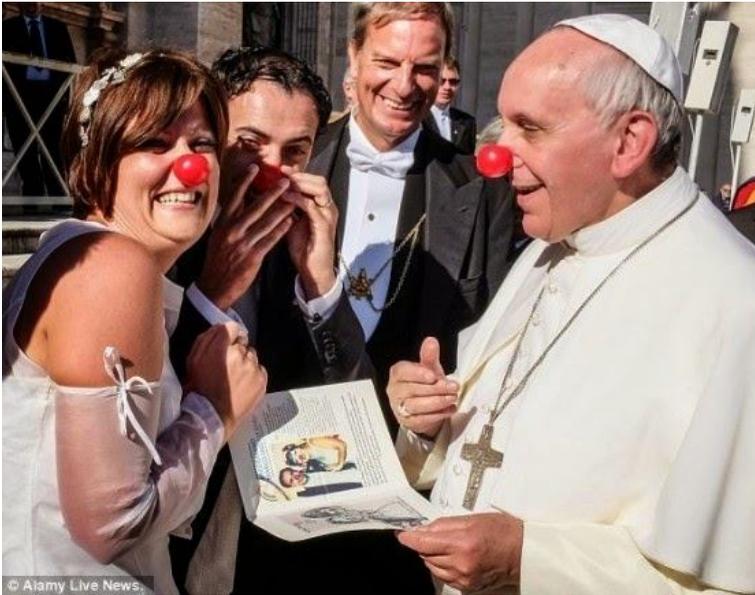


Three years with Francis

The Bergoglian deceit

Miles Christi



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

Éditions Saint-Remi

– 2016 –

To Jesus and Mary with love



Éditions Saint-Remi
BP 80 – 33410 CADILLAC
www.saint-remi.fr

CONTENTS

PRELIMINARY NOTE	6
INTRODUCTION	
<i>TODAY : THE DEVASTATION</i>.....	8
<i>BLASPHEMOGLIO : A CHRONICLE OF IMPIETY</i>.....	12
The cry of the revolutionaries, echo of the "cry of Jesus" at the Last Supper.....	13
The Bible at the service of the revolution of the "native peoples"	14
The Church and Spain slandered : Francis adopts the <i>Black Legend</i>	17
He denies Jesus' miracles and puts them in the service of egalitarian ideology.....	18
Francis accepts the Marxist crucifixes from the communist Evo Morales.....	21
And he offers them to the Virgin of Copacabana !.....	22
Mary according to Francis : a rebel owing to suffering.....	23
Francis to the children : there is no answer for suffering.....	25
Jesus, following Mary's example, rebelled against His Father.....	26
The bull <i>Misericordiae Vultus</i> : the abolishment of sin for false mercy.....	28
The Church of Francis, "bruised" on the "outermost fringes".....	30
Francis's false religion in the service of the one-world religion.....	32
Francis to the Waldensians : forgive the Church for its inhumanity.....	32
Francis's admission to evangelical pastors : perhaps I may be a heretic....	33
"UNIFYING" THE CHURCH BY "GLOBALIZATION" AND THE "PRISM"	36
The "eco-encyclical" <i>Laudato Si'</i> : Mother Earth's care for the World Government.....	37
The religion of Francis : Teilhard's evolutionary pantheism in an ecological version.....	39
CONCILIAR "POPES", ARTIFICERS OF THE WORLD GOVERNMENT.....	40
The Gnostic "god" of Francis	41
Jesus and Mary in the service of one-world ecology	44
Humanity needs an "ecological conversion"	45
Francis, "sovereign pontiff" of the one-world religion	46
"Good vibrations" are Francis's "secular prayer".....	47
The worst evils in today's world according to Francis.....	48
For Francis, truth does not exist.....	49
Catholics confronted with the mystery of iniquity.....	51
THE STRANGE PAPACY OF POPE FRANCIS.....	54

