the faith and praying for priests.*



• **AMORIS LAETITIA CATHOLIC LIFE FEATURED**

# A Sense of Pastoral Betrayal: The Burden Papal Novelties Lay on Parish Priests



Fr. Timothy Sauppé January 12, 2021

*On Dec. 21st, 2020, Pope Francis made [his annual Christmas address to the Roman Curia](#) in which he contrasts the concept of crisis with that of conflict. He also called for a year long study of *Amoris Laetitia*. This article is a partial response to the pope's address.*

*“Jesus, you really do love your Church.”*

Those were the words I spoke when I first read, back in August of 2018, that Archbishop Carlo Maria Viganò had called out Pope Francis, and to a lesser extent, Pope Benedict, on their handling of then Cardinal McCarrick in an [eleven page testimony](#).

Having been the former Apostolic Nuncio to the United States, Archbishop Viganò's credentials were impeccable to make such claims, and so I was heartened to hear someone speak the truth.

I also said what I said because I was experiencing a loss of trust and a bewilderment in what the Catholic Church was and is experiencing as a sense of pastoral betrayal under Pope Francis via his planned paradigm shifts using *Amoris laetitia*. This is an issue that is going to come to a head this coming year as the Pope has [called for](#) a year (in actuality, 15 months) of reflection on [this controversial document](#) starting March 19th, the Feast of St. Joseph.

Since 2018, Archbishop Viganò has followed up with other missives and addresses about crises and conflicts in the Church. For a few examples, see his September 25th, 2020 essay on the *Deep State/Deep Church*; his greatly detailed [extended response to the McCarrick Report](#); and his Oct. 24, 2020 address at the *Catholic Identity Conference: Vatican II & the New World Order*. To read any one of these would send one to one's knees in prayer for the Catholic Church. To read all four in a row would drive one to tears and perhaps despair of the crisis and conflict in the Church.

For me, the first hint of a sense of pastoral betrayal occurred back in 2013 when my mother (God rest her soul) held up the morning newspaper with the headline "Pope says not to be obsessed with Abortion" and asked, "Why would he say such a thing?" (In fact, the whole pro-life community said the same thing.) This

was followed by the betrayal of having to answer the question of a mother who foster parented and then adopted four siblings, in addition to raising her own three children, when the Pope said that “Catholics should not breed like rabbits” — a statement that was immediately apologized for by the papal staff. But like my mother said, “Why would he say such a thing?”

I felt the same sense of pastoral betrayal when seeing the Vatican-released photo of the then USCCB President, Daniel Cardinal DiNardo, [laughing with Pope Francis in Rome](#) when he should have been demanding to see the papal order allowing then-Cardinal McCarrick to operate his dealings with Communist China — to say nothing of the whole sense of betrayal of the Catholics there.

There is also the sense of betrayal of having the Vatican make a stamp commemorating the 500th anniversary of the Protestant revolution (a copy of which I had laminated and keep in my wallet.) It is the betrayal of having to explain to my parishioners [a failed Vatican financial investment scheme](#) involving over \$150 Million in property in London that has been reported to house apartments for homosexual priests to meet up, and [millions more invested in a movie](#) about Elton John [called “Rocketman.”](#)

The sense of pastoral betrayal continues when one views the Pope watching a pagan ceremony take place in the Vatican Gardens as he directs his Master of Ceremonies to place the *PachaMama* bowl on the Holy Altar of Sacrifice in St. Peter’s Basilica; such an act of

betrayal of the true faith in favor of paganism in light of which the 2020 Christmas Nativity, in a perverse way, makes sense.

And then there is the pastoral betrayal of Pope Francis' recent statement regarding his [approval of Homosexual Unions](#) and having to explain, following Cardinal Burke's strong suggestion, that pastors publicly say that the Pope is in error here. (Which I did.)

But the key sense of pastoral betrayal of priests *qua* pastors stems from the dual co-synods of 2015-16 on the family and marriage that produced the post-synodal apostolic exhortation *Amoris Laetitia*, "The Joy of Love," with its concomitant unanswered theological *dubia* offered by four faithful Cardinals.

