

Manifesto of the One World Religion

Quite a few of my subscribers have responded to my request to find out from your bishops how they will respond to Pope Francis' evil apostolic exhortation called *Amoris Laetitia* and I have a new term for it: I call it the 'Manifesto of the One World Religion'. All of the dogma in that document is perfectly compatible with the religion which the Antichrist will embrace and teach and, of course, the most notable controversy comes in footnote number 351 where Pope Francis says there are cases where people living in mortal sin could receive Holy Communion and that's totally against the Gospel.

So, let me go through some of these responses that you sent me and I think probably the most disturbing is one I received from one of my subscribers in Portugal and here's what they write: ***'We just wanted to let you know that we have received confirmation from the office of the Bishop of Fatima that he will comply with the directions of Pope Francis as per Amoris Laetitia and is in principle open to giving Holy Communion to persons in irregular unions/situations (that would be the divorced and remarried civilly). We will be providing you with a hard copy of this confirmation and our correspondence with his office shortly.'***

What is particularly disheartening about this to me is that Mary promised at Fatima that the faith would always be preserved in Portugal. Does this mean that there may be places in Portugal where it is not preserved? This is something I think we are going to have to be thinking about especially in our own situations. For example, in the Archdiocese of Chicago, Archbishop Cupich has already said that there is no exclusion to anyone receiving Holy Communion in his Diocese. That will invalidate the consecrations of all the priests under him unless those priests disavow the Pope and Bishop Cupich.

Next, let me read, and this is from, I believe Bishop Conley in the Diocese of Lincoln and obviously he has not carefully read the document, but he is asking for input from his parishioners: ***'In response to Amoris Laetitia, and to the spirit of consultation from which it began, I would like to hear from the families in the Diocese of Lincoln. I would like to hear from active Catholics in our Diocese. I would also like to hear from Catholics who do not practice the faith and from non Catholic families as well. I would like to hear your needs and questions so that I can offer insight***

into the Gospel's teaching and I would like to hear your questions about the issues Pope Francis raises in Amoris Laetitia so that I can initiate a conversation about them in the Diocese of Lincoln.'

So, I am urging all of you who live in his Diocese to please contact him and let him know about your concerns.

Here is a very interesting letter I got from one of my subscribers, and I won't give you the name of this bishop, but this shows you a lot of these bishops have not given any thought whatsoever to this apostolic exhortation, this manifesto of the One World Religion, also called Amoris Laetitia: ***'Pope Francis' post synodal apostolic exhortation, Amoris Laetitia, seeks to strengthen and enrich family life (maybe) and at our Holy Father's instruction requires a patient and careful reading. Noting its complexity, theologians and bishops will be spending much time in prayer in this regard, attentive to the Deposit of Faith and the teachings of Jesus Christ and His Church which always transcends personal opinion.'*** Well, I would agree with the bishop on that. The problem is that Pope Francis is undermining the Church's positions. ***'As a successor of the Holy Apostles and a servant of the Gospel, I pray that I will always be faithful to the Church in union with our Holy Father and my brother bishops with the entire Church may we pray together the words of the Collect at Mass today: Oh God, restorer and lover of innocence, direct the hearts of your servants toward yourself that those you have set free from the darkness of unbelief may never stray from the light of your truth'***. So, that's really non committal on the Bishops part. That's in comparison to, let say, the bishops in the Philippines who have already come out and said they will give Communion to the divorced and remarried. Now, they may change; let's hope so. The bishops in Poland have said they will not give Communion to the divorced and remarried; so, what we see are bishops against bishops and cardinals against cardinals as prophesied many times.

And now, here is a comment from one of my subscribers, and I believe he is a priest, he says he is, he's called 'Remnant Clergy'. ***'Let's go through the consequences of your theory (he's talking to me now) since you say the intention to give Holy Communion to those in mortal sin, invalidates the mass, then a great many masses have been invalidated because many father friendly types quoting Father Gerald Murray on The World Over, already have been doing that. This would include all those priests and bishops who***

for many, many years have been giving Holy Communion to politicians that support abortion. So then all of their masses were invalid?'

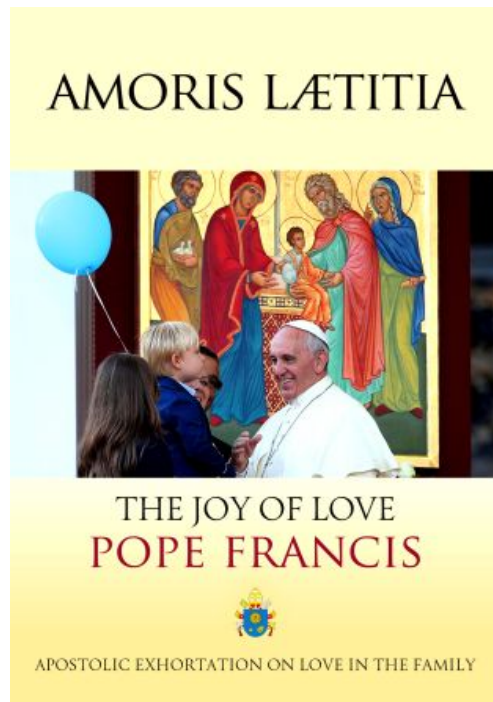
No, I have not said that. Actually the masses are valid because it is the Church's intention that overrides the priest's intention. There are three requirements for a valid consecration of the body and the blood of our Lord. You must use the same matter that Jesus used, unleavened bread. You must say the same words that Jesus said. You must have the same intention that our Lord had. But of those three we can never know what the priest's real intention is. Therefore the Church has always taught that the Church's intention overrides or supersedes that of the priest. I mean, you can tell right away if he's not saying the right words. You can tell right away if he's not using the same matter. But you must rely on the Church's intention over the priest's intention, which is hidden. That's why Satan is going after the Church's intention. That is how he is going to be able to make these consecrations of priests loyal to Pope Francis invalid.

