

# Drawing Aside the Purple Curtain

*The Papal System Today: an Analysis of the News*

## Rome's 2023 Synod on Synodality and Its Implications for Global Roman Catholicism

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### *The Synod: Setting the State for Massive Future Changes*

The participants in the Vatican Synod on Synodality, held in October 2023, were unaware of it for the most part, but they were being deliberately nudged along a predetermined path. The entire process was being dominated by radical liberal priests and nuns, under the guiding hand of the Jesuits. This was made clear by the first woman to ever preside over a synod of bishops, a Mexican nun named Maria de los Dolores Valencia Gomez. She said at a press briefing that the participation of women in the Synod was “setting the stage for future changes.” “I feel that this is a gradual process. Little by little, we shall see changes,” she said.<sup>1</sup> The end goal was already decided upon.

### *The Issue of Female Ordination*

“Significantly,” a Roman Catholic article stated, “the Mexican sister’s presiding role came as the synod assembly began its work on the topic of ‘co-responsibility in mission,’ which includes a focus on the role of women in the [Roman Catholic] Church. One of the questions under consideration during this stage is the possibility of admitting women to the diaconate.”<sup>2</sup>

Another article from this Roman Catholic source stated, “The topic of ‘female priesthood’ was even broached, raising fundamental questions about the role of women in the Church *despite assurances from synod organizers that changes to doctrine were not on the agenda.*”<sup>3</sup> Such assurances were worthless, for they were outright lies. The Roman Catholic world was being deceived. It was being pushed in the direction the Jesuits wanted it to go.

An Italian nun, Maria Grazia Angelini, addressed the Synod and claimed that Paul the apostle “inserted himself into a ‘non-ritual’ female liturgy” in Philippi, “breaking into it with the word of the Gospel” (see Acts 16:12,13). She said that “Paul was welcomed by a liturgy outside the ritual, among women, in the open air.”<sup>4</sup> She was trying to give the impression that Paul supported female ordination. This is utter nonsense. Paul went to a place where women were in the habit of gathering to pray, and preached the Gospel to them. Not a word is said in the text about any kind of “liturgy”, let alone a “non-ritual female” one.

Another nun, Xiskya Valladares from Nicaragua, said in a video that “there should be no problem in there being women priestesses.” She was known as the “tweeting nun”, with more than 452,000 followers on TikTok and 77,000 on Twitter, so she carried a huge amount of influence and clout.<sup>5</sup>

However, it was not all plain sailing for the Jesuits and their dupes. They met resistance from conservative, traditionalist Roman Catholics. “These discussions [at the Synod] introduce a spectrum of perspectives, but not all participants share these views. Rumors of planned absences to avoid contentious debates or to express opposition to certain positions have circulated, challenging the vision of the synod as a harmonious gathering.”<sup>6</sup> An example of support for traditional Roman Catholic doctrine was seen when a “laywoman” participant, responding to calls for women’s ordination to the diaconate and even the priesthood, argued that the focus on women’s ordination was a distraction from

what women in the “Church” needed and was an attempt to “clericalise” the “laity”. Her response received loud applause.

## ***Francis’ Position***

Although the issue of female ordination was discussed at the Synod, the Jesuit pope continued to send out mixed messages. In June a book was published in Spanish entitled, “The Shepherd”; and in an interview for the book Francis re-affirmed that it was impossible, theologically, for women to become priests or even deacons – “because holy orders is reserved for men” and the diaconate “is the first degree of holy orders in the Catholic Church, followed by the priesthood and finally the episcopate”.<sup>7</sup> In 2022, when asked about women who feel “called” to the priesthood, Francis, giving a convoluted explanation, essentially said that while men may follow the “Petrine principle” (i.e. the principle of Peter) by becoming priests, women are to follow what he called the more important “Marian principle” (i.e. the principle of Mary), which he termed “the Church as spouse, the Church as woman.” He added that a woman cannot enter the priesthood “because the Petrine principle has no place for that”, but that “Woman is more, she looks more like the Church, which is mother and spouse.”<sup>8</sup>

