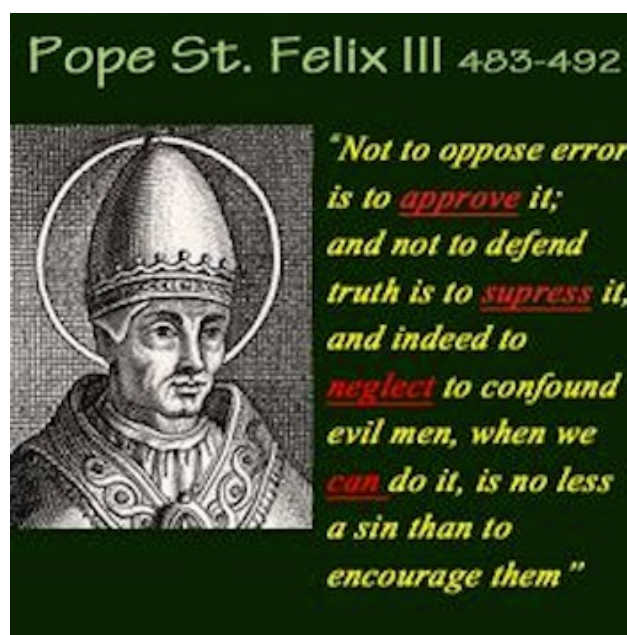




Cor-Mariae Newsletter : Jan./Feb. 2019

It does not need to be said that we are going through a difficult time where the priesthood is confused and the laity are floundering. So we need reminding that whilst the path to the Kingdom of Heaven is narrow, framed by diversionary attractive sidetracks on both sides, the way remains straight and firm if we stick to the Basic Catechism. It is a workshop containing tools for those sheep who keep their ears tuned into the voice of the True Shepherd continually testing what they hear spoken whether through the words of priest/Bishop or Pope.

"In the Church there is no law or jurisdiction which can impose on a Christian a diminution of his faith. All the faithful can and should resist whatever interferes with their faith, supported by the catechism of their childhood. If they are faced with an order putting their faith in danger of corruption, there is an overriding duty to disobey." (Open Letter to Confused Catholics : Chapter 18 : para 9)





Regarding Ambrose and OLMC Fathers

First statement by Fr. Hewko:

"Dear Faithful, we must pray! We all suffer in this diabolical disorientation that Our Lady of Fatima warned about affecting the entire Church. Regarding Bp. Ambrose Moran, I notified Fr. Pfeiffer that if OLMC has not disassociated publicly from him within a week, I will be obliged to leave. For many reasons this is a dead end. Please offer your Rosaries to Our Blessed Mother for Her intercession!" [Received from Fr. David Hewko, January 13, 2019]

Our response

We thank our Blessed Mother for this courageous decision made by Fr. Hewko. Praise be to Our Lord Jesus Christ, His holy Mother Mary, and St. Joseph on this Feastday of the Holy Family! This grace received by Fr. Hewko shows the powerful influence St. Joseph has with our Blessed Mother and Her Divine Son. Countless novenas to this glorious saint have been offered up for the resolution of this most serious matter. Our Prayers continue for Fr. Pfeiffer and the seminarians. St. Joseph, Protector of Holy Church, pray for us one and all.

Second Statement by Fr. Hewko:

BRIEF STATEMENT OF FR. DAVID HEWKO [FEBRUARY 2019]

In the Acts of the Apostles (15:39), we find a dissension arose between the Apostles of Our Lord Jesus Christ, Sts. Paul and Barnabas, who had parted ways and continued spreading the Faith in different regions. Please permit me to draw a similar comparison, given this new situation.

In 2015 A.D. Our Lady of Mount Carmel, in Boston, Kentucky (OLMC) had publicly disassociated from Ambrose Moran, and it should have rested there. But, contrary to the recent Statement of the "second disassociation" (January 23, 2019), rather than a "slow movement forward in this case," he was hastily reintroduced by Fr. Joseph Pfeiffer with the conditional ordination of Fr. Poisson, in July 2018. Fr. Poisson had been previously ordained in 1996, by a bishop consecrated in the New Rite, making this first ordination doubtful. So now, poor Fr. Poisson has two doubtful ordinations, yet he

continues to be sent out for Masses representing OLMC.

The moral theology of the Church insists that we are not allowed to be “probabiliorists” with the sacraments, but always take *the safest side ensuring validity and legitimacy*, that is, the “tutorist” position. Since the recent Statement of Disassociation also admits not having sufficient proof of the “necessary certificates and real clear authentication” of Ambrose Moran, this merely confirms the doubts of both: this “bishop” and the conditional ordination of Fr. Poisson. Nothing demeaning to the good character of Fr. Poisson, but the fact is, he still must be conditionally ordained by a traditional Catholic bishop, without any doubts!

Furthermore, should the papers proving the validity of Ambrose Moran ever happen to appear, in spite of this, his active participation with the schismatic Orthodox in liturgical ceremonies, the confusion and doubts surrounding his records, photos, documents, (which in normal times would be examined and cleared by the proper authorities of the Church) all dictate, by supernatural prudence, to *avoid* association with him. Besides, a baptized Catholic seeking holy orders from schismatics incurs suspension, according to Canon Law, and forfeits the right of administering the sacraments, if it happened to be done “in good faith” (c. 2372). Given our present situation, we priests are *in no position* to rehabilitate such a person. This recent reintroduction and aggressive promotion of Moran has been the cause of much confusion, bad fruits, and scandal to the Faith of clergy and the faithful.

