

Blasphemoglio: A Chronicle of Impiety

Miles Christi - 08/15/2015



“Do not be deceived: God cannot be mocked” (Gal. 6, 7)

These recent months and weeks have been teeming with news in the Vatican. So abundant have these events been that it is impossible to relate them all, even if we limit ourselves to considering the most pertinent. Accordingly, we will direct our attention to a very restricted set instances, which are nevertheless sufficiently indicative of the subversive line adopted by Francis ever since his arrival at the *Casa Santa Marta*. We will begin with his trip to South America: almost 15,000 miles and 22 addresses over eight days in July.

The cry of the revolutionaries, echo of the "cry of Jesus" at the Last Supper

During his homily¹ in Quito, Ecuador, Francis drew a strange parallel between the Last Supper and the independence of the Americas with respect to Spain:

I think of those hushed words of Jesus during the Last Supper as more of a shout, a cry rising up from this Mass which we are celebrating in Bicentennial Park. Let us imagine this together. The bicentennial which this Park commemorates was that of Latin America’s cry for independence. It was a cry which arose from being conscious of a lack of freedom, of exploitation and despoliation, of being “subject to the passing whims of the powers that be.” I would like to see these two cries joined together, under the beautiful challenge of evangelization... Evangelization can be a way to unite our hopes, concerns, ideals and even utopian visions. We believe this and we make it our cry.

¹ http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150707_ecuador-omelia-bicentenario.html

Comparing the sacred words of our Lord on the occasion of the institution of the Eucharist and the priesthood of the New Covenant to the cries of revolt against the Spanish crown raised by the South American insurgents who were inspired by the revolutionary ideals of 1789, cannot be considered anything but blasphemous, insofar as to put Christ at the service of the Revolution is to place the redemption of sin and eternal salvation on the level of a false political emancipation of Masonic and anti-Christian provenance.

The day before, during his homily in Guayaquil², Francis had evoked the *Synod on the Family* that would take place in the following October, so as to prepare souls for what would be its result: the sacramental integration of adulterers and sodomites.

Shortly before the opening of the Jubilee Year of Mercy, the Church will celebrate the Ordinary Synod devoted to the family, deepen her spiritual discernment and consider concrete solutions and help to the many difficult and significant challenges facing families today. I ask you to pray fervently for this intention, so that Christ can take even what might seem to us impure, like the water in the jars scandalizing or threatening us, and turn it – by making it part of his “hour” – into a miracle. The family today needs this miracle... Have patience, hope, and follow Mary’s example, pray, open your heart, because the best wine is yet to come. God always seeks out the peripheries, those who have run out of wine, those who drink only of discouragement. Jesus feels their weakness, in order to pour out the best wines for those who, for whatever reason, feel that all their jars have been broken.

One clearly discerns the blasphemy that lies in invoking our Lord in order to legitimize his sacrilegious plan: Francis, in order to effect his loathsome "miracle", carries his insolence to the point of giving as an example the Blessed Virgin's quiet air of humble assurance at Cana, when at her request Jesus wrought His first miracle and thereby commenced His public life.

The Bible at the service of the revolution of the "native peoples"

Francis next gave a speech³ to the ultra-Marxist *Popular Movements* in Bolivia, delivering a notoriously revolutionary message referring to the "sacred rights of the people", concerns over the environment, and the establishment of a world government with the power to bring about his hotly desired "structural" change.

Today God has granted that we meet again. The Bible tells us that God hears the cry of his people, and I wish to join my voice to yours in calling for the three “L’s” for all our brothers and sisters: land, lodging and labor. I said it and I repeat it: these are sacred rights. It is important, it is well worth fighting for them. May the cry of the excluded be heard in Latin America and throughout the world... If such is the case, I would insist, let us not be afraid to say it: we want change, real change, structural change. This system is by now intolerable: farmworkers find it intolerable, laborers find it intolerable, communities find it intolerable, peoples find it intolerable ... The earth itself – our sister, Mother Earth, as Saint Francis would say – also finds it intolerable. We want change in our lives, in our neighborhoods, in our everyday reality. We want a change that can affect the entire world, since global interdependence calls for global answers to local problems. The globalization of hope, a hope that springs up from peoples and takes root among the poor, must replace the globalization of exclusion and indifference!

His words are worthy of a Trotskyite rabble-rouser haranguing a crowd assembled to prepare for civil insurrection:

What can I do, as collector of paper, old clothes or used metal, a recycler, about all these problems if I barely make enough money to put food on the table? What can I do as a craftsman, a street vendor, a

²http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150706_ecuador-omelia-guayaquil.html

³https://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150709_bolivia-movimenti-popolari.html

trucker, a downtrodden worker, if I don't even enjoy workers' rights? What can I do, a farmwife, a native woman, a fisher who can hardly fight the domination of the big corporations? What can I do from my little home, my shanty, my hamlet, my settlement, when I daily meet with discrimination and marginalization? What can be done by those students, those young people, those activists, those missionaries who come to a neighborhood with their hearts full of hopes and dreams, but without any real solution for their problems? They can do a lot. They really can. You, the lowly, the exploited, the poor and underprivileged, can do, and are doing, a lot. I would even say that the future of humanity is in great measure in your own hands, through your ability to organize and carry out creative alternatives, through your daily efforts to ensure the three "L's" – do you agree? – (labor, lodging, land) and through your proactive participation in the great processes of change on the national, regional and global levels. Don't lose heart!

After explaining that the future of humanity is in the hands of the workers, something that Marx and Engels would not call into question, Francis sought to involve the Church in the revolutionary process and, as is his custom, he pointed to Mary as the archetype and model for the people on their way to emancipation, the "humble girl" on the fringes, sign of hope for peoples "suffering birth pangs" waiting for the *Great Day* when "justice" will reign. It is hard to believe what we read, but these were the words of the "Holy Father":

... never stop being rooted in local realities, since the father of lies is able to usurp noble words, to promote intellectual fads and to adopt ideological stances. But if you build on solid foundations, on real needs and on the lived experience of your brothers and sisters, of campesinos and natives, of excluded workers and marginalized families, you will surely be on the right path. The Church cannot and must not remain aloof from this process in her proclamation of the Gospel. Many priests and pastoral workers carry out an enormous work of accompanying and promoting the excluded throughout the world, alongside cooperatives, favoring businesses, providing housing, working generously in the fields of health, sports and education. I am convinced that respectful cooperation with the popular movements can revitalize these efforts and strengthen processes of change. Let us always have at heart the Virgin Mary, a humble girl from small people lost on the fringes of a great empire, a homeless mother who could turn a stable for beasts into a home for Jesus with just a few swaddling clothes and much tenderness. Mary is a sign of hope for peoples suffering the birth pangs of justice.

Francis then explained that the people write history and that the goal of the history of mankind is purely mundane, "to live well", re-establishing an economy that meets the needs of everyone and that is respectful of nature...

... it is not so easy to define the content of change – in other words, a social program which can embody this project of fraternity and justice which we are seeking. It is not easy to define it. So don't expect a recipe from this Pope. Neither the Pope nor the Church have a monopoly on the interpretation of social reality or the proposal of solutions to contemporary issues. I dare say that no recipe exists. History is made by each generation as it follows in the footsteps of those preceding it, as it seeks its own path and respects the values which God has placed in the human heart.... an economy where human beings, in harmony with nature, structure the entire system of production and distribution in such a way that the abilities and needs of each individual find suitable expression in social life. You, and other peoples as well, sum up this desire in a simple and beautiful expression: "to live well" ... Such an economy is not only desirable and necessary, but also possible.

Respect for "religious traditions" and for "human rights", reference to the dangers of "colonialism", and the benefits of the "culture of encounter" could not be avoided in this "pontifical" discourse in the guise of a revolutionary manifesto:

The world's peoples want to be artisans of their own destiny. They want to advance peacefully towards justice. They do not want forms of tutelage or interference by which those with greater power subordinate those with less. They want their culture, their language, their social processes and their religious traditions to be respected. No actual or established power has the right to deprive peoples of the full exercise of their sovereignty. Whenever they do so, we see the rise of new forms of colonialism which seriously prejudice

the possibility of peace and justice. For “peace is founded not only on respect for human rights but also on respect for the rights of peoples, in particular the right to independence.” ... Let us say NO, then, to forms of colonialism old and new. Let us say YES to the encounter between peoples and cultures. Blessed are the peacemakers.

