

Francis, “rabbi of reference”

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Rabbis Bergoglio, Bergman and Avruj joyously chatting in a synagogue

When rabbi Sergio Bergman speaks of the environment, he does not hesitate to invoke the “ecological magisterium” of Francis, who is definitely -according to him- his “rabbi of reference”:

“Just like Bergoglio, my rabbi of reference, now called Francis, in his encyclical letter *Laudato Si'*, let us take care of our common home, namely the nature, our mother and shelter.”¹

On the video, one can see a big portrait of the rabbi receiving a warm accolade from Francis; it is placed just below a frame which contains the distinctive symbols of free-masonry.

So a “Sovereign Pontiff” of the Catholic Church is considered as a master by a rabbi who rejects the messianic nature of Our Lord and does not hesitate to publicly mention his “pontifical magisterium” as an authority in spiritual matters...

It would be euphemistic to say that such a scene is unbelievable or surrealistic; and yet, it concretely and obviously exemplify the religious imposture of the present occupant of Vatican. And I wonder: do we really need another proof to convince ourselves that Bergoglio is not Catholic? For the obstinate sceptics who have as their favourite hobby the systematic negation of reality, these are other similar examples which perfectly illustrate the incredible situation we are in:

He applauds rabbi Skorka, who “is waiting for the Messiah”

¹ <http://nacionalismo-catolico-juan-bautista.blogspot.fr/2015/12/el-rabino-bergoglio-y-la-masoneria.html>

“I pray God that there are more and more people who fight for the truth, beyond theological explanations and points of view. We have to create a human reality, to build a different human reality. *We are waiting for the Messiah*, but in order that he arrives, we must pave the way for him, prepare a place for him. I believe that he will come when it pleases God, God is going to reveal himself to humankind when he judges it appropriate. But I think that God waits for us too. Thank you very much.”²

These words were pronounced by rabbi Abraham Skorda on 11th of Novembre 2012, four months before Francis’s election, while he was receiving the doctorate *honoris causa* awarded to him by the *UCA* (Argentinian Catholic University), from the hands of Cardinal Jorge Bergoglio, who listened attentively and warmly applauded the rabbi’s speech.



Rabbi Skorka receives his doctorate honoris causa from the hands of Cardinal Bergoglio

He praises Talmudic Judaism

« We hold the Jewish people in special regard because their covenant with God *has never been revoked*, for “the gifts and the call of God are irrevocable”³. »

« 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 word. For this reason, *the Church also is enriched* when she receives the values of Judaism⁴. »

« I take great pleasure in extending my warmest best wishes to you and Rome’s entire Jewish community on the occasion of *the Great Feast of Pesach*. May the Almighty, who freed His

² <https://www.youtube.com/watch?v=57qlSC83vRI> (See from 14:20 to 15:20)

³ Apostolic Exhortation *Evangelii Gaudium*, 24 November 2013, § 247:
http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html

⁴ *Ibidem*, § 249.

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*. I ask you to pray for me⁵. »

It should be noted that as the other errors professed by Francis, his error concerning “judeo-Christianity” originates in Vatican II, the Council according to which Talmudic Judaism is a legitimate cult, not reproved by God, despite its obstinate refusal to recognise Jesus Christ as the Redeemer of both Israel and mankind. In a manner of example, among a host of others, we should quote the document published by the Pontifical Biblical Commission for the year 2001 and entitled *The Jewish People and their Holy Scriptures in the Christian Bible*, with a preface by Cardinal Joseph Ratzinger, who was then Prefect of the Congregation for the Doctrine of the Faith:

« [...] Christians can and ought to admit that *the Jewish reading of the Bible is a possible one*, in continuity with the Jewish Sacred Scriptures from the Second Temple period, a reading analogous to the Christian reading which developed in parallel fashion. Both readings are bound up with the vision of their respective faiths, of which the readings are the result and expression. Consequently, both are irreducible. On the practical level of exegesis, Christians can, nonetheless, *learn much from Jewish exegesis practised for more than two thousand years*, and, in fact, they have learned much in the course of history. For their part, it is to be hoped that Jews themselves can derive profit from Christian exegetical research⁶. »