The issue involved here in *Amoris Laetitia* is an issue central to every Catholic Priest and pastor in that we are required to take both [The Profession of Faith](#) and [the Oath of Fidelity](#) when we take possession of a new parish. The outstanding question: to what extent is this document a part of the magisterial teaching of the Church?

The *Profession of Faith* ends with:

“With firm faith, I also believe everything contained in the word of God, whether written or handed down in Tradition, which the Church, either by a solemn judgment or by

the ordinary and universal Magisterium, sets forth to be believed as divinely revealed.

I also firmly accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals.

Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman Pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act.”

Essentially what *Amoris Laetitia* creates is both crisis and conflict within the pastor, because he is now in conflict with previous papal teachings and Sacred Scripture if he is told to give Holy Communion to those who are divorced and remarried outside the Church, or to those in same-sex unions. It is a document that fundamentally changes, or rather paradigm shifts, Sacramental theology via a footnote that subjectivizes consciences. Any priest or bishop worth his salt should be questioning this pastoral action. Although I was

installed as pastor prior to *Amoris Laetitia*, I am truly troubled about having to take the Oath again without qualification.

I am truly at a loss as to having to explain this interior crisis of conscience to others regarding the *Profession of Faith and Oath of Fidelity*. The only poor analogy I think of is painting. Imagine yourself helping the absent bridegroom paint his house red, and you overhear the best man say to the newcomers to start painting it blue. What do you do? Do you keep painting it red? Do you do so knowing that the best man is hoping that you leave, or as in the case of two of the four the Dubia Cardinals, [die off](#)?

I have asked my own Bishop about *Amoris Laetitia* twice without receiving a substantive answer. When I recently had a chance to ask our incoming bishop about a response of Cardinal Cupich to a reporter about giving Holy Communion to the divorced/remarried and those in same sex unions ([the cardinal approved](#)), the bishop's only answer was to say he hadn't heard the cardinal say that. What Cardinal Cupich did say is that, if anyone has a problem with this document that they need to have "[a conversion in their lives](#)."

When I ask my priest friends about the Oath, I get responses ranging from the suggestion of making a mental reservation to the idea that the Pope has no authority. To be clear, Pope Francis has given a response that has been entered into the [Acta Apostolicae Sedis](#) — making it an official act of the Holy See — and has said that there is no other response than

the one he gave. The nature of that response, given in a semi-private letter to the Bishops of Buenos Aires, approved their guidelines indicating that the sacraments, under pastoral supervision, may be given to those who Catholics who have been divorced and “remarried,” and by logical extension, possibly also for those in same-sex unions. Clearly, these things are at odds with earlier Papal teaching.

It seems that there should be a word for the current (and somewhat variegated) state of denial among Catholic priests regarding *Amoris Laetitia*, but I haven’t found it yet. Its form appears to be a sort of mashup of episodic Sedevacantism, with occasional Ultramontanism, and also a good dose of selective hearing. The problem comes when we do hear what the Pope is saying in *Amoris Laetitia* and that he says it as an apparent exercise of the Petrine Office. When we are then pressed to say that we believe and assent, it causes a type of cognitive dissonance. One cannot hold two opposing things to be true at the same time. I cannot imagine any good priest would have become one if he was told that he would be giving Holy Communion to the divorced & remarried, or to those in same-sex unions.

The further issue is that *Amoris Laetitia* is not an encyclical per se, but a post-synodal Apostolic Exhortation, making its theological weight less clear. Though Cardinal Burke [said](#) that it cannot be part of the papal magisterium, [the pope disagrees](#). And he disagrees to such an extent that [starting March 19, 2021](#)

and running until June 26, 2022, we will be collectively “reflecting” on this document as a preparation for the *World Meeting of Families* conference in Rome.

Since the publication of *Amoris Laetitia* in 2016, Pope Francis has been installing Bishops and Cardinals according to his own mind in place, in order to fully implement his agenda. It is an agenda that the U.S. Bishops were reminded of at their November bi-annual meeting by the U.S. Papal *Nuncio* that bordered on a diplomatic rant. To paraphrase: “Get on board the *Amoris Laetitia* train, because it is coming and it ain’t stopping. (I reference here the song [Locomotive Breath](#) by Jethro Tull — reportedly a favorite song of a young Fr. Bergoglio).