Preliminary note	55
Introduction.....	56
I. The Question of Islam.....	57
II. The Question of Judaism	60
III. Francis and State Secularism.....	67
IV. The homosexual ideology	73
V. Francis and Freemasonry.....	81
VI. Other statements and facts	84
Conclusion.....	100
FRANCIS' « GOOD VIBES »	109
FRANCIS AND HIS <i>ALTER EGO</i> : FROM A PHOTOMONTAGE TO REALITY	116
FRANCIS, “RABBI OF REFERENCE”.....	126
He applauds rabbi Skorka, who “is waiting for the Messiah”.....	127
He praises Talmudic Judaism.....	128
He asks a rabbi to write the preface of his book <i>El Jesuita</i>	129
He celebrates <i>Hanukkah</i> in a synagogue.....	130
He celebrates a <i>B'nai B'rith</i> liturgy in the cathedral of Buenos Aires	132
He makes a speech in another synagogue for <i>Rosh Hashana</i> :.....	133
His prayer is a Jewish prayer.....	133
We confess the same God as the Jews.....	134
The rejection of Jesus Christ is no obstacle on the way to “holiness”	136
The ecological “magisterium” of Francis, source of inspiration for the Jews.....	137
He blesses a sculpture celebrating the “unity” of the Church and the Synagogue.....	137
He cracks a joke about Jesus and the rabbis in Vatican.....	139
Francis, a Jewish hope.....	140
The Judeo-Christianity of Bergoglio and Vatican II condemned by Scripture.....	141
And also by the magisterium of the Church.....	142
FRANCIS THE DESTROYER : AN ANTHOLOGY OF THE BERGOGLIAN “MAGISTERIUM”	144
LATEST NEWS FROM ROME UNDER OCCUPATION.....	165
According to the “Holy Father”, St. John the Baptist doubted the messianic nature of Christ :.....	166
Francis tells the <i>Italian Committee on Bioethics</i> that “the Church” claims the false masonic liberties infallibly condemned by the Magisterium :.....	168

Video of the month of February : ecology replaces Divine Revelation
and Faith in Our Lord..... 168

Jesus is said to have been obliged to ask forgiveness to his parents
because of his “escapade” in the Temple of Jerusalem :..... 169

Francis ask more “secularism” from France 170

“Ecological” sound and light show in the Vatican on the day of the
Immaculate Conception..... 170

Mary is supposed to rebel against Saint Peter, to disobey him and to
act secretly so that everybody is saved :..... 171

Francis praises Emma Bonino, an Italian pro-abortion activist..... 171

Congress of gynaecologist cosmetics organised at the Vatican..... 172

Francis makes a joke of Holy Mass in a book for children..... 173

FRANCIS, GRAVEDIGGER OF EUROPE.....175

BERGOGLIO, MASTER OF DECEIT.....186

CONCLUSION

***TOMORROW : THE DELIVERANCE*.....195**

Preliminary note

The fact that a simple layman, wholly unknown and without any special theological expertise, decides to publish a collection of articles which challenge the person occupying the See of Peter could easily be considered a scandalous act by some, and as purely and simply mad by others. And with reason.

Except that that would be well and truly the case in the normal conditions of the life of the Church, but that is far from being the situation today. It would be thus, I agree without hesitation, a scandalous act, insane and worthy of the condemnation of all. Because I would be attacking a true pastor who was guiding Christ's flock to Heaven, faithful to Divine Revelation and acting in accordance with the teaching of the Church. This would, therefore, be unforgivable if it had as its target a shepherd protecting the sheep from false teachers, if it challenged a Man of God shielding them from predatory wolves wanting to seduce them by their false teachings and to pervert them with their bad examples.

But, in the present situation, that is not the case. Neither close up nor from afar. Not noticing it is akin to not seeing the sun at high noon. Also, in current circumstances, this act of denunciation is not only justified but more particularly necessary. The reason for this is very simple; we are faced with someone who, instead of confirming his brethren in the Faith, spends most of his time shocking them, scandalising them and undermining their faith with a diabolical frenzy and an astounding boldness. The facts in question, known to all, are so numerous and so flagrant that one could fill entire libraries if one put them all in the annals of the present « pontificate » or if a heroic, penitent scribe got down to drawing up a meticulous chronicle of his pseudo « media magisterium ».

That there is no Catholic God, that it matters little in which religion children are raised, that one can encounter God in any of

the vast « spectrum of religions » which exist, that God is not a « magician », but makes use of evolution in order to create, that Jesus did not multiply the loaves and fishes but, rather, taught his disciples the sense of « sharing », that Mary revolted against God at the foot of the Cross and treated Him as a liar, that what the world needs today is an « ecological conversion », that faith and certainty are not compatible, that happiness consists in « living and letting live », and an unending litany of declarations of the same ilk, absolutely inconceivable from the mouth not only of a pope but quite simply of any Christian at all.

Frightening blasphemies, which attest to a Satanic malice, words of a horrifying impiety uttered by he who passes in the eyes of the world for the 'Vicar of Christ' on earth and the 'Sovereign Pontiff' of the Catholic Church. Nothing but that. One rubs one's eyes.

