

The strange papacy of Pope Francis.



It has been one year to the day since Cardinal Jorge Mario Bergoglio was elected to the supreme pontificate. An unusual year in all respects, that seems to have lasted an eternity, given that Francis has not ceased to utter countless words and make countless gestures at a revolutionary pace since his unprecedented “buona sera” delivered Wednesday, 13 March 2013 in St. Peter’s loggia. A profane greeting, and highly symbolic, since which the course of time has scarcely been able to resist the Bergoglian frenzy and fury. Continuous action and incontinent words, noisy and confused, flow forth like a mountain stream that gushes into a waterfall, attracted by the force of the void that inevitably pulls it into a vortex where nothing can be seen clearly and where nothing can escape the deadly flood that destroys everything in its passage. His dubious enterprises should initiate long theological studies, steered by the talented and erudite pen of some major apologist, whom perhaps, in His infinite mercy, Divine Providence will deign to send to us in order to enlighten our sleepy minds with his luminous teachings. Pending this salutary event, I dare to publish this small article in which I have tried to compensate for my lack of talent with a serious and painstaking work and to balance a narrow science with unconditional and unreserved love for outraged truth. 03/13/14.

Note dated 04/27/14: Since the publication of this article, my position towards Francis has changed. The reason is that Our Lord prayed for Peter’s faith and gave him the mission to confirm the faith of his brothers: « *Simon, Simon, Satan has asked to sift all of you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.* » (Luke 22:31-32) Pius IX quotes these words of Our Lord in the Dogmatic Constitution *Pastor Aeternus*, from the Vatican Council, on July 18th 1870: «*For the Holy Spirit was not promised to the successors of Peter that by His revelation they might make known new doctrine, but that by His assistance they might inviolably keep and faithfully expound*

the Revelation, the Deposit of Faith, delivered through the Apostles. And indeed, all the venerable Fathers have embraced, and the holy orthodox Doctors have venerated and followed, their Apostolic doctrine; knowing most fully that this See of holy Peter remains ever free from all blemish of error, according to the Divine promise that the Lord our Savior made to the Prince of His disciples: “But I have prayed for you, so that your faith may not fail, and so that you, once converted, may confirm your brothers.” This gift, then, of truth and never-failing faith was conferred by heaven upon Peter and his successors in this Chair, that they might perform their high office for the salvation of all; that the whole flock of Christ, kept away from the poisonous food of error by them, might be nourished with the pasture of heavenly doctrine; that the occasion of schism being removed, the whole Church might be kept one, and, resting on its foundation, might stand firm against the gates of Hell. » Given this doctrine of the Catholic Faith, taught by Our Lord in the Holy Scriptures and by the solemn and infallible Magisterium of the Church, it is therefore impossible for me to see Francis as the true successor of Saint Peter, the Sovereign Pontiff of the Catholic, Apostolic and Roman Church, the Vicar of Our Lord Jesus-Christ on earth. Quite the opposite, I believe him to be heretical, impious and apostate, a fierce enemy of God, of His Holy Church, and of the salvation of souls. I have nevertheless decided not to modify this article, as I consider that, this remark having now been made, it retains all its usefulness to illustrate the radical heterodoxy and the notorious impiety which characterize the discourse and the acts of Jorge Mario Bergoglio, the current usurper of the See of Saint Peter, elected on March 13th 2013 to head the pseudo-ecumenical Church of Assisi and Vatican II. Finally, I feel obliged in conscience to affirm publicly that, in order to keep the Catholic Faith, it is imperative to stay away from this false prophet, since through his heretical doctrine and his scandalous and sacrilegious gestures he inexorably leads Catholics to apostasy. « *There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.* » (Galatians 1:7-8)



Francis delights in the unwavering friendship of the most tenacious enemies of Christ.

The strange papacy of Pope Francis.

By *Miles Christi*.

Introduction. As a Catholic, to see myself obliged in good conscience to express criticism concerning the Pope constitutes for me an immense pain, a true heartbreaker. Know that I would gladly pass on writing this type of article and would be much happier if things were otherwise. Unfortunately, it so happens that Francis, hardly a year into his pontificate, has taken a great number of atypical actions and said many things that are troubling at the very least. The facts are so numerous that I have difficulty choosing, as it is obviously impossible for me to address all of them in the necessarily restrained framework of this article. At the same time, it is not easy to choose just a few, since they all carry a symbolic role that makes them implausible with regard to the attentive observer and symptomatic of an ecclesial crisis without precedence in history.

After careful consideration, I selected five, taking those which seem to me to be the most representative of the style that Francis has visibly decided to give to the exercise of his apostolic charge. These facts are grouped into five different themes: Islam, Judaism, secularism, homosexualism and freemasonry. I will develop them in that order, trying to show to what degree they are indicators of a disturbing anomaly in the exercise of the papal magisterium and ecclesial ministry and how they can be made the object of a criticism understood in the light of the Magisterium of the Church. In the sixth and final part I will briefly present other acts and declarations by Francis, which will illustrate even more, if possible, the radical heterodoxy that releases the bergoglian principles and praxis. To conclude, I will provide a series of links to articles in which the reader can verify the accuracy of the facts mentioned in the body of my article.

I. The Question of Islam. Francis addressed greetings to the Muslims for the end of Ramadan. The Catholic Church never did this before the Second Vatican Council. The reason is very simple and obvious for any Catholic who has not lost his *sensus fidei*: the acts of other religions have no supernatural value and they turn their followers away from the only path of salvation, Our Lord Jesus Christ. How can we not shudder with horror when the Pontiff tells worshippers of Allah that “*we are called to respect the religion of others, its teachings, its symbols and its values*”?

It should be noted that they are quite far from what we learn by reading the Acts of the Apostles or the Epistles of Saint Paul! For, all the same, we must indeed respect people, but in no case must we respect false beliefs that deny the Holy Trinity of Divine Persons and the Incarnation of the Word of God...

But, on this specific point, we must acknowledge that Francis is not innovating, far from it—he is only continuing along the groundbreaking path introduced by Vatican II that claims, in the declaration *Nostra Aetate* on the relationship of the Church with non-Christian religions (Hinduism, Buddhism, Islam and Judaism), that “*the Catholic Church rejects nothing that is true and holy (!!!) in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings . . . The Church, therefore, exhorts her sons, that through dialogue and collaboration (!!!) with the followers of other religions, . . . they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men.*¹”

¹ *Nostra Aetate*, §2, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html

How can we “collaborate” with people who actively work to establish beliefs and often morals that are contrary to the Gospel? And how can we not see in this much-declaimed “dialogue” a true diversion from the only evangelical attitude, which is to announce the Good News of Jesus Christ, who very clearly told us our duty as disciples: “*All power is given to me in heaven and in earth. Go, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.*” (Matt. 28:18-20)

This notion of “dialogue” with other religions has no scriptural or magisterial foundation, and it is nothing but a trap seeking to lead astray the true missionary spirit, which consists in announcing to men their salvation in Jesus Christ, and not in some “dialogue” between interlocutors placed on an equal footing, seeking truth together and reciprocally enriching each other. This innovative, conciliar ministry of a “dialogue” written in a framework of “legitimate pluralism”, “respect” for false religions and “collaboration” with infidels is a trap that reeks of sulfur. On this note, it suffices to remember the only instance of true “dialogue” that Scriptures relate to us, which, moreover, comes at the beginning so that we may be definitively warned, is the one to which Eve consented with the Serpent in the Garden of Eden and which led to the fall of mankind (Gn. 3:1-6).

One could furnish an interminable list of quotations taken from the New Testament, the Church Fathers and the Magisterium of the Church in order to refute the untrue absurdities according to which false religions must become the object of a “*sincere respect*” toward their “*ways of conduct and of life, those precepts and teachings,*” proving that—unlike the people who are unfortunately in these religions and who must, of course, be the object of our respect, charity and mercy—in no case do false religious doctrines deserve respect because in those religions there is absolutely no element of “*holiness*” and, furthermore, the elements of truth that may exist therein are used in the service of error. Be reassured, though, that I will spare you from this collection of quotations, which could go on to infinity, in favor of brevity.

It must be recognized that Francis is entirely consistent in his message with what the conciliar document says with regards to the Muslims, i.e., “*The Church regards with esteem also the Moslems. They adore the one God, living and subsisting in Himself; merciful and all-powerful, the Creator of heaven and earth, who has spoken to men; they take pains to submit wholeheartedly to even His inscrutable decrees . . .*”² Yet, whatever a Muslim’s sincerity in his beliefs and practices may be, it is perfectly false to say that they “*adore the one God*”, “*who has spoken to men,*” and that they “*take pains to submit themselves to God’s decrees,*” etc., considering that “Allah” is not the true God, that He has not spoken to men through the Koran and that His decrees are not those of Islam. Such language is unprecedented in the Church and opposes 2000 years of Magisterium and pastoral teaching.

And such a heterodox practice led to the aberrations of the many *Assisi* interfaith meetings, in which the members of the different idolatrous religions were encouraged to pray to their “divinity” for their intervention in order to promote peace in the world. A false peace, of course, because it excludes in principle the only Lord of Peace and Redeemer of mankind, as well as His Church, the only Ark of Salvation. And it also led to the visits of the most recent Popes to mosques, synagogues and Protestant temples where by action and word they validated these false religions and did not hesitate to publicly denigrate the Church of God by criticizing the “intolerant” attitude which she has shown them in the past.

² Ibid. §3.