These statements by Francis caused widespread confusion among hundreds of millions of Roman Catholics. Why have any discussion at all about these issues at a specially-called Synod, if there is absolutely no way that this doctrine will be changed? There are two possible explanations. Either Francis was hoping that the Synod would come up with some kind of compromise, or loophole, that would in some way satisfy the ambitious radical liberal women in the Roman Catholic institution who want to be priests; or he was hoping that by holding this supposedly “all-inclusive” Synod of supposedly widespread dialogue and discussions, an official pronouncement that this was not the will of the Holy Spirit would pacify those pushing for female ordination. The second explanation may seem unlikely; but perhaps he believed that if there was an overwhelming rejection of female ordination at the Synod, it would be accepted by women wanting to be priests. We shall see what the Synod concluded about this issue further on.

## ***The Issue of Rome’s Approach to “LGBT People”***

The Jesuits always knew that this was the issue which would reflect the greatest tensions within the Synod. But even so they pressed ahead with their plans for a pro-LGBT “Church”.

On 10 October at a press briefing, a cardinal named Joseph W. Tobin, from New Jersey, USA, advocated for a more “inclusive” approach from priests towards LGBT people, saying, “the real beauty of our Catholic Church is clear when the doors are open and welcoming”, and, “it is my hope that the Synod will help us to do that in an even more significant way.”<sup>9</sup> A reporter then asked Tobin if doors were now shut to some traditional Roman Catholics! Clearly, many saw how the attempt was being made by radicals within the “Church” to bulldoze the Synod participants. Such people love to harp on about being “loving”, “tolerant”, and “welcoming to all” – but they are always unloving, intolerant, and unwelcoming to those who disagree with them.

This was again shown by another leftist (and Jesuit) cardinal, Jean-Claude Hollerich, S.J. At the commencement of the general congregation of the Synod on 9 October, he said, “All are invited to be part of the Church.” In the past Rome only welcomed into its embrace those who accepted its false doctrines and practices. Now, however, the Jesuits were attempting to play down official Popish doctrine and practice in an effort to make the Roman Catholic “Church” welcome to everyone *regardless* of whether they hold to Romish doctrine and practice or not. Hollerich went on: “In deep communion with His Father through the Holy Spirit, Jesus extended this communion to all the sinners. Are we ready to do the same? Are we ready to do this with groups that might irritate us because their way of being might seem to threaten our identity?” There could be no doubt he had sodomites and others like them in mind. All of a sudden, Roman Catholics the world over were being pummelled into welcoming those whom Rome had always previously insisted had to cease committing such abominations.

## *Francis' Position*

Even while the Synod was underway, Francis met at his residence with leaders from an American LGBT organisation called New Ways Ministry. This group had previously been *denounced* by the US Bishops' Conference as well as by the Inquisition. In 1999 the Vatican permanently prohibited it from any "pastoral work" involving homosexuals, because their writings and activities were incompatible with Romish morality and caused confusion among the Roman Catholic faithful. But now the pope of Rome was meeting with its leadership! This meeting – deliberately held *during* the Synod – was designed to make it clear to the participants exactly where their pope stood on the issue of sodomy. His view of this abomination was made crystal clear when the group's co-founder, a nun named Loretto Jeannine Gramick, *thanked* him for "his openness to blessing same-sex unions, as well as for his opposition to the criminalization of LGBTQ+ people in civil society."<sup>10</sup> Significantly, none of Francis' comments in the meeting were reported!

The meeting actually followed *years* of correspondence between them, according to New Ways Ministry's statement. One has to ask: why was the Jesuit pope corresponding for years with an organisation which had been officially denounced by the Vatican as being, essentially, heretical? Such things reveal the true heart and mind of Francis. So does what he actually said in his correspondence: he wrote in June 2021 to the organisation's executive director, thanking him for his "heart, open to your neighbor", and he also wrote of nun Gramick that "I know how much she has suffered"; "She is a valiant woman who makes her decisions in prayer".<sup>11</sup> Strange words of praise indeed for the co-founder of an organisation which the Vatican had *denounced and permanently prohibited* from work among sodomites!