He asks a rabbi to write the preface of his book *El Jesuita*

Rabbi Skorka: “As far as I know, this must be *the first time in two thousand years* that a rabbi prefaces the text of a Catholic priest. And it is all the more remarkable since this priest is the archbishop of Buenos Aires, primate of Argentina and created cardinal by John-Paul II.”⁷

“The obsession of Bergoglio, which appears again and again in the book like a chorus, can be summarized with two words: encounter and unity, the latter being understood as a state of harmony among men, in which *everyone -from his own identity- collaborates to the material and spiritual development of others*, driven by a feeling of love.”⁸

Bergoglio to Skorka: “I do not forget that you invited me twice to pray and speak in your synagogue. And as for me, *I invited you to speak with my seminarians about values*.”⁹

Skorka to Bergoglio: “I appreciate the changes that you have introduced, the fact that the President now salutes all religious dignitaries and that several of them can intervene in the

⁵ Telegram to Rome’s Jewish community to mark the feast of Passover on 25 march 2013:

[http://en.radiovaticana.va/storico/2013/03/25/pope_francis_passover_telegram_to_jewish_community_\(full_text\)/en1-676681](http://en.radiovaticana.va/storico/2013/03/25/pope_francis_passover_telegram_to_jewish_community_(full_text)/en1-676681)

⁶http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popolo-ebraico_en.html - n° 22

⁷ *El Jesuita*, p. 9: https://docs.google.com/file/d/0B9XFGc_BZfpPbUxwTm9qM0Z2NDQ/edit?pli=1

⁸ *Idem*, p. 11.

⁹ *Sobre el cielo y la tierra*, ch. 28, p. 2: <http://fr.calameo.com/read/002080055a8b71b163859>

predication of *Te Deum*. It is not easy to operate those changes in such an ancient structure. *I congratulate you for trying to break old vicious circles.*”¹⁰

“Bergoglio paid two visits (2004 and 2007) to the community *Benei Tikva* on the occasion of the preparatory religious services for these festivities, called *Selijot*. He then offered his warm wishes to *Benei Tikva* and to the whole Jewish community of the country. Those were moments of encounter when, *beyond the divergences, a feeling of fraternity was born under the look of one Father*. He then said how much these prayers had touched his heart. He insisted on the sentiment of spiritual and fraternal proximity that he felt with those present. And the community felt the same sentiment toward him.”¹¹

He celebrates *Hanukkah* in a synagogue



Rabbi Bergoglio lights a candle for the feast of Hanukkah

“The archbishop of Buenos Aires and primate of Argentina, cardinal Jorge Bergoglio, highlighted the ties which link the feast of *Hanukkah*, the Jewish feast of lights, to the feast of Christmas, while he was presiding a religious office in a synagogue of the city of Buenos Aires. ‘*Hanukkah* and Christmas share the symbol of the light, since in the story of Jesus’s birth, angels announced the presence of the light, which is therefore present in both feasts. The feast of *Hanukkah* has a very concrete historical meaning but *projects itself toward the future and has its own lights shine*’, explained Bergoglio in an interview with the *Jewish Press Agency*. He made these statements after his visit to the synagogue of the community *NCI-Emanu El* of the *Jewish Foundation*, where he lighted the fifth candle of the feast of

¹⁰ Ibidem, ch. 28, p. 5.

¹¹ *Visiones de un mundo en paz*, article of rabbi Skorka published by the Argentinian daily *La Nación* (4th of September 2013):

<https://s3.amazonaws.com/archivo.lanacion.com.ar/impresa/pdf/2013/09/04/040913DT0250101211.pdf>

Hanukkah. The cardinal underlined that it was not the first time he went into a synagogue. ‘This is something that I usually do. As our Jewish brothers come in our places, I go to theirs, since we are brothers. Love leads to fraternity’, said the Catholic dignitary.”¹²

He makes a speech in another synagogue for *Rosh Hashana*:

“Today, here in this synagogue, *we take conscience to be a people on the way and we put ourselves in the presence of God*. This is a halt on the road to contemplate Him and to let us contemplate by Him, to examine our heart in his presence and wonder if we are irreproachable. *I do it also, as a pilgrim, with you, my elder brothers*. [...] That is the reason why, while we put ourselves in the presence of God, while we submit ourselves to his judgment, we trust this Lord of deep tenderness, who is faithful and presents himself to us as the one who says: ‘I have loved you with an eternal love; therefore I have drawn you with loving kindness.’ (Jer. 31, 3). Yes, the Lord draws us to Him with loving kindness, ‘with bonds of life’ (Hos. 11, 4). He only requires that we let Him take us in his arms, that we recognise that He is our God, this faithful God who keeps his covenant of love to a thousand generations of those who love him and keep his commandments.”¹³

He celebrates a *B’nai B’rith* liturgy in the cathedral of Buenos Aires



Bergoglio celebrates a liturgy developed by the Jewish lodge B’nai B’rith

¹² <http://itongadol.com/noticias/val/67939/-bergoglio-destaco-los-lazos-que-unen-januca-con-la-navidad-al-encabezar-un-oficio-religioso-en-una-sinagoga.html>

¹³ <http://www.zenit.org/es/articles/el-cardenal-bergoglio-en-una-sinagoga-por-el-ano-nuevo-judio>

“Christians and Jews have celebrated on Monday 12th of November, in the metropolitan cathedral of Buenos Aires, a new anniversary of the Night of Cristal, or *Kristallnacht*, considered as the first anti-Jewish pogrom and the beginning of the Jewish *Holocaust*. The liturgy, jointly organised by the *Commission of ecumenism and interreligious dialogue* and the *B'nai B'rith* of Argentina, had among its intervening figures cardinal Jorge Bergoglio and rabbi Alejandro Avruj, from the community *NCI Emanu El*. The commemoration was based on the text *From Death to hope*, written by rabbi León Klenicki and the theologian Eugène Fisher.”¹⁴

His prayer is a Jewish prayer

«I pray every day the divine office every day with the Psalms of David. We do the 150 psalms in one week. *My prayer is Jewish* and I have the Eucharist, which is Christian ¹⁵. »

The public prayer of the Church includes the psalms and other texts of the Old Testament, the inspired books of which prepared the people of Israel to receive Jesus Christ, the Messiah and Redeemer of the human race. The psalms that the Church has its clergy recite are as Christian as the Gospels, since they are ordered to the mystery of the Incarnation and Redemption. To pray the psalms while rejecting Jesus Christ is not an authentic Jewish prayer, but an act of rebellion against God. This is not my invention but rather the divinely inspired teaching of St. John the Apostle.

«Who is the liar? It is whoever denies that Jesus is the Christ. Such a person is the antichrist, denying the Father and the Son. *No one who denies the Son has the Father.* » (1 Jn. 2, 22-23)

We confess the same God as the Jews

«Our fragmented humanity, mistrust and pride have been overcome thanks to the Spirit of Almighty God, in such a way that trust and fraternity between us have continued to grow. We are strangers no more, but friends, and brothers and sisters. Even with our different perspectives [!!!], we confess one God, Creator of the Universe and Lord of history. And he, in his infinite goodness and wisdom, always blesses our commitment to dialogue. Christians, all Christians, have Jewish roots [...] Christians believe that Jesus Christ is the Word of God made flesh in the world; for Jews the Word of God is present above all in the Torah. Both faith traditions [!!!] find their foundation in the One God, the God of the Covenant, who reveals himself through his Word. In seeking a right attitude towards God, Christians turn to Christ as the fount of new life, and Jews to the teaching of the Torah¹⁶. »

In other words, the acceptance or refusal of Jesus Christ as the Son of God and Redeemer of mankind is but a marginal question, a point of detail without great consequences, a simple difference of “perspective” having no incidence whatsoever on the legitimacy of the Talmudic

¹⁴ <http://www.aica.org/4058-commemoracion-judeo-cristiana-de-la-noche-los-cristales-rotos.html>

¹⁵ <http://www.catholicnewsagency.com/news/pope-francis-interview-with-la-vanguardia---full-text-45430/>

¹⁶ http://m.vatican.va/content/francescomobile/en/speeches/2015/june/documents/papa-francesco_20150630_iccj.index.html

“tradition of faith”, which is supposed to be as agreeable to God as the Christian “tradition of faith”. Put in a nutshell, there is nothing decisive in the fact to receive or reject the “Beloved Son” with whom the Father is “well pleased” (Mt. 2, 17).