The Church and Spain slandered: Francis adopts the *Black Legend*

Next came the shameful and rueful gesture of "repentance" uttered in the name of "the Church", a typically conciliar reaction employed to cloying excess, for the "crimes" against the "native peoples", going so far as to ask in a blasphemous manner that the Church get down on her knees and beg pardon for her "offenses" and for those committed by Spain during the conquest: in this way, Francis adopted the black legend fabricated from beginning to end by the sworn enemies of the Church and Catholic Spain – the Protestants, the *Philosophes* and the Masons.

Here I wish to bring up an important issue. Some may rightly say, “When the Pope speaks of colonialism, he overlooks certain actions of the Church”. I say this to you with regret: many grave sins were committed against the native peoples of America in the name of God. My predecessors acknowledged this, CELAM, the Council of Latin American Bishops, has said it, and I too wish to say it. Like Saint John Paul II, I ask that the Church – I repeat what he said – “kneel before God and implore forgiveness for the past and present sins of her sons and daughters.” I would also say, and here I wish to be quite clear, as was Saint John Paul II: I humbly ask forgiveness, not only for the offenses of the Church herself, but also for crimes committed against the native peoples during the so-called conquest of America.

Later on we would find out what really is the most urgent task for Francis. One might have imagined that he would talk about the essential battle against abortion, pornography, or same-sex "marriage" amid so many other abominations viewed as "rights" in our thoroughly decadent modern society. Instead of so doing, the "Sovereign Pontiff" explained to us that the chief issue of our time is rooted in fighting for "Mother Earth", while all along assuring us that to neglect the defense of our "common home" would constitute a "grave sin"...

The third task, perhaps the most important facing us today, is to defend Mother Earth. Our common home is being pillaged, laid waste and harmed with impunity. Cowardice in defending it is a grave sin. We see with growing disappointment how one international summit after another takes place without any significant result. There exists a clear, definite and pressing ethical imperative to implement what has not yet been done. We cannot allow certain interests – interests which are global but not universal – to take over, to dominate states and international organizations, and to continue destroying creation. People and their movements are called to cry out, to mobilize and to demand – peacefully, but firmly – that appropriate and urgently-needed measures be taken. I ask you, in the name of God, to defend Mother Earth.

He denies Jesus' miracles and puts them in the service of egalitarian ideology

In his reference to the multiplication of the loaves, Francis continued using the Gospel for the benefit of the revolution in the homily⁴ he gave in Santa Cruz de la Sierra. According to him, Jesus would have done it with the aim of "excluding no one", and it is precisely in this that the miracle would have consisted: the "mentality of discard" gave way to the "mindset of communion".

All in all, Francis not only defends the sacrilegious reception of the Eucharist for those persons who are actually excluded (adulterers, concubines, sodomites, etc.) but he furthermore denies the miraculous character of the multiplication of the loaves, now turned into a gesture of solidarity, into a mere communitarian and anti-discriminatory awareness...

⁴ http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150709_bolivia-omelia-santa-cruz.html

Those words of Jesus have a particular resonance for us today: No one needs to be excluded, no one has to be discarded; you yourselves, give them something to eat. Jesus speaks these words to us, here in this square. Yes, no one has to be discarded; you, give them something to eat. Jesus' way of seeing things leaves no room for the mentality which would cut bait on the weak and those most in need. Taking the lead, he gives us his own example, he shows us the way forward. What he does can be summed up in three words. He takes a little bread and some fish, he blesses them and then gives them to his disciples to share with the crowd. And this is how the miracle takes place. It is not magic or idolatry⁵. With these three gestures, Jesus is able to turn a mentality which discards others into a mindset of communion, a mindset of community.

It is worth noting that calling Jesus' miracles into question has become a truly loathsome and despicable habit with Francis, who does not hesitate to characterize them as "magic", as things that, according to Bergoglio's weird logic, would lead to Jesus' "idolatry".

Jesus trusts in the heavenly Father without reserve; he knows that for him everything is possible. Thus he tells his disciples to have the people sit down in groups of 50 — this is not merely coincidental, for it means that they are no longer a crowd but become communities nourished by God's bread. Jesus then takes those loaves and fish, looks up to heaven, recites the blessing - the reference to the Eucharist is clear - and breaks them and gives them to the disciples who distribute them... and the loaves and fish do not run out, they do not run out! This is the miracle: rather than a multiplication it is a sharing, inspired by faith and prayer. Everyone eats and some is left over: it is the sign of Jesus, the Bread of God for humanity.⁶

With regard to the loaves and fishes, I would like to add a nuance: they were not multiplied. No, no: it is true. The supply of loaves and fishes simply did not run out. Just as the widow's store of four and oil was not diminished. They did not run out. When you say "multiply," you can become confused and believe He's working magic, isn't that so? No, no. It is simply the case where the greatness of God and of the love He placed in our hearts is such that, if we wish, what we have does not run out. Much confidence lies in this notion.⁷

Jesus reasons with God's logic, which is that of sharing. How many times we turn away so as not to see our brothers in need! And this looking away is a polite way to say, with white gloves, "Sort it out for yourselves". And this is not Jesus' way: this is selfishness. Had he sent away the crowds, many people would have been left with nothing to eat. Instead those few loaves and fish, shared and blessed by God, were enough for everyone. And pay heed! It isn't magic, it's a "sign": a sign that calls for faith in God, provident Father, who does not let us go without "our daily bread", if we know how to share it as brothers.⁸

The denial of the miraculous character of the multiplication of the loaves, which Francis describes with the blasphemous qualifier of "magic", carries with it the implicit denial of the divinity of our Lord Jesus Christ, which for him would be an act of "idolatry".

Francis accepts the Marxist crucifixes from the communist Evo Morales...

Francis received from the hands of the Bolivian President Evo Morales a crucifix in the shape of a hammer and sickle as well as the *Padre Luis Espinal* medal, an honorary medal awarded by the Bolivian Congress, above which figures the blasphemous crucifix devised by the Jesuit partisan of the Marxist revolution. Francis visited his tomb in order to render him homage as a martyr and remembered him as "*one of our brothers, a victim of interests that did not want him to fight for the freedom of Bolivia. Fr. Espinal preached the Gospel and that Gospel annoyed them, so they eliminated him. [...]*"

⁵ The official Vatican English translation reads "sorcery" against the *idolatría* of the Spanish original. Inasmuch as "sorcery" is an erroneous translation, the writer has substituted the correct translation.

⁶ http://w2.vatican.va/content/francesco/en/angelus/2013/documents/papa-francesco_angelus_20130602.html

⁷ Translated directly from the Spanish text found here:

http://es.radiovaticana.va/storico/2013/05/16/hoy_d%C3%ADa_est%C3%A1_en_peligro_el_hombre%2C_la_persona_humana%2C_la_carne_d/spa-692879. The English link offers only a summary of the remarks: http://en.radiovaticana.va/storico/2013/05/17/pope_says_church_cannot_afford_to_lose_its_maternal_tender_side/in2-693146

⁸ http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140803.html

*May the Lord take into his Glory, Fr. Luis Espinal, who preached the Gospel, the Gospel that brings us freedom, that sets us free."*⁹



Francis receiving the Marxist crucifix from Bolivian President Evo Morales

Concerning Espinal's communist crucifix, the director of the Press Office of the Holy See, Father Lombardi, affirmed that the designer had wished to "*represent the dialogue with those who fight for justice in a way that transcends the confines of the Church.*"¹⁰

Francis said that the gift had not offended him, explaining that Espinal "*was an enthusiast of this Marxist analysis of reality, but also of a theology that uses Marxism. From this, he came up with this art piece. Also the poetry of Espinal was of this kind of protest. It was his life, it was his thought. He was a special person, with so much human geniality, who fought in good faith. Under this kind of hermeneutic, I understand this work. For me it wasn't an offense.*"¹¹

All this is to say that Francis not only defended Espinal's ideological stance as well as his sacrilegious artwork - characterizing it as "protest art" or a "critique of Christianity that entered into an alliance with imperialism," instead of calling it by its true name: "blasphemous art" - but he also eulogized it, asserting that Espinal, the "theologian of liberation" and "martyr" of the communist revolution fought "in good faith" and "preached the Gospel" and that his sculpture is an expression of "human geniality".