There was certainly no doubt in the organisation itself that Francis was pro-sodomite. It said in its statement, "This meeting [with Francis] is remarkable because it reflects the steady acceptance of Catholic officials to LGBTQ+ issues and ministry." Precisely so. This is without question the direction Francis and the Jesuits wanted to take the worldwide Roman Catholic institution.

Vatican Media publicised the meeting between Francis and New Ways Ministry, and it was definitely understood as an *endorsement* by the pope. This, even though the official website of the Synod was forced to remove a New Ways Ministry video which invited LGBT people to participate in the assembly!<sup>12</sup> Francis was nailing his colours to the mast and thumbing his nose at official Romish teaching on the matter. This meeting was a very obvious attempt to put pressure on the Synod participants.

Then too, Stan "JR" Zerkowski, head of the LGBTQ Outreach Commission for the diocese of Lexington, Kentucky, which sought to "welcome, accompany, and minister to the LGBT community", posted a handwritten letter online which he said he had received earlier in October from Francis, thanking him for his work. Zerkowski had written to Francis, thanking him for opening the door to LGBTQ+ ministry, and saying that his openness had saved lives. Francis replied, "Dear brother, thank you very much for your email. Thank you for your ministry. I pray for you, please continue to do so for me. May the Lord bless you and the Madonna watch over you."<sup>13</sup>

Could anyone be in any doubt about the Jesuit pope's intentions? He wanted the Roman Catholic hierarchy to endorse sodomy and find a way to officially "bless" sodomite unions.

Furthermore, in a papal interview, when he was asked about the Synod's discussion of homosexuality, Francis replied: "When I say 'everyone, everyone, everyone,' [I'm speaking about] people. The Church receives people. Everyone. And it does not ask how you are. Then, inside, everyone grows, but from a Christian belonging." And: "It's true that today it's a bit 'fashionable' to talk about [homosexuality]. The Church receives everyone.... The Church receives all those who can be baptized."<sup>14</sup> No condemnation of the sin of sodomy. Instead, a clear message of welcome. The "Church" the Jesuits desire today is an all-inclusive, all-welcoming one, where, although doctrine will be retained, it will be overlooked whenever necessary, using the excuse that "pastoral" considerations must override doctrinal ones in order to welcome everyone.

## ***Francis Causing Confusion in the Ranks***

By no means all Romish ecclesiastics were happy about what was going on. In an open letter to Francis written by Joseph Illo, priest of a Roman Catholic church in San Francisco, California, after the pope's response to the cardinals' five questions, he said: "My Papa Francesco, I must tell you that you are making my job as a parish priest difficult. When you promote homosexuality, Holy Father, you hurt me and my parish. When you do not speak clearly, you make my priestly task very difficult. You have said that two men cannot 'marry,' and that homosexual acts are wrong, but you also encourage bishops who bless same-sex unions." Citing the case of a college student from his parish from a Jesuit university who "married" another woman and later underwent gender reassignment surgery, he continued: "But this college student points to you, Holy Father. She says you permit blessings for homosexual unions in Germany, and that you favor priests and cardinals who promote homosexual relations. She knows that you have appointed a European cardinal who promotes homosexual unions to lead the synod." He added: "You are my spiritual Father, Papa Francesco. Please know that you are hurting me and hurting my parish. We need you to teach the gospel of Jesus Christ clearly in a time of great confusion and hurt. If you do not teach this clearly, we parish priests cannot evangelize our people well, and all the people suffer."<sup>15</sup>

This poor man, perhaps a devoted and sincere priest even though teaching the lies of a false religion, is not alone. There are multiplied thousands just like him, confused, feeling betrayed by their own pope, uncertain of the direction the "Church" they have devoted their lives to is going. They do not realise that the Jesuit pope is acting in accordance with his Jesuit training and doctrines. This is why he is able to preach two contradictory messages and yet claim he is preaching only one.

## ***So What Did the Synod Achieve?***

On the face of it, not very much. But don't be fooled.

The summary report of the Synod was released at its conclusion. It was approved by the Synod – but only after some significant changes were made to the initial draft.