The second reason for my departure from OLMC is the amount of power given to a layman helping with material concerns, admittedly, and this is much appreciated. But, let it suffice to say, that his self-imposed title of “Chief in Charge” is, by no means, an empty one! Were his influence restrained and his videos (publicly representing OLMC) censored, his leverage would do far less damage to many, many souls. It’s because souls are driven away and harmed that obliges me to counteract this injustice.

Lastly, all the negative impact the above reasons have had on the seminarians’ formation and my fruitless efforts to correct these negative effects, show me God’s Will is elsewhere. If any good-willing souls were harmed through all this, I beg pardon.

My whole priesthood, apostolate and future are consecrated to the Immaculate Heart of Mary, all is in Her hands! With Archbishop Marcel Lefebvre, I stand with the Catholic Resistance against the dissolving of the Faith infiltrating the entire Church and the Conciliar-SSPX by Modernism (cf. *Pascendi*, St. Pius X).

The preaching of the integral Catholic Faith, the Mass of All Time, and the salvation of souls must continue. Even after a good pope fulfills Our Lady of Fatima’s demands for the Consecration of Russia, and Rome finally returns to Tradition along with the Virgin Mary’s prophesied Victory, this work must still continue! *It is the ardent desire of the Sacred Heart of Jesus to save souls!*

On a practical note, my temporary address is:

16 Dogwood Road South, Hubbardston, MA 01452

Sermons, catechisms, Mass schedules, and conferences will be found on the YouTube channel: [SSPXMarianCorps](#) and thecatcombs.org. Any "scattered sheep" seeking the crumbs off the Master's Table and desiring the Holy Mass, may contact me at: (315) 391-7575 or fr.d.hewko@gmail.com.

Let us join forces, with the weapon of Our Lady's Rosary and Scapular, praying for all! Please pray for me, and all priests so minded, to continue, with the grace of God, making our own the great Declaration of Archbishop Lefebvre of 1974, now more applicable then ever!

Sincerely in Christ the King,
Fr. David Hewko

Thanksgiving prayers of the faithful

Our prayers and efforts continue for Fr. Joseph Pfeiffer, seminarians and faithful who remain in OLMC Kentucky where there is no accountability to any superior, no prioress to lead the 'novice nuns', no bishop. Is it Catholic for a single priest, supposedly on 'supplied jurisdiction' to be sole founder of a religious order?

Fr. Hewko has already made his position clear regarding Bishops everywhere - whether conciliar, sedevacantist, Indulters SSPX, FSSP or loose federation resistance leader - Bishop Williamson. Errors against the Faith by B. Williamson in [above video](#) are also [listed on this forum](#).

With this knowledge his burden, and ours, is already light because these facts have already been proven. The truth does not change. It is the same yesterday, today and tomorrow.

Having said all the above, we must be very very careful to cease treating our priests like God. Our Faith is in God. The priest's faith is in God. It does them no service to put them on pedestals.

Priests and laity, according to each of our states-in-life are going through a test of faith. In this partiicular case, we must not make the same mistake that was made with Fr. Pfeiffer - namely, that: all we have to do is follow a particular priest.....just so long as we do not have to think it through ourselves. (See editorial)

Fr. Pfeiffer has deceived himself, his doctrinal integrity and his followers.

There would be members, visitors/guests reading articles on this forum who would be happy with any of the above-named Bishops just so long as they receive the Sacraments. Observation and experience have shown that such is the opinion of the majority of 'traditional' Catholics whether of the true/false resistance movement or neo-cons.. It is necessary, therefore, we re-affirm that it has been proved beyond doubt that we cannot follow B. Williamson's compromises with the faith nor any priest in his loose federation all of whom turn a blind eye to them.

Suddenly we have all these 'Interpreters' giving us their 'opinions' of the faith:

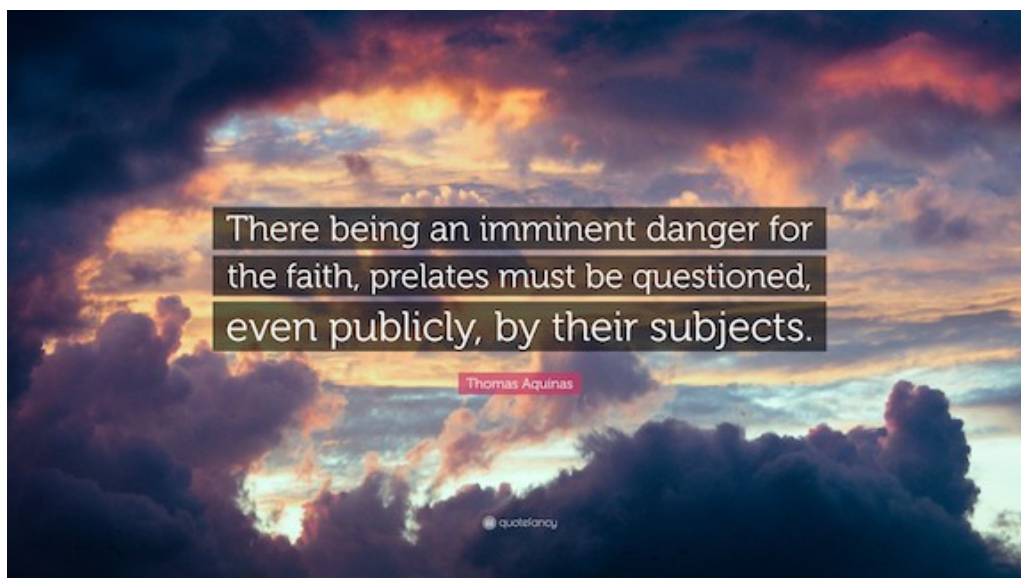
- VatII needs interpretation in the light of tradition.
- We need interpretation of Bishop Fellay's confused language.
- We need interpretation by the loose federation of priests of what Bishop Williamson is saying.
- We need interpreters such as B. Aquinas and B. Faure when contradicting former statements.

