

Francis, Teilhard de Chardin and pantheism

Miles Christi - 20/04/2017

«Since many of you are not members of the Catholic Church, and others are not believers, I cordially give this blessing silently, to each of you, respecting the conscience of each, but in the knowledge that each of you is a child of God. May God bless you!»¹

These words alone should have been more than enough to arouse a general outcry in the Catholic world, they are so heretical and blasphemous: we are in the presence of religious indifference together with the cult of the human conscience, in which name those of the three Persons of the Blessed Trinity are passed in silence, and the sign of the Cross is omitted under the pretense of not disturbing the “conscience” of non-Catholics...

Now, let us be clear, this cult of man and his conscience is not a Bergoglian invention: it was proudly proclaimed by Paul VI in his speech at the closing of Vatican II. Here are his words:

«Secular humanism, revealing itself in its horrible anti-clerical reality has, in a certain sense, defied the council. The religion of the God who became man has met the religion (for such it is) of man who makes himself God. And what happened? Was there a clash, a battle, a condemnation? There could have been, but there was none. The old story of the Samaritan has been the model of the spirituality of the council. A feeling of boundless sympathy has permeated the whole of it. [...] But we call upon those who term themselves modern humanists, and who have renounced the transcendent value of the highest realities, to give the council credit at least for one quality and to recognize our own new type of humanism: we, too, in fact, we more than any others, honor mankind.»²

The cult of man, regarded as a god-in-the-making through evolution, is of Luciferian gnosis. Here is a little known text of Cardinal Montini, taken from the conference *Religion and Work*, held on March 27, 1960, which one can read in the *Documentation Catholique* of 1960 on page 764. I am giving the precise reference for those who might find it difficult to believe their eyes, understandably, at such outrageous words of Cardinal Montini. These are the words of the man who would become pope three years later and who would promulgate the documents of Vatican II in 1965:

«Will it not happen one day that modern man, as his scientific studies progress and discoveries are made of laws and realities buried in the silent vault of matter, will hear the marvelous voice of the spirit pulsating within? Will this not be the religion of tomorrow? Einstein himself envisioned the spontaneity of a religion of the universe.»

¹ Silent benediction to some 5000 representatives of the media present in the *Paul VI Audience Hall* during his first pontifical audience with journalists, March 16 2013:

https://w2.vatican.va/content/francesco/en/speeches/2013/march/documents/papa-francesco_20130316_rappresentanti-media.html

² http://w2.vatican.va/content/paul-vi/en/speeches/1965/documents/hf_p-vi_spe_19651207_epilogo-concilio.html

The spirit “pulsating” in matter, the “religion of tomorrow”, which would be a “cosmic religion”, a “religion of the universe”: these are the fundamentals of the Teilhardian evolutionist gnosis, with the cult of man on the path of divinization. And if that were not enough, it was a cardinal of the Church who, in religious matters, invoked the authority of a Jewish socialist proclaiming a “cosmic religiosity” based on contemplating the structure of the universe, consistent with positivistic science and rejecting all dogma or belief... it leaves one in a state of shock!

In effect, in 1929 when Rabbi Herbert S. Goldstein asked Einstein: “Do you believe in God?”, he replied:

«I believe in Spinoza's God who reveals himself in the orderly harmony of what exists, not in a God who concerns himself with fates and actions of human beings.»³

And in a letter addressed to the Jewish philosopher Eric Gutkind in 1954, Einstein wrote:

«The word God is for me nothing more than the expression and product of human weakness, the Bible a collection of honorable, but still purely primitive, legends which are nevertheless pretty childish. No interpretation, no matter how subtle, can change this for me.»⁴

This means that the god of Einstein is none other than the *Deus sive natura* of the Jewish philosopher Baruch Spinoza, who, in his pantheistic doctrine, identified God with nature. Such is the “religion of the universe” that Einstein professed and that Cardinal Montini evoked with admiration in his conference, and on which he was inspired to preach a “religion of the future” destined one day to take the place of Christianity. When one thinks that this man later became pope, and that he afterwards promulgated the novel documents of Vatican II, abolished the Catholic Mass, invented a “new mass” in collaboration with “protestant experts”, and modified the rituals of all the sacraments, it leaves one shuddering...