It "included notable proposals to establish new ministries for the laity, increase lay involvement in decision-making, create processes to evaluate bishops' performance of their ministry, change the way the Church discerns 'controversial' issues, and expand the footprint of synodal assemblies going forward."<sup>16</sup> To the average Joe this does not sound very interesting. So the "laity" will play a larger role in the "Church's" affairs? Big deal. What most Roman Catholics, and many others throughout the world, want to know is what changes Rome may be bringing about with regards to the highly contentious issues of female ordination and the acceptance of sodomy and sodomite "unions".

Regarding the first of these, there was opposition from 67 of the 344 voting members. They voted against the proposal that "theological and pastoral research on women's access to the diaconate should be continued" – in other words, they felt that Roman Catholic teaching on this matter was settled, and there was nothing to research or discuss further. The leftist approach of treating theology as flexible and needing to keep up with the times was unacceptable to the conservatives. However, 67 out of 344 is a most definite minority. Clearly, the "Church" of Francis had already swung heavily to the left on this matter, with a majority of participants decidedly in favour of further "research" and "discussion" on female ordination, leading (as they fervently hoped) to the eventual acceptance of deaconesses – the first step towards the acceptance of priestesses. As the nun quoted at the beginning of this article put it, "Little by little, we shall see changes."

As for the second matter – that of Rome's treatment of sodomites and of sodomite "unions" going forward – there was something of a compromise: the summary report did not include the term "LGBTQ+ people". Instead, it mentioned that the assembly had not spoken of "LGBTQ+ people", but rather of "people who identify as LGBTQ+". This uses "LGBTQ+" as a subjective identification, not a state of being. However, by the time the final report was issued, all mention of "LGBTQ+" was removed entirely. Instead of speaking of "people who identify as LGBTQ+", the report spoke of

“people who feel marginalized or excluded from the Church because of their marriage situation, identity, and sexuality.”<sup>17</sup>

These changes came as a huge disappointment to many liberal, pro-sodomite bishops, priests and others. “The absence of ‘LGBTQ’ terminology was perceived as a major blow by some activists and media figures”.<sup>18</sup> However, a few points need to be made. Firstly, this was clearly a compromise, designed to pacify those conservatives who were strongly opposed to homosexuality in accordance with official “Church” doctrine. Secondly, people do not understand that the Vatican works slowly, even ponderously. Changes are certainly being made, but they are being made over a lengthy period of time. In this way it seeks to avoid alarming people too much. It prefers to bring them along gradually, slowly altering their perceptions of things so that they eventually fall into line willingly.

Thirdly, the Synod expressed “a deep sense of love, mercy and compassion” for “people who are hurt or neglected by the Church, who desire a place to come ‘home’ where they can feel safe, be heard and respected, without fear of being judged.”<sup>19</sup> Language like this strongly indicates the direction the Vatican is going! After all, if homosexuals feel hurt or neglected by the “Church”, plainly the “Church” will want to find some way of accommodating them. And by saying that they want to feel they are not being judged – well, this indicates Rome has *already decided* it has to find a way to welcome them in, same-sex lovers and all, and not to judge them! So Rome is well on its way to a paradigm shift (to use Francis’ words – see further) on the matter of sodomy and sodomites. No doubt about it.

Let it not be assumed that the “progressives” in charge of the Synod had conceded any kind of defeat in this matter! Far from it. As quoted above, the report “included notable proposals to... *change the way* the Church discerns ‘controversial’ issues” (emphasis added)! It went on to state that the “Church’s” “anthropological categories” are sometimes “not sufficient to grasp” the complexities that emerge through personal experience and scientific enquiry, and it called for the promotion of “initiatives that allow for shared discernment on doctrinal, pastoral, and ethical issues that are controversial”.<sup>20</sup> It proposed that a meeting of “experts” on these issues should be initiated, possibly with the inclusion of those who directly experience them, with an eye towards Part Two of the Synod in October 2024. Very plainly, then, despite the sop extended to the conservative element at the Synod, the issue was far from over as far as the liberals were concerned. After all, why continue to push for meetings and initiatives on an issue which is supposedly already settled by official Romish doctrine? Clearly they planned to keep chipping away, seeking loopholes in official teaching or ways to work around it, finding exceptions to the rules, or even eventually re-writing official teaching. This Part One of the Synod was designed to test the waters. Now they could see which way the wind was blowing, and plan their next moved accordingly.