They all speak a different language = Tower of Babel.

Like Pope Francis...just follow your conscience:

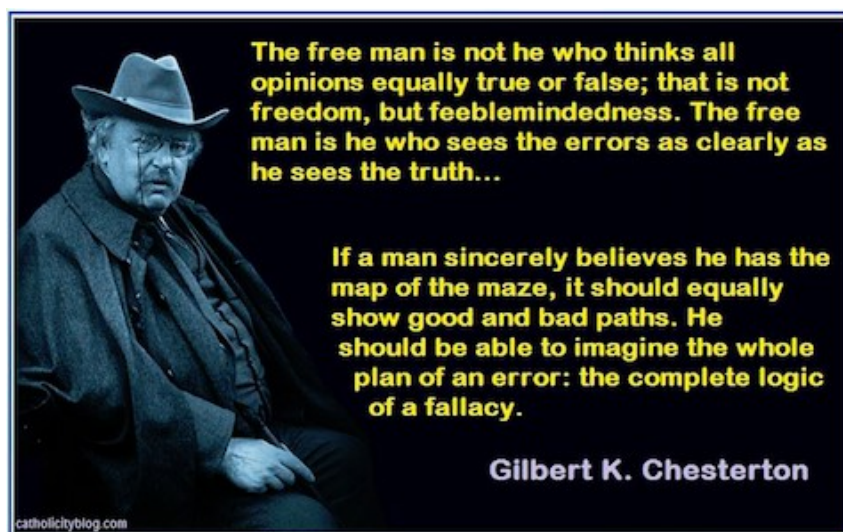
Pope Francis said on Friday that Catholics should look to their own consciences more than Vatican rules to negotiate the complexities of sex, marriage and family life, demanding the church shift its emphasis from doctrine to mercy in confronting some of the thorniest issues facing the faithful. (Vatican City)

I believe the humble, abandoned ignored pewsetter who knows his/her simple Catechism is the most blessed instrument of God in these latter days to teach the faith to all our Shepherds who have lost their way. May we continue to be led by those priests who keep reminding us of that fact, and may we be imbued with the courage of their valiant hearts.



St. Thomas Aquinas

And in the famous words of that lay defender of the faith



.....



COMPARE guiding Principles Of The Lay Apostolate of Pope Pius XII 1957 with Pope Paul VI's version, Decree on the Apostolate of the Laity, Apostolicam Actuositatem

Pope Pius XII extracts:

[...] Without any doubt, the first World Congress for the Lay Apostolate was a resounding appeal which every where produced a great many echoes. It prompted Catholics to consider not only their duties toward themselves, but also their duties toward the Church, civil society, and all mankind. It forcefully emphasized the importance of personal participation by the laity in the organization and successful execution of many projects in the religious, social, and cultural fields. And thus it gave the laity a greater awareness of their responsibilities in modern society and a greater courage with which to face these responsibilities. Still another notable contribution of that Congress was the promotion of cooperation and coordination among the different forms of the lay apostolate. You have chosen "Laymen in the Crisis of the Modern World: Responsibilities and Training" as the theme of this present congress. This topic has been carefully prepared by theologians and specialists in social and international questions. In complying with your wishes and addressing you at the start of your Congress, We intend to complete what We said six years ago by some observations on the guiding principles of the lay apostolate and on certain practical matters concerning the formation and activity of the lay apostle.[...]

[...] Thus a two-fold distinction must be taken into account when we speak of the "hierarchical apostolate" and the "lay apostolate;" first, between pope, bishops, and priests, on the one hand, and laymen on the other; second-within the ranks of the clergy itself-between those with full power to consecrate and govern, and the rest of the clergy. The first (pope, bishops, and priests) necessarily belong to the clergy. Even if a layman were elected pope, he could accept the election only if he were fit for ordination and willing to be ordained. [...]

Extract from Archbishop Lefebvre speaking of the laity:

...having been made partakers in their manner in the priestly, prophetic and royal function of Christ, they are called to exercise the mission which God entrusted to the Church to accomplish in the world, according to the juridical condition proper to each one.

Hence everyone without exception, without distinction between clergy and laity, inasmuch as they are the people of God, has the responsibility of this mission entrusted by Jesus Christ properly to the Church. There is no longer any clergy. What, then, happens to the clergy?

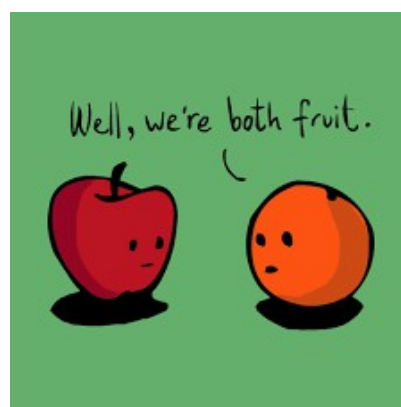
It is as if they said that it is no longer parents who have the responsibility to give life to children but the family, or rather all the members of the family: parents and children. This is exactly the same thing as saying today that bishops, priests and laymen have all responsibility for the mission of the Church. But who gives the graces to become a Catholic? How does one become faithful? No one knows any more who has the responsibility for what. It is consequently easy to understand that this is the ruin of the priesthood and the laicization of the Church. Everything is oriented towards the laymen, and little by little the sacred ministers disappear. The minor orders and the subdiaconate have already disappeared. Now there are married deacons, and little by little laymen take over the ministry of the priests. This is precisely what Luther and the Protestants did, laicizing the priesthood. It is consequently very serious.