And he offers them to the Virgin of Copacabana!

Unfortunately, the matter did not end there. Francis then visited the shrine of Our Lady of Copacabana, the holy Patron of Bolivia, to offer her the awards he had received from President Morales. I have here the address he delivered to mark his offering of the two decorations to Mary, including the medal adorned with Father Espinal's famous communist crucifix:

The President of the Nation, in a gesture of cordiality, was kind enough to offer me two honors on behalf of the people of Bolivia. I give thanks for the affection of the Bolivian people and I give thanks for the President's kind gesture, and I would like to leave these two honors to the Patroness of Bolivia, the Mother of this noble Nation, that she may always remember her people, and that from Bolivia, from this Shrine where I would like them to remain... Receive as a gift from the heart of Bolivia and my filial affection the symbols of affection and closeness that - on behalf of the Bolivian people - Mr. President Evo Morales

⁹ http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150708_bolivia-espinal.html

¹⁰ <http://www.zenit.org/fr/articles/bolivie-la-croix-sculptee-dans-un-marteau-sur-une-faucille-explications>

¹¹ http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150712_paraguay-conferenza-stampa.html

Ayma presented to me with cordial and generous affection, on the occasion of this Apostolic Journey, which I entrusted to your solicitous intercession. I ask that these honors, which I leave here in Bolivia at your feet, and which recall the nobility of the flight of the Condor in the skies of the Andes and the commemorated sacrifice of Father Luis Espinal, S.J., may be emblems of the everlasting love and persevering gratitude of the Bolivian people for your solicitous and intense tenderness.¹²

Let us recap: Francis accepted a gift and an honor in which the sacred Body of Jesus was profaned in a sacrilegious and blasphemous manner; he thanked the communist Evo Morales, who had presented them to him; he defended the "protest art" of the apostate Jesuit Espinal, an "artist" over whom he lavished warm praise, characterizing him as a "martyr of the Gospel". Lastly, like icing on the cake, he decided to present the abominable medal to the Mother of Christ as an emblem of the "love the Bolivian people have for her". As for the Marxist crucifix, which he said did not scandalize him in the least, Francis told the journalists he would keep it and take it to Rome.

Mary according to Francis: a rebel owing to suffering

Just when one would have thought that there had already been more than enough impiety for a single trip, Francis aggravates his insults further still by treating the Blessed Virgin Mary with diabolical cruelty. Indeed, visibly unsatisfied with having atrociously outraged her by his presentation, in the way of a faithless offering, of her divine Son crucified again by a religious apostate upon the communist hammer and sickle, Francis took advantage of a visit to another South American Marian shrine, this time that of Our Lady of Caacupé in Paraguay, so as to parade once more his gift for blasphemy in front of Mary (a gesture well worn-out by now in Bergoglio's pseudo-magisterium).

This is, at the minimum, the third time since he was installed in the Vatican that Francis has taken pleasure in maligning the Mother of God. I have here his very words:

Pondering Simeon's prophecy, we would do well to reflect briefly on three difficult moments in Mary's life. 1. The first moment: the birth of Jesus. There was no room for them. They had no house, no dwelling to receive her Son. There was no place where she could give birth. They had no family close by; they were alone. The only place available was a stall of animals. Surely she remembered the words of the angel: "Rejoice, Mary, the Lord is with you". *She might well have asked herself: "Where is he now?"* 2. The second moment: the flight to Egypt. They had to leave, to go into exile. Not only was there no room for them, no family nearby, but their lives were also in danger. They had to depart to a foreign land. They were persecuted migrants, on account of the envy and greed of the King. *There too she might well have asked: "What happened to all those things promised by the angel?"* 3. The third moment: Jesus' death on the cross. There can be no more difficult experience for a mother than to witness the death of her child. It is heartrending. We see Mary there, at the foot of the cross, like every mother, strong, faithful, staying with her child even to his death, death on the cross. *There too she might well have asked: "What happened to all those things promised to me by the angel?"*¹³

Francis gave us to understand that, in the face of the torment of seeing her Son on the cross, the Virgin would have doubted the promise that God had made to her at the Annunciation through the Angel Gabriel. It is then when she would have sinned against the faith and, upon not consenting freely to Jesus' sacrifice, she would not have participated in His redemptive work. Even worse, she would have committed blasphemy by accusing God of having deceived her.

... She was silent, but in her heart, how many things did she tell the Lord! 'You, on that day, you told me that He would be great; you told me that you would give Him the throne of David, His forefather, that He

¹² http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150710_bolivia-uirgen-de-copacabana.html

¹³ http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150711_paraguay-omelia-caacupe.html

would reign forever, and now I see Him here!’ Our Lady was human! *And perhaps she even had the desire to say: “Lies! I was deceived!”*¹⁴

In accord with Francis, this reaction of Mary's is owing to the fact that there is no answer for suffering, and that would have incited her rebellion at the foot of the Cross.

I often think of Our Lady, when they handed down to her the dead body of her Son, covered with wounds, spat on, bloodied and soiled. And what did Our Lady do? “Did she carry him away?” No, she embraced him; she caressed him. Our Lady, too, did not understand. Because she, in that moment, remembered what the Angel had said to her: “He will be King, he will be great, he will be a prophet...”; and inside, surely, with that wounded body lying in her arms, that body that suffered so before dying, *inside surely she wanted to say to the Angel: “Liar! I was deceived.”*¹⁵

This idea is not only false and contrary to divine revelation, but it also is plain and simple blasphemy since it is *de fide* that Mary, the new Eve, consented to the redemptive sacrifice of her Son, the new Adam, at the moment of the Annunciation. She was not ignorant of the sufferings that her free and clear consent to the redemptive work of Jesus would visit upon her, sufferings that had been prophesied at the presentation of the Child Jesus in the Temple:

And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed (Lk 2: 34-35).

Francis further developed that idea, completely alien to Christianity, in that same address:

There is also a question, whose explanation one does not learn in a catechesis. It is a question I frequently ask myself, and many of you, many people ask: “Why do children suffer?” And there are no answers... I don’t know what more to say, honestly, because these things touch me so deeply. I too have no answers. “But you are the Pope, you ought to know everything!” No, there are no answers to these things...

Francis to the children: there is no answer for suffering

This is a dominant theme that genuinely marks Bergoglio's "teaching". Here are other examples, this time when he answers some children who asked him about suffering.

This question is one of the most difficult to answer. There is no answer! There was a great Russian writer, Dostoyevsky, who asked the same question: why do children suffer? We can only raise our eyes to Heaven and wait for answers that are not found. There are no answers for this, Raphael.¹⁶

Women are able to see things differently than men. Women can ask questions that we men just don’t get. Pay attention. She today asked the one question that doesn’t have an answer... the big question – why do children suffer?¹⁷

She was the only one to ask that question to which there is no answer: “why do children suffer?”¹⁸

To tell children that there is no answer for suffering, that evil is absurd and arbitrary, is the same as telling them that God is complicit in their suffering since, in spite of His omnipotence, He does nothing

¹⁴ <http://www.news.va/en/news/pope-silence-guards-ones-relationship-with-god>. The official translation has been modified for improved English idiom and to agree more closely to the Spanish text.

¹⁵ http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150529_bambini-malati-santa-marta.html

¹⁶ http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150511_bambini-la-fabbrica-della-pace.html

¹⁷ http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150118_srilanka-filippine-incontro-giovani.html

¹⁸ https://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150119_srilanka-filippine-conferenza-stampa.html

to prevent it. The message is crystal clear: God is the one responsible for their suffering, for he refuses to come to their aid. All in all, God would be indifferent to human suffering, something that makes Him hateful, cruel, and wicked. Francis's words are the tacit denial of the loving, redemptive work of our Lord as well as of the mission assigned by Him to the Church, His Mystical Body, to perpetuate His salvific work while she awaits His Second Coming. That message, coming from someone who is supposedly the Christ's vicar on earth, is simply inconceivable. Criminal. And, to put it directly, it is plainly and simply diabolical...

