

Fr. Perozich comments —

Many of these bishops were elevated either to the episcopacy or to their sees by Pope Francis at the urging of those who advise him.

It reflects an effort to “update” the church according to the world, rather than to transform the world for Christ.

The challenge from Bishop John Stowe of Lexington KY could be a first salvo against the USCCB’s position against the equality act and its support for the CDF’s no same sex blessings. He may be the first one, but he will not be the only one.

It may be part of a concerted effort using this bishop as a herald, protecting him from retribution or correction by church authorities who may be encouraging him to speak as he does.

Neither Fr. Martin nor these bishops are disciplined, yet those who oppose the “updating” agenda are scolded, threatened, removed from their posts or from ministry:

Fr. Thomas Weinandy

Fr. Paul Kalchik

Fr. Mark Goring

Fr. Mark White

Fr. Joseph Klee

Fr. James Altman

Fr. David Nix

Fr. Bisi (Italian priest)

Fr. Frank Phillips

Fr. James Haley

Fr. Clay Hunt

Fr. Edwin Dwyer

Fr. Gene Gomulka

Fr. Frank Richard

Fr. Nicholas Rynne

Fr. Oscar Lopez

Fr. Michael Suhy

Fr. John Harrington

This ends the comments: the 2 articles follow below

Does the Church No Longer Defend the Deposit of Faith?

MARCH 29, 2021 REGIS MARTIN



When I first heard the story of a silly nun who'd gotten herself ordained as a Protestant priestess while teaching theology at a major Catholic University, I was not surprised. Nor was I surprised to learn of the subsequent lawsuit she filed to prevent her being fired. What did surprise me, however, was the fact that it was thrown out, thus enabling the institution to go ahead with her dismissal.

The good guys do sometimes win. But in a sane world, why should anyone be surprised when, boundaries of permissible belief and behavior having been set, those who

violate them get canned? Because we live in strange times, that's why. Times in which faithlessness, not fidelity, gets rewarded.

Leaving aside the nonsense of this or that chuckleheaded nun, what remains essential to the maintenance of the Catholic Thing, without which there can be no coherent expression of faith, is the existence of an institutional structure divinely designed to uphold the fullness and integrity of that faith. "Intrinsic to the basic structure of the act of faith," writes Joseph Ratzinger in *Principles of Catholic Theology*, "is incorporation into the Church, the common situs of that which binds together and that which is bound." Then, referencing Romans 6:17, he reminds us that "this act of faith is defined as the process by which an individual submits himself to one particular creed and, in doing so, performs an act of obedience that comes from the heart, that is, from the center of his whole being."

"Guard the noble deposit," exhorts the Apostle Paul to Timothy, his young colleague and friend, in what was perhaps his final epistle. And why should he do that? Because, very simply, it is *the* mission entrusted to the Church by our Blessed Lord. It is not anything we have discovered on our own, pursuant to this or that swashbuckling endeavor. Rather, it is something that we have been given, a pearl beyond price, and thus a thing we should be loath to lose. As the inimitable Belloc once put it: "The moral is, it is indeed, thou shalt not monkey with the creed!"

Faith is not philosophy, in other words. It is not something on which we reflect, but rather *Someone* we receive, and upon whom we are blessedly free to repose the whole weight of our understanding and trust. "It is not a

matter of learning and cleverness,” Hans Urs von Balthasar advises, “but the courage to put oneself at risk.”

As did Pope St. John Paul II, by the way, when asked why he would not allow the ordination of women. “I am not authorized to do so,” he said in effect. Not, heaven knows, because he despised women, or felt they were somehow inferior to men, whose bastions of medieval privilege he was determined to preserve. But because he and the Church, whose teachings it is the job of popes and bishops always and everywhere to defend, must remain on the side of Christ.

Christ willed these structures in the first instance, and thus they are irreformable. Just as you or I may not blithely set aside the whole constitution of being, the order of creation itself, in order to sanction same-sex marriage or, to cite the current grotesquerie, the castration of boys so that they may compete against girls on athletic fields.

Or, come to think of it, certain rogue bishops in Germany, who have lately become infatuated with the idea of Church blessings for homosexual unions. They appear to be in a great hurry to enact sweeping changes in the *Catechism of the Catholic Church* in order to accommodate what used to be called sodomy. The bishop of Mainz, for example; one of several spearheading the effort.

His fixation on the subject has driven him to the extremity of whitewashing practices that, until the day before yesterday, were classified as mortal sins. “As to the demand for chastity,” he asks “what does it mean from the perspective of people who experience same-sex attraction? I think that few of them would consider this demand as tactful and respectful because,” as he patronizingly continues, “this inclination is not self-selected.”

Is he kidding? What has “self-selection” got to do with it? Has he never heard of *concupiscence*? Or ever experienced the least tug of appetite for pleasures which, in the light of reason and with an aim toward greater self-mastery, demand that he say no to? Or is it only heterosexual temptation that needs to be resisted? Why should only married couples feel the need to exercise chastity when enticement comes around? Is moral heroism a vocation only for “straight” people to pursue? How insulting it is to exempt whole categories of human beings from having to travel the high road of holiness and sexual purity!

If great big bishops will not guard the noble deposit, then it may be time to depose them.