In these times of general confusion and of diabolical disorientation, one has to avoid falling into a subtle trap, a false dilemma and a trick of the devil, of feeling torn between, on the one hand, a false obedience, false because turned away from its very *raison d'être*, and, on the other, the unconditional defence of the insulted Faith. To defy and to discredit legitimate authority is a great fault, highly deserving of condemnation. But to remain silent when faced with a brazen show of the Mystery of Iniquity in the person of a false prophet would be no less so.

Introduction

Today : the devastation

« These most crafty enemies have filled and inebriated with gall and bitterness the Church, the spouse of the Immaculate Lamb, and have laid impious hands on her most sacred possessions. In the Holy Place itself, *where has been set up the See of the most holy Peter and the Chair of Truth for the light of the world*, they have raised the throne of their abominable impiety, with the iniquitous design that when the Pastor has been struck, the sheep may be scattered. Arise then, O invincible prince, bring help against the attacks of the lost spirits to the people of God, and bring them the victory¹. »

« Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers and sisters, not to become easily unsettled or alarmed by the teaching allegedly from us -whether by a prophecy or by word of mouth or by letter-asserting that the day of the Lord has already come. Don't let anyone deceive you in any way, *for that day will not come until the rebellion occurs and the man of lawlessness is revealed*, the man doomed to destruction. He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God. Don't you remember that when I was with you I used to tell you these things ? And now you know what is holding him back, so that he may be revealed at the proper time. For the secret power of lawlessness is already at work ; but the one who now holds it back will continue to do so till he is taken out of the way. » (2 Thes. 2, 1-7)

« Then I saw a second beast, coming out of the earth. It had two horns like a lamb, *but it spoke like a dragon*. » (Ap. 13, 11)

¹ https://en.wikipedia.org/wiki/Prayer_to_Saint_Michael

« Live and let live, that is *the first step towards peace and joy*¹. »

« I believe in God, not in a Catholic God; *there is no Catholic God*². »

« 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*³. »

« Each of us has a vision of good and of evil. We have to encourage people to move *towards what they think is Good*⁴. »

« With regard to the loaves and fishes, I would like to add a nuance : they were not multiplied. *No, it is not true*. The supply of loaves and finishes simply did not run out. Just as the widow's store of four and oil was not diminished. They did not run out. When you say "multiply," you can become confused and *believe He's working magic*, isn't that so ?⁵ »

¹ Responding to the journalist Pablo Calvo on 7 July 2014 for the Argentine review *Viva*: <http://www.novusordowatch.org/wire/interview-no-11-francis.htm> - <http://sggresources.org/blogs/news/9565929-9-11-for-the-magisterium-the-francis-interviews>

² Interview with Eugenio Scalfari of September 24, 2013 and published on October 1, 2013 in *La Repubblica*:
http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_w_ith_scalfari_english-67643118/

³ Interview with Fr. Antonio Spadaro, S.J., director of *Civiltà Cattolica* on August 19, 23 and 29, 2013 - Cf. p. 21/22:
http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html

⁴ *Ibidem*

⁵ Adress to *Caritas Internationalis*, 16 May 2013, translated from the Spanish:
http://es.radiovaticana.va/storico/2013/05/16/hoy_d%C3%ADa_est%C3%A1_en_peligro_el_hombre%2C_la_persona_humana%2C_la_carne_d/spa-692879

«Engaging in dialogue does not mean renouncing our own ideas and traditions, but the claim that they alone are valid or absolute¹.»

«The world has changed and *the Church cannot lock itself* into alleged interpretations of dogma².»

«*I don't care* if this education is given by Catholics, Protestants, Orthodox or Jews. *What matters* is that this child receives an education and ceases to be hungry³.»

«We cannot insist only on issues related to abortion, gay marriage and the use of contraceptive methods. *This is not possible*⁴.»

«Proselytism *is solemn nonsense* ; it makes no sense. We need to get to know each other, listen to each other and improve our knowledge of the world around us. [...] *This is important* : to get to know people, listen, expand the circle of ideas⁵.»

