

My dear Catholic people,

Recently a book appeared which is a dialogue between Bergoglio ("Pope Francis") and a Jewish rabbi by the name of Abraham Skorka. It took place when Bergoglio was yet a Novus Ordite cardinal. In the book they cover many topics. It takes the form of a casual discussion. The book is quite revealing concerning the mind of Bergoglio.

The book is oddly characterized by Skorka's refusal to use the word "God." Instead, he says "G-d." Needless to say, this word does not present itself well in English, since there is the constant tendency to read it as GD. I found no explanation in the book why the rabbi used this way to refer to God.

Concerning atheists Bergoglio says: "I do not approach the relationship in order to proselytize, or convert the atheist; I respect him and I show myself as I am...nor would I say that his life is condemned, because I am convinced that I do not have the right to make a judgement about the honesty of that person; even less, if he shows me those human virtues that exalt others and do me good." (pp. 12-13)

Such a statement directly contradicts Saint Paul, who says in II Thessalonians I: 7-9: "*And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with the angels of his power, in a flame of fire, giving vengeance to them who know not God,*

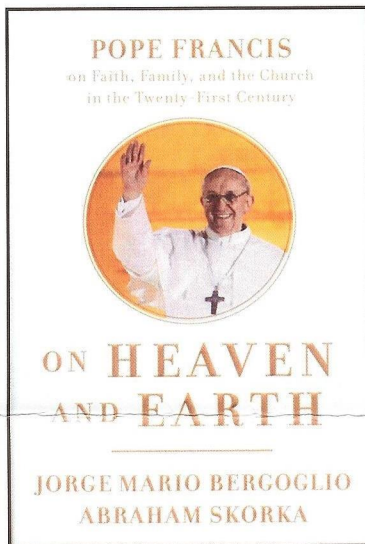
and who obey not the gospel of our Lord Jesus Christ, who shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of his power."

On page 14, Bergoglio says: "We can say what God is not, we can speak of His attributes, but we cannot say what He is." Cannot say what He is? Can we not say that He is the all-perfect Being? Do we not know that He is one God in three Divine Persons? Did we not learn this in our catechisms? Is this not the universal teaching of the Catholic Church? Never in my life have I seen anyone deny these things about God.

Bergoglio then says: "I would classify as arrogant those theologies that not only attempted to define with certainty and exactness God's attributes, but also had the pretense of saying who He was."

Who He was? Does the Church not know who God is? Can it not distinguish the true God from a false one? Did not God reveal in Exodus who He was? "*God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you. And God said again to Moses: Thus shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you: This is my name for ever, and this is my memorial unto all generations.*"

This comment of Bergoglio's is a direct attack upon the theology of Saint Thomas Aquinas. Pope



Pius XI spoke differently: "There can be no doubt that Aquinas raised Theology to the highest eminence, for his knowledge of divine things was absolutely perfect and the power of his mind made him a marvelously capable philosopher." (Encyclical *Studiorum ducem*, 1923)

Bergoglio in this book and elsewhere shows himself to be a pure Modernist in regard to faith. For him, faith is a religious experience, a feeling, an encounter with God. He states: "We believe that there is another life because we have already begun to feel it here. It is not a mellow feeling, but rather something astonishing through which God has revealed Himself to us." (p. 84) Compare Saint Pius X, describing the doctrines of the Modernists in his encyclical *Pascendi* of 1907: "In the religious sentiment one must recognize a kind of intuition of the heart which puts man in immediate contact with the very reality of God, and infuses such a persuasion of God's existence and His action both within and without man as to excel greatly any scientific conviction. They assert, therefore, the existence of a real experience, and one of a kind that surpasses all rational experience."

Bergoglio denies the Church's moral teaching concerning suicide: "There was a time when they did not perform funerals for those that committed suicide because they had not continued toward the goal; they ended the path when they wanted to. But I still respect the one who commits suicide; he is a person who could not overcome the contradictions in his life." (p. 93)

Bergoglio says that divorced and remarried couples "live on the margin of what indissolubility of marriage and the sacrament of marriage require of them." (p. 110) Margin? Since when is a life of adultery considered "living on the margin?" It is a life which condemns both false spouses to an eternity of hell. It is a public scandal. It flies in the face of the

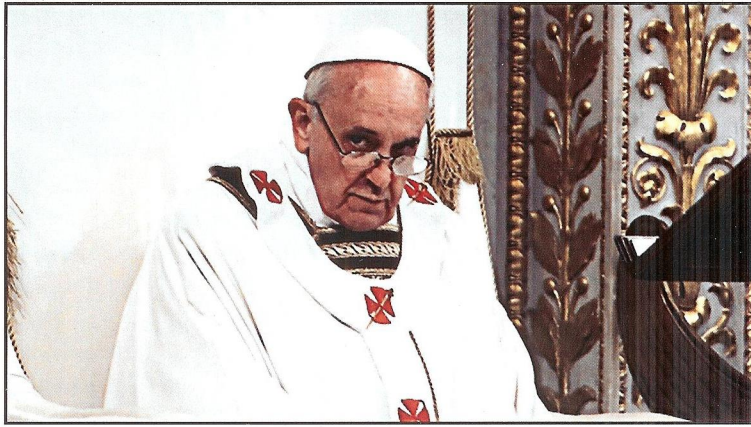
divine and natural law. St. Paul says that adulterers are going to hell.