The latest example to date of this new poisonous, syncretic, and relativist ecumenical mentality, condemned by Pius XI in so many solemn terms in his encyclical *Mortalium animos* in 1928, took place on 19 January on the occasion of the World Day of Migrants and Refugees when Francis spoke to a number of young refugees in one of the parish halls of Rome's Sacred Heart Basilica, telling them that they should share their experiences of suffering, then afterwards adding, "*those that are Christian, [share] with the Bible, and those that are Muslim, with the Quran. The faith that your parents instilled in you will always help you move on.*"³

This new, conciliar *praxis* is literally scandalous, and in two ways: on one hand, it eats away at the faith of believers confronted with all these false religions validated by their pastors; on another hand, it undermines any chance of converting those without faith, who see themselves comforted in their errors by the very people who should help them escape by announcing to them the good news of salvation, brought by the One who is "*the Way, the Truth and the Life.*" (John 14:6)

II. The Question of Judaism. Francis' first official letter, written on the same day as his election, was addressed to the Chief Rabbi of Rome. This fact gives us something to think about. The very first letter of his pontificate, sent to the Jews? Would it be, at least, in order to call them to convert and recognize Jesus of Nazareth as their Messiah and Savior? Not in the least. The Pope invokes in it the "*protection of the Almighty,*" an accepted formula that dissimulates theological divergences, so that their relationship may progress "*in a spirit of renewed collaboration and in service of a world that may always be more in harmony with the Creator's will.*"⁴

Two questions come to my mind. First: how can a person enter into mutual aid with his enemy, with the one who has only one goal in mind: your defeat, in this case, and this for nearly 2000 years, the ruin of Christianity, founded, according to them, by an imposter, by a false messiah, who constitutes the obstacle that stands in the way of the coming of the one for whom they wait, about which Our Lord warned them: "*I am come in the name of my Father, and you receive me not; if another shall come in his own name, him you will receive.*" (John 5:43)

Saint Jerome comments: "*The Jews, after having despised the truth in person, will receive lies in receiving the Antichrist.*"⁵ And Saint Ambrose: "*This shows that the Jews, who did not want to believe in Jesus Christ, will believe in the Antichrist.*"⁶

Now that the political obstacle embodied by Christianity has been removed by the revolutionary surge, we are at the progressive suppression of the religious obstacle, that is, the Papacy, won over as it is by revolutionary ideas for more than a half-century. And this obstacle against the manifestation of the Man of Iniquity, this mysterious *katejon* [the restrainer] of whom Saint Paul speaks (2 Thess. 2:7), who delays his coming, seems to me to be precisely the Papacy, light of nations and master of truth. It is only when this obstacle will have disappeared that "*the wicked one shall be revealed*" (2 Thess. 2:8).

And let no one say that these are only fantasies from some feverish imagination: those who have actively worked toward the *aggiornamento* of the Church, toward its adaptation to the modern

³ Words from Pope Francis given at Sacred Heart parish in Rome, 19 January 2014, <http://www.romereports.com/pg155489-francis-to-refugees-christian-or-muslim-the-faith-your-parents-instilled-in-you-will-help-you-move-on>

⁴ Pope Francis to the Rabbi of Rome, 13 March 2014, <http://www.news.va/en/news/pope-francis-to-rabbi-of-rome-i-hope-to-contribute>

⁵ St. Jerome, Epist. 151, ad Algasiam, question II.

⁶ St. Ambrose, *Enarratio on Psalms XLIII*

world, which was the principal goal sought by Vatican II, its “*guiding principle*,⁷” do not hide it. So Cardinal Suenens, who was one of the figureheads of the last council and one of the four moderators named by Paul VI, did not mince words when he insisted, “*The Council, this is 1789 in the Church*.⁸”

Father Yves Congar, named by John XXIII in 1960 a consultant on the preparatory theological commission, and later, in 1962, an “official expert” to the council, for which he was also a member of the theological commission, was without a doubt the most influential theologian of the council, along with Karl Rahner. The well-known Dominican affirmed, in speaking of episcopal collegiality, that at Vatican II, “*the Church had peacefully accomplished its October revolution*,⁹” and had recognized that the Conciliar declaration *Dignitatis humanae* on religious liberty said “*something quite different from the ‘Syllabus’ of 1864, in fact just about the opposite*,¹⁰” and admitted that in this text on which he worked, “*it was a matter of showing that the theme of religious liberty had already appeared in Scripture. Yet, it is not there*.¹¹”

And according to Cardinal Ratzinger, “*the Council’s task was to assimilate the best values of two centuries of liberal culture. These are in fact values that, even though they originated outside the Church, can find their place – clarified and corrected – in her perspective, and that is what was done*.¹²” He did not hesitate to say regarding the subject of the pastoral constitution *Gaudium et spes* on the Church’s relationship with the modern world, that we can consider the text as an “*anti-Syllabus, insofar as it represents an attempt at the official reconciliation of the Church with the world as it has become since 1789*.¹³”

The second question that presents itself regarding the letter sent by Francis to the Chief Rabbi of Rome is the following: how is it conceivable that a religion that hates Christ can be in the “*in service of a world that may always be more in harmony with the Creator’s will*”? Such ineptitude speaks for itself.

Nevertheless, this is in perfect agreement with the modification of the prayer for the Jews on Good Friday that John XXIII hastened to carry out in March 1959, hardly four months after his election, by removing the words “*perfidis*” and “*perfidiam*” applied to the Jews; this prayer would be definitively removed in the new missal approved by Paul VI in April 1969 and promulgated in 1970. Here is the new prayer that appears: “*Let us pray for the Jewish people, the first to hear the word of God, that they may continue to grow in the love of his name and in faithfulness to his covenant*.”

Several remarks: **1.** Not a word regarding their conversion to Christ. **2.** The word “covenant” implies that the old one still prevails. **3.** In order to progress in the love of someone, one must begin by loving him; yet how can one love the Father if he rejects the Son? **4.** And how can one progress “*in faithfulness to his covenant*” if he persists in refusing the Lamb of God who sealed a new covenant by immolating Himself on the Cross?

⁷ Paul VI, *Ecclesiam suam*, 1964, no. 52.

⁸ As quoted by Abp. Lefebvre in the “Author’s Introduction” to *They Have Uncrowned Him*, Angelus Press, Kansas City, MO, 1988, p. xvi.

⁹ Vatican II. *Le concile au jour le jour, deuxième session*, Cerf, 1963, p. 115.

¹⁰ Father Yves Congar, *The Crisis in the Church and Archbishop Lefebvre*, (*La Crise dans l’Église et Mgr. Lefebvre*), Cerf, 1976, p.51

¹¹ Eric Vatré, *La droit du Père*, Guy Trédaniel, Ed., 1995, p. 118.

¹² Interview with Cardinal Joseph Ratzinger, *Jesus Magazine*, Nov. 1984, p. 72, and *The Ratzinger Report*, Joseph Cardinal Ratzinger with Vittorio Messori, Ignatius Press, 1985, p. 36.

¹³ Ratzinger, Joseph Cardinal, *Les principes de la théologie catholique*, [*Principles of Catholic Theology*], Téqui, 1987, p.427.

It must be noted that this new theology marks a deep split with that which prevailed in the Church from its origins until Vatican II and which was expressed in a luminous way by the former prayer for the conversion of the Jews henceforth removed from the Latin liturgy: *“Let us pray also for the faithless Jews (perfidis Judaeis): that Almighty God may remove the veil from their hearts; so that they too may acknowledge Jesus Christ our Lord . . . Almighty and eternal God, who dost not exclude from thy mercy even Jewish faithlessness (Judaicam perfidiam): hear our prayers, which we offer for the blindness of that people; that acknowledging the light of thy Truth, which is Christ, they may be delivered from their darkness.”*

The difference from the new prayer is striking, just as it is with the speech of John Paul II at the synagogue in Rome in April 1986, in which he praises *“legitimate religious plurality”* and in which he affirms that efforts must be made to *“remove all forms of prejudice . . . to present the true face of Jews and Judaism.”* “Prejudices” essentially expressed by the former Good Friday prayer for the Jews, which explains its disappearance from the new liturgy.

All the same, it is very unfortunate, for according to the famous adage from the 5th century attributed to Pope Saint Celestine I: *lex orandi, lex credendi*, the law of prayer determines the law of belief, that is, by modifying the content of the prayer, the Faith content can be modified as well. What occurred in the 16th century with the liturgical innovations of Luther in Germany and Cranmer in England is there to prove it.

Alas, there is not only the letter sent the day of his election. Twelve days later, Francis did it again with a letter addressed to the same Chief Rabbi of the synagogue of Rome on the occasion of the Jewish Passover, sharing his *“warmest best wishes on the occasion of the Great Feast of Pesach.”* As a Catholic, what can possibly be the nature of these “wishes” on the occasion of a feast on which Our Lord, the one, true Paschal Lamb immolated on the Cross to redeem our sins, is insulted? These “wishes” can only comfort the Jews in their spiritual blindness and serve to keep them far from their Messiah and Savior.

And Francis continued: *“May the Almighty, who freed His people from slavery in Egypt to guide them to the Promised Land, continue to deliver you from all evil and to accompany you with His blessing.”* Yet, obviously God has not yet delivered them from all evil, since there is no greater evil than to be *“enemies of the Gospel”* (Rom. 11:28) and to be a part of the *“Synagogue of Satan”* (Apoc. 3:9). How is it conceivable that God may continue to *“accompany [them] with His blessing”* while they obstinately continue to refuse The One who He sent?

I must clarify, to avoid any misunderstanding, that in no way am I attacking Jews as individuals; there are certainly some who are excellent people who profess their beliefs in good faith—it goes without saying. No, when speaking about the Jews, I intend to situate myself on the level of theological principles—it is there that implacable enmity is observed between the Church, which seeks to establish the Kingship of Our Lord in society, and Talmudic Judaism, which, having structured itself in opposition to Christ and his Church, logically tries to obstruct it. This is in full consistency with its theology which only sees Jesus of Nazareth as an impostor and a blasphemer, a false messiah standing in the way of the coming of the real one, for whom they await to reestablish the Kingdom of Israel and to rule over all nations from Jerusalem as the capital of his messianic reign.

But let us return to Francis’ letter. In which, he concludes by saying to the Jews: *“I ask you to pray for me, as I assure you of my prayers for you, confident that we can deepen ties of mutual esteem and friendship.”* There, it must be noted, we reach new heights in the realm of absurdity: indeed, how can the prayer of those who, according to Saint John, are in Satan’s grip, be granted by God? And logically, if ever the Jews cared to pray for the Pope, they could only ask for his conversion to Judaism, the only true religion in their eyes, and consequently his apostasy from

Christianity: Francis would be in the act of asking them to pray to God that he may come to reject Christ, like the Jews—no more, no less! My goodness, if this affair had not assumed such a degree of unbelievable gravity, it would be hilarious to the point of grotesqueness.

