

Baptize All Nations

Episode 5: The Crisis of Faith

Welcome to Baptize all Nations. I'm your host, Michael Miller.

Fifty years ago a WAVE of change swept through the Catholic Church. This wave destroyed the faith of MILLIONS of Catholics and its effects are still felt in the Church today. Many people think what's going on in parish churches today is what was intended by the Second Vatican Council in 1965, but they're wrong.

As we have said before, a big part of the new evangelization's purpose is to re-evangelize Catholics who've lost their faith. But loss of faith isn't just a problem of fallen away Catholics, is an epidemic among Catholics who still go to church often and even consider themselves faithful Catholics. Lets look into how people's faith has been damaged.

Since 1965 the total number of Catholics in the United States has more than doubled, but the number of Catholics who believe in the teachings of the Church has nose-dived.

Only 24% of Catholics attend Mass on Sundays.

Of those 24%, over half disagree with the Church's teaching on abortion, over half disagree with the Church's teaching on the all-male priesthood, nearly three-quarters reject the Church's teaching on artificial contraception, and half think that the Holy Eucharist is only a symbolic reminder of Jesus. These statistics show that less than half of the Catholics who consider themselves faithful actually believe in important Church doctrines.

Watch our show Dispatches: The Demolition of the Faith and you'll see Michael Voris discuss these numbers and many others in great detail.

Now we'll talk about some history that'll show how things went so bad with Catholics.

From time-to-time there are different things that the Church of God needs to address. So the pope calls a council and invites the Catholic bishops of the world to discuss whatever problem or situation the Church needs to address. The Second Vatican council was the twenty-first council that took place in the history of the Church since it was founded by Christ. It went from 1962 to 1965 and was different than the others because it's purpose wasn't to define any new doctrines, condemn any theological errors or settle any heresies. But it did confirm things that were ALWAYS taught by the Church.

The intention was to discuss the place of the Church in the modern world and it was thought that afterward the hearts of the people would undergo a great renewal but what actually happened caused untold spiritual destruction.

By 1970 people could hardly recognize the parish churches they had been going to for most of their lives. Churches were gutted. Crucifixes and statues had been removed, paintings had been whitewashed, communion rails were ripped out, the old ornate altars were torn out and replaced with bland "modern art" style altars. The tabernacle which had always enjoyed the place of honor, in many churches, was moved to some remote corner.

But the physical appearances weren't the only thing to change. Priests faced the congregation for the Mass, something that had never been done in the history of the Church. They removed the kneelers from church and told the faithful to stop kneeling for Communion.

The rich musical heritage of the Church was thrown out and replaced with Protestantized songs and secular music. They said that modern music would appeal to younger people and attract them to church but the young people did not come. Instead they left the Church as the liturgy became more and more worldly.

It wasn't long before the Holy Mass itself became a playground for all sorts of liturgical

experimentation. People attended folk Masses, guitar Masses, polka Masses, rock Masses, they saw dancing girls on the altar, and lay people taking over parts of the Mass that had been previously reserved for priests, and these things are still going on!

By 1978 Communion began to be distributed in the hands of the faithful in the United States. This abuse allows the particles of the Holy Eucharist, which are the Body, Blood, Soul, and Divinity of Jesus Christ to be trampled on the floors of churches all over the world.

Many people grew up seeing and doing these things and haven't thought much about it.

After 1965 the laity thought that the Church's teaching changed. People rarely, if ever, heard their priests preach about sin, the existence of hell, sexual morality, and the necessity of the sacraments for salvation.

In fact, when Pope Paul VI released the groundbreaking encyclical on artificial contraception, *Humanae Vitae*, most priests openly disagreed with the Church's teaching and refused to preach about it.

Many children were no longer formed in the faith when they attended religious education classes. They were taught about tolerance and political correctness while learning practically nothing about the most basic teachings of the Church. Because they grew up seeing so many abuses in the Mass, they thought the Mass was just a symbol for brotherhood rather than being the unbloody reenactment and continuation of Jesus's suffering and death on the Cross. Even today many young people don't return to the faith after confirmation, they think of it as a graduation ceremony and don't go back to church.

Even the seminaries, the schools where men are trained to be priests, underwent big changes. Seminary professors brought the seminarians up on a steady diet of heretical theology while good philosophy was replaced with pop psychology and sociology. The seminarians who wanted to stay Catholic had to hide their rosaries and regurgitate the garbage philosophy and theology that they were supposed to be learning while studying good theology and philosophy on their own time.

Besides the doctrinal problems in the seminaries was the huge influx of homosexuals who were accepted into the seminaries and continued on to the priesthood with no resistance. Actually, it was the "straight" seminarians who had to toe the line.

Men who objected to the sodomite invasion were kicked out for being too rigid and close-minded while active homosexuals were ordained to the priesthood and promoted to positions of authority in religious orders, diocesan offices, and parishes.

Many priests from that era don't want to talk about the "coming out" parties they had to endure. Even just last year a priest confided to Michael Voris that he didn't want to go to the archdiocesan Christmas party because he was tired of meeting his brother priests' gay lovers.

It's no coincidence that the bulk of the priests who are guilty of the homosexual pedophilia scandal in 2002 were trained in the 1960's, 70's and 80's. There are good priests who came from this era but they have war stories and had to fight with everything they had to remain Catholic.

While some of the faithful knew that the Council never required those changes, most people went along with them thinking that they were following the wishes of the Church. Neither the council nor the pope advocated such a revolution. But complicit priests assured the laity that they were done in the spirit of the council. In fact Pope Paul VI, the pope who presided over the Second Vatican Council said in 1968, almost three years after the council ended:

The Church finds herself in an hour of anxiety, a disturbed period of self-criticism, or what would even better be called self-destruction. It is an interior upheaval, acute and complicated, which nobody expected after the Council. We looked forward to a flowering,

a serene expansion of conceptions which matured in the great sessions of the council.
– *Address December 7, 1968*

In 1972 he said:

...from some crack the smoke of Satan has entered the temple of God. – *Sermon June 29, 1972*

The darkness and confusion that Pope Paul experienced after the Second Vatican council has been shared by millions of Catholics throughout the world and continues to this very day – nearly 50 years later.

Many people were scandalized at the changes and left the Church. In fact if former Catholics counted as a religious group, they'd be the third largest denomination in America. But others followed the “spirit of Vatican II” and continue to call themselves Catholic even when they believe things that go against the constant teaching of the Church.

How can Catholics sustain their faith when for the last fifty years they go to Mass in an ugly modern “art” church, observe and take part in liturgical abuse, sing Protestant songs to a tinkling piano, and trample on the Body of Christ?

THEY CAN'T.

I'm Michael Miller. We'll see you next time on Baptize All Nations.