As if the election of Israel, the revelation of the Old Testament and the Mosaic Law had not been arranged by God to prepare the coming of Jesus Christ, the Messiah promised ever since the original sin. As if the Old Testament without Jesus Christ -professed by the Talmudic Judaism- was a legitimate interpretation of the Scriptures, a valuable alternative to the Apostolic teaching according to which the Christ fully accomplished the Law of Moses and inaugurated a new and eternal Alliance between God and men, instituted by the redeeming Sacrifice of our adorable Saviour on the Calvary.



Rabbi Bergoglio discoursing on “values” in a synagogue

That a simple layman feels obliged to remind those elementary Christian truths to a “cardinal” who was to be elected “pope” is so absurd that it could form the theme of a novel of “magic realism”, a literary genre much popular in the South-American regions from which Bergoglio is a native. But above all, it is an undeniable sign of the fullness attained by the “Mystery of Iniquity” (2 Tes. 2, 7), which is spreading out before our dazed eyes, an obvious proof that the “apostasy” (2 Tes. 2, 3) and the “abomination of desolation” (Mt. 24, 15) announced by saint Paul and by Our Lord are coming true in the present events exactly as prophesised...

“Before concluding his speech, pope Francis said that in its reflexion about Judaism, the Council Vatican II took into consideration the ten theses of the *Conference of Seelisberg*, a meeting between Christians and Jews which had taken place in this Swiss city en 1947 and during which had been written a document modifying the theological look of the Church upon Judaism. This document laid the foundation of the *International Council of Christians and*

Jews, whose collaboration with the Church ‘increased ever since the Council, and especially since the institution of our *Commission for the religious relations with Judaism* in 1974’.¹⁷

The rejection of Jesus Christ is no obstacle on the way to “holiness”

«I would like to send my greetings to the Hebrew community, to our Jewish brothers, for whom today is a sacred day, *Yom Kippur*. I hope the Lord brings down his blessing of peace and will keep in life and holiness, according to the Word of the Lord we have heard today: “Be Holy, for I am Holy”¹⁸. »

Perhaps I am a little mentally rigid, and maybe a little simplistic too in my analyses (I beg you to forgive me), but confronted with such a statement, I feel obliged to wonder: how any Christian could conceive a life of “holiness” from which Jesus Christ is rejected? Moreover, and at the risk of repeating myself, when anyone asks God to give a “blessing of peace” and to “keep in life and holiness” the very community who obstinately reject Him, does it not show a lack of the most elementary logics, and even worse, does it not represent a monumental blasphemy?

The ecological “magisterium” of Francis, source of inspiration for the Jews

«The *Shalom Center*, a Philadelphia-based Jewish community, organized a *Yom Kippur* service at Washington’s Lincoln Memorial, to bring attention to the issue of the environment. The service not only used passages from rabbinical literature, but also quoted Pope Francis’ Encyclical *Laudato Si’*. “The fact that the pope has spoken out so powerfully and so clearly [on climate change], and the fact that he is going to be speaking at the UN and Congress and meeting with the president, means that the work many of us have been doing for years is on the front page”, said Rabbi Arthur Waskow, who founded *The Shalom Center*. He told the *Huffington Post* the Pope’s message on the environment “takes the work we’re doing it and gives it front and center place in people’s consciousness”¹⁹. »

So it goes. Francis’s “magisterium” is favourably received by leftists, Jews, feminists, secularists and homosexualists: all the enemies of the Church and of the Christian civilisation wallow in his ecological, ecumenical and globalist message. But this “detail” does not seem to stir the immense majority of Catholics. The fact that LGBTs consider Francis as the “Man of the Year” and that our “elder brothers”, who hate Christ, crown the “pope” with tons of laurel is deemed as the most natural thing in the world. As natural as a “pope” who does not believe in a Catholic God and says that he is ready to baptize Martians...