Jesus, following Mary's example, rebelled against His Father

Francis has made blasphemy a specialty of his "magisterium", to the point of suggesting that, like Mary, Jesus also would have rebelled against God during His Passion, and that He would then have blasphemed against His Father:

Jesus, when he laments, 'Father, why have you abandoned me?' - is he blaspheming? This is the mystery. Many times have I listened to people who are living in difficult, sorrowful situations, who have lost so much or who feel alone and abandoned and come to complain and to ask these questions: Why? Why? They rebel against God. And I say: "Continue to pray in this way, because this too is a prayer."¹⁹

According to Francis, then, Jesus and Mary rebelled against God. And, overwhelmed by suffering, they blasphemed. Nevertheless, it was treated as a genuine prayer on his part. This is how he encourages people who suffer to follow the example of Jesus and Mary, by rebelling against God, by blaspheming against God, that cruel and wicked being indifferent to human suffering, arbitrary and unfathomable...

So, if we keep to Bergoglio's version of the Passion, in the very moment in which our divine Savior realized the Redemption of the human race through the voluntary sacrifice of his life on the altar of the Cross, he would have blasphemed against His Father, rebelling against His plan of salvation. At the same time, at the foot of the Cross, our Lady, instead of collaborating freely and clearly with the redemptive sacrifice of her divine Son, would have blasphemed against God's will, considering herself deceived by the promise the Angel had made, whom she would have branded as a "liar".

He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father and he shall reign in the house of Jacob for ever. (Lk 1: 32-33)

In this way, the central moment in the history of Salvation is transformed, according to Bergoglio's outrageous account, into an act of rebellion against God. Therefore, the new Adam and the new Eve are not fundamentally different from our First Parents who labored under the influence of the Demon in Paradise when they committed original sin. The Redemption would not have differed substantially from the Fall, since the revolt against divine will would have been the common denominator and, as a result, Satan would be found in the origin of both events. Such a suggestion, impious and straightforwardly demented, coming from the mouth of the supposed Sovereign Pontiff, is something that makes one's skin crawl, and it is, to tell the truth, plainly and simply terrifying...

¹⁹ The official English translation at <http://www.news.va/en/news/prayers-in-the-darkness-30-september-2014> is not complete. As a result, some phrases have been translated from the Spanish at <http://www.news.va/es/news/evitar-lamentos-teatrales-y-rezar-por-quien-sufre>

The bull *Misericordiae Vultus*: the abolishment of sin for false mercy

In April, Francis proclaimed in his bull *Misericordiae Vultus* an *Extraordinary Jubilee of Mercy*, a Holy Year that will begin on December 8, the date on which the fiftieth anniversary of the closing of Vatican II will be celebrated, a little after the end of the *Synod of Bishops* on the family that is slated to conclude on October 25:

The Church feels a great need to keep this event alive. With the Council, the Church entered a new phase of her history. The Council Fathers strongly perceived, as a true breath of the Holy Spirit, a need to talk about God to men and women of their time in a more accessible way. The walls, which for too long had made the Church a kind of fortress, were torn down and the time had come to proclaim the Gospel in a new way.²⁰

With the "walls" that guarded the faith now "torn down" by a council that sought to take on a "pastoral" character, Francis now proposes to raze those that still safeguard morality, employing as his tool to carry out his subversive project next October's *Synod of Bishops* on the family, obviously convened with the same "pastoral" end in mind.

Let us recall some facts that can shed light on the very peculiar way in which Francis understands "mercy": 1. The famous "who am I to judge" *gay* people. 2. The "private" telephone call to a woman "married" to a divorced man, whom he counseled to go to another parish in order to receive the sacraments. 3. The call to a Spanish transsexual who had written Francis complaining about the "discrimination" of which "he" was the victim in "his" parish and whom Francis invited to Rome for a visit in a "private" audience, accompanied by "his" "fiancée".... all expenses paid by the Vatican! 4. The washing of a transsexual "woman's" feet last Holy Thursday, who in addition received communion.

On the other hand, Francis does not attempt to conceal his thoughts about Christian morality when he stated, "*we cannot insist only on issues related to abortion, gay marriage and the use of contraceptive methods. This is not possible...The dogmatic and moral teachings of the church are not all equivalent. The church's pastoral ministry cannot be obsessed with the transmission of a disjointed multitude of doctrines to be imposed insistently.*"²¹ In an undisguised admission of the spirit behind the *Jubilee of Mercy*, Francis declares,

We recall the poignant words of Saint John XXIII when, opening the Council, he indicated the path to follow: "Now the Bride of Christ wishes to use the medicine of mercy rather than taking up arms of severity...The Catholic Church, as she holds high the torch of Catholic truth at this Ecumenical Council, wants to show herself a loving mother to all; patient, kind, moved by compassion and goodness toward her separated children." Blessed Paul VI spoke in a similar vein at the closing of the Council: "We prefer to point out how charity has been the principal religious feature of this Council... The old story of the Good Samaritan has been the model of the spirituality of the Council ...A wave of affection and admiration flowed from the Council over the modern world of humanity. Errors were condemned, indeed, because charity demanded this no less than did truth, but for individuals themselves there was only admonition, respect and love. Instead of depressing diagnoses, encouraging remedies; instead of direful predictions, messages of trust issued from the Council to the present-day world. The modern world's values were not only respected but honored, its efforts approved, its aspirations purified and blessed... Another point we must stress is this: all this rich teaching is channeled in one direction, the service of mankind, of every condition, in every weakness and need".

²⁰ https://w2.vatican.va/content/francesco/en/bulls/documents/papa-francesco_bolla_20150411_misericordiae-vultus.html

²¹ http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html

The Church of Francis, "bruised" on the "outermost fringes"

Next Francis invites us to undergo the experience of the "outermost fringes" and to discover a taste for "what is new".

In this Holy Year, we look forward to the experience of opening our hearts to those living on the outermost fringes of society: fringes which modern society itself creates...Let us not fall into humiliating indifference or a monotonous routine that prevents us from discovering what is new! Let us ward off destructive cynicism!

But as he noted at the opening of the 2014 *Synod of Bishops*, the Church should allow herself to be permeated with the "fragrance of the men" of our times:

To find what the Lord asks of his Church today, we must lend an ear to the debates of our time and perceive the "fragrance" of the men of this age, so as to be permeated with their joys and hopes, with their heartaches and anxieties. At that moment we will know how to propose the good news on the family with credibility.²²

The Church of Francis's dreams conforms herself to the world, allows herself to be modeled after its "values" and its "aspirations" rather than seeking to convert it to the Lord. After razing the "walls of the fortress", it is now time for the Church to go out into the streets to breathe the "fragrance of men", even at the risk of being "bruised," yet never again "suffering from self-absorption". It is not a matter of enclosing oneself up in one's own "certainties" or of taking cover behind the dogmas of the past, of harboring the claim that one's own "ideas" are "unique and absolute". Rather it is a matter of admitting that they are only "an opinion in the service of the people", thereby renouncing for all time "proselytism" and interference in the spiritual life of the people.

As I have frequently observed, if a choice has to be made between a bruised Church, which goes out to the streets, and a Church suffering from self-absorption, I certainly prefer the first.²³

The world has changed and the Church cannot enclose herself in her supposed interpretations of dogma. We must draw near to social conflicts, the new and the old, and try to extend the hand of consolation, not of stigmatization.²⁴

Religion has the right to express its opinion in the service of the people, but God in creation has set us free: it is not possible to interfere spiritually in the life of a person.²⁵

In this quest to seek and find God in all things there is still an area of uncertainty. There must be. If a person says that he met God with total certainty and is not touched by a margin of uncertainty, then this is not good.²⁶

Proselytism is a kind of solemn nonsense: it does not make sense. It is necessary to know each other, to listen to each other, and to let our understanding of the world around us grow... This is what is important: to know each other, to listen to each other, to widen the circle of our thoughts.²⁷

Our objective is not proselytism but listening to needs, desires, disappointments, despair, hope.²⁸

Francis's false religion in the service of the one-world religion

²² https://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141004_incontro-per-la-famiglia.html

²³ http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20140124_messaggio-comunicazioni-sociali.html

²⁴ <http://www.lanacion.com.ar/1733084-poder-politica-y-reforma-a-solas-con-francisco> Translated from the Spanish.