«Your secularity is incomplete. *France must become a more secularist country*. There is a need for a healthy secularity. A healthy secularity comprises *an opening to all forms of transcendence*, according

¹ Message for the *48th World Communications Day*, «Communication at the Service of an Authentic Culture of Encounter», June 1, 2014: http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20140124_messaggio-comunicazioni-sociali.html

² Interview with Joaquín Morales Solá on October 5, 2014 published in the Argentinian newspaper *La Nación*: <http://www.lanacion.com.ar/1733084-poder-politica-y-reforma-a-solas-con-francisco>

³ Interview with Gerson Camarotti on Brazilian television in July 2013 during a trip to Brazil on the occasion of the *XXVIII World Youth Day* : <http://www.novusordowatch.org/wire/francis-not-care-religion.htm>

⁴ Interview with Fr. Antonio Spadaro, S.J., Director of *Civiltà Cattolica*, August 19, 23 and 29, 2013 - Cf. p. 16:

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

⁵ Interview with Eugenio Scalfari of September 24, 2013 and published on October 1, 2013 in *La Repubblica*: http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_with_scalfari_english-67643118/

to different religious and philosophical traditions. Besides, even an atheist can have an inner life.¹ »

¹ Private audience with a delegation of actors of a French «social Christianity» movement, *Les Poissons roses*, 1 March 2016:
http://www.lavie.fr/religion/catholicisme/conversation-politique-avec-le-pape-francois-02-03-2016-71086_16.php

Blasphemoglio :

A chronicle of impiety

08-15-2015



Francis receiving the Marxist crucifix from Bolivian President Evo Morales

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

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

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

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

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

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

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

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

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

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

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

Francis next gave a speech¹ to the ultra-Marxist *Popular Movements* in Bolivia, delivering a notoriously revolutionary message referring to the "sacred rights of the people", concerns over the environment, and the establishment of a world government with the power to bring about his hotly desired "structural" change.

Today God has granted that we meet again. The Bible tells us that God hears the cry of his people, and I wish to join my voice to yours in calling for the three "L's" for all our brothers and sisters : land, lodging and labor. I said it and I repeat it : these are sacred rights. It is important, it is well worth fighting for them. May the cry of the excluded be heard in Latin America and throughout the world... If such is the case, I would insist, let us not be

¹https://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150709_bolivia-movimenti-popolari.html

afraid to say it : we want change, real change, structural change. This system is by now intolerable : farmworkers find it intolerable, laborers find it intolerable, communities find it intolerable, peoples find it intolerable ... The earth itself -our sister, Mother Earth, as Saint Francis would say- also finds it intolerable. We want change in our lives, in our neighborhoods, in our everyday reality. We want a change that can affect the entire world, since global interdependence calls for global answers to local problems. The globalization of hope, a hope that springs up from peoples and takes root among the poor, must replace the globalization of exclusion and indifference !

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

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

After explaining that the future of humanity is in the hands of the workers, something that Marx and Engels would not call into question, Francis sought to involve the Church in the revolutionary process and, as is his custom, he pointed to Mary as the archetype and model for the people on their way to emancipation, the "humble girl" on the fringes, sign of hope for peoples "suffering birth pangs" waiting for the *Great Day* when

"justice" will reign. It is hard to believe what we read, but these were the words of the "Holy Father" :

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

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

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

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

The world's peoples want to be artisans of their own destiny. They want to advance peacefully towards justice. They do not want forms of tutelage or interference by which those with greater power subordinate those with less. They want their culture, their language, their social processes and their religious traditions to be respected. No actual or established power has the right to deprive peoples of the full exercise of their sovereignty. Whenever they do so, we see the rise of new forms of colonialism which seriously prejudice the possibility of peace and justice. For "peace is founded not only on respect for human rights but also on respect for the rights of peoples, in particular the right to independence." ... Let us say NO, then, to forms of colonialism old and new. Let us say YES to the encounter between peoples and cultures. Blessed are the peacemakers.

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

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

Here I wish to bring up an important issue. Some may rightly say, "When the Pope speaks of colonialism, he overlooks certain actions of the Church". I say this to you with regret : many grave sins were committed against the native peoples of America in the name of God. My predecessors acknowledged this, CELAM, the Council of Latin American Bishops, has said it, and I too wish to say it. Like Saint John Paul II, I ask that the Church -I repeat what he said- "kneel before God and implore forgiveness for the past and

present sins of her sons and daughters.” I would also say, and here I wish to be quite clear, as was Saint John Paul II : I humbly ask forgiveness, not only for the offenses of the Church herself, but also for crimes committed against the native peoples during the so-called conquest of America.