He blesses a sculpture celebrating the “unity” of the Church and the Synagogue

¹⁷ <http://www.aciprensa.com/noticias/papa-francisco-a-judios-ya-no-somos-extranos-sino-amigos-y-hermanos-49392>

¹⁸ http://en.radiovaticana.va/news/2015/09/23/pope_greets_jewish_community_on_yom_kippur_/1174244

¹⁹ <http://www.news.va/en/news/pope-greets-jewish-community-on-yom-kippur>

“Almost 50 years after the Vatican had proclaimed the innocence of the Jews in the execution of Jesus, Pope Francis unexpectedly modified the program of the last day of his visit in the United States in order to convey a personal message of respect to the Jewish people. Without notice, the Pontiff stopped last Sunday to bless a sculpture ordered by the *Institute for Jewish-Catholic relations*, at the University St. Joseph of Philadelphia, which repudiates anti-Semitism. Beside him was the Argentinian rabbi Abraham Skorka, his friend and literary collaborator, who had flown from Buenos Aires to be with him. Both men shared a moment before the sculpture while the Pontiff blessed it with Holy water. Called *Synagoga and Ecclesia in our time*, the artwork shows two women sitting side by side, like two sisters. One holds a book, the other one a scroll, and each one looks with much respect the text of the other.”²⁰



Synagoga and Ecclesia in our time, blessed by Francis during his stay in the United States

«“This statue is exactly a demonstration of *two sisters of the same dignity*, the church and the synagogue,” Vatican spokesman Father Federico Lombardi said during a press conference before the Pope’s visit²¹. »

I wonder: how could there be unity to the detriment of truth? Is it not completely absurd, besides being blasphemous, to pretend that any unity can exist with those who definitely reject Our Lord ever since they had Him crucified as an imposter? Is it not something that should be self-evident for every Christian, even moderately literate?

²⁰ <http://www.valoresreligiosos.com.ar/Noticias/el-papa-bendijo-una-escultura-que-representa-la-unidad-catolicojudia-5123>

²¹ http://www.huffingtonpost.com/entry/pope-francis-jewish-community-statue_us_56081281e4b0af3706dca278

He cracks a joke about Jesus and the rabbis in Vatican

“The President of *Latin-American Rabbinical Assembly* relates this: ‘I was sitting at the table beside the pope: deep thoughts were expressed over themes such as messianism, interreligious dialogue and rapprochement with the Muslims. He told us that this morning, he had preached over Moses and his war against the Amalecites, and then we told religious jokes. The Pope’s joke was a classic and excellent one, and told by him, it took a different dimension: during several weeks, a priest makes anti-Semitic sermons, until Jesus, on the Cross, looks at the Virgin, who stands at his side, and tells her: ‘Let’s go, Mum, since we are not loved here...’ Given this atmosphere, more people came at our table (there were three separate tables), and we were all gathered around the Pope, as shown on the photograph: we had to go, but we continued telling anecdotes and jokes, and then I said it would be suitable to explain what was happening with extracts of the psalms: ‘Oh, how good, how pleasant it is for brothers to be together in this warm atmosphere of harmony!’”, he added.”²²



Kasher lunch with twelve rabbis in St. Martha House, Vatican City

Francis, a Jewish hope

“Bergman said this: ‘John XXIII is *the good Pope*, who is very important to us, since he belongs not only to the Church, but to all mankind. He is the pope of the Council Vatican II and post-conciliar Church, where the encounter with religions in general and Judaism in particular has put an end to an era of false accusation against the Jewish people. The other Pope who will be canonised, John Paul II, is also very important to us, principally to those

²² <http://www.itongadol.com.ar/noticias/val/76276/francisco-lideres-judios-polakoff-%E2%80%9C9Cel-almuerzo-es-el-reflejo-del-dialogo-interreligioso-que-masorti-viene-desarrollando.html>

who personally met him in Argentine, during his visit to our country. He closed the circle opened by John XXIII and said that the Jews are *our elder brothers in the faith*' [...] Claudio Epelman, Director of the *Latin-American Jewish Congress*, who was present too at the canonisation, said: 'Those two popes, much loved by the Jewish people, have undoubtedly contributed to the rapprochement between the two religions. We are living a great moment of fraternity between Catholics and Jews, but it has not always been so: history speaks of centuries of confrontation. [...] It was John XXIII who *operated the historical break and turned upside down the relationship between Jews and Catholics*, and John Paul II was undoubtedly the *promoter of these ideas*. I know Pope Francis personally; he will be the head of the Church when will be celebrated the historical document *Nostra Aetate*, which re-established the relations between Catholics and Jews, and he will certainly make gigantic steps in the establishment of the understanding and fraternity with the Jews', he explained."²³