Therefore, although many observers will assume that little or nothing changed, that it was a storm in a teacup, much ado about nothing, this would be a very wrong assumption. The Synod’s goals and achievements are complex and, at this stage at least, appear to the man in the street to be more intangible than concrete. But it is not over yet. According to the introduction to the summary report, it “is in no way a final document” – but merely the basis for Part Two of the Synod, when it is expected that a *final text* will be presented to the pope for his consideration. Part Two is scheduled for October 2024. And during the months to come the Jesuits will continue to push their radical agenda on the worldwide “Church” of Rome with all the resources at their disposal. As the saying goes, It ain’t over till it’s over. And it’s not over. Not by a long shot.

## ***Meanwhile, the Germans...***

Long before the Synod on Synodality began, the German Roman Catholic bishops had been busily engaged in what they called the German Synodal Way. These radical bishops were pushing for massive changes to Romish teaching and practice, especially relating to homosexuality, married priests, and the ordination of priestesses. Although the Vatican gave the impression that the German

bishops were defying the Vatican and going their own way, in truth what was happening in Germany was a deliberate test case, *permitted to continue*, to push the boundaries, so as to gauge the reaction of Roman Catholics in the rest of the world to the changes the Jesuits were promoting. The German Synodal Way had been permitted by the Vatican in order to test the waters and see if what the Germans were agitating for would be acceptable to most of the global Roman Catholic “Church”.

In the aftermath of the Synod on Synodality, German bishops claimed that its results were an endorsement of their own attempts to force the Vatican to adopt radical changes to its teaching and practice. At a press conference the morning after the Synod approved its summary document, the president of the German Bishops’ Conference, Romish bishop Georg Bätzing, said that the Synod had echoed many of the issues that had been promoted by the German Synodal Way. And Thomas Söding, vice-president of the Central Committee for German Catholics, said the Synod was “a confirmation of the Synodal Path in Germany”.<sup>21</sup>

As evidence that the Vatican Synod had been open to the changes in sexual morality which the Germans were demanding, Bätzing pointed to a single paragraph in the Synod’s summary report, which stated that “the anthropological categories” used by Rome to engage with contentious issues relating to sexuality and identity were sometimes “not able to grasp the complexity of the elements emerging from experience or knowledge in the sciences” and thus required “greater precision and further study.” Although this hardly seemed to be a ringing endorsement of accepting the radical changes demanded by the Germans, Bätzing claimed it was, saying that an “overwhelming majority” of the universal Roman Catholic “Church” was open to the kind of thorough revision of sexual ethics proposed by the German Synodal Way. He called it “a huge step forward”.

So what is the truth?

Although the Synod did not make any radical changes to Romish doctrine and practice, choosing instead to build consensus and get the summary report passed, the fact that the Synod was held at all is a huge indicator of the direction Rome would like to go – which as far as the Jesuits are concerned, is the direction the German “Church” has already gone. Bätzing, therefore, was not wrong in claiming victory for his German Synodal Way, for the pope himself had called the Vatican Synod; it had discussed a number of the German Synodal Way’s proposals; and it had at the very least opened the door for further “discussions” on these contentious issues. From the Jesuits’ perspective the 2023 Synod was only the first salvo – the 2024 Synod would (they hoped) go much further, and in the year between the two they would have time to aggressively promote the German Synodal Way as the answer for the *global* “Church”. As one Roman Catholic publication put it: “One concern is that [German] Synodal Way proponents’ implementation of their agenda under the cover of the [Vatican] Synod on Synodality won’t just have an impact in Germany, but also on the global Church’s synod itself. The Synod on Synodality will hold its second and concluding assembly in 11 months – plenty of time for [German] Synodal Way leaders to continue to implement the radical elements of the agenda under the guise of ‘synodality’ and report back to Rome in October 2024.”<sup>22</sup>

But again – there is resistance to the Jesuits’ agenda. According to Martin Brüske, a German theologian, it is “absurd” for the German Synodal Way to attempt to “create the impression that strong parts of the global Church are on their side”. He was being far too optimistic, for indeed strong parts of the global “Church” *are* on the side of the German Synodal Way; but even so there *is* strong resistance from many other parts.