Here is another statement of Paul VI along the same line, given at the *Angelus* on February 7, 1971 at the time of a voyage to the moon, which is a veritable hymn to man on the road to divinization:

«Honor to man! Honor to thinking! Honor to science! Honor to technology! Honor to work! Honor to human boldness! Honor to the synthesis of the scientific and organizational activity of man, who unlike every other animal knows how to give his mind and hand instruments of conquest. Honor to man, king of the earth and now also prince of heaven.»⁵

This cult of humanity and of progress has been condemned many times by the magisterium. Here is a passage from the encyclical *Qui Pluribus* of Pius IX in 1846, followed by a condemned proposition in his *Syllabus* of 1864:

«7. It is with no less deceit, venerable brothers, that other enemies of divine revelation, with reckless and sacrilegious effrontery, want to import the doctrine of human progress into the

³ https://en.wikipedia.org/wiki/Baruch_Spinoza

⁴ <http://www.lettersofnote.com/2009/10/word-god-is-product-of-human-weakness.html>

⁵ https://w2.vatican.va/content/paul-vi/it/angelus/1971/documents/hf_p-vi_ang_19710207.html

Catholic religion. They extol it with the highest praise, as if religion itself were not of God but the work of men, or a philosophical discovery which can be perfected by human means.»⁶

«5. Divine revelation is imperfect, and therefore subject to a continual and indefinite progress, corresponding with the advancement of human reason.»⁷

Pius IX is very clear regarding “progressives”: he uses the expression “enemies of divine revelation.” What better qualification could one find for a cardinal and archbishop of the Church who uses his eminent ecclesiastical dignity to diffuse the blasphemous and heretical idea that a so-called “religion of the future” will one day replace Catholicism? And that person is Giovanni Battista Montini. He is responsible for Vatican II, the destruction of the Roman liturgy and the terrible crisis that has afflicted the Church for more than half a century. I ask myself: given what we have exposed here, is there really any place for wonder?

But let us return to Francis and his claims that all men are “children of God.” It’s not the first time he proposes such a lie. For example, here are his words in *The Pope Video* of January 2016, in which there were Catholic, Jewish, Muslim and Buddhist symbols, as Francis explains that:

«Many think differently, feel differently, seeking God or meeting God in different ways. In this crowd, in this range of religions, there is only one certainty we have for all: We are all children of God.»⁸

These words are so grotesque that one can hardly believe that such a video had not aroused a spontaneous and vehement outcry worldwide, including among conciliar “conservatives”. But the reason is quite evident: the systematic brainwashing, whether by the “magisterium” or by the post-conciliar “praxis” for more than a half century (for example, at *Assisi I to IV*) has neutralized the last hope of one day seeing a public uprising in defense of the Catholic faith by members of the clergy of all types.

Let us be clear: if all men are children of God by nature, if divine life is in all men simply by the fact of their existence, if one is not elevated to the life of grace by a gift of God added to our condition as creatures, then the difference between the natural and supernatural orders disappears, the distinction between the Creator and creature vanishes and one falls into pantheism. I have already referred to this several times, and now I declare formally: Francis is none other than a pantheistic gnostic in the type of a Teilhard de Chardin. This is certain. And even if he avoids stating it in black and white, he certainly does not hide it.

Here is another sentence whose beginning I previously quoted, in which Francis displays his creed:

«And I believe in God, not in a Catholic God, there is no Catholic God, there is God and I believe in Jesus Christ, his incarnation. Jesus is my teacher and my pastor, but God, the Father, Abba, is the light and the Creator. This is my Being.»⁹

⁶ <http://www.papalencyclicals.net/Pius09/p9quiplu.htm>

⁷ <http://www.papalencyclicals.net/Pius09/p9syll.htm>

⁸ <http://thepopevideo.org/en/video/interreligious-dialogue.html>

One must decipher what Francis meant to say with this short sentence, which is truly inconceivable. It goes so far in falsehood and impiety that it makes one shudder. And with an understandable but illusory self-defense, the great majority of Catholics either looked away or tried to give it an “orthodox” interpretation. On the other hand, to look such a terrible reality in the face is not easy, and most people prefer to find peace by turning their head away.

