

Tradewriter 24: Blase Cupich – Poster Priest of Newchurch

In his recent interview Commonweal Magazine, Archbishop Blase Cupich provides an interesting glimpse into the activities of the Extraordinary Synod.

When confronted with the idea that the media’s coverage of the event may have contributed to a certain “confusion” among some of the bishops, Cupich answered rather candidly:

The media is not to blame at all. I think the media reported what actually took place. What really took place at the synod was that a majority of the bishops voted for all the proposals that were there in the final summary document ...

It’s true that three of the paragraphs [about divorce and gay people] did not get two-thirds majority support, but they got more than a majority. That’s what’s new. That’s the story. Those hot-button topics had been highlighted, and the majority of synod bishops voted for proposals that said we need to consider aspects of these issues.

Well, so much for the allegations leveled by some so-called “conservative” Catholics who attempted to downplay what took place at the Synod by laying blame at the feet of the media.

Writing in First Things, for instance, George Weigel proposed:

The 2014 Synod got an extraordinary amount of press attention. Alas, too much of that attention was due to the mass media misperception that The Great Moment of the Long-Awaited Catholic Cave-In was at hand...

To Archbishop Cupich’s credit (and the sheer horror of those Catholics who are willing to look at the crisis at hand with eyes opened wide), he plainly admits that the media did not misrepresent the gravity of the event. And while he wouldn’t label it as much, there can be no doubt that a “cave-in” is precisely what happened.

When a body of bishops representative of the Universal Church cannot muster a two-thirds majority vote in favor of immutable Catholic teaching on homosexuality, even as 58% of those present vote in favor of re-examining the Church’s discipline concerning Holy Communion for the civilly divorced and remarried, a teaching that flows directly from the indissolubility of marriage, what else can you call it?

It was a cave-in alright. As for how modernist thinkers like Pope Francis and his American prototype, Blase Cupich, justify such egregious departures from tradition, the latter added:

The pope has a firm belief that the spirit of the risen Lord is working in our midst and is alive in the hearts of people—and we cannot squelch that voice. We have to look for ways to listen to how the Lord is working in the lives of people. That’s why

the pope said to the synod fathers, “Don’t come to the synod and say ‘You can’t say that’”—because it may be the spirit of Christ who is calling us to say these things. And we have to listen to that.

This ties-in directly with one of the points made in yesterday’s post at HarvestingTheFruit.com.

Men like Pope Francis and Blase Cupich are engaged in a mission that in many ways is the precise opposite of the one given to the Church by Christ; “Go baptize the nations, teaching them everything whatsoever that I commanded.”

Their bankrupt ecclesiology is such that they clearly do not believe that the Holy Catholic Church is a perfect society; rather, they operate on the presumption that the Catholic Church must search for Christ beyond herself, in the fickle “hearts of people,” when indeed the fullness of Divine truth has ever been entrusted to her for the good of those very same people.

Archbishop Cupich expounded: .

Ours is a living tradition. It always has been. There is no moment in time that can be so idealized that it undermines the idea that the tradition is a living one. It is a living tradition not because of anything we say, but because the risen Christ is always doing something new in the life of the church. In Pope Francis’s *Evangelii gaudium*, there is a whole section in which he talks about the idea that Christ is always doing something new in the lives of his people as he accompanies them.

Ah yes, it’s the “God of Surprises” using the disjointed lives of broken people infested with various degrees of worldliness as oracles to instruct the sacred Magisterium on the latest nuances of the ever-changing Divine will.

Isn’t it funny how these characters don’t even pretend to give a rat’s tail about what Christ is doing in the lives of faithful Catholics who *sentire cum ecclesia*; least among them the intransigent few who cling that “certain fashion” known as the Mass of Ages, to say nothing of those who tempt God by their fruitful multiplication?

In any case, Blase, thanks to his unabashed modernist candor, has provided for us a perfect example of just the sort of milquetoast geldings who will eventually become the new face of the Catholic hierarchy should the Lord in His inscrutable wisdom choose not to save us from this terrible chastisement before it’s too late.

And how is Archbishop Cupich, this poster priest of Newchurch, preparing for Synod 2015?

I have met with my archdiocesan women’s council, the presbyteral council leadership, and my archdiocesan pastoral council.

Yup. Just as expected.