Another item is the ties of “*mutual friendship*” that Francis mentions at the end of his message. Now, it so happens that a friend is an *alter ego*, another self. Therefore, there can be no true friendship in the absence of similarities in thought, feelings and activities that make the communion of souls possible. Yet, the thoughts and actions of the Church and the Synagogue are, as already mentioned above, diametrically opposed. Their projects are incompatible; the opposition existing between them is radical, so much so that as long as the Jews have not accepted Jesus of Nazareth as their Messiah and Savior, the enmity between Church and Synagogue will remain unsolvable for obvious theological reasons—just like that between light and darkness, God and Satan, the reign of Christ and that of the Antichrist.

With these types of wishes, we enter straight into the realm of utopia, of humanist sentimentality, the denial of reality and, especially, the misappropriation of language and distortion of concepts. We are in the middle of the illusion, in the middle of mind manipulation and lies—lies, whose father we know very well.

His Eminence Jorge Mario Bergoglio, when he was Archbishop of Buenos Aires and Cardinal Primate of Argentina, already had the rather curious habit of regularly going to synagogues to participate in interreligious ceremonies, of which the most recent goes back no further than December 12, 2012, just three months before his papal election, on the occasion of *Hanukkah*, the festival of lights, in which a candle is lit each night in a nine-branched candelabra for eight consecutive days, a liturgy whose meaning is, from a spiritual point of view, the representation of the expansion of the Jewish faith.

Cardinal Bergoglio actively participated in the ceremony of the fifth day by lighting the corresponding candle. This had never happened before in the history of the Church, and it is something extremely troubling. But what, in truth, is even more worrisome, is that these types of truly scandalous gestures pass completely unnoticed, hardly attracting attention from the vast majority of Catholics, dazed and dozing, imbued to a great extent with the revolutionary thinking that undermines the Faith and weakens the *sensus fidei* of believers, penetrated to the marrow by pluralist, humanist, ecumenical, democratic and human-rights ideology that their pastors have adapted for all purposes for more than a half-century, an ideology completely foreign to the deposit of Revelation that has become the *leitmotif* of the official speech of Catholic hierarchy since Vatican II.

To conclude this part, here is a small extract of what Francis said to the Jews in another Buenos Aires synagogue, *Bnei Tikvah Slijot*, in September 2007, during his participation in the ceremony of *Rosh Hashanah*, the Jewish New Year: “*Today, in this synagogue, we are made newly aware of the fact that we are a people on a journey (???) and we place ourselves in God’s presence. We make a stop in our journey to look at Him and to let ourselves be looked upon by Him.*”

We cannot but ask: what does he mean by using the pronoun “*us*” here? And what does he want to indicate by using the word “*God*”? In any case, this word, used in this precise context, cannot in any way refer to God the Father, otherwise the Jews would not reject the Son. Indeed, Our Lord said to them: “*If God were your father, verily you would love me. For I proceeded and came from God... You are of your father, the devil, and the desires of your father you will do... He that is of God, heareth the words of God. Therefore, you hear them not, because you are not of God.*” (John 8:42-47)

The most astonishing thing, during his long speech given in this synagogue in the Argentinean capital, he who was then “only” His Eminence Jorge Mario Bergoglio, Archbishop of Buenos Aires and Cardinal Primate of Argentina, did not deign to pronounce even one time the Holy Name of Jesus.

III. Francis and State Secularism. It should be kept in mind that the “principle of secularism” is the cornerstone of Enlightenment thought. It is the means by which God is banished from the public sphere. The state no longer takes into consideration the divine law or the ecclesial magisterium in the exercise of its functions, and now acts in a totalitarian manner, because it refuses to recognize any moral authority higher than itself as being capable of intellectually clarifying and morally directing divine law, natural law, ecclesiastical law in its effect.

The modern state intends to become absolutely independent of all transcendence in its actions. The only source of legitimacy it recognizes is the *general will* and, therefore, the *positive law* that men give themselves. The separation of church and state is the logical outcome of this principle according to which the state, i.e. politically organized society, does not have to render to God the public worship that is His due, nor respect the divine law in its legislation nor submit to the teachings of the Church in matters of faith and morals.

It goes without saying that this has nothing to do with the legitimate autonomy which civil society enjoys with regards to religious power in its own sphere of action, i.e., that of the care of the temporal common good, knowing that the latter is essentially ordered to the supernatural common good, namely, the salvation of souls. This is the traditional Catholic doctrine of the *distinction between spiritual and temporal powers* and the *indirect subordination* of the latter to the former.

Secularism is opposed to this natural order of things and establishes a war machine with the intent of dechristianizing institutions, laws and society as a whole. The grand architect of the *alleged religious neutrality* of the state, the ideologue of “non-religious” political power is Freemasonry, the sworn enemy of Christian civilization. But the aforesaid “neutrality” is only an illusion, because temporal power is not capable of acting without a moral authority providing it with the principles of moral order which govern its activity.

In appearance, the *Secular Republic* is *neutral* in spiritual and moral matters, since it received its counter-church principles from Freemasonry: “*Secularism is the gemstone of Liberty. The Stone belongs to us masons. We receive in its raw state. As time goes by, we sculpt it. It is dear to us because it will serve us in building the ideal Temple, the future happiness of Man, of which we want it to be the sole master.*” (*La laïcité : 1905-2005*, Edimaf, 2005, p.117, collective book published by the *Grand Orient de France* on the occasion of the centenary of the separation law of 1905.)

This clarification being made, let’s look at Francis’ position regarding this issue. In a speech to the Brazilian leaders of society on 27 July 2013, as part of World Youth Day held in Rio de Janeiro, he praised secularism and religious pluralism, going so far as to rejoice in the social role played by the “*the great religious traditions, which play a fruitful role as a leaven of society and a life-giving force for democracy*”¹⁴. (!!!) Francis continued: “*Peaceful coexistence between different religions is favoured by the laicity of the state . . . without appropriating any one confessional stance . . .*”

¹⁴ <http://www.zenit.org/en/articles/pope-s-address-to-brazilian-leaders>

Secularism, pluralism, ecumenism, religious relativism, democratism: the number and scope of errors contained in these few words, formally and repeatedly condemned many times by the Magisterium, necessitates a prolonged development which greatly exceeds the purview of this article. For those who would like to study Catholic doctrine on this matter in greater depth, here is a list of the essential pontifical documents : *Mirari vos* (Gregory XVI, 1832), *Quanta cura*, with the *Syllabus* (Pius IX, 1864) ; *Immortale Dei* and *Libertas* (Leo XIII, 1885 and 1888) ; *Vehementer nos* and *Notre charge apostolique* (Saint Pius X, 1906 and 1910) ; *Ubi arcano* and *Quas primas* (Pius XI, 1922 and 1925) ; *Ci riesce* (Pius XII, 1953).

By way of example, here is a passage from the encyclical *Quas primas*, through which Pius XI instituted the solemnity of Christ the King; “*Nations will be reminded by the annual celebration of this feast that not only private individuals but also rulers and princes are bound to give public honor and obedience to Christ. It will call to their minds the thought of the last judgment, wherein Christ, who has been cast out of public life, despised, neglected and ignored, will most severely avenge these insults; for his kingly dignity demands that the State should take account of the commandments of God and of Christian principles, both in making laws and in administering justice, and also in providing for the young a sound moral education.*”¹⁵

Reading these magisterial texts is a help to understanding that the term “secular” state or nation, claiming to be “neutral” in religious matters, “non-confessional,” “incompetent in religious matters,” and other similar sophisms, is a philosophical aberration, morally and juridically modern, a political monstrosity, a purely ideological lie that flouts divine law and the natural order. The distinction (and not the separation) of temporal and spiritual powers is one thing; the supposed “autonomy” of the temporal vis-à-vis God, His Church, divine law and natural law is another: this is called the apostasy of the Nations.

This apostasy is the mature fruit of the “Enlightenment,” Freemasonry, the “French” Revolution, and all the diabolical sects that have come from them—liberalism, socialism, communism, anarchism, etc. These are the ruthless enemies of God and His Church, who have attained their diabolical objective of destroying Christian society from top to bottom and erecting in its place the City of Man Without God, a creature henceforth inebriated by a fallacious and insane autonomy from that which he was meant to enjoy with respect to his Creator: in this lies the essence of what is called “modernity,” despite its varied and multifaceted faces.

In the end, “modernity” only leads to the coming of the Antichrist, the eschatological figure of the impious man who rejects everything that is higher than himself and his own sovereign will, namely, revelation, Church teaching, divine law and, finally, logically, to his greatest shame, the natural law itself. Consider as examples, these truly wild ideas, these really unimaginable aberrations: homosexual “marriage,” “homo-parental” adoption, abortion “rights,” the so-called porn industry, *schools without God* but with Planned Parenthood’s intervention, and the obligatory teaching of the *theory of evolution*, the “right” to blasphemy, and that’s not all.

This is the frightening personification of the creature who claims to make his own liberty, henceforth considered as absolute, the one and only source of law and morals, a creature full of himself and blinded by his pathetic arrogance which eventually intends to take the place of God. When I say that it is in the creature’s insane ambition to take the place of his Creator that the essential trait of modernity resides, I am, of course, not saying that all men throughout history who have helped to develop and embody the governing principles of modernity are all the conscious and declared enemies of God. However, it turns out that this is the logical outcome of what is at the root of modern evil, namely the attitude of the individual withdrawing into his own subjectivity, coupled with his refusal to recognize an objective order that is bigger than he and to

¹⁵ http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_11121925_quas-primas_en.html

which he ought freely to submit in order to fulfill his humanity—whether it is a recognition of universals, the hierarchy and the ecclesiastical magisterium, the supernatural order of grace, divine revelation, the primacy of common good over individual good, complementarity between men and women, etc.

These are the many facets of the state of the modern mind: nominalism, voluntarism, subjectivism, individualism, humanism, rationalism, naturalism, protestantism, liberalism, relativism, utopianism, socialism, feminism, homosexuality, etc., the root of which is always the same: the “autonomous” subject emancipating himself from the objective order of things, the inevitable consequence of which is the insane plan of seeking to build a new civilization which, having excluded God from the life of the City, wants everything to be founded on man’s sovereign free will, the source of all legitimacy. *The principle of state secularism is the most perfect incarnation of it and its emblematic figure.*

“For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil,”¹⁶ the serpent suggested to Eve, who, displaying a remarkable *openness of spirit* and a *sincere respect* for *legitimate religious pluralism*, found the dialogue with her respectable interlocutor very rewarding. You know the end of the story: Adam and Eve eventually ate, found themselves naked, were punished by God and expelled from Paradise.

