

Fr. Perozich comments —

As a priest in the church of 2021 I get so many questions about why there is so much confusion, promotion of secular issues, thuggery on the part of church leaders against priests and the TLM, lamenting of the exodus of Catholics from the church, why evil is winning, and on.

As well, I am asked by so many people “what can I do to change this?”

Fr. Paul Kalchik is a priest of the archdiocese of Chicago. His own testimony elsewhere recounts homosexual molestation of him by clerical predators.

Fr. Kalchik was removed from his parish when his parishioners burned a sodomy flag which had hung in his parish church. The action received public criticism by the sexually developmentally delayed mayor of Chicago Lori Lightfoot and other sexually developmentally delayed groups of people.

Fr. Kalchik’s bishop, Blaise Cardinal Cupich, ordered Fr. Kalchik to a treatment center which the priest, in his right, refused to go.

The reprisal was removal from his office as pastor inability to minister in the archdiocese.

This priest knows of suffering.

Yet here he speaks not about his own sufferings rather about those of his mother and her long physical illness.

Any Christian can look at Mary and see her sufferings as well in the plan of redemption: pregnant unwed girl almost dismissed before the actual wedding by Joseph, 9 months pregnant traveling to Bethlehem, bearing her child in a cave, being told that a sword would pierce her soul, traveling to Egypt to live for 3 years for the child’s safety, relocating to Nazareth, her Son called crazy and possessed, seeing her innocent Son falsely accused, mob justice, tortured, crucified, buried.

This is all part of the redemption, the buying back of humanity from sin and from control of the devil and evil, which is still unfolding in our lifetime after the unique redeeming act of the paschal mystery: the passion, death, resurrection, and ascension of Jesus into heaven.

Jesus had His time on earth to redeem all men for all time.

Mary had her time on earth to do her part with Jesus’ redemption .

It now is our time to be co redeemers with Jesus without whom no redemption would have been possible.

I eschew the title of “co-redeemer” for me or for anyone because Jesus is the one Savior and Redeemer of the world.

I accept my sufferings in this life as redemptive for others so that all may come to the truth: That God is One, and so also One with God is Jesus, the man, the only mediator between God and man, the only name in heaven or on earth by which man can be saved, Jesus in Whom we live, move, and have our being.

In response, I bear my sufferings, but not without complaint. The most painful experience I ever wish to suffer is to be lying on the couch with a cocktail watching my sports team on TV with a comfortable lead and just seconds left in the game. But it ain’t so in real life with Christ.

Daily prayer, Sunday Eucharist, monthly confession, charity of intercessory prayer for the deceased, the sick, the suffering, the dying,

families, friends, enemies, anything that gets me next to Jesus is the solution.

It will not have the immediate effect of changing everything so that there be no more suffering in my life; but uniting my sufferings to those of Jesus will buy me back from sin which is what redemption actually is, and lead me and all for whom I suffer to Christ and to the peace that only He can give.

end of commentary: article follows

REDEMPTIVE SUFFERING



Print Friendly

by Fr. P.J. Kalchik • ChurchMilitant.com • December 3, 2021

Our role as 'co-redeemers'

The notion that we are to aid Our Lord in the redemption of the world is one of the theological concepts most often misunderstood by Catholics. Indeed, even many regular Mass-goers are oblivious to the importance of actively working with Christ to save others from the fires of Hell.

Everyone understands how we can bring others down by our bad examples and our evil actions, causing them to fall from a life



St. Paul

of grace into a life of sin. But few seem to understand that, **as disciples of Christ, we should be actively working, day in and day out, for the salvation of souls.**

We must become (if only on a small scale) co-redeemers. The Latin term "coredeemptores" (co-redeemers) describes a concept foreign to even good Catholics. With this article, I aim to make the idea of co-redemption more familiar to the faithful and to foster the daily practice of saving souls in small-but-tangible ways.

One key to understanding what the mature disciple of Christ should be engaged in on a day-to-day basis is revealed by St. Paul in his letter to the Colossians. Paul wrote, "Now I rejoice in my sufferings for your sake, and in my flesh, I am filling up what is lacking in the afflictions of Christ on behalf of His Body, which is the Church" (Colossians 1:24).

This profound sentence in Paul's letter is vital in two major respects.

First, Paul, in a straightforward way, validates that good disciples (those men and women who, as he did during his earthly sojourn, strive for holiness) will suffer trials and tribulations. He essentially says such trials and tribulations are "par for the course" for good Christians — that disciples should not be surprised at all to encounter hardship.

**We rejoice over our sufferings,
our trials and our struggles
because these serve a great
purpose in our own redemption.**

Second, Paul remarkably tells the Colossians that their trials are nothing to complain about. Rather, they are something to thank God for, even something to rejoice over! Christians rejoice over our sufferings, our trials and our struggles because these serve a great purpose in our redemption, as well as in the redemption of others.

But our sufferings are only efficacious if we offer them up humbly and devoutly, with Christ's saving Passion on Calvary in mind.



The Crucifixion

Remember Paul's words from Colossians: "I am filling up what is lacking in the afflictions of Christ." Paul does not say Christ's saving Passion and death for humanity were ineffective or not salvific. His sacrifice on the Cross was, of course, of existential importance! What Paul is talking about here is the reality that Our Lord's Passion and death transpired over a relatively short period of time. Christ's Passion, from start to finish, lasted about 12–14 hours, during which He endured the severe torture that would result in His death for our sins.

Many disciples, during their lifetimes, suffer afflictions that go on for years and years. Think of those who suffer painfully from debilitating diseases like Parkinson's, multiple sclerosis and cerebral palsy — just to name a few. There are also disciples who carry heavy psychological burdens in the aftermath of being raped, witnessing the murder of a loved one or enduring some other tragedy.

There are a myriad of afflictions that Christ did not suffer personally, and these afflictions can be salvific for the Christian or for the redemption of others — if offered to God as Christ offered Himself to God the Father for the redemption of the world.

I came to understand this firsthand, as a witness to my mother's lifelong battle with rheumatoid arthritis.

Despite the constant and severe pain she suffered from this disease, she did not let it stop her from going to Mass regularly. Nor did it keep her from her charity work for the Church as a part of St. Mary's Quilters. She bore witness, during her lifetime of pain from crippling arthritis, to the importance of redemptive suffering, when offered up for one's own atonement and for the atonement of others. Blessedly, God gave me this holy example to keep in mind when trials and afflictions come my way.

So when a cross comes your way, count yourself as blessed. God Himself is recruiting you to aid in His redemption of the world, to become part of His co-redemptive "team."

One thing every mature disciple needs to know, and to know well, is that disciples don't get to pick their own cross. The disciple is not offered a choice but is instead given a cross by Christ, who knows what trial is best for each disciple's individual redemption. The disciple is not given the opportunity to exchange crosses. It's not a matter of swapping sufferings because we have a preference: "Oh God, my favorite color is blue, but here You have given me a red cross." **Only the misguided disciple constantly complains about his burden.**

**When a cross comes your way,
count yourself as blessed.**

The only choice a disciple gets is how he carries his cross. One's cross can be carried begrudgingly or with love. It is by carrying it well that one embraces redemption. And if someone carries it especially well, his example of holiness may gather others into the glory of discipleship! This is what is so phenomenal about afflictions. Instead of just being "thorns in one's side" (2 Corinthians 12:6–7), the trials that God gives us can help to bring others to Heaven.

So this Advent, take to heart the afflictions and trials, both large and small, that come your way. Know that God loves you and that, in your own way, you can participate in the story of salvation.