²⁵ http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html

²⁶ http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html

²⁷ http://www.repubblica.it/cultura/2013/10/01/news/papa_francesco_a_scaffari_cos_cambier_la_chiesa-67630792/?ref=HRER3-1 Translated from the Italian.

²⁸ http://www.repubblica.it/cultura/2013/10/01/news/papa_francesco_a_scaffari_cos_cambier_la_chiesa-67630792/?ref=HRER3-1 Translated from the Italian.

This *Holy Year of Mercy* will be put in the service of not only the demolition of what is still left standing of family and sacramental morality but also of the programmed construction of the syncretistic world religion, integrating all "noble religious traditions", the bases of which the Council has established, particularly in the documents *Nostra Aetate* and *Unitatis Redintegratio*:

There is an aspect of mercy that goes beyond the confines of the Church. It relates us to Judaism and Islam, both of which consider mercy to be one of God's most important attributes. Israel was the first to receive this revelation, which continues in history as the source of an inexhaustible richness meant to be shared with all mankind ... Among the privileged names that Islam attributes to the Creator are "Merciful and Kind". This invocation is often on the lips of faithful Muslims who feel themselves accompanied and sustained by mercy in their daily weakness. They too believe that no one can place a limit on divine mercy because its doors are always open. I trust that this Jubilee year celebrating the mercy of God will foster an encounter with these religions and with other noble religious traditions; may it open us to even more fervent dialogue so that we might know and understand one another better; may it eliminate every form of closed-mindedness and disrespect, and drive out every form of violence and discrimination.²⁹

Francis to the Waldensians: forgive the Church for its inhumanity

On the occasion of his visit to the Waldensian church in Turin last June, Francis likened the legitimate diversity of charisms within the Church to the "diversity" that characterizes the innumerable heretical sects. He also did not miss the opportunity to humiliate the Church by begging the Waldensians' pardon for the "inhumane treatment" to which they had been subjected. Decidedly, the way Bergoglio sees things, the Church before Vatican II is to blame for all misdeeds imaginable, and there is but one thing to do in front of the whole world: humiliate her in the face of her enemies and plead for forgiveness.

The unity produced by the Holy Spirit does not mean uniformity. Indeed, brothers are united by one and the same origin but they are not identical to each other. This is very clear in the New Testament, where, although being called brothers, all of those who share the same faith in Jesus Christ, one intuitively that not all Christian communities, to which they belonged, had the same style, nor an identical internal organization. Rather, within the same small community different charisms could be perceived (cf. 1 Cor 12-14), and even in proclaiming the Gospel there were differences and sometimes contention (cf. Acts 15:36-40). Unfortunately, it happened and continues to occur that brothers do not accept their differences and end up making war against one another. By reflecting on the history of our relations, we cannot help but be saddened by the disputes and acts of violence committed in the name of our faith, and I ask that the Lord grant us the grace to recognize ourselves all as sinners and to be able to forgive one another. It is by the initiative of God, who never resigns himself to the sin of man, that new ways open to experience our fraternity, and we cannot escape it. On behalf of the Catholic Church I ask your forgiveness. I ask your forgiveness for unchristian-like and even inhuman attitudes and conduct, which, historically, we have had against you. In the name of the Lord Jesus Christ, forgive us!³⁰

Francis's admission to evangelical pastors: perhaps I may be a heretic

Last May 24, Francis sent a videotaped message³¹ to the ecumenical conference organized by the diocese of Phoenix (USA) in concert with Pentecostal evangelicals. In the video, he affirmed that ecumenism "of blood" is a manifestation of Christian unity regardless of their "ecclesial affiliation". This is not new: it is at least the tenth time he has said it³². What is new, on the other hand, is that he recognized that he had probably uttered "heresy".

That realization, nevertheless, did not stop him from maintaining it publicly, making it an argument in

²⁹ https://w2.vatican.va/content/francesco/en/bulls/documents/papa-francesco_bolla_20150411_misericordiae-vultus.html

³⁰ http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150622_torino-chiesa-valdese.html

³¹ <http://denzingerbergoglio.com/2015/05/26/el-papa-francisco-lee-el-denzinger-bergoglio/>

³² <http://en.denzingerbergoglio.com/2015/05/08/ecumenism-of-blood-is-a-priceless-contribution-toward-christian-unity/>

favor of the newfangled theology found in the conciliar documents *Lumen Gentium* and *Unitatis Redintegratio*. There we learned that the Catholic Church would not be identified with the Church founded by Jesus Christ; in its bosom would be found, albeit in different degrees, a multitude of other "churches" and "ecclesial communities" that refuse to be subject to the authority of St. Peter's successor and who reject the magisterium of the Catholic Church.

The unpublicized fact that Francis realizes that his words are probably heretical and that, notwithstanding this realization, he persists in publicly and systematically avowing it, seems to me a sure indication that we are faced with a case of *formal heresy*, since, by these actions, he demonstrates that he is separating himself from the teaching of the Church *with full awareness of the attendant consequences* by disdaining with Olympian arrogance the Church's authentic doctrine on the matter...

Together today, I here in Rome and you over there, we will ask our Father to send the Spirit of Jesus, the Holy Spirit, and to give us the grace to be one, "so that the world may believe." I feel like saying something that may sound controversial, or even heretical, perhaps. But there is someone who "knows" that, despite our differences, we are one. It is he who is persecuting us. It is he who is persecuting Christians today, he who is anointing us with (the blood of) martyrdom. He knows that Christians are disciples of Christ: that they are one, that they are brothers! He doesn't care if they are Evangelicals, or Orthodox, Lutherans, Catholics or Apostolics...he doesn't care! They are Christians. And that blood (of martyrdom) unites. Today, dear brothers and sisters, we are living an "ecumenism of blood". This must encourage us to do what we are doing today: to pray, to dialogue together, to shorten the distance between us, to strengthen our bonds of brotherhood. I am convinced it won't be theologians who bring about unity among us. Theologians help us, the science of the theologians will assist us, but if we hope that theologians will agree with one another, we will reach unity the day after Judgment Day.³³

His indifference toward the truth is patently clear. Francis shows signs of supreme contempt for the definitions of the magisterium relative to membership in the Church. For him, the unity of the Church - which certainly already exists, for it is the unity of faith, an essential note of the Catholic Church, the only Church founded by Jesus Christ - will become a reality only through "dialogue" and the "culture of encounter" that will allow us to overcome unsolvable "doctrinal disputes", as the Holy Spirit on His own brings about "unity in diversity" and "harmonizes differences"...

That completely heretical doctrinal notion of a "unity in diversity" is a commonplace of Bergoglio's "magisterium". By way of illustration, let us look at what he said to "Pastor" Giovanni Traettino when he visited him at his Pentecostal "church" in Caserta, in southern Italy, in July 2014 (incidentally, this "pastor" was also in attendance at the ecumenical meeting in Phoenix):

What does the Holy Spirit make? I said he makes something else, which one might think of as division, but it isn't. The Holy Spirit creates "diversity" in the Church. The First Letter to the Corinthians, chapter 12. He creates diversity! It's true this diversity is so rich, so beautiful. But then, the same Holy Spirit creates unity, and this way the Church is one in diversity. And, to use a beautiful word of an Evangelist whom I love very much, a diversity "reconciled" by the Holy Spirit. He does both these things: he creates the diversity of charismata and then makes harmony of the charismata. For this the first theologians of the Church, the first fathers - I'm talking about the third or fourth century - said: "The Holy Spirit, He is harmony", because He creates this harmonic unity in diversity.³⁴

"Unifying" the Church by "globalization" and the "prism"

Francis availed himself of even more startling arguments in order to explain to the Pentecostals that the unity of the Church does not lie in the unity of faith. Instead it should take its inspiration from the

³³ <http://www.news.va/it/news/video-messaggio-del-santo-padre-francesco-in-oc-11>

³⁴ http://w2.vatican.va/content/francesco/en/speeches/2014/july/documents/papa-francesco_20140728_caserta-pastore-traettino.html

unity employed by "globalization", just like the geometrical figure of the "prism", wherein not all points are equidistant from the center, a property that makes them "united in diversity".