In his address to the Curia, the Pope contrasts crisis with conflict and he defends the current crises of the ecclesial kind as an opportunity; indeed, a positive opportunity for growth and change, whereas, in his view, conflict only leads to division:

Dear brothers and sisters, let us maintain great peace and serenity, in the full awareness that all of us, beginning with myself, are only “unworthy servants” (*Lk* 17:10) to whom the Lord has shown mercy. For this reason, it would be good for us to stop living in conflict and feel once

more that we are journeying together, open to crisis. Journeys always involve verbs of movement. A crisis is itself movement, a part of our journey. Conflict, on the other hand, is a false trail leading us astray, aimless, directionless and trapped in a labyrinth; it is a waste of energy and an occasion for evil. The first evil that conflict leads us to, and which we must try to avoid, is gossip. Let us be attentive to this! Talking about gossip is not an obsession of mine; it is the denunciation of an evil that enters the Curia. Here in the Palace, there are many doors and windows, and it enters and we get used to this. Gossip traps us in an unpleasant, sad and stifling state of self-absorption. It turns crisis into conflict. The Gospel tells us that the shepherds believed the angel's message and set out on the path towards Jesus (cf. *Lk2:15-16*). Herod, on the other hand, closed his

heart before the story told by the Magi and turned that closed-heartedness to deceit and violence (cf. *Mt2:1-16*).

Each of us, whatever our place in the Church, should ask whether we want to follow Jesus with the docility of the shepherds or with the defensiveness of Herod, to follow him amidst crisis or to keep him at bay in conflict.

At the end of his address the Pope asks his audience to “pray for me, so that I can have the courage to remain in crisis.” I’m sorry, but all that came to my mind when reading his Christmas address was a line from the movie *The Princess Bride*: “You keep using that word (crisis). I don’t think it means what you think it means.” But as my priests friends point out, the Pope wants this confusion and has said so, having told the attendees at World Youth Day in Brazil to “make a mess.”

And so we have Pope Francis, in what I consider an act of gaslighting the Roman Curia about crises and conflicts, now forcing the pastoral issue of *Amoris Laetitia* on the whole Church. As one who has graduated from the now defunct and re-constituted

*Pope John Paul II Institute* (the “overhaul” of which I consider as another betrayal), I am also one of the priests who signed the 2019 petition calling for the Bishops to investigate Pope Francis under the canonical delict of heresy (a petition I ask any Bishop reading this to still consider).

With all due respect, Holy Father, the current crises and conflicts happening in the Church are not all coming from the curia or from the outside; many are of *your* instigation, and will continue to be so until, as a start, you answer the *dubia*. Until then, we are all going to be experiencing a heightened sense of pastoral betrayal this coming year.

*This post has been updated to move a section of the pope’s Christmas address into the blockquote. It was unintentionally left as the concluding paragraph of the original piece.*