The old European nations that were formed by Christianity also ate. The food this time was called Human Rights, Democracy and Secularism. They now find themselves naked. As for chastisement, inevitably, sooner or later it will arrive: “*And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy. . . And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation.* (Apoc. 13:1&7)

But the Antichrist, “*the man of sin . . . the son of perdition*” (2 Thess. 2:3) will be preceded by a false prophet, diabolically aping the role of the precursor, formerly held by St. John the Baptist, disposing the spirits towards the imminent arrival of the Messiah : “*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.*” (Apoc. 13:11) The two beasts, one of the sea and the other of the earth, the Antichrist and the False Prophet, are inseparable, as are the temporal and spiritual powers in human society.

In Christendom’s regime, the two powers cooperated to enforce the divine law in society. But in the case before us, the two powers have changed sides and are serving Satan, the second beast—the corrupt religious power—opening the way for the first and inducing men to submit to it: “*and he caused the earth, and them that dwell therein, to adore the first beast.* (Apoc. 13:12)

The first beast represents the temporal apostate power, that of the “democratic” secular regime, enemy of God, but which will one day be held by a real person, the Antichrist. The second beast, for its part, represents misguided religious power, the head of which will also be found one day in a real person, the false prophet or religious Antichrist. Are we close to the times when we will see these prophecies fulfilled? It is difficult to be certain about the concrete order in this domain and to give a definitive answer. However, we can say without any hesitation that when the new pope gives special praise to the secularism of the state, like his recent predecessors in the papacy and in conformity with the post-conciliar magisterium, the necessity of scrutinizing the prophecies that we have just mentioned.

¹⁶ Genesis 3:5

IV. The homosexual ideology. During a press conference held on 29 July 2013 on the plane trip between Rio de Janeiro and Rome, returning from World Youth Day, Francis made this statement, *“If someone is gay and he searches for the Lord and has good will, who am I to judge?”* It is highly ambiguous and spreads trouble. First of all, the term “gay” is loaded with meaning because it not only refers to homosexual persons, but also to those who openly claim the “culture” and lifestyle of homosexual impurity, like the infamous *Gay Pride*. Rather, he should have spoken about a person as “having a homosexual tendency” and then hasten to add, so as to remove any risk of misunderstanding, that if one should not morally judge the person with this tendency, on the other hand, one should note that performing the act does constitute a seriously disordered moral behavior.

Now, surprisingly he did not make the distinction, and the next day the vast majority of the world's press headlined their articles on the Pope's press conference by reproducing verbatim the question formulated by Francis. How long can we speak of ineptitude in a man who has perfectly mastered media communication situations? It's hard to believe ... Even if it were the case, it would have, I repeat, immediately raised the level of ambiguity by seeking to clarify it.

In the interview given by Francis on the 19th, 23rd and 29th of August 2013 to the Jesuit cultural journals and published by *L'Osservatore Romano* on 21 September, and in France by the revue *Études* in its September/October 2013 issue, one might think that he would have tried to be as clear as possible on this subject. Here are his words: *“In Buenos Aires I used to receive letters from homosexual persons who are ‘socially wounded’ because they tell me that they feel like the church has always condemned them. But the church does not want to do this. During the return flight from Rio de Janeiro I said that if a homosexual person is of good will and is in search of God, I am no one to judge. By saying this, I said what the Catechism (of the Catholic Church) says. 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. A person once asked me, in a provocative manner, if I approved of homosexuality. I replied with another question: ‘Tell me: when God looks at a gay person, does he endorse the existence of this person with love, or reject and condemn this person?’ We must always consider the person. Here we enter into the mystery of the human being. In life, God accompanies persons, and we must accompany them, starting from their situation. It is necessary to accompany them with mercy. When that happens, the Holy Spirit inspires the priest to say the right thing.”*¹⁷

Much can be said about these comments. Much, but certainly not that they are of great clarity! As the limited scope of this article does not allow an exhaustive development of any kind, let us confine ourselves to the enumeration of the key points:

1. Contrary to what he is saying, his sentiments are nowhere to be found in the *Catechism*. It clearly expresses Church doctrine (§§2357 & 2359), which Francis is far from having done in this interview in which he has cultivated ambiguity, perpetuated misleading language and created confusion in people's minds.

2. It is amazing to hear him say that, *“religion has the right to express its opinion in the service of the people.”* Religion? Which? Or would it actually be “religions” in general, *“the great religious traditions, which play a fruitful role as a leaven of society and a life-giving force for democracy”*¹⁸? amazing language in the mouth of the one who is seated on the throne of St. Peter! Why not just say “the Church”? And most importantly, we must remember firmly that this

¹⁷ “Interview with Pope Francis,” by Fr. Antonio Spadaro, *L'Osservatore Romano*, 21 September 2013, http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html

¹⁸ “Address of Pope Francis at the Meeting with Brazil's Leaders of Society” 27 July 2013, http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco_20130727_gmg-classe-dirigente-rio.html

man in no way expresses her “opinion.” She teaches the nations according to the command of her Divine Master: “*Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you.*” (Mt 28:19-20)

3. And Francis continues, “*God in creation has set us free: it is not possible to interfere spiritually in the life of a person.*”¹⁹ Always this detestable ambiguity, a trait that has already become a classic in Francis’ communications and is omnipresent in his interviews. For if man, by virtue of his free will, can refuse to obey the Church, on the other hand, he is not morally free to do it: the Church has received from the Lord the power to compel the consciences of the faithful²⁰. To claim that “*it is not possible to interfere spiritually in the life of a person*” is to deify the individual conscience and make it an absolute. There one is faced with the founding principle of the humanistic and Masonic religion of 1789: “*No one shall be disquieted on account of his opinions, including his religious views*” (*Declaration of the Rights of Man and of the Citizen*, Article X). This false revolutionary freedom of consciousness was condemned by the magisterium of the Church. Gregory XVI says to desire “*to guarantee freedom of conscience to everyone*” is an absurdity and “*insane*” (*Mirari Vos*, 1832).

4. Finally, the fact of answering the question – “*do you approve of homosexuality?*” – with another question, actually more or less esoteric, is unworthy of one whose mission is to teach the universal Church. And, again, we find this intolerable ambiguity which is characterized here by not distinguishing the condemnation of sin from that of the sinner, by suggesting that the fact of “*endorsing the existence*” (sic!) of the sinner would render useless the reprobation that his sinful act demands. Yet our Lord taught us to speak completely differently: “*Let your speech be yea, yea; no, no; everything else comes from the evil one.*” (Mt 5:37).

Nevertheless, returning to our airplane interview, Francis also said that these people “*should not be discriminated against, but integrated into society.*” Excuse me, but of what people do you speak? Those claiming to be “gay” or those experiencing this painful inclination without fault of their own and trying to live decently?—yet another ambiguity sowing trouble and on a point that had not even been raised.

But over and above this very unfortunate ambiguity is the fact that these statements are purely and simply false. They form part of the egalitarian and “non-discrimination” ideology rampant in the ranks of feminism and homosexuality, war machines to justify, among other aberrations, homosexual “marriage.” Even in the case of persons having only a homosexual orientation but living chastely, it is perfectly legitimate and reasonable to discriminate, and that is what the Church has always done especially when it concerns the priesthood, the religious life, and the teaching of children.

These discriminations are even more legitimate and necessary when dealing with people leading a homosexual life, even discreetly, and all the more for those who publicly and proudly display their bad morals and thus demand their supposed “gay” rights, to use the Bergoglian vocabulary, which use is atypical or at least unusual for someone occupying the throne of Saint Peter.

¹⁹ “Interview with Pope Francis,” by Fr. Antonio Spadaro. <http://www.americamagazine.org/pope-interview>

²⁰ Matthew 18:15-18: “*But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven.*”

And these people, the militant ideologues of the homosexual cause, e.g., those who organize “Gay Pride” marches, who are activists in subversive and corrupt associations like Act-Up, who publish “gay” magazines, such as the abominable magazine *Tetu*, all these people have even less of a right to be “*integrated into society*” from which they should specifically be unceremoniously excluded. They have even less right to be exempt from “*any form of discrimination*” as they should justly be deprived of liberty and cut off from society for indecent assault and corruption of youth.

And Francis carried on with his very strange speech before an audience of journalists completely enchanted by the charm of his splendid laid-back attitude and the extremely media-oriented content of his remarks: “*The problem is not having this tendency, but lobbying for it, this is what is serious because all lobbying is bad.*” Unfortunately, everything in this sentence is wrong. And we must admit that it is becoming increasingly difficult to plead the possibility of dealing with an unintentional blunder on his part.

Because, firstly, it is clear that the fact of having this “gay” tendency constitutes a serious psychological and moral problem for him who suffers from it, and a serious cause of concern for those around him. Then to say that the problem is not being homosexual but only participating in the “gay lobby” is a grotesque fallacy which can only help to trivialize homosexuality and make it acceptable. Finally, we must firmly insist that a lobby is by no means inherently bad. As “*an organized structure to represent and defend the interests of a given group in exercising pressure or influence on people or institutions holding power*” (fr.wikipedia.org), a lobby will be good insofar as it fights for just causes and it will be bad if it does so for evil causes.

Thus, the Catholic lobby which in France opposed in an exemplary manner in 2012 and 2013 the wicked Taubira “law” legalizing “marriage for all” and “homo-parental” adoption, is—contrary to the words of Francis—by no means condemnable, unlike the favorable action towards this iniquitous law shamelessly carried out by the LGBT lobby, thanks to government subsidies and brazen support of the leftist-libertarian media machine.

One more word on this matter. It is stupefying and embarrassing that he would make these remarks in an unprecedented type of press conference—in mid-flight, surrounded by journalists from around the world, a truly “all-star” global media, about whom he cannot be ignorant in knowing that what he says will be passed on the next day en masse by the world’s media, and this at a time when the battle between supporters and opponents of “gay marriage” is raging in most nations of the western world.

It is difficult to attribute this episode to “blunders” or “imprecise language,” because, to reiterate the point, on the one hand there has not been the least action after the fact to attempt to resolve the misunderstandings in this oh-so-perilous area, thus leaving the poisonous effects of these remarks to spread around the world and, on the other hand, the content of the tidy remarks make mention of a thought which is simply not in accord with Catholic doctrine on the subject and, even more grave, openly played for the enemies of God, who are fighting to make “gay rights” acceptable within the Church and in civil society.