We are in the epoch of globalization, and we think about what globalization is and what unity would be in the Church: perhaps a sphere, where all points are equidistant from the center, all equal? No! This is uniformity. And the Holy Spirit doesn't create uniformity! What shape can we find? Let us consider a prism: the prism is unity, but all its parts are different; each has its own peculiarity, its charisma. This is unity in diversity. It is on this path that we Christians do what we call by the theological name of ecumenism: we seek to ensure that this diversity may be more harmonized by the Holy Spirit and become unity; we try to walk before God and be blameless; we try to go and find the nourishment we need to find our brother. This is our path; this is our Christian beauty! I am referring to what my beloved brother said at the beginning.

The unity advocated by Francis is the result of a human construction, of a consensus emerging from "dialogue" and of the "encounter" between interlocutors who possess different religious convictions and insuperable theological disagreements. Of course, in order to throw the unsuspecting off track, Francis explains that this unifying effort is the fruit of the activity of the "Holy Spirit", Who has the task of "harmonizing diversity" so that it becomes "unity". It is patently obvious that such a project is found at the antipodes of Catholic doctrine...

Humanly speaking, it is simply inexplicable that the vast majority of the clergy did not immediately notice such inanity. It borders on the mysterious that so flagrant a contradiction of the Church's magisterium could not have been automatically identified at once, seeing that no special theological training is required to do so. All that is needed is basic catechism and the *sensus fidei*, not to say a tiny bit of logic and the most elementary common sense. It is just beyond belief that churchmen with insight do not loudly raise their voices to register their absolute rejection and irreducible opposition to what cannot be called other than manifest heresy and open apostasy from the Catholic faith.

The "eco-encyclical" *Laudato si'*: Mother Earth's care for the World Government

In his "encyclical" *Laudato si'*³⁵ Francis assumes a twofold scientific imposture: that of global warming and that of its presumed human causality. As such, the document is based on scientifically debatable and factually contested data, something that radically strips the encyclical of its *raison d'être*. If we add to that the paramount objection that questions of science lie outside the object of the teaching competency of the Church, *the absurdity inherent in this text* is all the more evident. But there is something still worse than unwarranted subject matter accompanied by an erroneous assumption that fundamentally vitiates the entire discussion: a grand hermeneutic is not needed to understand that the question of climate is no more than a pretext in pursuit of a twofold aim totally foreign to the highly lauded "protection of the environment".

Those objectives are as follows: 1. To accelerate the establishment of a world government charged with imposing, on a global scale, the measures that supposedly are needed to "save the planet". 2. To continue the watering down of Christianity from within, with a view toward integrating it into the other "noble religious traditions" in the bosom of a universal religion, a monstrous parody of Catholicism. *The establishment of a one-world political and religious system*: here we have the real objective that haunts this sinister document, under the pretext of the malicious sophism of "caring for our common home" threatened with destruction owing to human activity...

At a moment in history when humanity has completely abandoned God and when evil has become the

³⁵ http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

universal moral rule (abortion, euthanasia, the porn "industry", same-sex "marriage", etc.), Francis decides that the priority for our time must be the preservation of the environment and the fight against assumed climate change. That decision sets in relief *the false religion that Francis embodies*, since he proposes to us a religion, disguised under the appearance of a vaguely Christian vocabulary, that is devoid of content, naturalistic and immanentistic, indifferent to the salvation of souls rescued by the blood of our Lord Jesus Christ on the Cross...

In his "encyclical", Francis has recourse to so many ruses and manipulations in order to deceive people that it would require an in-depth examination to expose them thoroughly... However, as this is not possible within the limited scope of this article, we find ourselves obliged to point out only a few representative passages with brief comments attached. To begin with, we remark that not one of the 172 footnotes belongs to the magisterium before Vatican II and that 21 are taken from documents of various conferences of bishops, which are lacking in all teaching authority.

There appear, among others, eight citations from the programmatic "Apostolic Exhortation" *Evangelii Gaudium*, six from the schismatic "Patriarch" Bartholomew and the modernist theologian Romano Guardini, two from the pantheistic and evolutionary *Earth Charter*, and finally, one from the one-worlder *Rio Declaration*, one from the Protestant philosopher Paul Ricœur, one from a Sufi "spiritual master" (!!!), and one from the Jesuit pantheist Pierre Teilhard de Chardin. The latter is mentioned only once, but his evolutionary pantheism permeates the whole text and constitutes, without a doubt, the chief source of inspiration for the document.

The religion of Francis: Teilhard's evolutionary pantheism in an ecological version

...we are also called to accept the world as a sacrament of communion, as a way of sharing with God and our neighbors on a global scale (§9).

Although change is part of the working of complex systems, the speed with which human activity has developed contrasts with the naturally slow pace of biological evolution (§18).

Francis professes, apart from a naturalistic pantheism that he dare not promote out in the open, an evolutionary doctrine erected on scientific certitude, like a good disciple of the charlatan and counterfeiter Pierre Teilhard de Chardin.

A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system (§23).

Francis tries to base his "teaching" on a so-called "scientific consensus", something altogether nonexistent. And even if it were certain, in no wise would it touch upon the Catholic faith and Catholic morality and in no way would it constitute the basis or the object of a document issuing from the Church's magisterium.

Humanity is called to recognize the need for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes, which produce or aggravate it (§23).

Speaking as a genuine *eco-one-world guru*, Francis presents himself as the spokesman for the environmentalists' doomsday-ism, which seeks to blame mankind for supposed global warming.

These situations have caused sister earth, along with all the abandoned of our world, to cry out, pleading that we take another course (§53).

Francis champions the planet's fate and the wretched, inviting humanity to take "another course", one of a naturalistic cast and one that, ostensibly, does not involve conversion to God or the renunciation of sin but instead the "protection" of our "sister earth". This is a new course that fundamentally diverges from the one the Church shows us, the sole Ark of Salvation given by God to the world, since for Francis all the "convictions of believers", an integral part of the "rich contributions of religions", are qualified to guide the human race towards its "full development", on the fringes of the Church founded by our Lord Jesus Christ:

Why should this document, addressed to all people of good will, include a chapter dealing with the convictions of believers? I am well aware that in the areas of politics and philosophy there are those who firmly reject the idea of a Creator, or consider it irrelevant, and consequently dismiss as irrational the rich contribution which religions can make towards an integral ecology and the full development of humanity (§62).

Conciliar "popes", artificers of the world government

Beginning in the middle of the last century and overcoming many difficulties, there has been a growing conviction that our planet is a homeland and that humanity is one people living in a common home. An interdependent world not only makes us more conscious of the negative effects of certain lifestyles and models of production and consumption which affect us all; more importantly, it motivates us to ensure that solutions are proposed from a global perspective, and not simply to defend the interests of a few countries. Interdependence obliges us to think of one world with a common plan (§164).

The establishment of a legal framework that can set clear boundaries and ensure the protection of ecosystems has become indispensable; otherwise, the new power structures based on the techno-economic paradigm may overwhelm not only our politics but also freedom and justice (§53).

In sum: in order to render coercive the one-world plan - the authentic, stateless cosmopolitanism in the service of the U.N.'s *Universal Republic* under the veneer of "ecological care" for "mother earth", our "common home" - one needs a planetary government capable of imposing this totalitarian utopia upon the recalcitrant...

That purpose is made even more explicit in the following passage in which Francis quotes Benedict XVI, who for his part references John XXIII, utterly demonstrating, if any doubt should still remain, *the continuity of the Masonic one-world plan of all his predecessors since Vatican II*:

The same mindset that stands in the way of making radical decisions to reverse the trend of global warming also stands in the way of achieving the goal of eliminating poverty. A more responsible overall approach is needed to deal with both problems: the reduction of pollution and the development of poorer countries and regions... As Benedict XVI has affirmed in continuity with the social teaching of the Church: "To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need of a true world political authority, as my predecessor Blessed John XXIII indicated some years ago" (§175).

World political authority under the trusteeship of the U.N., whose scheme for a secularized, humanistic, and naturalistic society is located at the antipodes of the social kingdom of our Lord Jesus Christ, ultimately can only lead to the appearance of the universal government of the Antichrist.

The Gnostic "god" of Francis

Creating a world in need of development, God in some way sought to limit himself in such a way that many

of the things we think of as evils, dangers or sources of suffering, are in reality part of the pains of childbirth which he uses to draw us into the act of cooperation with the Creator (§80).