The Judeo-Christianity of Bergoglio and Vatican II condemned by Scripture

«Why is my language not clear to you? Because you are unable to hear what I say. *You belong to your father, the devil, and you want to carry out your father's desires*. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. Yet because I tell the truth, you do not believe me! Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me? Whoever belongs to God hears what God says. The reason you do not hear is that you do not belong to God. » (*Jn. 8, 43-47*)



Francis bowing in front of his "elder brothers"

²³ <http://www.itongadol.com.ar/noticias/val/78286/vaticano-canonizacion-el-gran-rabino-de-italia-e-logio-a-juan-xxiii-y-juan-pablo-ii.html>

«Who is the liar? It is whoever denies that Jesus is the Christ. Such a person is the antichrist, denying the Father and the Son. *No one who denies the Son has the Father*; whoever acknowledges the Son has the Father also. As for you, see that what you have heard from the beginning remains in you. If it does, you also will remain in the Son and in the Father. » (*1 Jn. 2, 22-24*)

«For you, brothers and sisters, became imitators of God's churches in Judea, which are in Christ Jesus: You suffered from your own people the same things those churches suffered from the Jews who killed the Lord Jesus and the prophets and also drove us out. *They displease God and are hostile to everyone* in their effort to keep us from speaking to the Gentiles so that they may be saved. In this way they always heap up their sins to the limit. The wrath of God has come upon them at last. » (*1 Tes. 2, 14-16*)

And also by the magisterium of the Church

«That He completed His work on the gibbet of the Cross is the unanimous teaching of the holy Fathers who assert that the Church was born from the side of our Savior on the Cross like a new Eve, mother of all the living. [...] And first of all, by the death of our Redeemer, *the New Testament took the place of the Old Law* which had been abolished; then the Law of Christ together with its mysteries, enactments, institutions, and sacred rites was ratified for the whole world in the blood of Jesus Christ. For, while our Divine Savior was preaching in a restricted area -He was not sent but to the sheep that were lost of the House of Israel- the Law and the Gospel were together in force; *but on the gibbet of His death Jesus made void the Law with its decrees* and fastened the handwriting of the Old Testament to the Cross, establishing the New Testament in His blood shed for the whole human race. "To such an extent, then," says St. Leo the Great, speaking of the Cross of our Lord, "was there effected a transfer from the Law to the Gospel, from the Synagogue to the Church, from the many sacrifices to one Victim, that, as Our Lord expired, that mystical veil which shut off the innermost part of the temple and its sacred secret was rent violently from top to bottom." *On the Cross then the Old Law died*, soon to be buried and to be a bearer of death, in order to give way to the New Testament of which Christ had chosen the Apostles as qualified ministers and although He had been constituted the Head of the whole human family in the womb of the Blessed Virgin, it is by the power of the Cross that our Savior exercises fully the office itself of Head of His Church. "For it was through His triumph on the Cross," according to the teaching of the Angelic and Common Doctor, "that He won power and dominion over the gentiles"; by that same victory He increased the immense treasure of graces, which, as He reigns in glory in heaven, He lavishes continually on His mortal members; it was by His blood shed on the Cross that God's anger was averted and that all the heavenly gifts, especially *the spiritual graces of the New and Eternal Testament*, could then flow from the fountains of our Savior for the salvation of men, of the faithful above all; it was on the tree of the Cross, finally, that He entered into possession of His Church, that is, of all the members of His Mystical Body; for they would not have been untied to this Mystical Body through the waters of Baptism except by the salutary virtue of the Cross, by which they had been already brought under the complete sway of Christ. » (*Encyclical Mystici Corporis*²⁴, Pius XII, § 28-30, 1943)

In the Solemnity of the Immaculate Conception of the Most Blessed Virgin Mary, Mother of Jesus Christ, true Messiah, King of Israel and Redeemer of mankind.

²⁴ http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_29061943_mystici-corporis-christi.html