In the first place, Francis denied the existence of the Holy Trinity by rejecting the existence of a Catholic God. It’s obvious that in saying this he also denied the supernatural character and divine mission of the Church. And then he denied the divinity of Our Lord by stating that Jesus is his master and pastor “but” that God is the light and his Creator. Finally, he professes a pantheistic faith by declaring that his being is that of God: “this is my being” are his words.

Francis is an evolutionist gnostic disguised as a Catholic precisely to deceive, no more nor less, and to use the structure of the Church to carry out his Luciferian project of global unification of the human race outside of Christ and His Church. In other words: Francis is there to achieve revolutionary globalization and place it under the auspices of the Antichrist and the counter-church of Satan. That is what is called being a false prophet in the service of the *New World Order*.

The tactic of the modernists is well known: remain in the bosom of the Church to transform her from within, surreptitiously, imperceptibly, in order to make her a suitable instrument and powerful influence for their subversive cause. I am inventing nothing -it is Saint Pius X who said this in his encyclical *Pascendi*:

«And so they go their way, reprimands and condemnations notwithstanding, masking an incredible audacity under a mock semblance of humility. While they make a show of bowing their heads, their hands and minds are more intent than ever on carrying out their purposes. And this policy they follow willingly and wittingly, both because it is part of their system that authority is to be stimulated but not dethroned, and because it is necessary for them to remain within the ranks of the Church in order that they may gradually transform the collective conscience - thus unconsciously avowing that the common conscience is not with them, and that they have no right to claim to be its interpreters.»¹⁰

In his speech at the *World Meeting of Popular Movements* on October 28, 2014 Francis used one of his fetish expressions to express his holistic or totalistic vision of human reality: the metaphor of the polyhedron, a figure which harmoniously integrates the “diversity” of its components:

«I know that you are persons of different religions, trades, ideas, cultures, countries, continents. Here and now you are practicing the culture of encounter, so different from the xenophobia, discrimination and intolerance which we witness so often. Among the excluded, one finds an encounter of cultures where the aggregate does not wipe out the particularities. That is why I like the image of the polyhedron, a geometric figure with many different facets.

⁹ http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_with_scalfari_english-67643118/

¹⁰ http://w2.vatican.va/content/pius-x/en/encyclicals/documents/hf_p-x_enc_19070908_pascendi-dominici-gregis.html

The polyhedron reflects the confluence of all the partialities that in it keep their originality. Nothing is dissolved, nothing is destroyed, nothing is dominated, everything is integrated.»¹¹

In a video message on November 21, 2013 to the *Third Festival of the Social Doctrine of the Church*, held in Verona and entitled “*Fewer inequalities, more differences*”, Francis developed this notion that is completely foreign to the magisterium of the Church:

«The sphere can represent homogenization, like a type of globalization: it is smooth, without facets, equal in all its parts. The polyhedron has a form similar to the sphere, but is composed of many facets. [...] I like to imagine humanity as a polyhedron, in which the many forms, expressing themselves, constitute the elements that comprise in plurality the one human family. And this is a true globalization. The other globalization -that of the sphere- is a homogenization.»¹²

And here is a third and final quotation on this key idea in Bergoglian thought, taken from his speech to the *Council of Europe* on November 25, 2014:

«To speak of European multipolarity is to speak of peoples which are born, grow and look to the future. The task of globalizing Europe’s multipolarity cannot be conceived by appealing to the image of a sphere -in which all is equal and ordered, but proves reductive inasmuch as every point is equidistant from the centre- but rather, by the image of a polyhedron, in which the harmonic unity of the whole preserves the particularity of each of the parts. [...] In light of all this, I am gratified by the desire of the Council of Europe to invest in intercultural dialogue, including its religious dimension, through the Exchange on the Religious Dimension of Intercultural Dialogue. Here is a valuable opportunity for open, respectful and enriching exchange between persons and groups of different origins and ethnic, linguistic and religious traditions, in a spirit of understanding and mutual respect.»¹³

For Francis, the different religious “traditions” are all worthy of respect, because they simply manifest the common ground of humanity, which resides in its vital immanence, in its religious experience, which unites us to “life”, more important than “explanations” and “interpretations”, and which allow us to integrate in a healthy pluralism the diverse particular expressions, equidistant from the center that unifies them, like the trunk of a tree unites its multiple branches.

