

SEMIOTIC SUBVERSION

[Fr. Richard Perozich](#)

“Semiotic subversion” is a term used by Jules Gomes from [Church Militant](#) to describe some of the activity at the Vatican.

I never heard of semiosis or semiotic before.

Wikipedia’s offering is:

*”**Semiotics** – study of **meaning-making**, signs and sign processes (semiosis), indication, designation, likeness, analogy, metaphor, symbolism, signification, and communication. Semiotics is closely related to the field of linguistics, which, for its part, studies the structure and meaning of language more specifically. Also called semiotic studies, or semiology”.*

Semiotics is a way of communicating an idea or teaching without using words or clarity.

If a man, who has the power of the papacy or even a bishop, wishes to alter a long held belief system, and if he knows that he cannot do so by a declaration, he has other tools at his disposal.

One tool is to issue long wordy documents or articles into which a certain point can be inserted that he wishes to be received by others, such as the footnotes in chapter 8 of [Amoris Letitia](#), and then to affirm it later in the letter to the Argentine bishops.

Another tool is to ignore the teaching of salvation doctrine and instead offer communications on climate, vaccines, immigration, sexuality (who am I to judge) and other globalist agenda propaganda, thus muting the message Jesus gave and substituting a globalist ideology.

Still another tool is to ignore longstanding teaching, and to present an opinion using classic words with altered meanings.

One more is called a studied ambiguity, to say something without clarity which can be interpreted either by the speaker or the listener in different ways.

Using the Synod on Synodality, outside the normal synod of only bishops who are called to address one or two specific issues to give clarity to the church, the use of the term synod outside of the real context provides cover for whatever has been decided to be included and promoted on a host of new issues.

Semiotics in the Synod on Synodality

Small groups of bishops, priests, and lay gathered around circular tables with an astute leader at each table to guide the conversations is a semiotic sign that decisions can now be made regarding anything pertaining to the church by members at all levels in order to promote the kind of church that those in these groups decide that they desire.

A picture of the New Ways Ministry leaders with the pope is a semiotic approval of their efforts.

The pope shown in several pictures with Fr. James Martin is a semiotic communication of approval for Martin's personal sexual belief system.

The pope in the Vatican garden with indigenous South Americans and the Pachamama is a semiotic communication of approval of diverse belief systems.

The pope with a leader of Islam and a copy of joint declaration of an ambiguity that God wills all religions is a semiotic communication to move the people to accept this.

Nancy Pelosi receiving communion at the Vatican after her Archbishop Salvatore Cordileone spoke with her about her abortion promotion being inconsistent with Catholic faith is a semiotic communication of approval.

Selection of proaborts and atheists for the Pontifical Academy for Life, is a semiotic communication of approval of their beliefs.

Pictures of the pope with unrepentant homosexuals is a semiotic approval of their lifestyle.

The Vatican chosen rainbow colored 2025 Jubilee design is a semiotic message of approval.

The "Fraternity Fest" at the Vatican with shirtless gay dancer is a semiotic message.

It goes on.

These tools are methods of deconstruction so that a reconstruction might be done for a novel church which does not always reflect Scripture and Tradition from Jesus and the apostles, rather one that fulfills Paul's warning in 2 Tim 3-4, *"For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity,* will accumulate teachers and will stop listening to the truth and will be diverted to myths."*

Semiotics in daily life

I found it odd when certain priests I knew would rush to be in conversation with dissident ones at various diocesan events. Now I understand that this is a semiotic message of like mindedness.

When diocesan papers promote priests and parishes for their “openness” to sexual license and their “acceptance” and “accompaniment” for dissent, and when clerics “canonize” at funerals those who have been outspoken against church teaching, I now understand the semiotic messaging.

I offer this personal reflection on semiotic subversion so that your heart, mind, and soul not be subverted in ways you might find strange, but before this writing by me were not able to understand, and thus fall victim and fall away into error.

The *salus animarum*, salvation of souls, is the essence of the ministry of priests.

I'll stay faithful to the truth, but now I have some understanding of how people are trying to teach me, to convince me, and to change me with semiosis in signs, pictures, symbols rather than with direct clear communication.

I am saving my soul with the grace of Jesus. Save your souls also with His grace.