Indisputable proof of this objective complicity between the unhappy words of Francis and the fight for cultural corruption led by homosexuals is that the U.S. magazine *The Advocate*, the most influential publication of the LGBT community in the United States, last December elected Francis as their “Person of the Year 2013,” singing his praises based on the attitude of openness and tolerance he showed towards homosexuals during the first year of his pontificate.

And Francis’ statements are all the more serious when they intervened barely two months after Cardinal Bagnasco, president of the Italian Episcopal Conference, celebrated in Genoa the

funeral of Don Gallo, the famous communist and anarchist priest, abortion supporter and gay rights activist, during which he made a panegyric in his homily and allowed two transsexuals to advocate the LGBT ideology during the “Prayers of the Faithful,” in which they thanked the apostate priest for having helped *“the trans-gender creatures (sic) feel loved and wanted by God,”* and to whom the Italian prelate finally personally distributed communion, thus profaning the holy Eucharist, seriously scandalizing the faithful and sowing disorder and confusion in their minds.

Even more disturbing: there has not been any official response from the Vatican condemning the deeds. It should be noted that Don Gallo exercised his “ecclesial ministry” with impunity, without ever having been disturbed or sanctioned by his superiors. And remember, his funeral was official, celebrated with great pomp by the President of the Italian Episcopal Conference and with a laudatory homily as a bonus!

Yet another symptomatic fact chosen from among many others: the Pontifical University of St. Francis Xavier of Bogotá, Colombia, founded and directed by the Jesuits, every year for twelve years has organized a *“Pink Academic Cycle,”* which openly promotes the “gay” lifestyle. From 28 to 30 August 2013, for the first time, it took place on the premises of the University. There was then a significant reaction from the scandalized laity, which, thanks to their action organized a real Catholic “lobby,” forcing the university to find another venue for this filthy *“Pink Cycle.”* Of course, there were no sanctions for the corrupt university in this age of “dialogue” and “pluralism.” And this has been going on with impunity for twelve years—no sanctions by the Colombian Episcopal Conference and no intervention by Rome.

It is interesting to note the reaction of the director of the university, Father Joaquín Emilio Sánchez: it was immediate and most edifying. Indeed, in a scathing press release sent to the “educational community,” he mentioned his outrage at the *“violation of legitimate academic autonomy,”* finding that *“no discrimination will be tolerated”* and strongly warned his opponents: *“At this time, we are taking all the necessary steps with the relevant proceedings to assure that a situation as irregular and painful as what we have experienced with the Pink Cycle will never happen again.”*

For his part, Father Carlos Novoa, former rector of the university, tenured professor of moral theology and holder of a doctorate in “sexual ethics,” open proponent of abortion, said the measure *“reflects the return of the Inquisition in a sector of the Catholic Church and is the doing of obscurantist and fanatical groups.”* The public and obstinate positions of Father Carlos Novoa has never caused him to receive the least sanction from the ecclesiastical hierarchy of his country, let alone the authorities of the “Pontifical” Catholic University. He continues to hold his “ecclesial ministry” (add: “to scandalize the faithful”) and his “university teaching” (add: “to pervert the minds of students”) without ever having experienced the least inconvenience.

Another similar case is: the Catholic University of Córdoba, Argentina, also directed by the Jesuits. In an interview published 12 August 2013, Fr. Rafael Velasco, its rector since 2005 and an expert in “Human Rights,” made, among a litany of heterodox statements, the following statement: *“If the Church wants to be a sign that God is near to all, before anything else, it must not exclude anyone. It must undertake some very important reforms: the divorced should be admitted to communion, homosexuals, when living in stable relationship with their partners, should also be able to receive communion. We say that women are important, but we exclude them from the priestly ministry. These are signs that would be more understandable.”*

If I take the liberty of mentioning these three cases, among many other similar ones, it is only as an example, because they perfectly illustrate the continuous and permitted progress of the

homosexualist ideology and “gender theory” within the Church. And it is precisely within this deplorable context of the permanent and irrepressible advancement of the LGBT ideology both in civil society and within the Catholic clergy that *these incredible and breathtaking words* uttered by Francis, in the middle of an international press conference, at the end of the extremely media-saturated WYD in Rio de Janeiro, came: “*Who am I to judge a gay person?*” Frankly, one would think it’s a dream. But no, unfortunately it is not a dream, but more of a nightmare from which we would like wake up as soon as possible.

V. Francis and Freemasonry. In 1999 Cardinal Bergoglio was elected as an honorary member of the Rotary Club of Buenos Aires. In 2005, he received the Rotary Club’s annual award to their man of the year, the *Silver Laurier*. The Rotary Club, founded in Chicago in 1905 by the freemason Paul Harris, is a secular philanthropic association whose links with freemasonry are well known. It is a breeding ground for Freemasons and the framework within which they exhibit their “charitable” initiatives. A very large number of Rotarians belong to lodges, so that the *Rotary Club*, as well as the *Lion’s Club*, are considered to be the outer courts of the Masonic Temple.

Here is what the Bishop of Palencia, Spain, said in an official statement: “*The Rotary [Club] professes an absolute secularism, universal religious indifference and tries to moralize people and society by means of a radically naturalistic, rationalist and even atheistic doctrine.*” (Ecclesiastical Bulletin of the Diocese of Palencia, no. 77, 1/9/1928, p. 391) This condemnation was confirmed by a solemn declaration of the Archbishop of Toledo, Cardinal Segura y Sáenz, Primate of Spain, on 23 January 1929. Two weeks later, the Sacred Consistory Congregation forbade priests to participate in Rotary meetings as members and as guests: this is the famous “*non expedit*” of 4 February 1929. This interdiction would be renewed by a decree of the Congregation of the Holy Office dated 20 December 1950.

On 13 March 2013, the day of the papal election of Cardinal Bergoglio, the Grand Master of Argentine Freemasonry, Angel Jorge Clavero, paid tribute to the election of the Archbishop of Buenos Aires and congratulated him warmly. The Jewish Masonic lodge B’nai B’rith did the same. The French lodge stated: “*We believe that the new pope Francis will continue to work with determination to strengthen the ties and the dialogue between the Catholic Church and Judaism and will continue to fight against all forms of anti-Semitism.*” The lodges in Argentina affirmed that they recognize in Francis “*a friend of the Jews, a man devoted to dialogue and engaged in fraternal meetings*” and some said that during his pontificate “*he will be able to keep the same commitment and put his beliefs to work in the way of interreligious dialogue.*”

David Michaels, the Director of Interreligious Affairs of B’nai B’rith, attended the investiture ceremony of the new pope on 19 March, and the next day he attended the audience in Clementine Hall given by Francis for the leaders of the different religions. There were 16 Jewish leaders representing eight international Jewish organizations. Rabbi David Rosen, director of the *American Jewish Committee* (AJC) stated in an interview given after the audience at the press agency *Zenit*, that since Vatican II “*the teaching of the Church and its approach to Jews, Judaism and Israel has experienced a revolutionary transformation.*”

The day after Francis’ election the *Grand Orient of Italy* issued a press release in which the Grand Master Gustavo Raffi said, “*with the election of Pope Francis nothing will ever be the same. The election was an undeniable gamble by the brotherhood for a dialoging Church, uncontaminated by logic and the temptations of worldly power (...) Our hope is that Francis’ pontificate marks the return of the Word-Church instead of the Institution-Church, that it promotes dialogue with the contemporary world (...) following the principles of Vatican II (...) It has a great opportunity to show the world the face of a Church which should get back to announcing a new humanity, not the burden of an institution that defends its privileges.*”

On 16 March, a new article in the *Grand Orient of Italy*, anonymous this time, tells of three different views among the members of the GOI: those who are skeptical of Francis' "progressivism," those who do not intend to make a determination about him until they see his actions and, lastly, those who think he will be a pope who is "*innovative and progressive, based on the fact that certain [Masonic] brothers have indirectly contributed, inside the Conclave, through the intervention of fraternal friends, to the election of a man capable of regenerating the Catholic Church and human society as a whole.*"

This point of view is reinforced by the fact that Cardinal Bergoglio, at the 2005 conclave, had been recommended by Cardinal Carlo Maria Martini, who died 31 August 2012, whose passing was marked by the GOI in these terms in a press release dated 12 September: "*Now that the rhetorical celebrations and pompous condolences have given way to silence and mourning, the Grand Orient of Italy affectionately salutes Brother Carlo Maria Martini, who has passed toward the Eternal Orient.*"

And on 28 July 2013, on the occasion of the death of Cardinal Ersilio Tonini, a proven Freemason, the Grand Master Gustavo Raffi paid tribute to him saying he mourns "*a friend, a man of dialogue with the masons, the master of the social gospel. Humanity today is poorer, as is the Catholic Church.*" But he hastens to add later that despite this great loss, "*Pope Francis' Church is a Church that promises to be respectful of otherness and to share the idea that the secular state promotes peace and the coexistence of the different religions.*" The clear tribute to Francis by the Grand Master of the *Grand Orient of Italy* is most troubling for one who sits on the throne of St. Peter.

As proof, and limiting ourselves to one of the many pontifical texts on Freemasonry, this is what Leo XIII said in his encyclical *Humanum Genus* of 20 April 1884: "*At this period, however, the partisans of evil seems to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour.*"²¹

VI. Other statements and facts. There are other words from and behavior by Francis which are, to say the least, strange and disturbing and that lend themselves to long developments, but for the sake of brevity I will not do that here and will give only a few examples from a list already extremely well stocked and which, alas, seems to grow day by day at breakneck speed.

1. The evening of his election, Francis was presented as the Bishop of Rome, with no utterance of the word "pope." This choice, repeated several times since, has been confirmed by the new edition of the *Pontifical Yearbook* published last May. By referring to himself exclusively under the title of Bishop of Rome, and no longer as Pope, Sovereign Pontiff or Vicar of Christ, Francis has committed an unprecedented and revolutionary act which damages the authority of the See of St. Peter.

2. During World Youth Day in July 2013 in Rio de Janeiro, Francis said in an interview with Brazilian television that "*if a child receives his education from Catholics, Protestants, Orthodox or Jews, it does not interest me.*" What interests him is "*that they educate him and they give him something to eat.*" Such statements speak for themselves—on condition of not having lost the Faith.