## ***The “Church” of Rome Today is Divided into Two Camps: Conservative/Traditionalist and Liberal***

The 2023 Synod on Synodality was never meant to settle every contentious issue. Part Two is scheduled for October 2024, and it is this final one which will offer concrete proposals to the Roman pope.

Part One did not go entirely according to the Jesuits’ hopes. There was significant pushback from traditionalist/conservative bishops and other Roman Catholics. Although the Francis pontificate has

promoted a leftist, “progressive” agenda for years, large swathes of the global Roman Catholic institution are still strongly opposed to what he and his Order are trying to bulldoze through. There were “widespread reports indicating the presence of significant tension inside the room [in the Vatican where the Synod was held]”.<sup>23</sup> To repeat a quote given earlier in this article: “These discussions [at the Synod] introduce a spectrum of perspectives, but not all participants share these views. Rumors of planned absences to avoid contentious debates or to express opposition to certain positions have circulated, challenging the vision of the synod as a harmonious gathering.”<sup>24</sup>

*The Pillar* news outlet published a report which “indicated that an undisclosed number of bishops had planned to ‘push back’ on controversial elements included in the 40-page final draft [the official summary of the Synod’s proceedings]”.<sup>25</sup>

There is still, then, significant opposition to the Jesuit plan to massively liberalise the “Church” of Rome. However, the entire process was never meant to be anything more than a process of putting out feelers, testing the wind so to speak, to see just how far their “progressive” agenda had succeeded throughout the Roman Catholic institution. It is now split between huge numbers of liberals and huge numbers of conservatives.

The position of the more traditionalist camp was aptly summarised by the words of the Italian cardinal, Agostino Marchetto. Although known for years as a conservative, in more recent times he swung to the left on certain social justice issues. Nevertheless, his words are an apt summary of the more conservative or traditionalist camp within the Roman Catholic institution: “Certainly we cannot ignore the world, and that’s why it’s a mistake to entrench ourselves in the past. However, we must never forget that we are in the world, but we are not of the world. We cannot subvert the doctrinal and moral tradition of the Church to please the world.”<sup>26</sup> No doubt the world’s traditionalist bishops, priests and “laypeople” would agree with this statement wholeheartedly. They cannot bear the thought that the Jesuits and their fellow-liberals within the hierarchy are doing their utmost to subvert the centuries-old doctrinal and moral tradition of the Papal system to please the world. The latter want to jettison hundreds and hundreds of years of Roman Catholic doctrine so as to embrace the current trends of the world.

And this side of the divide – the radical liberal camp – is where Francis, the Jesuit pope, stands, along with the Jesuit Order and all those who have embraced the Jesuit agenda. He desires huge changes to the doctrine and moral stance of the Papal system. This is crystal clear from both his actions and his statements throughout the years of his pontificate. “It’s not just changing ways, it’s about a change of growth, in favour of the dignity of people,” he said. “That’s theological progression, of moral theology and all the ecclesiastical sciences, even in the interpretation of Scriptures that have progressed according to the feelings of the Church.” This statement is very revealing. By changing “in favour of the dignity of people”, he meant embracing sodomites, transgenders, and all other sexual deviants. By speaking of “theological progression” he showed himself to be a radical leftist who believes that theology can change with the times, that in fact the times should change theology, that theology is fluid and should keep abreast of the trends of the world and play catch-up with the world all the time. He admitted that within the Romish religion the interpretation of various Scriptures themselves had “progressed” – according to the *feelings* of the “Church” of Rome!

