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NIHIL NISI IESUM

DEDICATED TO MARY MOTHER OF GOD

www.boston-catholic-journal.com

editor@boston-catholic-journal.com

The Church on Her Knees

Cardinal Cupich: “We must let go of “cherished beliefs”

**Where do we go when the “Church of Discernment”
Replaces the Holy Catholic Church?**

**U.S. Cardinal Blase J. Cupich appointed by Francis to the powerful Vatican
Congregation for Bishops made the following unimaginable statement: “If
Catholics want to engage in “discernment” like Pope Francis does, they must
let go of “cherished beliefs” and outlined the “rebuilding and re-imagining of**

the Church through “discernment” and “dialogue” — nouveau concepts dear to Pope Francis's vision of a new Church emerging from the ashes of 2000 years of history, teaching, and tradition that Vatican II ignited and Pope Francis is determined to consume in a conflagration that will obliterate all distinctions between Catholics and Protestants — and perhaps a totally “inclusive” pan-religious “Faith Community” that will abolish the Roman Catholic Church — much as the Communist Revolution was to abolish all class distinctions in the “withering away of the State”.

It will be, as Cupich flatly states, “a revolution”, a process and a Church that will necessarily have **its “own vocabulary”**.

“Graduation Day” for Catholics?

Indeed, Cardinal Cupich maintains that **we must graduate from our Catholic “adolescence”** into what we presume he understands as a largely Protestant spirituality based on conscience:

According to *Lifesite News*, “In June, the Cardinal interpreted the Pope’s 2016 exhortation *Amoris Laetitia* (Joy of Love) as **a call for Catholics to graduate from “an adolescent spirituality into an adult spirituality”** where they will be able to use their “freedom of conscience” to “discern truth” in their life ... Cupich has argued that active homosexuals should be able to receive Holy Communion and is a public supporter of Jesuit priest and homosexualist Vatican adviser James Martin.”¹

How are we to understand his clearly pejorative description of genuine Catholic spirituality as “adolescent”? **After 2000 years** is it in need of maturation? Is it not much more a matter of *accommodation* — specifically *ecumenical* accommodation to better align Catholic with Protestant doctrine and spirituality? Indeed, the admiration of Pope Francis for the arch-heresiarch Martin Luther and his recent ebullient “Commemoration” of the Reformation is unmistakable ... and deeply regrettable. It is an exuberance equally shared by Cardinal Cupich.²

What does it say, however, to the faithful of the past 2000 years? That **they have lived in spiritual immaturity**, replete with all the devotions and practices that characterized Catholics before (and even after) Vatican II — and which were the very beliefs and practices which Luther reviled, and many Protestants since?

An “Imaginary” Church?

First let us be clear about terms — specifically the word “**re-imagine**”.

We can only *re-imagine* what was first *imaginary to begin with*. If we “*imagine*” something, it is clear that what we envision *does not exist (or once did and no longer does)* — it is so remote from recollection, so distant in the past, that we no longer have a clear idea of what it really *was* and certainly no contemporaneous connection with it — hence must *imagine* what it was, which is to say that our *concept* of it is *imaginary*: it does not pertain to what *actually* exists, but what we *imagine might possibly* exist or what *had existed* in some long-forgotten primeval haze ... but no longer does.

Does this describe the Holy Catholic Church? Is Cupich, then, an *imaginary cardinal* since the Church that conferred this office upon him is itself imaginary — as are, *eo ipso*, her sacraments, doctrines, dogmas, teachings, and discipline?

Where will Catholics faithful to the *Magisterium* and the *Sacred Deposit of Faith* go once this revolution materializes? To what Church — after the *Roman Catholic Church* has been “**re-imagined**” — indeed, *we hold that it was never imaginary at all* (and therefore in no need of *re-imagining*) to begin with, but a beautiful reality in the ugly and impoverished world of the City of Man? To the nearest Lutheran or Episcopal “church” with a female priestess — or, for that matter, even a transgender *male-female/female-male* “officiant”? The logic of “ecumenism” does not exclude this blasphemy — indeed it does not even exclude the **mosque!**

Of course this sounds nonsensical. Why? It *is* nonsense! We cannot go to a Lutheran church or a mosque — however ecumenically magnanimous we are urged to be — for nowhere else apart from the One, True, Holy, Catholic, and Apostolic Church will we find Jesus Christ — in the most Holy Sacrifice of the Mass, in Holy Communion, and in the Most Blessed Sacrament of the Altar.

An “imagined” or “re-imagined” church has *none* of these — and never will. In a word such an “imagined” church — even were “*re-imagination*” possible — would be an utter **imposter**: not the beautiful and spotless Bride of Christ, but a meretricious harlot with many “lovers” upon the altars of many religions *in* the world — and *of* the world. (1 John 2:15)

¹ <https://www.lifesitenews.com/news/catholics-must-let-go-of-cherished-beliefs-to-discern-like-pope-francis-u.s>

² <https://www.archchicago.org/news-release/-/article/2017/10/24/the-archdiocese-of-chicago-and-the-metropolitan-chicago-synod-of-the-evangelical-lutheran-church-in-america-to-commemorate-the-500th-anniversary-of-th>

Geoffrey K. Mondello
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