This is quite openly explained in an article in *L'Osservatore Romano* of March 17, 1984:

The role of the laity in the new Code. The active function that the laity has been called on to exercise since Vatican II by participating in the condition and mission of the entire Church according to their particular vocation is a doctrine which, in the context of the appearance of the concept of the people of God has brought about a reevaluation of the laity, as much in the foundation of the Church as for the active role they are called on to develop in the building up of the Church.

Such is the inspiration of the whole new Code of Canon Law. It is this definition of the Church which is the **poison which infects the new laws.**

(Emphasis added)



Relevant to the confusion that has cropped up is the interpretation of 'clericism' – depending on which side of the fence you sit.

1. a policy of upholding the power of the clergy
2. the power of the clergy, esp when excessively strong

The distinctions made by Pius XII above are clear and unambiguous, unlike the muddled version of Pope Paul VI's version. However, protestantism is opposed to the special authority of the priesthood

decreed by the magisterial teaching of the Catholic Church and which must be acknowledged by the laity.

Due to the evil fruits of the Vat.II council, the resistance movement has spawned a loose federation of individual traditional(?) priests grouping together, not necessarily agreeing with one another on doctrine (catholic protestantism?). As a result it has been known that some of them have withheld the Sacraments from some of the laity in order to blackmail them into accepting their individual authority or the authority of their particular group. This, of course, is the wrong application of true clericalism as laid out by Pope Pius XII.

On the other hand the counterfeit, conciliar church has spawned lay individuals/groupings who have allotted to themselves the power to override clerical/magisterial authority. A glaring example of this is those who publicly preach that the Chair of Peter is vacant. Such individuals appear to despise the simple teachings of the Catechism taught in their childhood utilising instead their 'scholarly' prowess to browbeat pewsitters into joining them in their prideful self-appointed role to determine who should or should not occupy the Chair of Peter.

Please note: Many lay people, exercising their duty to seek clarification from an independent priest, as urged by Archbishop Lefebvre, have been unjustly accused of overriding the authority of the priest and accused of the protestant version of clericalism. Until the priesthood speaks as one voice in union with a reforming pope the true resistance movement will have done its job. Until that blessed time, individual priests cannot claim authority whilst they have private opinions regarding the true faith. In addition some priests have compromised on doctrine, whilst others preach a doctrine they do not practice, but who are yet ready to accuse any honest questioner of disobedience or as doing the work of the devil.





The Pope: "We have behind us 19 centuries of Christian anti-Judaism"

"IT IS NECESSARY TO WORK WITH GREATER INTENSITY TO ASK FOR FORGIVENESS AND TO REPAIR THE DAMAGE CAUSED BY INCOMPREHENSION"

Vatican News via [INFOVATICANA](https://www.fovat.com/) January 18, 2019

In the preface to the book "The Bible of Friendship," Pope Francis recalls that "we have behind us nineteen centuries of Christian anti-Judaism, while a few decades of dialogue are little in comparison." "However, in recent times many things have changed and others are changing"

(Amedeo Lomonaco / Vatican News) - "For both the Jew and the Christian, there is no doubt that love of God and neighbor summarizes all the commandments." "Therefore, Jews and Christians must feel brothers and sisters, united by the same God and by a rich common spiritual heritage on which to lean and continue to build the future." Pope Francis writes it in the preface to the book "The Bible of Friendship. Passages of the Torah / Pentateuch commented by Jews and Christians ". The volume, by *Marco Cassuto Morselli* and *Giulio Michelini* (Cinisello Balsamo, Editions San Pablo, 2019), goes on sale today. In the prologue, which already published the Holy See's newspaper *L'Osservatore Romano* , the Pontiff writes that the best way to dialogue

"is not only to talk and discuss, but to make projects and carry them out together." While "the common goal will be to be witnesses of the Father's love throughout the world. I am very conscious - observes Francisco - "that we have behind us nineteen centuries of anti-Christian Judaism and that few decades of dialogue are very little in comparison. However, in recent times many things have changed and others are changing.

"It is necessary to work with greater intensity - the Pope writes - to ask for forgiveness and to repair the damage caused by incomprehension. The values, the traditions, the great ideas that identify Judaism and Christianity must be placed at the service of humanity without ever forgetting the sacredness and authenticity of friendship. The Bible makes us understand the inviolability of these values, the necessary premise for a constructive dialogue.

"It is of vital importance for Christians - it is read in the preface - to discover and promote the knowledge of the Jewish tradition in order to achieve a more authentic understanding of themselves. The study of the Torah also forms part of this fundamental commitment. For this reason I wish to entrust your path of investigation to the words of the invocation that every Jewish believer prays every day at the end of the Amidah prayer: "May the doors of Torah, wisdom, intelligence and knowledge, the doors of nutrition and sustenance, the doors of life, of grace, of love, of mercy and of appreciation before You."

For Francis Fornication Seems to Be Okay - His New Sin Is "Violating Nature"

Pope Francis has warned moral theologians of an "ecological emergency" which he called "the cry of the earth, violated and wounded".

The reason for this is "selfish exploitation", he told an audience at Rome's Alphonsian Academy (February 9).

