

Fr. Perozich comments —

From birth in 1951 to university in 1969, I felt moored, connected, bound strongly to the faith in Jesus Christ found in the One, Holy, Catholic, and Apostolic Church.

Slowly over the subsequent decades, but rapidly now over these past 15 years, I feel more adrift, grasping for the solid hold to keep me in Jesus in His church,.

The changes in liturgy from 1965-1976 were gradual enough to keep faith in the Eucharist.

The morality and nature of the church from 2013 to now have been quick and upsetting.

Immigration replaces pro life as the gospel from bishops.

Inclusivity replaces fidelity and morality.

Synodality replaces mission.

Licentiousness replaces holy matrimony so that “all are welcome.”

Many paths to God replaces salvation in Jesus alone.

Sacred orders for other religions replaces true apostolic succession.

Ambiguity replaces clarity.

Episcopal opinions replace the teachings of Jesus and the Bible .

Promoters of sexual license like James Martin are given pulpits.

Promoters of life like Frank Pavone are defrocked.

Insert your own experiences here.

The bible warned us of these such as in the letter of Jude below.

Paul did the same in 2 Timothy 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.”

Matthew Becklo shows the 3 warning signs of false teachers.

Even in the church there can be a suspension of the magisterium when the truth is not clearly stated. <http://richardperozich.com/wp-content/uploads/2023/07/suspendedmagisterium.pdf>

Denying Jesus is done when His divinity and salvation are rejected, but also through sin against Him and His teachings.

The most common denial is to speak about everything else but Jesus, even though that is our great commission as Christians.

Hold to the Bible, to prayer to the Sacraments, to the Magisterium of the last 2,000 years. This will keep you anchored against the dreamers, and will keep you on the true path with Jesus toward heaven.

Jude against the dreamers:

*Three warning signs of false teachers
A desire to justify, explain away, or otherwise turn a
blind eye to behaviors that the biblical tradition
consistently condemns is one of the clearest signs that a
Christian has fallen on the wrong path.*

[October 28, 2025 Matthew Becklo The Dispatch](#)



A candle of St. Jude. (Credit: Francesca Pollio/CNA)

Saint Jude, whose feast the Church celebrates on October 28, is known the world over for his patronage—[that of hopeless causes](#)—and for the Children’s Research Hospital named in his honor.

But what some might not know about Jude is that he’s identified, traditionally, as the author of one of the letters of the New Testament. **And that unique and power-packed epistle constitutes a kind of schema for identifying false Christian teachers, of any kind, in any age.**

At just twenty-five verses and about five hundred words, Jude’s letter is one of the shortest in the whole Bible. Aside from its brevity, it’s perhaps best known for a line in its opening verses: **“Contend for the faith that was once for all entrusted to the saints”** (3). It’s also remarkable for referencing two apocryphal works, the Assumption of Moses and the Book of Enoch—a move unique to Jude among all the other New Testament writers.

But the heart of the letter itself, which [can be read](#) in just a few minutes, **is a grave warning about “ungodly” teachers stealing in among an early Christian community** (4). Who were these heretics in Jude’s literary crosshairs? What did they believe? We don’t know for sure, but the text itself suggests a group of proto-Gnostics in the late first century, whose **root error, like their more organized descendants a century later, was a perversion of spiritual things** (4). **Jude calls them “dreamers”** (8)—the only use of the word in the New Testament—and compares them to “wandering stars, for whom the deepest darkness has been reserved forever,” a uniquely negative spin on a typically positive symbol of spiritual and heavenly heights.

What exactly were these proto-Gnostics “dreaming” about? Jude, interestingly enough, doesn’t examine and dismantle their beliefs in the manner of Irenaeus’s *Against Heresies* a hundred years later (as important as this kind of theological takedown can be). Instead, **he simply points to the quality of their lives—**

and in so doing, not only tells us all we need to know about their beliefs (since faith and works go hand in hand) but also gives us insight into the kinds of behaviors characteristic of any kind of false teacher, “dreamers” of all stripes, down through the ages.

The **first** thing Jude notices is that **these dreamers “pervert the grace of our God into licentiousness”** (4). Again and again in the brief letter, Jude focuses, in a particular way, on “sexual immorality” (7). **These false teachers “defile the flesh”** (8), **act like “irrational animals”** (10), and **indulge in their own “lusts”** (16, 18). A desire to justify, explain away, or otherwise turn a blind eye to behaviors that the biblical tradition—from Genesis through the Gospels to the book of Revelation—consistently condemns is one of the clearest signs that a Christian has fallen on the wrong path, in whatever direction.

For the proto-Gnostics, their immorality stemmed from a “top-down,” “antinomian” rejection of the Mosaic law; for modern secularists, it stems from a more “bottom-up,” “inclusivist” rejection of the natural law; in any case, dreamers wear their lawlessness on their sleeve: **They are a law unto themselves.**

Next, Jude turns to a **second**, and more fundamental, warning sign: **The dreamers “deny our only Master and Lord, Jesus Christ”** (4), **reject the authority of the Church** (8), and **unsettle the celebration of the sacraments, especially the Eucharist**: “These are blemishes on your love-feasts”—the “agape meal” of the early Church associated with the Eucharistic celebration—“while they feast with you without fear, feeding themselves.” In short, they stand against what Augustine called Totus Christus—the “whole Christ” of Jesus the Head together with his Body the Church—insisting on their own way and drawing others into it.

The inevitable result is dissension, schism, and fragmentation: “These worldly people, devoid of the Spirit, are causing divisions” (19). Heretics across the ages—whether esoteric or exoteric, “spiritual” or “carnal”—tend to fit this mold.

The open “rebellion” (11) of the dreamers is closely related to **a third red flag—namely, their destructive and deceitful use of speech.** These teachers, Jude warns, “slander the glorious ones” and “whatever they do not understand” (8, 10); they are “grumblers,” “malcontents,” “scoffers” (16, 18), “bombastic in speech, flattering people to their own advantage” (16). **Flouting both moral and spiritual truth, they rely on a warping of words—instrumentalizing them, stretching them, twisting them, weaponizing them, and, at the limit, making them up altogether—both to vindicate themselves and to corrupt others.**

We see this trend across Church history, but it’s especially palpable in the age of social media and artificial intelligence, which has made public speech endlessly amplifiable and malleable; indeed, Cardinal Burke recently released [a powerful fervorino](#) on digital deception engineered to divide Christians—a trend, he says, that bears “the unmistakable mark of the Evil One.”

Moral disorder, ecclesial discord, and manipulative discourse: one or the other of these might indicate a struggling Christian, but two—and certainly all three—signal a believer caught in his or her own dream of Christianity. And our task, Jude reminds us in closing, isn’t just to contend for our own faith; it’s also to contend for theirs: “Have mercy on some who are wavering; save others by snatching them out of the fire; and have mercy on still others with fear” (23).

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