Here is another statement of Francis from his meeting with Eugenio Scalfari, in which he directly expresses his pantheistic belief:

«From my point of view, God is the light that illuminates the darkness, even if it does not dissolve it, and a spark of divine light is within each of us. In the letter I wrote to you, you will

¹¹ https://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141028_incontro-mondiale-movimenti-popolari.html

¹² <https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2013/11/21/0769/01736.html>

¹³ https://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141125_strasburgo-consiglio-europa.html

remember I said that our species will end [!!!] but the light of God will not end and at that point it will invade all souls and it will all be in everyone.»¹⁴

Never mind the truly inconceivable heresy, stupefying and monstrous, according to which one day our species “will end” like the others, which defies imagination and good sense, at least if one knows the Scriptures. And forgive my repeating it, but let us also pass by the fact that here again there have not been mass protests against these unprecedented statements.

Let us return to the question of pantheism: Francis clearly states it, and there is no need to resort to some convoluted hermeneutics to understand what he means by: “*a spark of divine light is within each of us*” and one day that light “*will invade all souls and it will all be in everyone.*” From which we also understand that salvation is universal, that no one will be damned, that no one risks going to hell. And actually it’s all logical: Francis may not be Catholic, but at least his ideas are coherent, because how could one conceive of eternal damnation, which implies an irreversible separation from God and the elect, in a pantheistic logic that by definition allows nothing to escape the unique divine substance and which excludes all duality: Creator-creature, grace-nature, good-evil, heaven-hell?

But if neither evil nor the possibility of damnation exist, then there is neither sin nor the need of Redemption, which necessarily would consist only in “being conscious” of our true nature and ignoring duality and division, the only sources of evil in man. So one understands better that sort of conciliar *mantra* with the same meaning: “the inalienable dignity of the human person.” An understanding that obviously does not mean that all those who use it are conscious of it.

It is strict logic: if the dignity of the human person is inalienable, then eternal punishment is inconceivable, and if no one can ever be separated from God, it can be explained only by a necessity of metaphysical order, namely by monism. The modernist religion, the conciliar religion, is none other than a Luciferian gnosis dissimulated under the appearances of Christianity, which is to say the deification of man through an ineluctable evolution, a necessary progress of consciousness in man and through man which leads to absolute spirit. Let us remember the words of Satan to Eve in Genesis: “you will be like gods”... This pantheistic vision of the universe, clothed in a Christian garment by the enlightened Teilhard de Chardin, and which results in the cult of divinized man, was a major influence in Vatican II and the post-conciliar “magisterium”.

I now propose an anthology of short quotations from the encyclical *Laudato Si’* which are in line with Teilhardian pantheism:

« [...] we are also called “to accept the world as a sacrament of communion, as a way of sharing with God and our neighbours on a global scale.» § 9

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

¹⁴ http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_with_scalfari_english-67643118/

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

« [...] God in some way sought to limit himself in such a way that many of the things we think of as evils, dangers or sources of suffering, are in reality part of the pains of childbirth which he uses to draw us into the act of cooperation with the Creator.» § 80

«The ultimate destiny of the universe is in the fullness of God, which has already been attained by the risen Christ, the measure of the maturity of all things.» § 83

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

« [...] we are also called “to accept the world as a sacrament of communion, [...] It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God’s creation, in the last speck of dust of our planet.» § 9

«Admittedly, Christians have not always appropriated and developed the spiritual treasures bestowed by God upon the Church, where the life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and with them, in communion with all that surrounds us.» § 216

«Rather, all creatures are moving forward with us and through us towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things.» § 83

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

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

We have already seen some statements of Paul VI, and now let us see two very revealing ones of John Paul II. The first is from the 1986 encyclical *Dominum et Vivificantem*:

«The Incarnation of God the Son signifies the taking up into unity with God not only of human nature, but in this human nature, in a sense, of everything that is “flesh”: the whole of humanity, the entire visible and material world. The Incarnation, then, also has a cosmic significance, a cosmic dimension. The “first-born of all creation,” becoming incarnate in the

*individual humanity of Christ, unites himself in some way with the entire reality of man, which is also “flesh” and in this reality with all “flesh,” with the whole of creation. § 50*¹⁵