Francis noticed that he has rarely heard penitents accusing themselves in confession of having violated nature, the earth, or creation, because "we are not yet aware of this sin."

Father Bergoglio spent two years as a confessor in Córdoba, Argentina. This was the only period of his life when he was engaged in pastoral care.

Twitter User Catholic Sat put Francis' suggestion into practice and wrote, "I have sinned, I used the air conditioning in my automobile on the way to the airport, where I ate a steak, and accidentally didn't put my plastic bottle in recycling." [Source](#)

The publication of the book "Sodoma" in 20 countries and 8 languages, scheduled for February 21, is presented as a major media operation aimed at promoting the legitimacy of homosexuality in the Church. But it could turn against that Pope Francisco whom, however, the author intends to defend.

(Ricardo, none of us believes that there is a problem with homosexuality in the clergy, we have been talking about it for years, since when none of the mainstream media had begun to take an interest in it, that is why the "Sodom" operation, that is, The book that, translated into eight languages, will appear simultaneously in twenty countries on February 21, stinks of fraud from afar, is presented as a great scientific work: the author, Frédéric Martel, is a French sociologist who claims to have interviewed for four years to 41 cardinals, 52 bishops, 45 apostolic nuncios, dozens of Swiss guards and many more for a total of 1500 people, among all those consulted in the Vatican and all over the world, the result is a volume of almost 600 pages, whose most surprising fact is that in the Vatican four out of every 5 priests would be homosexual.

In fact , the output of this book smells like a big media operation with a "political" as well as commercial purpose. The exit programmed at the same time in many countries supposes an investment and an important organization hardly justified by the predicted sales of the book. Of course it is not a coincidence that the departure is scheduled for the first day of the Vatican summit

on sexual abuse, but this is not the fundamental problem. Frankly, it is hard to imagine that long lines are formed in the bookstores by a brick that contains a lot of noise and few nuts, that launches insinuations and winks instead of documenting, disillusioning very soon to those who believe that they are going to find a solid sociological work or a true research book.

Instead, from the prologue we find the theses that serve as a key to read all the work, to the point that one could stay quietly in that section, because the message you want to convey is already contained there, perhaps in anticipation of that nobody was going to have the strength to get to read until the conclusion. And few pages are enough to understand where they want to go.

In fact, the conclusion is this: if 80% of the consecrated persons in the Vatican are homosexuals, it is clear that the fundamental problem is hypocrisy, so it is a duty to come out and reconcile with reality, that is, accept homosexuality as a natural orientation. It is interesting to note that Martel fully agrees with the same thesis of Father James Martin, the Jesuit who wants to legitimize homosexuality in the Church and even among priests, or what is the same thing: the problem lies in the secrecy in which homosexuals they are forced to live because of homophobia, this also as regards abuses. You just have to make everything go out in the sunlight, accept it as normal and fixed business.

With regard to homophobia, it is worth remembering that it is a concept invented in the gay world, which has no basis in reality and is aimed at normalizing homosexuality. And then a second theorem of Martel enters, another common place: the homophobes are because they are attracted to homosexuality, they are latent homosexuals. This also explains how to reach 80% of gay cures, and also serves to explain that the real goal is the conservative, traditionalist or "doctrinaire" prelates or whatever they are called. The more they condemn homosexuality, Martel says, the more gay they are, the more often they lead a double life. And here goes to support the frequent speeches of Pope Francesco against priests who lead a double life.

Obviously it is a theorem without any proof, but it serves to attack the presumed "enemies" of Pope Francis reforms. Especially one: the American Cardinal Raymond Leo Burke, one of the signers of the famous *Dubia*, to which Martel devotes a whole chapter in which he is described as the leader of the anti-gay alliance, and precisely because of this he is suspected of having homosexual tendencies, maybe repressed since there is not a single testimony that accuses him of it or of complicity in the abuses. The whole chapter is based on the extremely rigid positions from the point of view of the doctrine, its hostility towards the Pope and his luxurious house, described as if it were a residence of the Casamonica. A portrait that, for those who know Cardinal Burke, is far from reality, but serves to give strength to the theorem, which is repeated several times: "The more homophobic a prelate, the more likely he is to be homosexual." On the contrary, "the more pro-gay a prelate is, the less susceptible it is to be gay." If the premises are these,

But the best has yet to come: by using homosexuality as the key to interpreting everything that happens in the Church of a few decades to this part - the scandals of the IOR, the war to the "theology of liberation", the resignation of Benedict XVI, Vatileaks I and II, the prohibition of condoms in the fight against AIDS, etc. - Martel affirms another surrealist thesis. According to him, "the end of vocations" is related to homosexuality. How? Very simple: until the 60s, because of the homophobic climate that existed, "young Italians who discovered themselves homosexual, or had doubts about their inclinations" were practically forced "to take refuge in the priesthood". But "with the homosexual liberation of the 70s and the gay socialization of the 80s, Catholic vocations were reduced in a natural way". That is to say, For some decades Italian gay teens have other options outside of the priesthood. In short, that "the homosexual revolution" is not the only one but certainly

"one of the fundamental causes of the end of vocations."

Honestly, can you give credit to a character like that? The answer is evident. However, we must think that, although everything is built to support the battle of Pope Francesco against conservatives and traditionalists ("homosexuals as homophobes"), this awkward and rude operation could become the typical boomerang.