### Fr. Timothy Sauppé

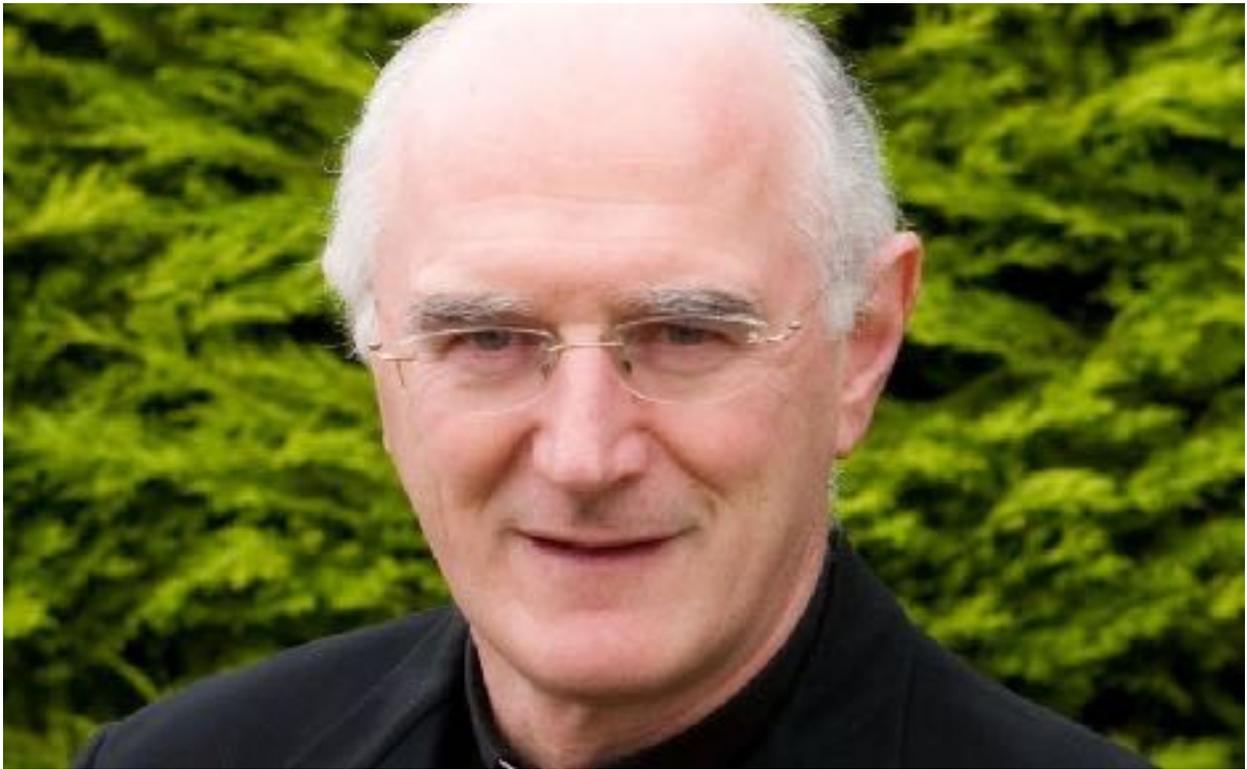
Fr. Timothy Sauppé was born in Milwaukee and attended Cleveland State University. He has a M.Div./S.T.B. from the Dominican House of Studies (Wash. D.C.) and a S.T.L. from the Pope John Paul II Institute (Wash. D.C.). He received a certificate of studies towards a S.T.D. (Incomplete) from the Marian Library/International Marian Research Institute, Dayton, Ohio. He was ordained in 1992 and has been pastor of St. Mary’s, Westville, IL. since 2008 and St. Isaac Jogues, Georgetown, IL. since 2014.

**More confusion below that priests will have to manage**

# New Dublin archbishop favors women deacons, blessing of rings for gay couples

*'Would I like to see women deacons[?] I would,' said Bishop Dermot Farrell.*

Fri Jan 8, 2021 - 11:54 am EST



*Bishop Dermot Farrell*  
Wikimedia Commons



*By Michael Haynes*  
[FOLLOW](#)

DUBLIN, Ireland, January 8, 2021 ([LifeSiteNews](#)) — The new archbishop of Dublin, Ireland, Dermot Farrell, has come out in favor of female deacons and blessing rings for homosexual couples, while simultaneously attacking traditional Catholics.

Pope Francis’s new appointee as archbishop of Dublin, Farrell, was most recently the bishop of Ossory in the south of Ireland, after having being [moved to that post](#) by the Pope in January 2018. Farrell is also the finance secretary for the Irish Bishops Conference.

In an interview [given to the Irish Times](#) (the [full text of which has been reproduced](#) by the Catholic News Agency), Farrell signaled the direction into which he could lead the Archdiocese of Dublin in the future, particularly with regard to female ordinands: “I think that the big issue for women priests for me is that the two pillars of our faith and the Church are scripture and tradition and the biggest barrier to that (women priests) is probably tradition, not the scriptures. That’s the hurdle that has to be overcome.”

After initially expressing his reticence about the possibility of women priests, Farrell then gave his personal view on the matter of deacons.

“Would I like to see women deacons[?] I would,” he said. “Women have almost preserved the faith in the church, certainly in this country and probably beyond. They were the ones who handed on the faith or took the responsibility for handing it on.”

Our mothers were very important in terms of teaching and prayer. They were the ones, more than the fathers.”

While he admitted that celibacy was “important,” the new archbishop also showed himself to be open to the concept of married priests in the Church, calling for a “Choice on celibacy” to be discussed, and suggesting the Orthodox practice of having married priests.