²¹ *Humanum Genus*, Encyclical of Pope Leo XIII on Freemasonry, §2. http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_18840420_humanum-genus_en.html

3. On 16 March 2013, at the end of the audience granted to journalists around the world in the Paul VI Hall in the Vatican, Francis gave them a quite atypical blessing, a “*silent blessing, respecting each person’s conscience.*” He did not bother to make the sign of the Cross over the crowd of journalists nor did he deign to utter the holy name of the Three Divine Persons.

Jesus taught us something that is the opposite of this false notion of respect: “*All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you.*” (Mt 28:18-20) Our Divine Master also told us: “*Everyone therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven.*” (Mt 10:32-33)

Let us be clear: the “respect for conscience” claimed by Francis as an excuse for dispensing with the exercise of his supreme apostolic authority has no scriptural basis, does not belong to the patristic tradition and has never been taught by the Magisterium of the Church. It is a concept rooted in the “philosophers” of the “Enlightenment” and an integral part of the Enlightenment education practiced in Freemasonry.

In his encyclical *Mirari vos* (1832) Gregory XVI said that “*This shameful font of indifferentism gives rise to that absurd and erroneous proposition which claims that liberty of conscience must be maintained for everyone . . . though some repeat over and over again with the greatest impudence that some advantage accrues to religion from it.*”

4. During the same audience, he said he wanted “*a poor Church for the poor.*” It is a wish that is innovative in every way and that is completely foreign to the teaching and practice of the 2,000 year old Church. “*Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor?*” (John 12:3-5)

5. On 11 September, Francis received in private audience the Peruvian religious Gustavo Gutiérrez, a modernist, leftist and subversive priest who was the origin of the name “liberation theology” through his book of the same name published in 1971. This “theologian,” accomplice of Marxist and Third-World-Latin-American revolutionary movements engaged in armed struggle believes that Christian salvation comes through emancipation from land-based servitude.

Indeed, he asserts that “*the creation of a just and fraternal society is the salvation of human beings, if by salvation we understand the passage of less human to more human. You cannot be a Christian today without a commitment to liberation,*” that is to say, without resorting to a Marxist historical praxis ordered to the revolutionary emancipation of the socially “oppressed” masses, within a “popular church,” which, thanks to its “class consciousness,” takes the side of the poor’s struggle against the propertied class and against the proper ecclesiastical hierarchy.

It is interesting to note that the previous week’s *L’Osservatore Romano* had devoted a long article to the occasion of the publication in Italy of a book already published in Germany in 2004 that Gutiérrez had co-authored with Mgr. Gerhard Müller, current Prefect of the Congregation for the Doctrine of the Faith, called *On Behalf of the Poor, Liberation Theology, Theology of the Church* [*De la part des pauvres, théologie de la libération, théologie de l’Eglise*].

6. On the day of his election, before giving his apostolic blessing *Urbi et orbi* to the faithful gathered in St. Peter's Square, Francis asked the crowd to pray first for him so that God would bless him. The symbolism of the gesture is clear: the blessing no longer comes directly from above, through the pope who received his investiture by divine right, and then descends down to the faithful: one is faced with a gesture recalling democratic revolutionary principles, according to which power emanates from the people, the only source of legitimacy for the exercise of authority.

7. During his homily at Saint Martha's House in the Vatican on 22 May 2013, Francis said that the Lord has saved "*all men*" by the Blood of Christ, and thus they become "*children of God, not only Catholics, all, atheists too.*" Gregory XVI in his encyclical cited above, blamed indifferentism, "*this perverse opinion is spread on all sides by the fraud of the wicked who claim that it is possible to obtain the eternal salvation of the soul by the profession of any kind of religion, as long as morality is maintained.*"

8. Francis organized a day of prayer and fasting for peace in Syria, which in itself is something commendable. Only this call was made in the spirit of the false conciliar ecumenism of *Nostra Aetate* and Assisi since he extended this invitation "*to every Christian of other confessions, as well as to followers of every religion and to those brothers and sisters who do not believe all.*"²² This is completely contrary to the doctrine of as well as the constant practice of the Church until Vatican II.

Here is what Pius XI said about this subject: "*all without distinction are invited to join in the discussion, both infidels of every kind, and Christians, even those who have unhappily fallen away from Christ or who with obstinacy and pertinacity deny His divine nature and mission. Certainly such attempts can nowise be approved by Catholics, founded as they are on that false opinion which considers all religions to be more or less good and praiseworthy, since they all in different ways manifest and signify that sense which is inborn in us all, and by which we are led to God and to the obedient acknowledgment of His rule. Not only are those who hold this opinion in error and deceived, but also in distorting the idea of true religion they reject it, and little by little, turn aside to naturalism and atheism, as it is called; from which it clearly follows that one who supports those who hold these theories and attempt to realize them, is altogether abandoning the divinely revealed religion.*"²³

Francis went on to say that "*the culture of dialogue is the only way to peace.*" However, this implies an erroneous conception of peace, because it is based on a naturalistic view of life and on religious relativism. One is faced with humanist utopianism and a deep-rooted ignorance of the real, fallen human nature purchased by the Blood of Christ, the redemption which is communicated to men through his Mystical Body, the Church, outside of which humanity, individually and socially, remains a prisoner of sin and under the influence of Satan. Under these conditions, to speak of "dialogue" as being "the only path to peace" is something grotesque and deeply shocking.

I apologize for the long quotes I have to make use of in order to prove the validity of my criticism: "*When, therefore, governments and nations make it their sacred duty to follow in all their activities, whether they be national or international, the dictates of conscience grounded in the teachings, precepts, and example of Jesus Christ, and which are binding on each and every individual, then only can we have faith in one another's word and trust in the peaceful solution of the difficulties and controversies which may grow out of differences in point of view or from*

²² http://en.radiovaticana.va/storico/2013/09/01/pope_angelus_appeal_for_peace_%28full_text%29/en1-724673

²³ Encyclical of Pope Pius XI: *Mortalium animos*, ¶2, 1928. [http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_19280106_mortalium-animos_en.html]

clash of interests (§45) . . . It is apparent from these considerations that true peace, the peace of Christ, is impossible unless we are willing and ready to accept the fundamental principles of Christianity, unless we are willing to observe the teachings and obey the law of Christ, both in public and private life. If this were done, then society being placed at last on a sound foundation, the Church would be able, in the exercise of its divinely given ministry and by means of the teaching authority which results therefrom, to protect all the rights of God over men and nations. (47) It is possible to sum up all We have said in one word, 'the Kingdom of Christ.' (48) . . . It is, therefore, a fact which cannot be questioned that the true peace of Christ can only exist in the Kingdom of Christ—"the peace of Christ in the Kingdom of Christ." It is no less unquestionable that, in doing all we can to bring about the re-establishment of Christ's kingdom we will be working most effectively toward a lasting world peace (49)."²⁴ And again: "When once men recognize, both in private and in public life, that Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony."²⁵

9. During the ceremony of the washing of feet on Holy Thursday, celebrated in a juvenile detention center in Rome, among those representing the twelve apostles were women and Muslims, gravely contrary to liturgical tradition which has always relied on baptized men, because women are not admitted to the Catholic priesthood nor infidels to liturgical ceremonies—unless you want to use divine worship as an opportunity to promote feminism and to try to change the holy liturgy in a space dedicated to relativism and religious indifferentism. Unless you also mean to transform the Holy Mass into a vulgar representation of sordid, demagogic humanitarianism, through a communications operation intended for the global media system, always on the lookout for the slightest "humanist" and "progressive" gesture by Francis.

So, the Lord's Supper was not celebrated in St. Peter's Basilica nor in the Cathedral of St. John Lateran, in the presence of the Roman clergy and faithful and pilgrims from around the world coming to attend the festivities of Holy Week, but in a prison, a totally inappropriate place for a liturgical action, with a majority of non-Catholics, in a private celebration, closed to the faithful. And coincidentally, this unheard of gesture of rupture of liturgical tradition has rightly taken place on the day when the Church would solemnly celebrate the institution of the Holy Eucharist and the priesthood by Our Lord Jesus Christ.

Visiting prisoners is a good thing, because it is a work of mercy. However, to use it as an excuse to belittle the divine worship by celebrating the *Missa in Cena Domini* [Mass of Our Lord's Supper] in prison without clergy or faithful, without preaching about the institution of the Eucharist and the Christian priesthood by Our Lord, by having infidels participate in the ceremony, is not a good thing: it is quite simply a sacrilege. As for the faithful, there were almost none. There were photos and film for television, though. And they have been shown all over the world. So, the operation was successful.

10. On 28 August, Francis received a group of about 500 young pilgrims from the Diocese of Piacenza in St. Peter's Basilica. At the end, he asked them to: "*Pray for me, because this work is unhealthy; it is not good.*" The charge of the universal shepherd of souls, Vicar of Our Lord Jesus Christ on earth to "*feed my sheep.*" (John 21:17) and "*confirm thy brethren*" (Lk 22:32) in the faith for him is only a job, and moreover, it is unhealthy. It is unheard of for a pope to speak in such terms, where vulgarity and ridicule contribute to a notorious desecration of the Petrine apostolic ministry.

²⁴ *Ubi arcano*, Pius XI, 1922. [http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_23121922_ubi-arcano-dei-consilio_en.html]

²⁵ *Quas primas*, Pius XI, 1925, ¶19. [http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_11121925_quas-primas_en.html]

11. Even the first official letter from Francis was not addressed to Catholics, but to the Jews of Rome, and likewise his first official trip was to people belonging to another religion: he made the choice of a first trip into a highly symbolic and extremely media-friendly one, in the style of an ideological manifesto. Indeed, on 8 July, he chose to go to Lampedusa, in memory of Muslim illegal immigrants who drowned trying to reach the Italian island from Africa over the past 15 years. And this at a time when Europe, fully dechristianized, sees how Islam is inexorably becoming the dominant religion thanks, notably, to the massive immigration of Muslims from Africa.

12. In the interview given to the Jesuit cultural journals in August, conducted by Fr. Antonio Spadaro, S.J., director of *La Civiltà Cattolica*, and published on 21 September by *L'Osservatore Romano* and in France by the journal *Etudes* in its September/October 2013 issue, Francis expressed an opinion that was quite innovative and unorthodox, to say the least, about the nature of the theological virtue of faith, claiming that doubt and uncertainty should be an integral part of it, under pain of falling into the “arrogance” of finding a God who would be made “to our measure,” of having a “static and non-evolutionary” vision of Him, to strive in an exaggerated manner for “doctrinal security.”