The second is from the first encyclical of the pontificate of John Paul II, *Redemptor Hominis*. I apologize for the length of this quotation, but it shows the magnitude of the anthropocentric turn taken by the post-conciliar magisterium:

«Accordingly, what is in question here is man in all his truth, in his full magnitude. We are not dealing with the “abstract” man, but the real, “concrete”, “historical” man. We are dealing with “each” man, for each one is included in the mystery of the Redemption and with each one Christ has united himself for ever through this mystery. Every man comes into the world through being conceived in his mother's womb and being born of his mother, and precisely on account of the mystery of the Redemption is entrusted to the solicitude of the Church. Her solicitude is about the whole man and is focused on him in an altogether special manner. The object of her care is man in his unique unrepeatable human reality, which keeps intact the image and likeness of God himself. The Council points out this very fact when, speaking of that likeness, it recalls that “man is the only creature on earth that God willed for itself”. Man as “willed” by God, as “chosen” by him from eternity and called, destined for grace and glory-this is “each” man, “the most concrete” man, “the most real”; this is man in all the fullness of the mystery in which he has become a sharer in Jesus Christ, the mystery in which each one of the four thousand million human beings living on our planet has become a sharer from the moment he is conceived beneath the heart of his mother.» § 13¹⁶

And here are three quotations of Benedict XVI showing the extent of Teilhard's influence. The first is taken from his work *Light of the World*, page 220:

« [God] was able to create by means of the resurrection, a new dimension of existence beyond that of the biosphere and noosphere, as Teilhard de Chardin says, he was able to create even a new sphere in which man and the world are one with God.»¹⁷

The second is from his homily for Vespers on July 24, 2009 in the cathedral of Aosta, in which Ratzinger, speaking of the Eucharist, explicitly cites Teilhard de Chardin, making himself the echo of his heretical, naturalist and pantheistic book *The Mass on the World*:

«This is also the great vision of Teilhard de Chardin: in the end we shall achieve a true cosmic liturgy, where the cosmos becomes a living host.»¹⁸

One could equally cite Benedict XVI's homily on *Corpus Christi* on June 15, 2006:

«Creation, with all of its gifts, aspires above and beyond itself to something even greater. Over and above the synthesis of its own forces, above and beyond the synthesis also of nature

¹⁵ http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_18051986_dominum-et-vivificantem.html

¹⁶ http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html

¹⁷ Benoît XVI, *Lumière du monde*, Bayard, décembre 2010, p.220.

¹⁸ https://w2.vatican.va/content/benedict-xvi/en/homilies/2009/documents/hf_ben-xvi_hom_20090724_vespri-aosta.html

and of spirit that, in some way, we detect in the piece of bread, creation is projected towards divinization, toward the holy wedding feast, toward unification with the Creator himself.»¹⁹

Here, for illustration, is a brief extract from the impious work of Teilhard:

«In the new humanity which is begotten today the Word prolongs the unending act of his own birth; and by virtue of his immersion in the world's womb the great waters of the kingdom of matter have, without even a ripple, been endued with life. No visible tremor marks this inexpressible transformation; and yet, mysteriously and in every truth, at the touch of the supersubstantial Word the immense host which is the universe is made flesh. Through your own incarnation, my God, all matter is henceforth incarnate. [...] O Lord, do not let your descent under the universal Species be for me only cherished and caressed as fruit of a philosophical speculation, but let it become for me truly a real Presence. In power and in law, whether we like it or not, You are incarnated in the World, and we live held up by You.»²⁰

Benedict XVI, then, was the first “Pope” to mention the name of Teilhard de Chardin, to rely on him and honor him. If I have included these quotations of Paul VI, John Paul II and Benedict XVI in this discussion about Francis, it is simply to not lose sight that Bergoglio is only a link in the long chain of penetration of gnostic ideas in the Church -Bergoglio being undoubtedly the most shocking, the one who has dared to take off his mask with amazing effrontery, showing himself for what he really is, in all his frightful ugliness and diabolical malice, but who could do nothing if the methodical work of modernist infiltration had not been carried out in every aspect of the life of the Church for more than a half-century by all his conciliar predecessors.