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

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

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

In his reference to the multiplication of the loaves, Francis continued using the Gospel for the benefit of the revolution in the homily¹ he gave in Santa Cruz de la Sierra. According to him, Jesus would have done it with the aim of "excluding no one", and

¹http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150709_bolivia-omelia-santa-cruz.html

it is precisely in this that the miracle would have consisted : the "mentality of discard" gave way to the "mindset of communion".

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

Those words of Jesus have a particular resonance for us today : No one needs to be excluded, no one has to be discarded ; you yourselves, give them something to eat. Jesus speaks these words to us, here in this square. Yes, no one has to be discarded ; you, give them something to eat. Jesus' way of seeing things leaves no room for the mentality which would cut bait on the weak and those most in need. Taking the lead, he gives us his own example, he shows us the way forward. What he does can be summed up in three words. He takes a little bread and some fish, he blesses them and then gives them to his disciples to share with the crowd. And this is how the miracle takes place. It is not magic or idolatry¹. With these three gestures, Jesus is able to turn a mentality which discards others into a mindset of communion, a mindset of community.

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

Jesus trusts in the heavenly Father without reserve ; he knows that for him everything is possible. Thus he tells his disciples to have the people sit down in groups of 50 -this is not merely coincidental, for it means that they are no longer a crowd but become communities nourished by God's bread. Jesus then takes those loaves and fish, looks up to heaven, recites the blessing -the reference to the Eucharist is clear -and breaks them and gives them to the

¹ The official Vatican English translation reads "sorcery" against the *idolatria* of the Spanish original. Inasmuch as "sorcery" is an erroneous translation, the writer has substituted the correct translation.

disciples who distribute them... and the loaves and fish do not run out, they do not run out ! This is the miracle : rather than a multiplication it is a sharing, inspired by faith and prayer. Everyone eats and some is left over : it is the sign of Jesus, the Bread of God for humanity.¹

With regard to the loaves and fishes, I would like to add a nuance : they were not multiplied. No, it is not true. The supply of loaves and fishes simply did not run out. Just as the widow's store of four and oil was not diminished. They did not run out. When you say "multiply," you can become confused and believe He's working magic, isn't that so ? No, no. It is simply the case where the greatness of God and of the love He placed in our hearts is such that, if we wish, what we have does not run out. Much confidence lies in this notion.²

Jesus reasons with God's logic, which is that of sharing. How many times we turn away so as not to see our brothers in need ! And this looking away is a polite way to say, with white gloves, "Sort it out for yourselves". And this is not Jesus' way : this is selfishness. Had he sent away the crowds, many people would have been left with nothing to eat. Instead those few loaves and fish, shared and blessed by God, were enough for everyone. And pay heed ! It isn't magic, it's a "sign" : a sign that calls for faith in God, provident Father, who does not let us go without "our daily bread", if we know how to share it as brothers.³

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

¹http://w2.vatican.va/content/francesco/en/angelus/2013/documents/papa-francesco_angelus_20130602.html

²Translated directly from the Spanish text found here:

http://es.radiovaticana.va/storico/2013/05/16/hoy_d%C3%ADa_est%C3%A1_en_peligro_el_hombre%2C_la_persona_humana%2C_la_carne_d/spa-692879

The English link offers only a summary of the remarks:

http://en.radiovaticana.va/storico/2013/05/17/pope_says_church_cannot_afford_to_lose_its_maternal_tender_side_/in2-693146

³http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140803.html

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

Francis received from the hands of the Bolivian President Evo Morales a crucifix in the shape of a hammer and sickle as well as the *Padre Luis Espinal* medal, an honorary medal awarded by the Bolivian Congress, above which figures the blasphemous crucifix devised by the Jesuit partisan of the Marxist revolution. Francis visited his tomb in order to render him homage as a martyr and remembered him as "*one of our brothers, a victim of interests that did not want him to fight for the freedom of Bolivia. Fr. Espinal preached the Gospel and that Gospel annoyed them, so they eliminated him. [...] May the Lord take into his Glory, Fr. Luis Espinal, who preached the Gospel, the Gospel that brings us freedom, that sets us free.*"¹

Concerning Espinal's communist crucifix, the director of the Press Office of the Holy See, Father Lombardi, affirmed that the designer had wished to "*represent the dialogue with those who fight for justice in a way that transcends the confines of the Church.*"²

Francis said that the gift had not offended him, explaining that Espinal "*was an enthusiast of this Marxist analysis of reality, but also of a theology that uses Marxism. From this, he came up with this art piece. Also the poetry of Espinal was of this kind of protest. It was his life, it was his thought. He was a special person, with so much human geniality, who fought in good faith. Under this kind of hermeneutic, I understand this work. For me it wasn't an offense.*"³

