

Fr. Perozich comments —

One good thing for non Catholic Christians is that they are not under the institutional control of the leaders of the Catholic church.

There is only one church, the catholic church, into which are incorporated all believers.

There is one pope who is to unite and pass on only what Jesus taught, not what George Soros or Klaus Schwab declare, nor the UN, nor the WHO, etc.

There are bishops who as successors of the apostles are to do the same as the pope in the bishops' respective dioceses.

The priests are to teach, guide, and sanctify with word and sacrament.

The lay faithful are to believe in Jesus and bring the faith out into the world.

Yet thank goodness for the insight, clarity, and declaration of Joseph Farah who teaches us about Jesus.

He also dispels the error of "once saved always saved" in his article.

Farah declares that conversion is ongoing, that the gospels need to be read, re-read, and read again and again.

The synod ilk do not speak of God the way that the bible does.

It is good that the Lord uses people out of the control of the institutional church structures to preach the truth.

Too many Catholics in the institutional church are permitted only to think as they're told. Priests who fail to do so are dismissed.

They can't do anything to you lay folk, so learn from Farah rather than from this synodal document, and live your ongoing conversion in Jesus toward eternal life in the Catholic church in word, sacrament, and charity, ignoring the noise in order to hear the voice of Jesus speaking through the Holy Spirit when that same Holy Spirit reminds us of all that Jesus taught rather than the blather of those who speak in their own name rather than in the name of Jesus.

Did Jesus come to start a new religion?

Exclusive: Joseph Farah challenges believers to read the Gospels 'with a certain perspective in mind'



By [Joseph Farah](#)

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"Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." – Matthew 16:6

I'm confident most everyone reading this has read the original four Gospel accounts at some point in their life. You may have read them many times, studied them systematically, even walked through ever verse in a Bible study.

But now I'd like to challenge you to do it again with a certain perspective in mind that will, with the Holy Spirit's leading, give you fresh insight into what Jesus taught that was so radical, who He was directing it to, and what practices He tried to correct before going to the cross as the ultimate atoning sacrifice for the sins of the world.

They key question I want you to ask yourself in this fresh encounter with the Gospels is this: Did Jesus come to start a new religion called Christianity? The answer may surprise you. Jesus came to do many things, to fulfill many roles. But none involved starting a new religion.

He came to save the world from sin.

He came to bear witness to the truth about God and the fallen world.

He came to fulfill what was prophesied about His Coming Kingdom.

He came first for the lost sheep of Israel.

He came to be a light to the Gentiles.

But one thing He did not come to change or do away with was His Father's commandments. I don't believe that for a minute. I don't see it in Scripture. In fact, all the evidence shows just the opposite. **Somehow, though, most people who claim to follow Him have missed that.**

I'm not suggesting that the Creator of the world didn't know what would happen after His death and Resurrection. On the contrary, He knew. He most certainly knew. That's why he warned us ahead of time. What did He say?

Matthew 7:13-14 tells us: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

He added: 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

More than a billion people alive today call themselves "Christians." Will they all enter the Kingdom of Heaven? Will most? How many of us have ever prophesied or cast out demons in Jesus' name? Very few I suspect. I sure haven't.

Yet even some who have done or will do these "wonderful works" will be turned away by Jesus when He returns. That should give every self-proclaim follower of Jesus pause to consider: Am I on the broad, destructive path, or the narrow one that leads to life? "Few there be that find" that one, Jesus emphasized.

If all we are expected to do, as many television preachers suggest, is "give our hearts to Jesus" in one momentary, "born-again" confession of faith, why will so many be lost? Don't many teachers today say that Jesus came to give us an easier path to salvation – to unburden us from the law, which was such a stumbling

under the old covenant? **How do we reconcile this teaching with what Jesus said in Matthew 7?**

These are the questions that should be on your mind as you take another walk through the Gospels. Ask the Holy Spirit to reveal to you what may have been previously obscured from your understanding.

Here's another provocative question: Why did He speak in parables in His teachings? Do you think He used them to make his message easier to understand, so that more listeners would discover the truth and find the narrow path?

In two of the Gospels, the disciples asked Jesus why He spoke in parables. His very direct answer, recorded in Luke 8 was: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."

In Matthew 13, He provides more detail: "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any

time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

In other words, Jesus did not speak in parables so that the masses would see and hear more clearly. He did so to fulfill a prophecy from Isaiah 6:9-10. "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

Jesus was not into easy overnight conversions. He's was in it for the long haul. He was speaking truth to the lost sheep of Israel – and they had heard it for some time. It didn't waver. And faith does not take a minute to instill for Gentiles either. Only a few were chosen. This is the way of the narrow path. Broad is the way of destruction.

end of article

Contrast this non Catholic Christian's exhortation with the analysis of the synodal document which has taken time away from evangelization for the purpose of bureaucratic control.