In fact, the pontiff and his collaborators are doing everything to keep the topic of homosexuality away from the summit on abuses, they do not want to speak despite the fact that 80% of violence in minors is precisely homosexual acts. According to the official line, the problem is clericalism, and from the summit there will be only instructions for the episcopates on how to take cases of abuse wherever they occur. But the uproar that is already provoking this book among the media will make it even more difficult to avoid an issue that is central in the matter of abuse. And it is precisely what the gay lobby wants: to take this opportunity to hold the hand and take another important step towards the full legitimization of homosexuality in the Church and the clergy.

Published by Riccardo Cascioli in the [Nuova Bussola Quotidiana](#) ; translated by [Teresa Chaves](#) for InfoVaticana.

See also : [80% of victims of sexual abuse committed by clergy are male](#)

Saturday, February 23, 2019

Document Involving Bishop's Crimes Implicates Francis

Conecte su teléfono a la computadora de la cancillería por medio del cable USB, como lo hacía habitualmente con su cámara fotográfica y su celular, copie la carpeta del teléfono donde se encontraban las imágenes y la pegue en el escritorio de la computadora e inmediatamente devolví el teléfono al Obispo.

Al copiar las imágenes las empiezo a separar en carpetas por eventos... CONIN - firma del convenio, Catedral - Arreglo del campanario, La Unión - Merendero y así sucesivamente mientras elimino las imágenes repetidas y borrosas. Hasta que llegue a las imágenes pornográficas de sexo explícito homosexual entre jóvenes y a las autofotografías desnudo y exhibiendo Mons. Gustavo Zanchetta sus partes íntimas, compartidas por whatsapp con terceros. Las fotografías del Convenio fueron publicadas juntamente con la nota Prot. N. 098/15 en el Facebook de la diócesis. Las imágenes del campanario de la Catedral no.

The document proving that the Vatican had been aware of the sexual wrongdoing of Bishop Zanchetta for years - long before Francis promoted him to the high post in the Vatican.

(Rome) It is not just the case involving former Cardinal McCarrick that has been putting Pope Francis in distress for months. This also applies to the case of the Argentine bishop Gustavo Oscar Zanchetta. Francis is silent and seems to be hoping that the storm may soon abate. He does not give a good example.

So far, the bill has been upheld because the leading mass media are still sparing Francis. Since the fall of January 2018, the fall of the Chilean Bishop Juan Barros Madrid exploded, the image of Francis nevertheless took some damage. Since then, the responsible head of the Church has not been liable for the scandal of sexual abuse by bishops who are close to him. The Barros case was followed by further cases in Chile, in Honduras, then the McCarrick case and the Pennsylvania report in the United States of America.

Through the dossier of the former Apostolic Nuncio in the USA, Carlo Maria Viganò, Francis fell directly into the line of fire. In late August 2018, the archbishop publicly accused him of being informed of McCarrick's sexual misconduct since June 2013, but he nevertheless rehabilitated McCarrick and allowed him influence on bishop appointments in the US and the Vatican China policy.

Last December, another case was added, that of the Argentine bishop Gustavo Oscar Zanchetta. The Argentine newspaper *El Tribuno* and the international press agency AP are publishing a joint report that the Vatican was already aware of the Bishop's sexual transgressions in 2015 and 2017, but did nothing. On the contrary: Zanchetta, who disappeared overnight from his diocese in the summer of 2017, suddenly reappeared in the Vatican half a year later. Two days after Zanchetta's descent, Pope Francis resigned without giving an explanation to the irritated believers in the diocese of Oran. Moreover, after Zanchetta reappeared in the Vatican, Francis promoted him to a high position in the Apostolic Property Administration (APSA). He still sits there today.

The background of his escape from Argentina was unclear. The reason given was the shattered finances he left behind in his diocese. With this justification, Francis already deposed far less traditional bishops. The "Franciscan friend" Zanchetta (*El Tribuno*), on the other hand, was promoted and of all people to an office dealing with goods management. It became known through the *El Tribuno* and AP reports that the real reason for Zanchetta's disappearance was a gay double life, and the bishop sexually corrupted seminarians of his own seminary.



Since the case of Barroso, Pineda (former Auxiliary Bishop of Tegucigalpa), McCarrick and Zanchetta, there is the question of how Pope Francis keeps himself from covering up sexual misconduct. While publicly denouncing the cover-up as an unacceptable evil, he still owes answers to more questions than any other high dignitary of the Church.

El Tribuno, the daily newspaper on the occasion of the Vatican Abuse Summit, published a document dated April 26, 2016, featuring five high-ranking prelates of the diocese of Oran, including the Vicars General, Chancellor and Rector of the Seminary, and other Monsignori, who informed Pope Francis about the unacceptable misconduct of their bishop. The five-page document provides detailed information and bears their signatures.

Only so much is said: Bishop Zanchetta gave the chancellor on June 21, 2015, the order to publish photos of some events on his mobile phone on the Facebook page of the diocese. On the bishop's mobile phone, the shocked chancellor also found pornographic footage of homosexual acts by adolescents and nude selfies by Bishop Zanchetta, which he had shared with third parties through WhatsApp.

The pictures were saved and the Vicar General informed. Finally, in April of the following year, the five prelates and the chancellor sat down and set out the document they sent to the apostolic nuncio in Argentina, Msgr. Emil Paul Tscherrig.

The subject of the letter was also the authoritative treatment of the bishop with his priests and the financial mismanagement he caused.

Bishop Gustavo Oscar Zanchetta was named Bishop of Oran in 2013 by Pope Francis, although he had previously left a mess in administration and finance as Vicar General in the Diocese of Quilmes.

What credibility can Pope Francis claim for the abuse scandal, as long as he does not answer the questions about his role in those cases?