To conclude this section, here is an extract from the homily of Father Raniero Cantalamessa, preacher of the pontifical household, in Saint Peter's Basilica at the celebration of Vespers for the *World Day of Prayer for the Care of Creation*, instituted by Francis in 2015:

«How long has the universe had to wait, what a long run-up it has had, to reach this point! It took billions of years during which opaque matter evolved toward the light of consciousness like the sap that slowly rises from under the ground to the top of the tree to flow into its leaves, flowers, and fruit. This consciousness was finally attained when “the human phenomenon,” as Teilhard de Chardin calls it, appeared in the universe. But now that the universe has reached this goal, it expects that human beings perform their duty and take on the task, so to speak, of directing the choir and to intone, in the name of all creation, “Glory to God in the highest!»²¹

When the gnostic doctrine of Teilhard de Chardin is openly preached in the basilica of St. Peter, I consider that it is not an exaggeration to think of the words of Our Lord referring to

¹⁹ http://w2.vatican.va/content/benedict-xvi/en/homilies/2006/documents/hf_ben-xvi_hom_20060615_corpus-christi.html

²⁰ <http://www.gianfrancobertagni.it/materiali/misticacristiana/lamessasulmondo.pdf>

²¹ <https://zenit.org/articles/fr-cantalamessas-homily-at-vespers-for-world-day-of-prayer-for-care-of-creation/>

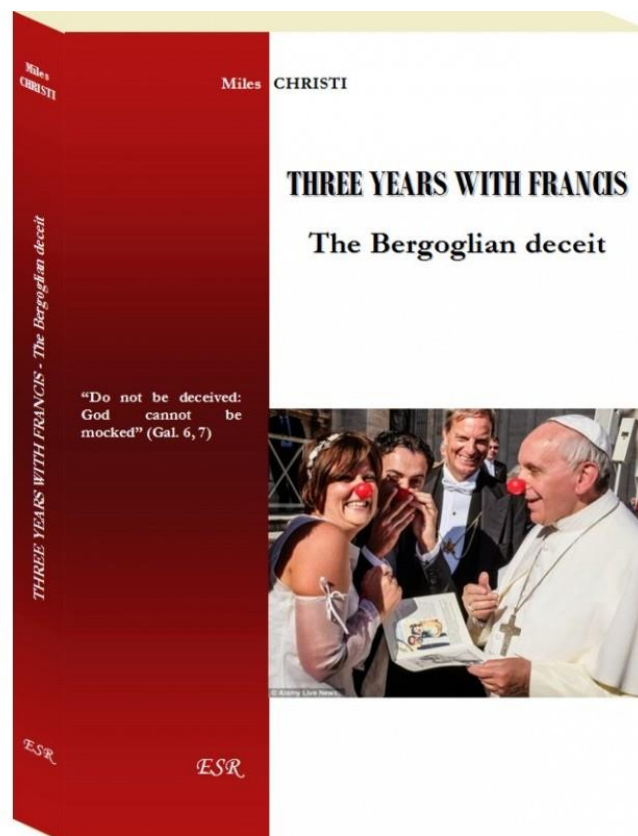
«*the abomination of desolation in the holy place*» (Mt 24:15) and ask ourselves if we will not be attending to the fulfillment of this eschatological prophecy...

For those who find my analysis excessive, let me cite Pope Leo XIII in his *Supplication to Saint Michael the Archangel*, contained in the *Exorcism against Satan and the other apostate angels*, published in 1890, whose prophetic character applies perfectly to the present situation:

«*His most crafty enemies have engulfed the Church, the Spouse of the Immaculate Lamb, with sorrows; they have drenched her with wormwood; on all her desirable things they have laid their wicked hands. Where the See of the Blessed Peter and the Chair of Truth have been set up for the light of the Gentiles, there they have placed the throne of the abomination of their wickedness, so that, the Pastor having been struck, they may also be able to scatter the flock. Therefore, O thou unconquerable Leader, be present with the people of God and against the spiritual wickedness which are bursting in upon them; and bring them the victory.*»²²

<http://saint-remi.fr/fr/anti-liberalisme/1463-three-years-with-francis-the-bergoglian-deceit.html>

<http://novusordowatch.org/2016/12/bergoglian-deceit-miles-christi/>



²² <http://www.traditioninaction.org/religious/b014rpExorcism.htm>