And now let me read from, and this is Cardinal Wuerl of the Archdiocese of Washington, and he quotes directly from Pope Francis' document and this is a very questionable quote: ***'The rule to follow in all cases, the Pope makes clear, is the love and mercy of the Lord and is a matter of reaching out to everyone, of needing to help each person find his or her proper way of participating in the ecclesial community and thus to experience being touched in an unmerited, unconditional and gratuitous mercy, he says'***. Next, and this is quoting directly from the document, this Manifesto of the One World Religion: ***'No one can be condemned forever because it is not the logic of the gospel'***. That's not correct. How about people who are sent to hell, including, by the way, the False Prophet? It is incorrect to say that no one can be condemned forever because we know the logic of the gospel is that people who die in mortal sin will go to hell. So, Pope Francis, that is a very egregious error! Then he says: ***'Here I am not speaking only of the divorced and remarried but of everyone in whatever situation they find themselves'***. So now, he is equating people living in mortal sin to anyone else who is living in any other kind of sin. That's also incorrect. ***'Naturally if someone flaunts an objective sin as if it were part of the Christian ideal, or wants to impose something other than what the Church teaches, he or she can in no way presume to teach or preach to others, that is a case of something which separates from the community.'***

Here what Pope Francis is saying is that it's the flaunting of the sin that separates you from the community, that prevents you from receiving Communion, that prevents you from being a lector or prevents you from participating in other sacraments such as Baptism. That's another real error. It is not the flaunting that makes it sinful, it is the act of the sin itself. It's the living in mortal sin. It doesn't matter whether you flaunt your sin or not. So I hope Cardinal Wuerle does not make his decision based on such faulty theology as that.

And now, I want to show you what Saint Thomas Aquinas writes in Summa Theologica and this is question 64, the Causes of the Sacraments and this is article 10 whether the validity of a sacrament requires a good intention in the minister. Now, Thomas Aquinas is considered a Doctor of the Church and Summa Theologica, I don't think, has ever been questioned by any theologian in the Catholic Church. Here's what he writes: ***'Secondly the minister's intention may be perverted as to something that follows the sacrament, for instance, a priest may intend to baptize a woman so as to be able to abuse her; or to consecrate the body of Christ, so as to use it for sorcery. And because that which comes first, that is the consecration does not depend on that which follows consequently such a perverse intention does not annul the sacrament but the minister himself sins grievously in having such an intention.'*** I agree with that because the Church's intention overrides the priest's intention. As I have been saying all along, when the Church changes its intention at variance with what our Lord's intention was and it intends to give that which is holy to the dogs, it intends that people who eat and drink the body and the blood of our Lord unworthily, and are therefore guilty of the body and the blood of our Lord, are no longer guilty because it is the Church that has taken that sin upon itself.

Our Lord will not enter in to the hosts that are made by priests who support this One World Religion of Pope Francis. It will be, as I have said all along, a Protestant denomination. The Church of Pope Francis, the One World Religion will not have valid Eucharists because they will be Protestant Eucharists, just as in the Protestant church, and the problem is you will be worshipping a piece of bread if it not the body and the blood of our Lord. So, in conclusion, I want to thank all of you my subscribers for keeping me up to date. Let me know what your bishops think, what they say. Some of them obviously are trying to hedge a little bit on this. They are all going to have to make a decision!



Paragraph 305

"Because of forms of conditioning and mitigating factors, it is possible that in an objective situation of sin* – which may not be subjectively culpable, or fully such – a person can be living in God's grace, can love and can also grow in the life of grace and charity, while receiving the Church's help to this end." See Footnote 351

* in other words, divorced and civilly remarried Catholics

Amoris Lætitia: The Infamous Footnote 351

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³⁵¹ In certain cases, this can include the help of the sacraments. Hence, "I want to remind priests that the confessional must not be a torture chamber, but rather an encounter with the Lord's mercy" (Apostolic Exhortation *Evangelii Gaudium* [24 November 2013], 44: AAS 105 [2013], 1038). I would also point out that the Eucharist "is not a prize for the perfect, but a powerful medicine and nourishment for the weak" (*ibid.*, 47: 1039).

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