And by mentioning “moral theology” he really gave the game away – although most people would not understand what he meant – because Jesuit “moral theology” is what guides all Jesuits the world over, even though there is nothing moral about it. For a study of Jesuit moral theology, see my pamphlet entitled *Jesuit “Moral Theology” and the Destruction of Western Morality*.<sup>27</sup>

But, typical of his Jesuit Order, he added that change must take place “without recanting the essence of the Church.” This was Orwellian doublespeak. He and the Jesuit Order are attempting to get the worldwide Roman Catholic faithful to believe that no change is taking place to official Roman Catholic teaching, merely *an expansion of its true meaning*. This is what he meant when he continued: “the revelation of Jesus Christ does not change, the dogmas of the Church do not change, they grow and ennoble themselves like the sap of a tree.... Changes in the Church take place within this identity flow of the Church. And it has to keep changing along the way, as challenges are met. That is why the

core of change is fundamentally pastoral, without recanting the essence of the Church.” If nothing else revealed Rome to be a false “Church”, this would be enough. Does the *true* Church of God have to constantly change to keep up with a changing world? No! *Should* it change to keep up with the world? Never! But Francis and the Jesuits want the world to dictate the shape and teaching of the false “Church” of Rome. The world must lead, and Rome will follow. Why? So as to maintain Rome’s relevance in a changing world. Truly, this is Satan’s “Church”, not Christ’s.

Continuing along the same lines, in a document released in early November entitled *Ad Theologiam Promovendam* (“to promote theology”), Francis called for a “paradigm shift” in Popish theology that would engage with contemporary science, culture, and people’s lived experience as a starting point.<sup>28</sup> In the document he stated: “Theology can only develop in a culture of dialogue and encounter between different traditions and different knowledge, between different Christian confessions and different religions, openly engaging with everyone, believers and nonbelievers.” *Biblical* theology is settled and permanent, because God never changes, and His revelation in the Bible is settled forever. But Romish theology has never been Christian, and the Jesuit pope desires to make it dependent on the changing whims and trends of society! Even talking of theology “developing” reveals that it is not permanent or settled, it is evolving, changing with the times. He has called for nothing less than massive ecumenism, massive interfaith, a mishmash of doctrines and practices over which the pope of Rome will preside.

Essentially, what Francis was advocating in this document was the heresy of “contextual theology” – and he did not try to deny it: he said Popish theology must experience a “courageous cultural revolution” to become a “fundamentally contextual theology”. Contextual theology is the heresy that the Bible must be interpreted according to contemporary science, culture, and people’s lived experience, as the pope said – and as he stated unequivocally in the following sentence: this theology must interpret “the Gospel in the conditions in which men and women live daily, in different geographical, social, and cultural environments.” He advocated that Popish theologians must make use of “new categories developed by other knowledge”.

Thus, despite Part One of the Synod of Synodality ending without making any major changes as yet, Francis has again made it clear what he wants to see: Romish “contextual theology” at the fore, accommodating the “Church” of Rome to the world as never before, being led by the world, playing catch-up with the world, letting the world dictate its theology. This is radical-liberal-progressive Jesuit theology!

No wonder Roman Catholics are utterly confused by what is happening in their “Church”! Let the Bible-believing Christian understand clearly: *both* the traditionalist *and* the liberal camps within Romanism are false and antichristian. What we are witnessing is a battle between two false theologies, as Rome grapples to keep itself relevant in a world that has changed so drastically within the last few decades.

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### ENDNOTES:

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1. *Catholic News Agency*, October 14, 2023. "Synod 'setting the stages for future changes' on role of women; first woman presides over assembly." catholicnewsagency.com.
2. *Catholic News Agency*, October 14, 2023. "Synod 'setting the stages for future changes'..."
3. *Catholic News Agency*, October 20, 2023. "Synod on Synodality: LGBT issues, female diaconate discussed in emotional third week."
4. *Catholic News Agency*, October 13, 2023. "Synod on Synodality: Italian nun claims St. Paul attended 'non-ritual female liturgy.'"
5. *Catholic News Agency*, October 13, 2023. "Synod on Synodality: Italian nun...."
6. *Catholic News Agency*, October 20, 2023. "Synod on Synodality: LGBT issues..."
7. *Catholic News Agency*, October 25, 2023. "Pope Francis on women deacons: 'Holy orders is reserved for men.'" catholicnewsagency.com. See also *Church Militant*, October 26, 2023. "Pope Francis Affirms Holy Orders Reserved for Men." churchmilitant.com.
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