All this is to say that Francis not only defended Espinal's ideological stance as well as his sacrilegious artwork -characterizing it as "protest art" or a "critique of Christianity that entered into an alliance with imperialism," instead of calling it by

¹http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150708_bolivia-espinal.html

² <http://www.zenit.org/fr/articles/bolivie-la-croix-sculptee-dans-un-marteau-sur-une-faucille-explications>

³http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150712_paraguay-conferenza-stampa.html

its true name: "blasphemous art"- but he also eulogized it, asserting that Espinal, the "theologian of liberation" and "martyr" of the communist revolution fought "in good faith" and "preached the Gospel" and that his sculpture is an expression of "human geniality".

And he offers them to the Virgin of Copacabana !

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

The President of the Nation, in a gesture of cordiality, was kind enough to offer me two honors on behalf of the people of Bolivia. I give thanks for the affection of the Bolivian people and I give thanks for the President's kind gesture, and I would like to leave these two honors to the Patroness of Bolivia, the Mother of this noble Nation, that she may always remember her people, and that from Bolivia, from this Shrine where I would like them to remain... Receive as a gift from the heart of Bolivia and my filial affection the symbols of affection and closeness that -on behalf of the Bolivian people- Mr. President Evo Morales Ayma presented to me with cordial and generous affection, on the occasion of this Apostolic Journey, which I entrusted to your solicitous intercession. I ask that these honors, which I leave here in Bolivia at your feet, and which recall the nobility of the flight of the Condor in the skies of the Andes and the commemorated sacrifice of Father Luis Espinal, S.J., may be emblems of the everlasting love and persevering gratitude of the Bolivian people for your solicitous and intense tenderness.¹

Let us recap : Francis accepted a gift and an honor in which the sacred Body of Jesus was profaned in a sacrilegious and blasphemous manner ; he thanked the communist Evo Morales, who had presented them to him ; he defended the "protest art" of

¹http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150710_bolivia-virgen-de-copacabana.html

the apostate Jesuit Espinal, an "artist" over whom he lavished warm praise, characterizing him as a "martyr of the Gospel". Lastly, like icing on the cake, he decided to present the abominable medal to the Mother of Christ as an emblem of the "love the Bolivian people have for her". As for the Marxist crucifix, which he said did not scandalize him in the least, Francis told the journalists he would keep it and take it to Rome.

Mary according to Francis : a rebel owing to suffering

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

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

Pondering Simeon's prophecy, we would do well to reflect briefly on three difficult moments in Mary's life. 1. The first moment : the birth of Jesus. There was no room for them. They had no house, no dwelling to receive her Son. There was no place where she could give birth. They had no family close by ; they were alone. The only place available was a stall of animals. Surely she remembered the words of the angel : "Rejoice, Mary, the Lord is with you". She might well have asked herself : "Where is he now ?" 2. The second moment : the flight to Egypt. They had to leave, to go into exile. Not only was there no room for them, no family nearby, but their lives were also in danger. They had to depart to a foreign land. They were persecuted migrants, on account of the envy and greed of the King. There too she might well have

asked : “What happened to all those things promised by the angel ?” 3. The third moment : Jesus’ death on the cross. There can be no more difficult experience for a mother than to witness the death of her child. It is heartrending. We see Mary there, at the foot of the cross, like every mother, strong, faithful, staying with her child even to his death, death on the cross. There too she might well have asked : “What happened to all those things promised to me by the angel ?”¹

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

... She was silent, but in her heart, how many things did she tell the Lord ! ‘You, on that day, you told me that He would be great ; you told me that you would give Him the throne of David, His forefather, that He would reign forever, and now I see Him here !’ Our Lady was human ! And perhaps she even had the desire to say : ‘Lies ! I was deceived !’²

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

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

¹http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150711_paraguay-omelia-caacupe.html

² <http://www.news.va/en/news/pope-silence-guards-ones-relationship-with-god>. The official translation has been modified for improved English idiom and to agree more closely to the Spanish text.

*body lying in her arms, that body that suffered so before dying, inside surely she wanted to say to the Angel : "Liar ! I was deceived."*¹

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

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

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

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

Francis to the children : there is no answer for suffering

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

This question is one of the most difficult to answer. There is no answer ! There was a great Russian writer, Dostoyevsky, who asked the same

¹http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150529_bambini-malati-santa-marta.html