Concerning same-sex marriage Bergoglio says: "Religion has the right to give an opinion as long as it is in service to the people." "The religious minister," he says, "does not have the right to force anything on anyone's private life. If God, in creation, ran the risk of making us free, who am I to get involved? We condemn spiritual harassment that takes place when a minister imposes directives, conduct, and demands in such a way that it takes away the freedom of the other person. God left the freedom to sin in our hands." (p. 114) He later adds: "I insist that our opinion about the marriage between two people of the same sex is not based on religion, but rather on anthropology."

Concerning religious instruction, he says: "I also do not agree with religion classes that entail discrimination against non-Catholics..." (p. 128)

* There is a very interesting dialogue concerning John XXIII. Skorka proudly makes the point concerning

him: "John XXIII was the one who paved the way for a worldwide dialogue. It began when he was the nuncio to Turkey where he saved a lot of Jews by giving them fake baptismal certificates." (p. 184) Bergoglio shows discomfort with Skorka's statement, calling the claim into doubt. But Skorka continues: "Actually the Raoul Wallenberg Foundation has all the documentation proving that it is true." (p. 185) Bergoglio still expresses doubt. Why? You cannot canonize "Blessed John XXIII" if there is documented proof that he lied in a very grave matter, namely asserting by certificate — which is precisely meant to *certify* — that those who reject Christ have in fact professed Him by receiving holy Baptism. This he did not in the role of a country priest, but as *Apostolic Delegate*, i.e., the personal representative of Pius XII. It is a very grave sin of *deceit*, as well as of *infidelity* to one's fiduciary responsibility to the Roman Pontiff. It would be some-



thing like being guilty of counterfeiting or forgery, only much worse.

Concerning the Jews, Bergoglio states: "The Jewish People can no longer be accused of having killed God, as they were for a long time. When one reads the account of the Passion, it is clear." That is not what St. Peter says in the Acts of the Apostles: "*Therefore let all the house of Israel know most certainly, that God hath made both Lord and Christ, this same Jesus, whom you have crucified.*" (II: 36) Note that St. Peter addresses his accusation to "all the house of Israel." I dare say that St. Peter was in a better position to judge the guilt of the Jews than Bergoglio is. Besides, St. Peter's words are the Word of God; Bergoglio's are not — far from it. Bergoglio's comment, in addition to contradicting God, contradicts all of the tradition of the Church Fathers.

Jorge Bergoglio emerged in March as a "dark horse" for most of the world, that is, an almost completely unknown figure, in contrast to Ratzinger who was well known to all, and who had a paper trail going back to the 1950s.

From this book and other comments which Bergoglio has made, the picture of the Novus Ordo leader is coming more into focus: (1) he is thoroughly imbued with the principles of Modernism, that is, of faith as a religious experience, of evolution of dogma, of the necessity to adapt the Catholic Church continually to an ever-changing world; (2) he is very much filled with naturalism, regarding merely natural virtue and ethics as the message of the Catholic Church; (3) he detests all forms of traditionalism and pre-Vatican II Catholicism, i.e., the Catholic Faith; (4) he strips the Church of its authority to teach, and like a typical liberal, sees the role of the Church and clergy as one of merely making suggestions to people;¹ (5) he has very strong socialist tendencies, and has his eyes fixed very much on this world and its problems;² (6) Like Ratzinger, he bases all morality on the "dignity of man," and not on the commandments of God. Sexual immorality is wrong, for example, because it is against human dignity. Same-sex marriage is wrong for "anthropological reasons," and not

because God condemns it. It is as if God made man not for His own glory, but for man's own glory, and the measure of all things is the dignity of man.

I recommend this book to anyone who is interested in knowing more about the mind of the man who will, in one way or other, profoundly affect our lives. We have taken only a few quotations here, but by reading the entire book one's comprehension of Bergoglio's attitudes increases a great deal.

More springtime in the Church. In a recent study, it was determined that in the 1960s, Catholic baptisms in England and Wales were at 138,000 per year, and that Catholic marriages were at 47,000 per year. These have dropped to 64,000 (down 53%) and 10,000 (down 78%) respectively. Conversions to Catholicism numbered 16,000 in 1959, but are now down to below 6,000. This represents a 63% drop. Ordinations to the priesthood were down dramatically since the 1960s. There were 16 ordinations in 2011. In 1965 there were 233 ordinations — a drop of 93%.

In Ireland, the "Island of the Saints," known traditionally for its Catholicism, a recent poll showed that 39% of Catholics said that they either never went to church, or only very occasionally. Only 31% said that they go to Mass at least once a week. 62% rejected transubstantiation, responding that the bread and wine at Mass only "represents" the Body and Blood of Christ; only 26% responded that they believed that it was actually transformed into the Body and Blood of Christ.