Saturated with Hegelian gnosis, Francis conceives the act of creation as the passing from divine indetermination to finite determinations, which endows the created being with the ability to receive a content, in a process of dialectical progression by which the creature becomes aware of its original divinity, the absolute knowledge by which "God" comes to "express Himself" in man, an act that supposes the end of history, the equivalent of Teilhard's "Omega Point", the "Cosmic Christ" toward which the universe directs itself through the process of evolution.

Human beings, even if we postulate a process of evolution, also possess a uniqueness that cannot be fully explained by the evolution of other open systems (§81).

The creation *ex nihilo* of Adam and Eve should be considered as an "an incorrect interpretation" of the Scriptures:

Although it is true that we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God's image and given dominion over the earth justifies absolute domination over other creatures (§67).

Furthermore, one should leave room for the *Odyssey of the Spirit*, which acts as a backdrop in the transformation of the species and the universe as a whole toward the awareness of "God" in humanity. Notice, by the way, the tacit denial of the divinity of our Lord Jesus Christ, who would have achieved "divine fullness" only upon his Resurrection:

The ultimate destiny of the universe is in the fullness of God, which has already been attained by the risen Christ, the measure of the maturity of all things [53³⁶] (§83).

For this pantheistic gnosis, nature and man are sacred. And the latter becomes aware of his true, sacred nature by "deciphering the sacredness of the world", those holy realities that constitute a "divine manifestation"...

We can say that "alongside revelation properly so-called, contained in sacred Scripture, there is a divine manifestation in the blaze of the sun and the fall of night." Paying attention to this manifestation, we learn to see ourselves in relation to all other creatures: "I express myself in expressing the world; in my effort to decipher the sacredness of the world, I explore my own" (§85).

We find the same naturalistic pantheism in the following passages:

... we are also called "to accept the world as a sacrament of communion... It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God's creation, in the last speck of dust of our planet" (§9).

Admittedly, Christians have not always appropriated and developed the spiritual treasures bestowed by God

³⁶ Footnote 53 of *Laudato si'*: "Against this horizon we can set the contribution of Fr. Teilhard de Chardin." From the *Monitum* issued by the Sacred Congregation of the Holy Office (6/30/1962): "Certain works of Fr. Pierre Teilhard de Chardin, even those published after the author's death, are being circulated, and they are gaining not a little favor. Setting aside any judgment on the matters that pertain to the positive sciences, in philosophical and theological matters it is clear enough that the aforesaid works abound with such ambiguities and grave errors besides that they offend Catholic doctrine. Wherefore, the Most Eminent and Reverend Fathers of the Supreme Sacred Congregation of the Holy Office urge all ordinaries and likewise all superiors of religious institutes and presidents of universities to safeguard minds, especially the minds of the young, against the dangers of the works of Fr. Teilhard de Chardin and his adherents". Sebastianus Masala, Notary" (AAS 54, 1962, 526). Translated from the Latin.

upon the Church, where the life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and with them, in communion with all that surrounds us (§216).

... all creatures are moving forward with us and through us towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things. Human beings, endowed with intelligence and love, and drawn by the fullness of Christ, are called to lead all creatures back to their Creator (§83).

... all of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate and humble respect (§89).

A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings... Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society (§91).

In the following citation, Francis gives voice to his religious indifferentism by putting Christianity on a par with other "religions" capable, according to him, of being "meaningful" for the human being and of helping him go forward:

I would add that "religious classics can prove meaningful in every age; they have an enduring power to open new horizons... Is it reasonable and enlightened to dismiss certain writings simply because they arose in the context of religious belief?" (§199).

Next Francis invokes the naturalistic and pantheistic *Earth Charter* in order that humanity seek to undertake a "new beginning", a kind of new, inverted alliance between man and nature in which our Lord Jesus Christ is conspicuous by his absence.

Just so as not to lose sight of the improbable character of these words, bear in mind that the speaker is none other than the supposed Vicar of Jesus Christ on earth:

The Earth Charter asked us to leave behind a period of self-destruction and make a new start, but we have not as yet developed a universal awareness needed to achieve this. Here, I would echo that courageous challenge: "As never before in history, common destiny beckons us to seek a new beginning... Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life" (§207).

Jesus and Mary in the service of one-world ecology

One Person of the Trinity entered into the created cosmos, throwing in his lot with it, even to the cross. From the beginning of the world, but particularly through the incarnation, the mystery of Christ is at work in a hidden manner in the natural world as a whole, without thereby impinging on its autonomy (§99).

Francis flaunts his cosmic pantheism by uttering blasphemies against the Holy Sacrifice of the Mass celebrated, on the "altar of the world", and against the Holy Eucharist, presented as an environmental "source of motivation":

Joined to the incarnate Son, present in the Eucharist, the whole cosmos gives thanks to God. Indeed the Eucharist is itself an act of cosmic love: "Yes, cosmic! Because even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated on the altar of the world." The Eucharist joins heaven and earth; it embraces and penetrates all creation. The world which came forth from God's hands returns to him in blessed and undivided adoration: in the bread of the Eucharist, "creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself." Thus, the Eucharist is also a source of light and motivation for our concerns for the environment,

directing us to be stewards of all creation (§236).

But Francis's audacity doesn't stop there. Driven by a compulsive sacrilegious frenzy, he does not balk at involving the Most Holy Virgin Mary in his perverse environmentalist imposture:

Mary, the Mother who cared for Jesus, now cares with maternal affection and pain for this wounded world. Just as her pierced heart mourned the death of Jesus, so now she grieves for the sufferings of the crucified poor and for the creatures of this world laid waste by human power (§241).

Humanity needs an "ecological conversion"

The pinnacle of foolishness would come when Francis caricatured Christian conversion, the transformation by which man separates himself from sin in order to turn himself toward Jesus Christ, by explaining that we are called to carry out an "ecological conversion" and by making this grotesque parody of Christianity an essential element of the Gospel:

I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation that includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all... We require a new and universal solidarity (§14).

"The external deserts in the world are growing, because the internal deserts have become so vast." For this reason, the ecological crisis is also a summons to profound interior conversion. ... So what {Christians} need is an "ecological conversion", whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience (§217).

In the face of such pronouncements that adulterate Christianity by monstrously transmogrifying it into a gnosis in the service of anti-Christian one-world-ism, one is stunned at the lack of clarity and the absence of a reaction on the part of the vast majority of the Catholic world...

Francis then continued his achingly distressing *ecolo-luciferian* harangue by emphasizing the pantheist doctrine of his impious master, the Jesuit apostate Teilhard de Chardin:

Various convictions of our faith, developed at the beginning of this Encyclical can help us to enrich the meaning of this conversion. These include the awareness that each creature reflects something of God and has a message to convey to us, and the security that Christ has taken unto himself this material world and now, risen, is intimately present to each being, surrounding it with his affection and penetrating it with his light (§221).

The universe unfolds in God, who fills it completely. Hence, there is a mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop, in a poor person's face. The ideal is not only to pass from the exterior to the interior to discover the action of God in the soul, but also to discover God in all things (§233).

Unflappable, the *Sovereign Blasphemer of the Vatican* pressed on with his sacrilegious diatribe by affirming in addition that the unbloody renewal of the Sacrifice of Calvary incorporates an ecological objective in "healing" our relations with the world. Even better, *Blasphemoglio I* does not shrink from putting the Holy Mass on the same level with the *Shabbat* of the Talmudic Jews, who reject our Lord Jesus Christ, whom they view as an impostor deserving of execution:

On Sunday, our participation in the Eucharist has special importance. Sunday, like the Jewish Sabbath, is meant to be a day that heals our relationships with God, with ourselves, with others and with the world (§237).

Francis, "sovereign pontiff" of the one-world religion

By way of a conclusion to his "ecological magisterium", Francis proposed two different prayers, one for Christians to use, the other for the benefit of "monotheists"...

Below is the "non-Christian prayer" (!!!) composed by Francis, in which he passed over in silence the holy names of the Three Divine Persons just as he did with the name of our Lord Jesus Christ. By offering such a "prayer", he emerges as the natural candidate for the "supreme pontificate" of the ecumenical *One-World Religion* that is taking shape, a diabolical counterfeit and adulteration of Catholicism.