Can we honestly claim that this was, yet again, for the umpteenth time, a malicious quotation taken from him, of a tendentious character and taking his words out of context? Here are the incriminating words: “*Yes, 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. . . The risk in seeking and finding God in all things, then, is the willingness to explain too much, to say with human certainty and arrogance: ‘God is here.’ We will find only a god that fits our measure. . . Those who today always look for disciplinarian solutions, those who long for an exaggerated doctrinal ‘security,’ those who stubbornly try to recover a past that no longer exists—they have a static and inward-directed view of things. In this way, faith becomes an ideology among other ideologies.*”²⁶

Francis repeated the same idea in his message for the 48th Annual World Day of Social Communications, on 23 January, in which he said that “*To dialogue means to believe that the ‘other’ has something worthwhile to say, and to entertain his or her point of view and perspective. Engaging in dialogue does not mean renouncing our own ideas and traditions, but the claim that they alone are valid or absolute.*”²⁷ Note the notorious contradiction in terms in the last sentence, and it should be noted as well that with such principles, purely and simply he signs the death warrant for the Faith to sink fully into the most explicit modernist subjectivism and relativism.

13. In his Apostolic Exhortation *Evangelii Gaudium* (§247-249), published on 24 November, speaking of the Jews, Francis says that “*their covenant with God has never been revoked.*” We should not consider the current Talmudic Judaism, structured by its opposition to Christ and to the evangelistic mission of the Church as a “foreign religion” nor “*do we include the Jews among those called to turn from idols and to serve the true God*” because, “*we believe in the one God who acts in history, and with them we accept his revealed word.*” But we know that these teachings are false and can only come from the Father of Lies, because it has been taught that “*Whosoever denies the Son, the same hath not the Father. He that confesses the Son, hath the*

²⁶America Magazine, “A Big Heart Open to God: the Exclusive Interview with Pope Francis,” by Fr. Antonio Spadaro, S.J., 30 September 2013, <http://www.americamagazine.org/pope-interview>

²⁷National Catholic Register, January 23, 2014, “Pope Francis’ Message for 48th World Day of Social Communications,” <http://www.ncregister.com/blog/edward-pentin/pope-francis-message-for-48th-world-day-of-social-communications#ixzz33QuDhFn3>

Father also.” (1 John 2:22) And again that, “Every spirit which confesses that Jesus Christ is come in the flesh, is of God: And every spirit that dissolves Jesus, is not of God.” (1 John 4:2-3)

And Francis continues these senseless statements, a complete rupture with the magisterium and the unanimous tradition of the Church for twenty centuries, *“God continues to work among the people of the Old Covenant and to bring forth treasures of wisdom which flow from their encounter with his divine word. For this reason, the Church also is enriched when she receives the values of Judaism . . . there exists as well a rich complementarity which allows us to read the texts of the Hebrew Scriptures together and to help one another to mine the riches of God’s word.”*

Pardon, but God's word is the same as the Word of God, the Second Person of the Most Holy Trinity, the Word who *“was made flesh and dwelt among us”*(John 1:14) and about Whom is also said that *“He came unto His own, and His own received Him not.”*(John 1:11): *“His own”* are the Jews, the great majority of whom rejected Jesus Christ, the Incarnate Word, the Word of God made flesh. Daring to support, against the explicit teaching of Scripture, that *“with them we accept his revealed word”* and that the *“treasures of wisdom which flow from their encounter with his divine word”* imply either crass ignorance or an evil diabolical faith. In both cases, we are faced with a serious problem, to use a pleasant euphemism.

And I confess that I cannot help but wonder: Are we going to end up prohibiting the faithful from praying for the conversion of the Jews, considering it as an act of “religious intolerance,” “discriminatory” and “anti-Semitic”? Will we see the day when we will be forced to follow the path taken by the new conciliar theology leading us “to be enriched with the values of Judaism” (he is talking about the current, false, Talmudic and anti-Christian values)? Will the time arrive when we will be forced to adopt Jewish exegesis so as to “read the texts of the Hebrew Scriptures together” and “to mine the riches” contained in the Holy Scriptures? How far will the madness triggered by *Nostra Aetate* eventually drive us?

And yet there is no need to be a prophet to be able to predict that if the logic contained in this revolutionary document were to be deployed in practice, down to these latest results (and from a human viewpoint, it is unclear what might prevent it), we would inevitably arrive at widespread apostasy, and the faithful, properly acclimated for decades by ruthless wolves in sheep's clothing, and at a radical transformation of the Faith which would become the “Judeo-Christian” ecumenical deception, and which would be ready to welcome the “messiah” expected by the Synagogue, who is none other than the Antichrist, as we have been clearly warned by Our Lord’s prophesy before the unbelieving Jews of His time: *“I am come in the name of my Father, and you receive Me not: if another shall come in his own name, him you will receive.”*(John 5:43) In these prophetic words of our Lord is the key for understanding the historical time in which we are to live, along with 2 Thessalonians 2 and Apocalypse 13.

14. In an interview with the atheist journalist Eugenio Scalfari on 24 September 2013 at the Vatican and published by the Italian daily *La Repubblica* on October 1, Francis expressed some truly inconceivable sentiments. This interview was published on the official website of the Holy See, which conferred a magisterial status on them. It was removed a month and half later, because of the continuing controversy and the multiple protests he had provoked from Catholic circles. But the interview is still considered as “reliable on a general level,” according to Father Federico Lombardi, director of the Holy See Press Office. In addition, it was published in full by the Vatican newspaper, *L'Osservatore Romano*, including the Italian weekly version of 8 October. The interview is still on the official website of the Holy See, among the official documents of the new pontificate, but without reference to these controversies and protests.

Here is an excerpt: “*The most serious evils currently afflicting the world are unemployment among the young and the solitude in which the elderly are left.*”²⁸ One cannot help wondering: this is even more serious than the legalization of pornography and abortion, divorce and contraception, homosexual “marriage” and “homo-parental” adoption? More than the apostasy of formerly Christian nations, than schools without God, than the hedonistic mass “culture” and the almost total religious ignorance of the younger generation? You are not dreaming!

To the journalist who imagines that Francis would try to convert him, he replies by reassuring him in unbelievable terms: “*Proselytism is downright nonsense; it doesn’t make any sense. We need to learn to understand each other, listen to one another, and increase our knowledge about the world around us . . . I think I said before that our objective is not to proselytize but to listen to needs, aspirations, disappointments, desperation and hopes. We must restore hope to the young, help the elderly, open up to the future and spread love.*”²⁹

Such statements may be approved by a Freemason, a “free-thinker” or a “humanist philosopher” without any qualms. It is not for nothing that Scalfari could say about Francis that “*An openness to modern and secular culture of this breadth, such a profound vision between conscience and its autonomy, has never before been heard from the chair of St. Peter.*”³⁰

Here is another excerpt: “*Each one of us has his own vision of the Good and also of Evil. We have to urge it [the vision] to move towards what one perceives as the Good . . . And now I repeat it. Everyone has his own idea of Good and Evil and he has to choose to follow the Good and to fight Evil as he understands it.*” This is just pure naturalism, moral relativism and religious indifferentism. And we believe, perhaps a little naïvely, that the main task of the clergy is to announce to men salvation through Jesus Christ.

But Catholic doctrine is the extreme opposite of these incredible statements from the mouth of someone who occupies the throne of St. Peter. Here are two propositions solemnly condemned by Pius IX in his Syllabus of 1864: “*Moral laws do not stand in need of the divine sanction, and it is not at all necessary that human laws should be made conformable to the laws of nature and receive their power of binding from God.*” (No. 56) “*The science of philosophical things and morals and also civil laws may and ought to keep aloof from divine and ecclesiastical authority.*” (No. 57)

Last example: “*And I believe in God. Not in a Catholic God; a Catholic God doesn't exist. God exists . . . For my part, I would observe that God is the light that illumines the darkness even if he does not dispel it, and that a spark of that divine light is within each one of us. . . (But) transcendence remains because that light, the all in all, transcends the universe and the species that will then inhabit it.*”³¹

He takes as his own the theological position of his friend and mentor, Jesuit Cardinal Carlo Maria Martini, whom Francis appreciatively cites twice in his interview with Scalfari, formulated in Martini’s last book, published in 2008, *Night Conversations in Jerusalem. On the Risk of the Faith*, in which this progressive ecclesiastic and freemason, publicly recognized as such by the Grand Orient of Italy, said that “*we cannot make God Catholic. God is beyond any limits and definitions that we establish.*”

²⁸ “Interview with Pope Francis by the founder of the Italian daily *La Repubblica*, as published by *L'Osservatore Romano*, weekly ed. in English, n. 41, 9 October 2013 and found at https://web.archive.org/web/20131011085539/http://www.vatican.va/holy_father/francesco/speeches/2013/october/documents/papa-francesco_20131002_intervista-scalfari_en.html

²⁹ Ibid.

³⁰ Ibid.

³¹ Ibid.

These startling words of Francis speak for themselves: they correspond to the more naturalistic and pantheistic Gnosticism of Teilhard de Chardin (another Jesuit! Saint Ignatius of Loyola must be turning in his grave!), than what is taught to us from divine Revelation and the Magisterium of the Church on the nature of God, on creation and on the supernatural order.

15. On Friday, 20 December, during a homily given in the chapel of Saint Martha's house, in the Vatican, Francis hinted that the Blessed Virgin Mary experienced feelings of rebellion at the foot of the Cross, that she was caught off guard by the Passion of her divine Son, that she thought that the promises made to her by the angel at the Annunciation were lies and that she had been deceived.