How does the song go? "*Everything's coming up roses for you and for me!*" Despite these appalling statistics, which would tell anyone with a brain that Vatican II is a dismal failure, the Modernists continue to provide Vatican II in ever greater doses.

What should never be forgotten is that the *real* failure of Vatican II consists not so much in statistics of vocations and Mass attendance, but in the utter devastation of Catholic dogma in those who still call themselves Catholics. Novus Ordo churches can still be seen with brimming parking lots on Sundays — and especially on Saturday afternoons — but how

¹ "Evangelization is essential, but not proselytism; that today — thanks be to God — is crossed out of the pastoral dictionary." (p. 234) By *proselytism* is meant the Church's effort to convert souls to Catholicism, what it has always done in fulfillment of the command of Christ to teach all nations. The entire missionary effort of the Catholic Church has been one great act of proselytism. This effort is based on the Church's dogma that it, and it alone, is the one true Church, outside of which there is no salvation.

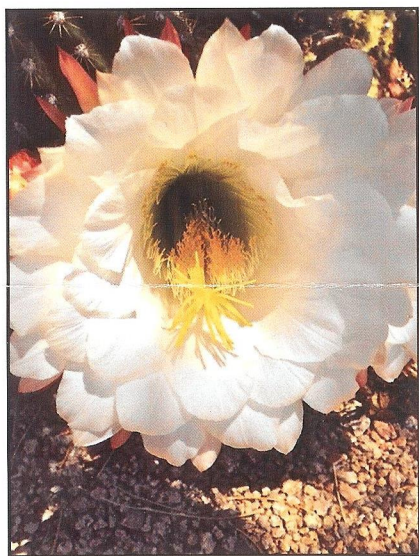
² "There was a period in Catholic Spirituality that existed that was called *fuga mundi* [*flight from the world*]; now the concept is completely different — it is necessary to engage the world, but always from the religious experience." (p. 228)

many of these people are really Catholic? How many profess the true faith? How many adhere to *all* of the Catholic dogmas? Really very few. Furthermore, most of the people in these churches are old people born before Vatican II even started, and who were therefore trained in the traditional ways.

Getting a good Catholic education. Recently a young man visited the seminary in the hope of pursuing his vocation here. He is soon to graduate from one of the “Catholic” colleges in the Northeast. He told us that the head of the theology department is a “gay Buddhist” and that one of the theology professors is a “an ex-jesuit atheist” who states at the beginning of the course that he hopes to make an atheist out of everyone. Only about 25% of those graduating consider themselves Catholics.

This represents yet more roses coming up in the garden of Vatican II.

“Look, tell them that I love them very much because I was responsible for Charismatic Renewal in Argentina, and that’s why I love them very much.” These are the words of Bergoglio to Archbishop Fisichella, who was visiting Bergoglio recently together with 15,000 charismatics.



On the subject of everything coming up roses, this beautiful flower is not a rose, but the flower of a cactus bush. These ugly plants produce once a year the most magnificent blooms. This one is among many at Our Lady of the Sun Catholic Church in the Phoenix area, serviced by Fr. Federico Palma, at right.

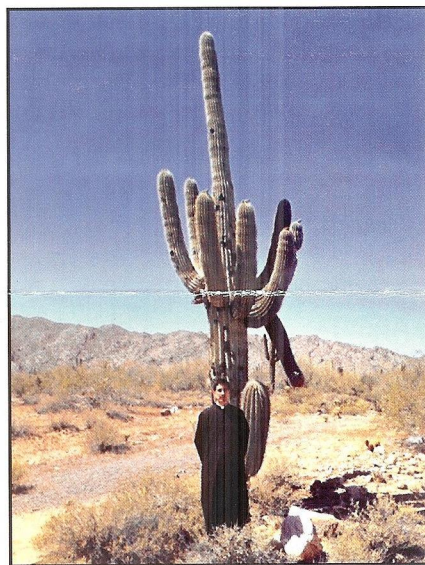
German Novus Ordite Archbishop calls for women deacons and Holy Communion for divorced and remarried Catholics. Robert Zollitsch, the Novus Ordite archbishop of Freiburg and head of the German Bishops’ Conference, called for these reforms. The deaconesses could perform baptisms and weddings, as well as preach sermons. Another proposal of the Conference was that the divorced and remarried — therefore public adulterers — should be able to sit on parish councils. This means that the very government of the parish would be in the hands of people living in public mortal sin.

While most Novus Ordites have no care about the disintegration of Catholicism, we quietly and perseveringly carry on our work of preservation.

Sincerely yours in Christ,

A handwritten signature in cursive script that reads "Donald J. Sanborn". The signature is written in dark ink on a light background.

Most Rev. Donald J. Sanborn
Rector



Fr. Palma stands under one of the famous Saguaro cactuses in this very typical Arizona scene.