From the new Catholic leaders for their new church. Reminds me of the song, "Sing a new church into being" to which a friend added the rejoinder, " 'cause we hate the one we got!" –rp

Synodality without Spirit

Randall Smith

TUESDAY, MAY 30, 2023

I was asked recently to read the North American “Final Document” for the “Synod on Synodality” and offer my opinion. I am the kind of theological nerd who loves papal encyclicals, but it was pure misery slogging through the “Final Document.” It’s not something written to inspire the hearts and minds of the faithful, but a bureaucratic product about “process.”

To say the document was “empty” would be an insult to emptiness. You open a box, find it empty, and that’s that. You haven’t wasted much time. With this document, you keep wondering, “When is it going to say something?” *But it never does.* It’s like being lured further into the desert by a mirage of water you never find.

Someone asked what I thought of the *theology* of the document. That’s like asking what I think of the current king of France. There is no “current king of France” and so, too, there is no theology in the “Final Document.” The Trinity never makes an appearance. The word “Christ” shows up a few times but never with any account of why He is important. And it’s difficult to judge the “theology” of a church document that lacks even a single reference to Scripture, tradition, or the Magisterium.

The authors say we should be “on mission,” but never clarify what the mission is *for* or what Christians have to offer that would make others want to be part of the Church

– especially a Church that produces a document this vague and lifeless.

C.S. Lewis once wrote about friendship that people who have a shared interest or goal become friends. People who set out to “have friends” rarely find them because they lack a shared goal. Two people who love Christ can be friends. Two people devoted to “synodality” will soon drift apart.

The document calls for “co-responsibility” and for the laity to “use their gifts in service to the Church.” This is to ignore the fact that *they already do* – in their families, businesses, and neighborhoods, duties that leave little time to involve themselves in “the synodal process.” The document seems to presuppose that nothing other than involvement in Church governance matters. More troubling is the prospect that this bureaucratic process of constant meetings will continue interminably. Isn’t that a punishment in Dante’s hell?

The document’s repeated claims that participants were revived and renewed by the synodal process is not exactly convincing. “Synodality is an adventure,” they say. I think they must have a different definition of “adventure” than I do. The document calls for more “formation” – not in Christian faith or spirituality, but in *synodality!* (I’m not making this up.) So, we are to have more formation on how to have more committee meetings? Oh boy, I’m excited.



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“The North American Synod Team” says they “heard through the synodal consultations that our people are asking for more robust formation” in synodality and in going out to those on the “margins” of society. It’s odd because I am hearing different voices: from people who want to know how to raise their families; how to live in a society that is increasingly antagonistic toward them; how to ensure their children are getting a good education and formation in the faith.

The *last* thing they want to deal with is Church bureaucracy. They want that part of their lives to just *be there* for them so they can focus on other things. What to do with a sick elderly parent? How to take care of a

disabled child who their *Catholic schools won't take*? How to deal with children poisoned by the toxic culture? The document fails to touch on any of these concerns.

The document calls for greater “transparency” in the Church, apparently oblivious to the fact that they can’t even be transparent about the synodal process itself. The authors admit that “many bishops expressed the same kinds of uncertainties and ambiguities about ‘where all of this is going’ that many participants at all levels of the consultative process mentioned. . . .What are the next steps? Where do we go from here?” We are never told. Transparency indeed!

“Listening” is only meaningful if there is evidence that people have been heard, and that only happens if you reply to people’s questions and concerns meaningfully. This is not happening. And when there is no real transparency and no real evidence of concerns being addressed, people suspect that the “listening” is a pose, not a reality.

It’s difficult to have confidence in a “process” so divorced from any substance, so unclear on its goals, its theological grounding, its basic terms (synodality, inclusion, co-responsibility), and above all, its continuity with the Gospel message about the death and resurrection of Christ as an expression of God’s saving love.

This synodality “Final Document” is like a university mission statement lacking any substantive vision of educational excellence. Without that substance, such a document provides neither meaningful guidance nor the means to restrain administrative misbehavior. They

usually serve as an all-purpose cloak of legitimacy for whatever the administration chooses to do.

Then when the next administration arrives, they act as though the earlier document never existed and send everyone off to create a new one – one that will be similarly ignored and cast aside. I’ve wasted too much of my life in the university process to put much faith in this one.

The “Final Document” repeatedly congratulates itself for a wonderful “process” and claims participants were revived and filled with hope. If so, none of that amazing energy made it into their prose. If what the Church needs now is a document to evangelize and inspire the hearts and minds of the next generation, this is not it. The document talks about “outreach to the young,” but I can’t imagine the amazing young people I teach tolerating more than a page.

Nor would I blame them. The Boomers need to wake up and realize it’s not 1972 anymore.

***Image:** *Tower of Babel* by Pieter Brueghel the Younger, 1563
[Kunsthistorisches Museum, Vienna]

You may also enjoy:

Russell Shaw’s *[Concerning “Synodality”](#)*

Ines A. Murzaku’s *[Shifting Models of Synodality](#)*

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