**Before becoming** Bishop of Ossory, Farrell had spent over twenty years in Ireland’s seminary, Maynooth College, starting as a lecturer in moral theology in 1989, before being **appointed** as executive assistant to then-president Fr. Micheál Ledwith in 1990.

In 1993 Ledwith resigned early, after child sexual abuse allegations were **made against him**. Ledwith denied the claims, but reached a financial settlement with the accuser, and continued his teaching role in the seminary for two more years. Farrell was subsequently made vice president in 1993 and president in 1996, a position which he held until leaving in 2007.

Farrell declared that while he had been there at the time, “I wasn’t aware of why [Ledwith] stood down in ’94. I wasn’t involved ... I became aware in May 2002.”

Father David Marsden, a former lecturer at the seminary, **made headlines** in recent years for noting that Maynooth had become a “cesspool of liberal theology and heterodoxy.” Fr. Marsden eventually resigned his position in 2016, in light of a subculture of homosexuality present in the seminary.

“It is my honest assessment that the formation and academic staff in Maynooth are either liberal or homosexual and a significant number are both,” he commented

Farrell touched on the issue of homosexuality in his recent interview, too, seemingly inferring that he was opposed to blessings of same-sex couples, but only due to the confusion such an action would cause: “Blessings are always going to be misconstrued and that’s where the difficulty arises because once

you start blessing things like that people are going to construe that as a marriage.”

However, Farrell did note that “I don’t have a difficulty with blessing rings,” provided it was not done in the “public domain.” The Catholic Church teaches that homosexual acts are “intrinsically disordered,” a teaching that Farrell referred to as “a technical description. People misconstrue that then because it is technical theological language.”

Last summer, Bishop Farrell had intervened after a Capuchin priest in his diocese **gave a homily** describing people in favor of abortion, contraception, and homosexuality, as zombies, being “physically alive but spiritually dead, morally rotten or at least infected.” Farrell **declared** he was “saddened” by the homily, calling it “inappropriate language and sentiments,” adding “the Gospel we proclaim is about the welcome and inclusion of all.”

## Two German cardinals oppose head of German bishops’ support of female ‘priests’

*‘One should remind you that, before your episcopal ordination, you had confirmed your loyalty to the teaching and order of the Church with an oath. Without this oath, you would have never been consecrated.’*

Mon Jan 4, 2021 - 2:31 pm EST





*Bishop Georg Bätzing*

YouTube / screenshot

January 4, 2021 ([LifeSiteNews](#)) – Bishop Georg Bätzing, the head of the German bishops’ conference, supported in a new interview the idea of “ordaining” women to the diaconate and the priesthood and a blessing for homosexual and cohabitating couples. He also defended the idea of intercommunion. And he even claimed that the German bishops could make some of these changes without approval from Rome. In a response, both Cardinal Gerhard Ludwig Müller and Cardinal Walter Brandmüller expressed their opposition to these ideas.

Bätzing revealed in an [interview](#) with the German Catholic journal *Herder Korrespondenz* that already in the 1980s, he participated in discussions about the female “priesthood.” He argued that there are “well-developed arguments in favor of opening the sacramental [priestly] office also for women.” That is why he himself “often mention[s] the female diaconate, because I see there some more possibilities.” Mentioning the fact that Pope

John Paul II and his successor “unanimously” stated that “this question has been answered,” the German bishop sees that “nevertheless, it [the question] is on the table.”

The bishop of Limburg also raised the question of the married priesthood (*virī probati*), asking how much “substance,” that is to say priestly vocations, “that we could have as an asset for the Evangelization” is being lost “because we hold on to the traditional conditions for admission [to the priesthood]?” Later on, he refers back to the question of the married priesthood, wondering “which authority finally decides whether or not the process [of discernment] has been accomplished,” and saying that “at some point, there needs to be a decision.”

When asked by the journalists whether this authority was not the Pope himself, Bätzing commented that “it is not in all questions up to the Pope. The Pope is responsible to make decisions only in clearly defined questions of the Faith.” But then, after mentioning the bishops and the college of bishops as part of the government of the Universal Church, he admitted that the question of the so-called female priesthood “cannot be answered by us here in Germany,” but, rather, only on the level of the Universal Church. But he proposed that not only women, but really all laymen should be able to deliver homilies during the sacrifice of the Holy Mass, something that heretofore was only possible for priests.