His refusal to address homosexuality, the main reason for the abuse of minors, raises further questions. Does Francis only want to condemn what is being prosecuted by the secular states, but not what is punishable under Church law? Will he continue to protect homosexuality in the Church? See also [Pope Francis Record on cover-up](#)

Source





The official Catholic Church of China expresses its loyalty to the Communist Party

24th Sept.

"We will follow the path of adaptation to the socialist society," says the institution, a day after the agreement between Beijing and the Vatican on the appointment of bishops

The official Chinese Catholic Church has expressed support for the [historic agreement announced Saturday between China and the Vatican](#) on the appointment of bishops. But, above all, in a statement released Sunday, has declared his loyalty to the Communist Party of China.

"The Catholic Patriotic Association and the Catholic Conference of Bishops in China sincerely support" the agreement, indicates the statement included on the agency's website. The pact, whose details have not been disclosed, allows the Vatican to recognize seven bishops appointed by Peking; In turn, China accepts that the Pope has decision-making power over the appointment of prelates in the more than 140 dioceses of its territory.

The Chinese Catholic community, of about 12 million faithful, [is divided between the clandestine church, those who only accept papal authority, and the "patriotic church,"](#) subject to state surveillance.

In Sunday's communiqué, the Patriotic Church expresses the "deep love for its homeland" and reiterates the commitment to "follow the path of adapting to the socialist society, and under the leadership of the Communist Party of China, collaborate with all nationalities of the country to achieve the greatness of the Chinese nation. " At the same time, he hopes "that relations between China and the Vatican continue to improve".

The agreement has been welcomed with a division of opinions in China. While some consider that it leaves the faithful of the clandestine parishes in a difficult position, others express the hope that it will serve to gradually unite the two communities. Although the official media insist that the pact has a very majority support. "The critics are only a very noisy minority," the *National Times* newspaper, a nationalist one, quoted a Vatican bishop as saying.

The announcement of this Saturday comes when China, which only recognizes five beliefs - Buddhism, Taoism, Islam, Catholicism and Protestantism - is once again hardening its control over religious practices.

A series of regulations that came into force in March of this year stipulates that worship can only be held in places registered with the authorities; they also impose restrictions on religious education for minors. Earlier this month, the government in Beijing has submitted a bill that requires organizations that want to disseminate religious content to receive a license from the authorities of their respective provinces. These organizations will not be able to broadcast live content or broadcast their religious information over the internet - whether video, text or audio - outside of their own platforms.

The bill also bans opposition to the Communist Party of China, activities that incite subversion or promote extremism.

The Chinese Foreign Ministry has also welcomed the agreement. "China and the Vatican will continue to maintain their communications and promote the process of improvement between both parties," he said in a succinct statement.

Objective China: Beijing and the Vatican seek an approach

- The Pope stumbles more in China than in Cuba
- Pope Francis, facing the Asian challenge

Source



Our Lady Help of Christians pray for Cardinal Zen and the Church in China



Monday, February 4, 2019

FRANCISCO SIGN ABOMINABLE DOCUMENT OF "FRATERNIDAD HUMANA" IN ABU DHABI

VATICAN NEWS (Extract) Google translation
Andrea Tornielli

The "Document on human brotherhood for world peace and common coexistence" **signed this afternoon in Abu Dhabi by Pope Francis and the Grand Imam of Al-Azhar Ahmad Al-Tayyib** is not only a milestone in the relations between Christianity and Islam, but also represents a message with a strong impact on the international scene.

In the preface, after having affirmed that "Faith leads the believer to see in the other a brother to support and love", this text is spoken of as "a reasoned document with sincerity and seriousness", which invites "all the people who have in their hearts faith in God and faith in human fraternity to join and work together. "

The document begins with a series of invocations: the Pope and the Great Imam speak "in the name of God who created all human beings equal in rights, duties and dignity", "in the name of the innocent human soul that God has forbidden to kill ", "in the name of the poor ", of" orphans and widows, of refugees and exiles, of all victims of wars "and" of persecutions ". Al-Azhar together with the Catholic Church "declare to adopt the culture of dialogue as a way, common collaboration as conduct, mutual knowledge as method and criterion".

Recognizing the positive steps taken by modern civilization, the declaration emphasizes the "deterioration of ethics, which conditions international action, and the weakening of spiritual values and the sense of responsibility," which leads many to "fall into vortex of atheist and agnostic extremism, or in religious integralism, in extremism and in blind fundamentalism ». Religious and national extremism, together with intolerance "have produced the signs of a" third world war in pieces "».

The Declaration testifies that **"freedom is a right of every person: everyone enjoys the freedom of belief, thought, expression and action. The pluralism and diversity of religion, color, sex, race and language are a wise divine will ».** **It is from the "Divine Wisdom" that "derives the right to freedom of belief and the freedom to be different. For this reason, it is condemned to force people to adhere to a certain religion or culture, as well as to impose a style of civilization that others do not accept » .**

Then he testifies that "the protection of places of worship - temples, churches and mosques - is a duty guaranteed by religions, human values, laws and international conventions. Any attempt to attack the places of worship or to threaten them with attacks, explosions or demolitions is a deviation from the teachings of religions, as well as a clear violation of international law ».

