

Fr. Perozich comments —

Fr. Gerald Murray comments on the use of synod to change church teaching given from God regarding sexuality based on human experiences without any judgment on the actions or reference to Scripture and Tradition.

What is mentioned neither in the article nor in the synod are the spiritual forces influencing the formulators of the synod document, that is the demons.

Fr. Chad Ripperger, exorcist, notes that Asmodeus is the demon of lust for male homosexuality, while Lilith is the one for lesbianism among the more feminine women.

The demon of envy , Leviathan, is the tempter underlying much of homosexuality.

Those promoting these acts and changes need to examine themselves for their motives and for what demons may be tempting them to use the synod to promote this new agenda.

Fr. Ripperger responded to the following question

Are demons becoming more powerful?

No, they are not. Rather, we are becoming more susceptible, both in number and depth. More individuals have more and deeper vices. And this is the door.

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‘Synodal Shepherds’ Attack the Sheep

Fr. Gerald E. Murray
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The Catholic Church is accustomed to attacks upon her teaching. The history of heresy over the centuries reveals the never-ending efforts of those who seek to replace Catholic

doctrine with various errors. What the Church has only recently become accustomed to is attacks upon her teaching coming from some of her shepherds, especially from the never-ending pronouncements emanating from the office of the Synod of Bishops.

The latest imposition of the Synod is the recently published full-fledged endorsement of the homosexual lifestyle in the [*Final Report of Study Group Number 9*](#) ^[1] *“Theological Criteria and Synodal Methodologies for Shared Discernment of Emerging Doctrinal, Pastoral, and Ethical Issues.”*

This report attempts to dismiss Catholic teaching on the inherent immorality of homosexual acts – and the disordered nature of the homosexual inclination – by stigmatizing that teaching as the expression of an obsolete “paradigm” that no longer can be relied upon to communicate God’s will to His people.

[Merriam-Webster](#) ^[2] defines paradigm as “a philosophical and theoretical framework of a scientific school or discipline within which theories, laws, and generalizations and the experiments performed in support of them are formulated.” To describe Catholic teaching using the analogy of a framework upon which theories and experiments are arranged is to demote it from the realm of truth into just one possible approach to presenting God’s revelation. Jesus said, “I am the Way, the Truth, and the Life.” (John 14:6) Is that a paradigm needing improvement?

The report includes two appendices, which are testimonies in the form of an interview. Two Catholic men (the [first](#) ^[3] Portuguese, the [second](#) ^[4] American), each proudly describing himself as being married to a man, even though the Catholic Church teaches that such a thing is impossible. Why would the

Synod of Bishops publish interviews with men who reject Catholic teaching on the nature of marriage, inspired as it is by the Holy Spirit, as part of its effort to discern the workings of the Holy Spirit in the Church today?

Report Number 9 gives us the answer – the Synod considers so-called homosexual marriage to be an open question:

Finally, while listening to the Word of God lived in the Church, it is necessary to address with *parrhesia* the currently recurring question of whether one can speak of “marriage” in relation to persons with same-sex attractions, equating their relationship to heterosexual conjugal union without recognizing the differences. These include, primarily, the evident impossibility of procreation *per se* linked to sexual difference, regarding which techniques of medically assisted procreation pose further difficulties.

Leo XIV meeting with James Martin, S.J., at the Vatican, Sept. 1, 2025. [Source: Vatican News]

Even worse, *Report Number 9* considers all Catholic teaching as subject to change:

The Church’s mission is not a matter of abstractly proclaiming and deductively applying principles that are set out in an immutable and rigid manner, but of fostering a living encounter with the person of the risen Lord Jesus, by engaging with the lived experience of faith of the People of God in its personal and social relevance, in relation to the diverse situations of life and the many cultural contexts. Only the fruitful tension between what has been established in the Church’s doctrine and her pastoral practice and the practices of life in which what has been established is verified, in the exercise of personal and

communal life in the light of the Gospel, expresses the generative dynamism of Tradition: against the temptation of the sterile and regressive ossification of principles and statements, of norms and rules, regardless of the experience of individuals and communities.

“The lived experience of faith of the People of God” can overrule the doctrine of the Faith? Welcome to the ecclesiastical embrace of “liquid modernity” in which metaphysical realism is cast aside, and the dictatorship of relativism and subjectivism subjects everything to redefinition.

What is at stake, as is clearly understood, is the overcoming of the theoretical model that derives praxis from a “pre-packaged” doctrine, “applying” general and abstract principles to the concrete and personal situations of life. The task, therefore, is to rediscover a fruitful circularity between theory and praxis, between thought and experience, recognizing that theological reflection itself proceeds from the experiences of “good” inscribed in the *sensus fidei fidelium*.

The Synod has become the Holy See’s officially sponsored agent of destruction of Catholic doctrine, which is disparaged and dismissed as being deductive principles set forth in an immutable and rigid manner – sterile, regressive and ossified statements, as being “pre-packaged” doctrines, which are merely abstractions and theories.

Instead, we need to listen to “concrete and personal situations of life” because “theological reflection itself proceeds from the experiences of “good” inscribed in the *sensus fidei fidelium* (sense of faith of the faithful).”

The testimony of the American homosexual Catholic man (Jason Steidl, author of *LGBTQ Catholic Ministry, Past and Present*, whose [picture](#) ^[5] appeared on the front page of *The New York Times* with his “husband,” being blessed by Fr. James Martin, S.J. the day after *Fiducia supplicans* was issued), gives a clear idea of where the Synod thinks theological reflection based on personal experience will lead the Church:

My sexuality isn't a perversion, disorder, or cross; it's a gift from God. I have a happy, healthy marriage and am flourishing as an openly gay Catholic. It's taken years of prayer, therapy, and affirming community to get here, but I thank God for my sexuality and station in life. . . .Being an LGBTQ Catholic is not easy, and many days I grieve the harm the church has caused. But I also have hope. I have witnessed conversion during Pope Francis' papacy at the local and universal levels of the church, and I look forward to helping build up the body of Christ that reflects Jesus' ministry of healing and inclusion.

The Synod office has decided to publish the claim of a lobbyist for the homosexual lifestyle that, “I know of many priests who have been attacked because of their support for LGBTQ folks. . . .they get hit by the hateful arrows of homophobia.’ Is this claim an example of the “sense of faith of the faithful”? Or a repudiation of the Faith of Christ on behalf of immorality?

This Vatican-sponsored destructive subversion must come to an end now. Souls are endangered by the scandalous false teachings being propagated by the Synod. Pope Leo needs to strengthen the brethren in the Faith by putting an end to this poisonous betrayal of God's truth.

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Navigating the Crises Facing the Catholic Church and Society, is now available.

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URLs in this post:

[1] *Final Report of Study Group Number 9:* **https://www.synod.va/content/dam/synod/process/implementation/10workinggroups/final-reports/sg9/SG-9_Final-Report.pdf**

[2] Merriam-Webster: **<https://www.merriam-webster.com/dictionary/paradigm>**

[3] first: **<https://www.synod.va/content/dam/synod/process/implementation/10workinggroups/final-reports/sg9/Testimony-A1-Homosexuality.pdf>**

[4] second: **<https://www.synod.va/content/dam/synod/process/implementation/10workinggroups/final-reports/sg9/Testimony-A2-Homosexuality.pdf>**

[5] picture: **<https://dianemontagna.substack.com/p/has-the-vaticans-synod-office-become>**

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