At the conclusion of this lengthy reflection that has been both joyful and troubling, I propose that we offer two prayers. The first we can share with all who believe in a God who is the all-powerful Creator, while in the other we Christians ask for inspiration to take up the commitment to creation set before us by the Gospel of Jesus. A prayer for our earth: All-powerful God, you are present in the whole universe and in the smallest of your creatures. You embrace with your tenderness all that exists. Pour out upon us the power of your love, that we may protect life and beauty. Fill us with peace, that we may live as brothers and sisters, harming no one. O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light. We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace (§246).

"Good vibrations" are Francis's "secular prayer"

God bless you, and pray for me. Don't forget. And if anyone of you cannot pray because you do not believe or because your conscience does not allow it, then send me good vibrations!³⁷

It does not matter if anyone "cannot" pray because his conscience "does not permit it". It is enough to send "good vibrations" like a "prayer" to the *Supreme Being* and to *Mother Earth* who would take care to pass them on to Francis, ever desirous of receiving the "prayers" of heretics, the "blessings" of schismatics, and now, believe it or not, the "good vibrations" radiating from atheists! Well, one must know that the "good vibes" transmitted by those who reject God *work like magic upon him*, on the fringe of the economy of salvation, by subtracting, in a mysterious way, from the universality of Divine Providence...

To not believe in God, or rather, to refuse to render Him due worship because one's "conscience does not permit it", are nothing but details of little importance for this patently foolish man, whose chief pastime would seem to be blaspheming without interruption, going deeper every day into the foul quagmire of scandal and impiety, where, for all appearances, he is as at home as a fish in the water.

The worst evils in today's world according to Francis

What are the worst evils that afflict the world of today? - Poverty, corruption, the treatment of people, the traffic in human beings...I may be wrong about the statistics, but what would you say if I asked you, On a world-wide basis, what class of expenditure comes after food, clothing, and medicine? The fourth is cosmetics, and the fifth pets. *That is serious*, right? The care of pets is a little like programmed love. I mean, I can program a dog's or a kitty's loving response, and then I do not need the experience of a love with human reciprocity. I am exaggerating, and do not take me literally, but *it is something to be concerned*

³⁷ Speaking to a group of journalists in the Vatican on June 7, 2015 : <https://www.youtube.com/watch?v=ooeDFIg4ZEI> - See 03:45

about.³⁸

It is neither the omnipresence of pornography, nor the satanic "right" to abortion, nor the abominable "marriage" of sodomites (citing no more than these three "conquests" of the "modern" world) that constitutes the greatest scourge of contemporary society: Francis, unperturbed, assures us instead that the worst evils are, among other things, unemployment and our attachment to pets...

Sin, the violation of divine law, and the scandals that lead a multitude of souls to hell lack relevance for the man whose naturalistic and immanentist vision of "salvation" replaces the Beatific Vision and eternal life with civic welfare and the resolution of the "social question"...

As he said to Eugenio Scalfari in the famous October 2013 interview published in *La Repubblica*, which perfectly illustrates his secular and naturalistic concept of human life: "*the most serious things that afflict the world today are youth unemployment and the loneliness in which the aged have been left.*"³⁹

For Francis, truth does not exist

All that counts for Francis is to promote the "culture of encounter", to fight against "global warming", to venture into "existential peripheries," and to turn the Church into a "field hospital." Teaching Catholic doctrine in matters of faith and morals is something completely foreign to him, since he believes in neither absolute truth nor immutable morality:

We should not think, however, that the Gospel message must always be communicated by fixed formulations learned by heart or by specific words that express an absolutely invariable content.⁴⁰

Engaging in dialogue does not mean renouncing our own ideas and traditions, but the claim that they alone are valid or absolute.⁴¹

Let us speak frankly: *this man is not Catholic*. It is that simple. I think it is of utmost importance that this dreadful truth be made known in a clear and forceful manner for the greatest number of Catholics possible. Moreover, he has made our task easier: let us recall that at least he had the candor to affirm the fact publicly, a short while after his election:

I believe in God, not in a Catholic God; a Catholic God does not exist; God exists.⁴²

If Bergoglio had said nothing else but that scandalous utterance, and not the unending list of enormities he has to his credit (to which he adds day in and day out), it alone would suffice to explain the seriousness of the situation in which we find ourselves. Not to realize this upon first reading such a blasphemy can only be explained by ignorance or by willful blindness. The latter reason, for its part, may be due to two different causes: the bad faith common to traitors or the fear common to lukewarm and cowardly Christians.

By way of taking up the thread again and concluding, it is an undeniable fact that religious truth is of the least importance to Francis. On the other hand, it is equally certain that it constitutes an insurmountable obstacle to erecting the new humanistic and ecumenical society of his dreams, one

³⁸ <http://www.aica.org/17932-el-papa-lamenta-que-la-argentina-sea-pais-de-las.html>

³⁹ http://www.repubblica.it/cultura/2013/10/01/news/papa_francesco_a_scafari_cos_cambier_la_chiesa-67630792/?ref=HRER3-1

⁴⁰ http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html

⁴¹ http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20140124_messaggio-comunicazioni-sociali.html

⁴² http://www.repubblica.it/cultura/2013/10/01/news/papa_francesco_a_scafari_cos_cambier_la_chiesa-67630792/?ref=HRER3-1

based on "dialogue" and the "culture of encounter", once that poverty and "social injustices" have been eradicated from a planet at last freed from the threat of "climate change" and delivered from the "environmental catastrophe" toward which it would be inexorably headed unless the "ecological conversion", to which he so fervently invites us, were to come about... In the event that anyone should find my judgment too harsh, allow me to quote his own words, which will banish any possible doubt in this regard:

Whether a child receives his education from Catholics, Protestants, the Orthodox or Jews is of no interest to me. What matters to me is that they educate him and relieve his hunger.⁴³

Catholics confronted with the mystery of iniquity

In view of the heterodox pronouncements and unceasing scandalous gestures that Francis has made from the very first day of his election, it becomes increasingly more difficult to ignore St. John's prophesy regarding the *False Prophet*, the one whose mission is to prepare the earth for the *Antichrist*, putting into his service a counterfeit of the true religion:

And I saw another beast coming up out of the earth, and he had two horns like a lamb, and he spoke as a dragon (Ap. 13:11).

What is there to do faced with this man, whose heretical, blasphemous character is apparent to anyone who has *eyes to see and ears to hear*? What response should Christians make when confronted with somebody who plays into the hands of the Church's enemies? What should be their reaction in the face of someone who behaves like a punctilious servant of Satan and a notorious precursor of the Antichrist?



According to Francis, a Catholic God does not exist

The answer seems clear to me: every self-respecting Catholic has the duty to fight him and to denounce him publicly, seeing that *his scandals and his attacks against the Catholic faith and Catholic morality are in public* and because what is at stake is nothing less than the honor of God, the defense of the faith, and the salvation of souls.

⁴³ <http://www.novusordowatch.org/wire/francis-not-care-religion.htm>. Translated from the Spanish.

In this regard, let us bear in mind the teaching of St. Francis de Sales, a Doctor of the Church:

*"... you must speak freely in condemnation of the professed enemies of God and His Church, heretics and schismatics, - it is true charity to point out the wolf wheresoever he creeps in among the flock."*⁴⁴

As we await the glorious Second Coming of Jesus Christ, our divine Master and adorable Redeemer, let us seek refuge in the Immaculate Heart of Mary, our heavenly Mother. Let us ceaselessly implore our Lord to deign to guide, protect, and illuminate us in this hour wherein the *Prince of Darkness* flaunts his hellish arrogance in a world wholly in thrall to him, in a world that revels in his vile overlordship by celebrating his ephemeral triumph. Then we will be able to rejoice and exclaim, together with all the angels and saints in heaven, on a renewed earth under a new heaven, in the holy city of God where we shall dwell:

Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb is come, and his wife hath prepared herself. (Ap. 19:7)

And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more. And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. (Ap. 21:1-4)

Completed August 15, 2015, on the feast of the Blessed Virgin Mary's glorious Assumption into Heaven.

⁴⁴ Translation from *Introduction to the Devout Life*, available at Christian Classics Ethereal Library, http://www.ccel.org/ccel/desales/devout_life.v.xxix.html