By [Regis Martin](#)

Regis Martin is Professor of Theology and Faculty Associate with the Veritas Center for Ethics in Public Life at the Franciscan University of Steubenville. He earned a licentiate and a doctorate in sacred theology from the Pontifical University of St. Thomas Aquinas in Rome. Martin is the author of a number of books, including *Still Point: Loss, Longing, and Our Search for God* (2012) and *The Beggar's Banquet* (Emmaus Road). His most recent book, also published by Emmaus Road, is called *Witness to Wonder: The World of Catholic Sacrament*. He resides in Steubenville, Ohio, with his wife and ten children.

Another article follows below

US bishop breaks with bishops' conference by supporting anti-Christian Equality Act

The bishop known for defying Church teaching on homosexuality is backing a law that would punish American Christians for following their conscience.

Fri Mar 26, 2021 - 1:44 pm EST



Bishop John Stowe of Lexington, Kentucky, in a video message for 2020 'Pride Month'

YouTube



By *Emily Mangiaracina*
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LEXINGTON, Kentucky, March 26, 2021 ([LifeSiteNews](#)) — Pro-homosexual Bishop John Stowe is breaking with his fellow U.S. bishops by publicly supporting the Equality Act. The bill would effectively criminalize Christianity by overriding conscience objections to practices such as performing abortions and transgender surgeries, and denying placement of foster children with same-sex couples.

“As a Catholic bishop, I hate to see any form of harmful discrimination protected by law and it is consistent with our teaching to ensure that LGBTQ people have the protection they need,” the bishop of Lexington, Kentucky, wrote in a March 19 letter to Sens. Dick Durbin (D-IL) and Chuck Grassley (R-IA), *America reported*.

Stowe, who has been criticized for publicly [opposing](#) Catholic teaching on homosexuality, continued, “It is deplorable that, while LGBTQ persons contribute to our society in many ways, they can be denied basic protections in housing, employment, and in many other areas of life.”

The U.S. Conference of Catholic Bishops (USCCB), by contrast, has strongly opposed the Equality Act on the grounds that it would “discriminate against people of faith” and “inflict

numerous legal and social harms on Americans of any faith or none.”

In a February letter issued in opposition to the Equality Act, the USCCB wrote that if the legislation was passed, it would “punish faith-based charities such as shelters and foster care agencies, and in turn their thousands of beneficiaries, simply because of their beliefs on marriage and sexuality.”

Homeless shelters, for example, would be forced to have women share facilities with men claiming to be women. Foster care agencies would be punished for insisting that children are placed with a foster mother and father couple, as opposed to same-sex couples.

The bill doesn’t stop there. As the U.S. bishops also point out, the legislation would “risk mandating taxpayers to pay for abortions, and health care workers with conscience objections to perform them, ultimately ending more human lives.”

The bill forbids discrimination based on “sex,” which as the U.S. bishops [note](#), is defined by the Equality Act to include “pregnancy, childbirth, or a related medical condition.”

When EWTN White House correspondent Owen Jensen asked White House Press Secretary Jen Psaki what Biden thinks about concerns that the Equality Act “would force doctors to perform abortions even if it violates their conscience,” “Psaki simply [responded](#) that Biden is a ‘long supporter of Roe v. Wade,’” [Catholic Vote reported](#).

Stowe told *America* that “it’s a difficult thing to take a stance against what the U.S.C.C.B. published,” and he “cannot condone any expansion in abortion access or threats to the sanctity of life.” He nevertheless insisted, “I do not believe that the Equality Act would compromise our beliefs on this matter.”

“I wish we could influence the writing of the law in ways that would better protect everybody’s interest,” he said. “In this circumstance, I do believe that the provision of equal justice under law is more important,” Stowe continued.

Even though Stowe seems to value “equal justice under law” higher than preventing the killing of countless unborn human beings every year, the [Catechism of the Catholic Church](#) is clear: “Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law.”

Before the 2020 election, Stowe had [said](#) both abortion and the environment are “critical issues.” He then went on to say, “I think an argument could be made that ... creation is the preeminent issue, because without the environment to sustain human life, you can’t have human life.”

The Catechism, on the other hand, states, “The inalienable right to life of every innocent human individual is a constitutive element of a civil society and its legislation.”

[In July](#) of last year, Bishop Stowe had discredited President Trump as not really being pro-life.

“For this President to call himself pro-life, and for anybody to back him because of claims of being pro-life, is almost willful ignorance,” he said. “He is so much anti-life because he is only concerned about himself, and he gives us every, every, every indication of that.”

“Yes, we have to be concerned for the unborn children,” the bishop said at the time. “It’s foundational for us, but it’s all connected,” and “our understanding of pro-life has to be the vision that was described as the seamless garment vision.”

The term “seamless garment” refers to a theory first spelled out by the late Cardinal Joseph Bernardin. According to that theory, intrinsic evils like abortion are essentially morally equivalent to societal ills like poverty.

Stowe also has a history of supporting the homosexual lifestyle, in defiance of Church teaching. In 2017, he [spoke](#) at a homosexual activist conference put on by New Ways Ministry,

which has been condemned by the Vatican. The “Catholic” group [describes itself](#) as a “gay-positive ministry of advocacy and justice for lesbian and gay Catholics,” and advocates for same-sex “marriage” and the acceptance of the homosexual lifestyle.

Stowe also [filmed](#) an LGBT “Pride Month” video in 2020, and is one of five bishops who [endorsed pro-gay Fr. James Martin, S.J.’s book](#), “Building a Bridge.”