Here are his words: *"She was quiet, but in her heart—how much she said to the Lord! You told me then that He will be great. You told me that You would give him the throne of his father David, that he will reign over the house of Jacob forever. And now I see Him there! 'The Blessed Mother was human! And perhaps she would have wanted to say, 'lies! I have been cheated!'"*

These words are appalling. Tradition has never attributed to Mary such sentiments of rebellion in the face of this ordeal. Her constant attitude in all things was that which she had had at the Annunciation: *"Behold the handmaid of the Lord; be it done unto me according to thy word."* (Luke 1:38) The Church venerates Mary as the *Queen of Martyrs*, which would not have been possible if she had not consented to the sacrifice that God asked of her—to make a gift of the life of her Son for the salvation of fallen humanity, of which she was aware since the prophecy of Simeon on the day of the Presentation of Jesus in the Temple: *"And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed."* (Luke 2:35)

As explained by St. Alphonsus Liguori, Doctor of the Church, in his book *The Glories of Mary*: *"as love increased in her, so much the more did her grief increase at the thought of having to lose Him by so cruel a death; and the nearer the time of the Passion of her Son approached, so much the deeper did that sword of sorrow, foretold by Saint Simeon, pierce the heart of His Mother."*³² (2nd part, First Dolour) And again: *"... the Blessed Virgin Mary, who for the love she bore us, was willing to see Him sacrificed to Divine Justice by the barbarity of men. This great torment, then, which Mary endured for us—a torment which was more than a thousand deaths . . . at least let us give a few moments this day to consider the greatness of the sufferings by which Mary became the Queen of martyrs; for the sufferings of her great martyrdom exceeded those of all the martyrs . . . 'The passion of Jesus,' as Saint Bernard says, 'commenced with His birth.' So also did Mary, in all things like unto her Son, endure her martyrdom throughout her life."*³³ (2nd part, Discourse IX)

So, there is no trace of rebellion or ignorance in Mary, but an entire submission to the divine will and full consciousness in her free and voluntary act of consent to the immolation of her Divine Son for the salvation of men. Just as Eve was intimately associated with the sin of Adam, so Mary, the new Eve, is closely associated with the redeeming sacrifice of Jesus, the new Adam, on the altar of the Cross. This is the traditional doctrine of the Holy Church of God in accordance with Divine Revelation, the antithesis of the impious and blasphemous statement uttered by the one who is seated on the chair of St. Peter.

16. Francis received José Mujica, President of Uruguay, on Saturday, 1 June, during a long private audience. After this interview, he declared to the press that he was *"very happy to be able to have a talk with a wise man."* This "wise" man was a member of the *Tupamaros*, one of the principle Latin American terrorist organizations in the service of the Cuban-Soviet guerrillas

³² St. Alphonsus Liguori, *The Glories of Mary*, TAN Books and Publishers, Rockford, IL, 1977, p.424

³³ *Ibid.*, pp.403-405).

during the 1960s and 1970s, whose criminal activity was perfectly in place well before the military coup of 1973. He spent 15 years in prison, convicted of murder, kidnapping and terrorism and was released in 1985, “pardoned” by the government of President Julio Sanguinetti.

Mujica refused to attend the inauguration ceremony of the new pontiff because of his militant atheism. And his government is known for having approved laws permitting abortion in October 2010, homosexual “marriage” and “homo-parental” adoption in April 2013, and legalized the sale, cultivation and consumption of cannabis in December 2013.

That a man of the Church would receive such an individual in a private audience, would consent to be photographed next to him, smiling while giving him a hug, then publicly praising him by calling him a “wise man” is something beyond comprehension. Especially if this “man of the Church” is none other than the one who passes in the eyes of the world as being the successor of St. Peter.

17. Following all these very politically correct and media-savvy gestures and words, Francis was selected as “Man of the Year” on 16 July by the Italian edition of the American magazine *Vanity Fair*. And three days later it was the turn of the U.S. magazine *Time* to devote its cover to him, calling him “*The people's Pope*.” *Vanity Fair* interviewed celebrities about the new pope, celebrities who are fascinated by his humility and charisma. Thus the famous sodomite singer “Sir” Elton John said that “*Francis is a miracle of humility in an era dominated by vanity. I hope he will send his message to the most marginalized people of society, I think, for example, to homosexuals. The Pope seems to want to take the Church back to the old values of Christ and, at the same time, bring it into the 21st century.*” Another of the “people,” world-renowned German pederast fashion designer Karl Lagerfeld, said for his part that he “*likes the new pope, he has a divine air, with a great sense of humor*” but immediately said of himself that he does not have any “*need for the Church*” or “*the concept of sin or hell.*”

Subsequently, last December, *Time* magazine also named him “Man of the Year 2013,” thereby making him a successor, in its glorious list of winners, to the militantly pro-abortion and pro-“gay marriage” Barack Obama. The same month of December, he took his turn with the famous magazine of the American gay community, *The Advocate*, which assigned to Francis the title of “Person of the Year 2013,” explaining to its readers that Francis’ remarks are among “*the most encouraging a pontiff ever spoken about gays and lesbians,*” and that, thanks to him, “*LGBT Catholics who remain in the church now have more reason to hope that change is coming.*”³⁴

Francis has also made the cover of February issue of the famous American pop magazine *Rolling Stone*, with the title “Pope Francis: The Times They Are A-changin,’” which brings to mind the title of Bob Dylan’s legendary protest song of the 1960s by applying it to Francis’ actions during the first year of his pontificate.

Time, Vanity Fair, The Advocate, Rolling Stone: We are dealing with four publications that are emblematic of the subversive, libertarian and decadent culture prevalent in the Western world since the end of World War II. All four make Francis their hero of “progress,” their icon of “change,” the incarnation of spiritual openness to “modernity” and they are all unanimously dithyrambic about him. We must not close our eyes: this is unprecedented in the history of the Church and is profoundly disturbing to Catholic souls. “*Woe to you when men shall bless you: for according to these things did their fathers to the false prophets.*” (Luke 6:26)

³⁴ “The Advocate’s Person of the Year: Pope Francis,” <http://www.advocate.com/year-review/2013/12/16/advocates-person-year-pope-francis>



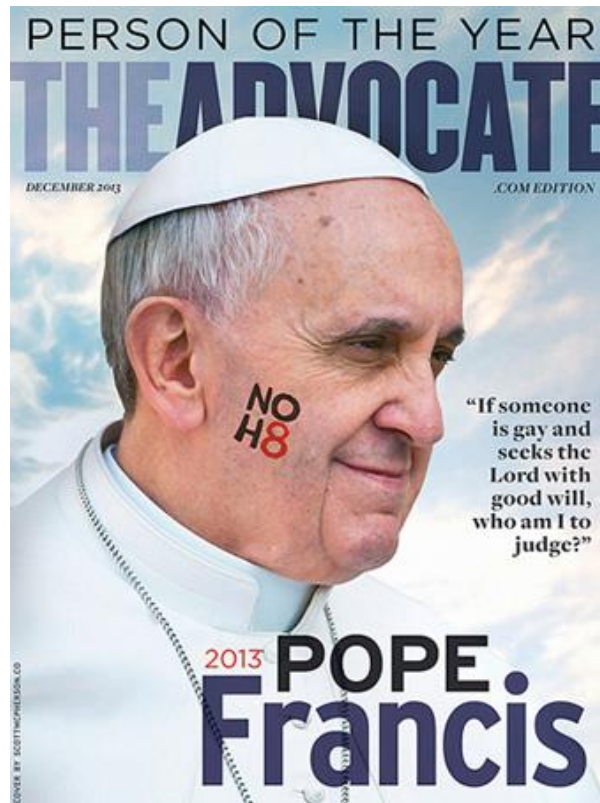
In these evil days when confusion reigns almost unchallenged in most minds, we must not lose sight of the fact that, concerning our relationship with the world, which is “seated in wickedness” (1 John 5:19), Our Lord clearly warned: “*If the world hate you, know ye, that it hath hated me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you.*” (John 15:18-19)

Conclusion. *I am overwhelmed to find myself in all conscience forced to write all this. Deeply saddened. Devastated, to be completely honest. I would love for things to be otherwise. To be able to trust and be guided. I have a horror of challenging authority, of dispute, of controversy—it's not in my nature. Every day I ask the Lord to please shorten this so painful and humanly intolerable situation. Until such time as He deigns to intervene, I cannot remain silent. Yet I would so much like to. More than you might imagine. But I cannot do it, I'd be ashamed of myself.*

Because the hour is grave. Confusion reigns. The evil is deep. To keep quiet is to become an accomplice. The stakes are high: it is simply to keep the Faith. And to continue to profess it publicly. Inside the Church as outside. To witness to the Truth in face of our contemporaries in the grip of the errors and lies that have become systemic. Institutionalized. We must witness “in season and out of season,” as Saint Paul exhorts us. (2 Tim. 4:2)

*You know, the word witness, in Greek, means martyr. Today we are there. In the strict sense perhaps not yet in our country, but figuratively, very often and everywhere. I greet you fraternally in the Lord. May He enlighten our earthly journey with His divine light and guide our steps to the glory of His coming Kingdom. **Maranatha: “Come, Lord Jesus!”** (Apoc. 22:20).*

2 February 2014, on the Feast of the Presentation of the Child Jesus in the Temple and the Purification of the Blessed Virgin Mary.



I. -Messaggio del Santo Padre Francesco ai musulmani nel mondo intero per la fine del Ramadan ('Id al-Fitr)

(http://w2.vatican.va/content/francesco/it/messages/pont-messages/2013/documents/papa-francesco_20130710_musulmani-ramadan.html)

- *La Porte Latine* - Message du pape François pour la fin du Ramadan - Dialogue avec l'Islam: notre cri d'alarme - Abbé de Cacqueray (http://laportelatine.org/vatican/sanctions_indults_discussions/27_juin_2013/02_08_2013_voeux_pape_francois_fin_du_ramadan.php)

- *La Porte Latine* - Lettre ouverte au Pape François au sujet de son message aux musulmans pour la fin du Ramadan, abbé Pagès - 30 août 2013 ([La Porte Latine - Lettre ouverte à Sa Sainteté le Pape François au sujet de l'Islam dans Evangelii Gaudium, abbé Guy Pagès - 17 décembre 2013](http://laportelatine.org/vatican/sanctions_indults_discussions/27_juin_2013/02_08_2013_voeux_pape_francois_fin_du_ramadan.php))

- *Medias-Presse* - L'exhortation apostolique Evangelii Gaudium du Pape François et l'Islam (<http://medias-presse.info/lexhortation-apostolique-evangelii-gaudium-du-pape-francois-et-lislam/3051>)

- *Rome Reports* - Francis to refugees: Christian or Muslim, the faith your parents instilled in you will help you move on (<http://www.romereports.com/pg155489-francis-to-refugees-christian-or-muslim-the-faith-your-parents-instilled-in-you-will-help-you-move-o-en>)

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