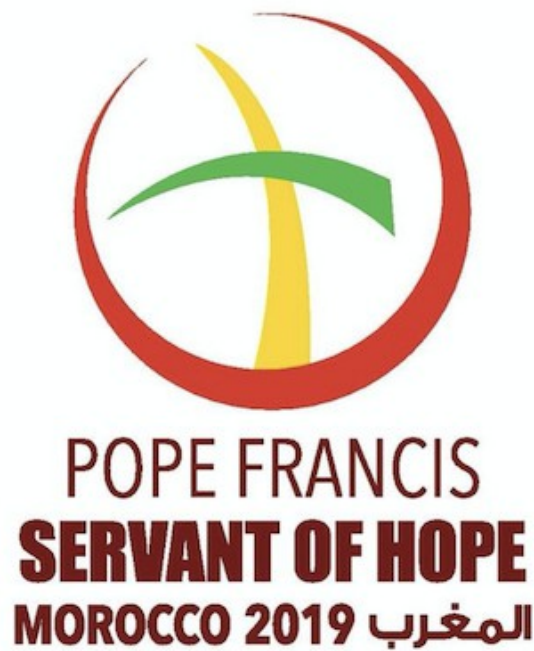
The document states that "it is necessary to commit to establishing in our societies the concept of full citizenship and to renounce the discriminatory use of the term minorities, which brings with it the seeds of feeling isolated and inferiority."

Finally, "Al-Azhar and the Catholic Church demand that this Document be the object of research and reflection in all schools, universities and institutes of education and training." And they hope that the Declaration will become a "symbol of the embrace between East and West, between the North and the South."

Read complete document [HERE](#)



"If you prevent us from crying out against the nefarious consequences of Islam's penetration of France and Europe, you render yourselves accomplices to the violence committed in the name of the Koran by Islam in our Christian countries. It is they who have undertaken this procedure against us, a procedure which truly shows the fundamental racism of Islam against the French, against the Jews and against every religion which is not Moslem."
- Archbishop Marcel Lefebvre, June 21, 1990



Vatican releases logo for Pope Francis' visit to Morocco

The Vatican releases the logo for Pope Francis' Apostolic Journey to Morocco, whose theme is hope.

By Robin Gomes

"Servant of Hope" is the theme of the Pope's visit to Morocco on March 30-31.

The Holy Father is making the Apostolic Visit in response to the invitation of King Mohammed VI and the Bishops of the country. The trip to the Muslim-majority nation includes the cities of Rabat and Casablanca, and will be the Pope's 26th outside Italy.

Logo design

The official logo of the Pope's visit was chosen from about 50 entries in a competition. An explanatory note accompanying the logo's release says that a cross and a crescent in the logo are symbols of Christianity and Islam which highlight the interreligious relations between Christians and Muslims.

In fact, during the 2-day trip, Pope Francis will meet the leader of Moroccan Muslims, 800 years after the meeting between St. Francis of Assisi and Sultan Al-Malik al-Kāmil of Egypt.

The logo has the colours of the two countries: green and red for Morocco, yellow and white (background) for the Vatican. Under Pope Francis' name is the motto of the visit: "Servant of Hope" because the Pope is known as the Servant of the Servants of God. The motto is also the title of the pastoral letter that the Regional Episcopal Conference of North Africa (known by its French acronym CERNA) gave to Pope Francis during its last 'ad limina' visit to Rome in 2015.


"Morocco" is written in Arabic to honour the country that is hosting the Pope.

Interreligious dialogue : Prior to the Morocco visit, the Pope is scheduled to make a trip to the



United Arab Emirates on February 3-5.

Addressing the Diplomatic Corps on Monday in the Vatican, Pope Francis said that his visit to the 2 predominantly Muslim countries, “represent two important opportunities to advance interreligious dialogue and mutual understanding between the followers of both religions, in this year that marks the eight-hundredth anniversary of the historic meeting between Saint Francis of Assisi and Sultan al-Malik al-Kāmil.” [Vatican News](#).

The two great enemies of the Church today... communism and radical Islam both utilize the crescent moon shape in their iconography. Coincidence? The Blessed Virgin Mary, who is described in Revelation chapter 12 with the moon “under her feet” is also depicted this way in many traditional images in Christian art. Pope St. Pius X in his Encyclical against Modernism *Pascendi Dominici Gregis* called Mary “the destroyer of all heresies.” Coincidence?



“And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS.”
Luke 1:31



MOST SWEET VIRGIN MARY: DEFEND US FROM FALSE SHEPHERDS



Most tender Mother of God, bulwark against heresies, we come before you to implore your protection against the heresy of modernism, which has permeated into the Church as a fifth column. Keep us standing fast in the true Catholic faith, may we never be lured by the maxims of the world, that seek to blend with the perennial Truth to contaminate it and lead us into error. Do not allow these enemies, whom we see infiltrated in the heart of the Church, to lead us away from the Revelation made by God. Help us to be determined to lose our lives before abandoning our Catholic faith. We know and believe that the Revealed Doctrine is immutable and unchangeable. Most holy Virgin Mary, grant that we may always be eager for the glory of God, and give us a great zeal and love for the Church founded by your divine Son, so that we defend her as your soldiers from her internal enemies, who with a complete lack of humility, attack the holiest of all the work of Christ, becoming the worst adversaries of the Church, putting their designs for her ruin into operation not from without but from within, so that there is no part of Catholic truth from which they hold their hand, none that they do not strive to corrupt under the pretext of renovation. Amen.

Most holy Virgin Mary, save our nations, preserve our faith and defend us from false shepherds!



*Saint Michael the Archangel,
defend us in battle;
be our protection against the
wickedness and snares of the
devil.
May God rebuke him, we humbly
pray:
and do thou, O Prince of the
heavenly host,
by the power of God,
thrust into hell Satan and all the
evil spirits
who prowl about the world
seeking the ruin of souls.
Amen.*