But with regard to the possibility of a liturgical blessing of so-called irregular couples – homosexual and cohabitating couples – the German bishop claimed that such a decision can indeed be taken by the German bishops “without Roman approval.” Bätzing then went on to say that he, however, is of the opinion “that we should change the Catechism in this respect.”

Bätzing is one of the two presidents of the so-called German Synodal Path which aims at reforming the Catholic Church in Germany. It especially aims at changing the Church's teachings regarding these above-mentioned topics such as female

“ordination,” homosexuality, cohabitation, and lay governance. This Synodal Path has received much [opposition](#) in Germany, as well as in the world.

The German bishop also defended a document that argued in favor of a decision of conscience of the individual Christian – Protestant or Catholic – with regard to the question of whether or not he wishes to receive (Catholic) Holy Communion or the (Protestant) bread of the Last Supper. This document, which was written by an ecumenical group headed also by Bishop Bätzing, found strong criticism from the Vatican, with Cardinal Luis Ladaria Ferrer writing an opposing [letter](#) to this German bishop.

These comments by Bätzing provoked strong opposition first from Cardinal Brandmüller and then from Cardinal Müller. Cardinal Walter Brandmüller, in a short [open letter](#) to the head of the German bishops' conference, first asked the German bishop: “Did you really claim, against the the uninterrupted Tradition of the Church and while disregarding the final and infallible declaration by Pope Saint John Paul II, that the ordination of women to the diaconate and to the priesthood is possible, yes, even desirable?” He then went on to say that, if this is the case, “one should remind you that, before your episcopal ordination, you had confirmed your loyalty to the teaching and order of the Church with an oath. Without this oath, you would have never been consecrated.”

Cardinal Gerhard Müller responded today to the words of Bishop Bätzing, in an interview with Petra Lorleberg of the Austrian website Kath.net. “The so-called Synodal Path of the German dioceses has no authority whatsoever in order to introduce a teaching and practice in questions of Faith and Morals that stand in contradiction to the binding doctrine of the Catholic Church,” he stated. He even went so far as to say the attempt to impose upon the faithful such “decisions against the Faith” made by the German bishops is “null and void” since it is “in opposition to the Catholic Church's constitution.”

“The disciplinary power of the bishops,” Cardinal Müller continued, “may never serve the enforcement of heretical teachings or immoral acts.”

The former head of the Congregation for the Doctrine of the Faith went on to explain that many of the themes of the Synodal Path are based on “an anti-Catholic resentment” and remind him “somehow of Nietzsche's idea of the ‘eternal return of the same.’”

Cardinal Müller also commented on the German bishop’s proposal to re-write the Catechism with regard to homosexual and cohabitating couples. “To think that one can arbitrarily rewrite the ‘Catechism of the Catholic Church’ by making revealed truth a function of human desires (blessing sexual relations outside of marriage),” the German cardinal wrote, “is to invert the justification of the sinner by God’s Grace into the justification of sin by man’s disobedience.”

Concerning the question of the “ordination” of women to the diaconate and to the priesthood, Cardinal Müller re-affirmed in this new interview the Church’s judgment “that only a baptized man can validly receive the Sacrament of Holy Orders in all of its three degrees.” Neither sociological, nor naturalistic or historical analyses can here be quoted.

Finally, Cardinal Müller also rejected the idea of Intercommunion, even if only individuals were to decide to participate in it. He pointed to the “inner relationship between Church and Holy Eucharist” and “its reciprocal constitution” which are “alien to the normal Protestant way of thinking.”

The differences between Protestant and Catholic positions here concern “both the nature of the Church and, in addition to the five other sacraments not recognized by the Protestants (Confirmation, Penance, Extreme Unction, Holy Orders and Holy Matrimony), especially the Eucharist (as a sacramental realization of Christ's sacrifice),” Müller expounded. “The Catholic celebration of the Eucharist is by no means identical with the

Protestant Lord's Supper, not only in its external rite, but also in its dogmatic content.”

“A Catholic cannot at all go to the Last Supper without contradicting the Faith of the Catholic Church,” he concluded.