

Rome Never Changes

Never! Never! Never!

Pope Won't Lift Luther's Excommunication



Pope Francis has rejected an appeal to reinstate expelled Augustinian monk Martin Luther on the 500th anniversary of his excommunication, which falls on Jan. 3, 2021.

The Papacy made highly significant overtures towards Lutherans over the last five years and had raised hopes in ecumenical circles for the withdrawal of the bull of excommunication, *'Decet Romanum Pontificem'*, issued by Pope Leo X on Jan. 3, 1521.

For weeks now, leaks coming out of Rome have been reporting that Pope Francis will not revoke Luther's excommunication to mark the anniversary but instead use the occasion to intensify dialogue with Lutherans. As a Jesuit, Francis and his "Black Pope" counterpart who writes the scripts for Francis and his action comes as no big surprise.

"There will be a special press release on Jan. 4 from both the Lutheran World Federation and the Vatican on the steps being taken that lead us further on the path from conflict to communion," LWF Assistant General Secretary for Ecumenical Relations Professor Dr. Dirk G. Lange told Church Militant Wednesday.

Lange did not respond to the query regarding the possibility of a papal pardon for Luther — hailed as a "reformer" by Protestants and liberal Catholics but regarded by conservative Catholics as the "arch-heretic" who split the Western Church.

'Reconciliation' Considered, Gestures Offered In June, around 30 Catholic and Protestant theologians from the Altenberg Ecumenical Discussion Group (Altenberger Ökumenischen Gesprächskreises) wrote to Pope Francis on Pentecost Sunday, urging him to repeal Pope Leo X's penalty of excommunication against Luther.



The 2017 Vatican Philatelic Office stamp on Luther

The signatories also called upon the LWF to withdraw Luther's verdict against the pope and his successors, denouncing them with the appellation of "Antichrist."

Why would anyone tolerate such things from someone like you, a rotten paunch, crude ass and fart-ass?

"Both condemnations still stand in the way of an ecumenical rapprochement between Catholics and Protestants," stated the declaration titled "Reconciliation after 500 years" (*Versöhnung nach 500 Jahren*).

Luther's legendary insults of the pope in his work *Against the Roman Papacy: An Institution of the Devil* includes the statements: "Why would anyone tolerate such things from someone like you, a rotten paunch, crude ass and fart-ass?" and "You are a crude ass, and an ass you will remain!" This is a direct quote from Martin Luther.

"Ecumenism thrives on symbolic acts and the withdrawal of the bull of excommunication against Luther would be particularly significant," remarked dogmatic theologian Johanna Rahner from the Faculty of Roman-Catholic Theology of Tübingen University. *Joint Catholic-Lutheran Commemoration of the Reformation on Oct. 31, 2016*

Johanna Rahner, a member of the Altenberg Group, argued that passages from Pope

Paul VI's decree *Unitatis Redintegratio*, which was passed at the Second Vatican Council (1962–65) and deals with ecumenism, could be interpreted as the lifting of Luther's excommunication.

Dr. Hans-Georg Link, pastor of the Evangelical Church Association in Cologne and head of the Altenberg Group said the 500th anniversary of the excommunication of Martin Luther "*would be the right time to address the issue.*"

The spiritual experience of Martin Luther challenges us to remember that apart from God we can do nothing. The ecumenical theologians also asked the Catholic German Bishops' Conference and the Protestant Church in Germany (EKD) to issue a joint declaration of repentance for the events of that time with the hope that the opposing position that led to the split of the Western Church would be overcome.

The Vatican announced in November that WLF secretary general Pastor Martin Junge had written the preface to Pope Francis' book *'Heaven on Earth: Love and Serve to Transform the World'*.

In September, the Vatican endorsed the naming of a hilltop square in Rome after Martin Luther following a request by the Seventh-day Adventist sect.



Martin Luther square, inaugurated in Rome

The square named Piazza Martin Lutero "in memory of Luther's achievements," is the Oppian Hill, a park area overlooking the Colosseum.

In Oct. 2016, Pope Francis credited Luther with offering to the Church the doctrine of "*justification by faith alone.*"

"The spiritual experience of Martin Luther challenges us to remember that apart from God we can do nothing. *'How can I get a propitious God?' This is the question that haunted Luther. In effect, the question of a just relationship with God is the decisive question for our lives,*" Pope Francis said in Lund, Sweden, at a joint Catholic-Lutheran celebration of the 500th anniversary of the Protestant Reformation.

Earlier, on January 15, 2016, a delegation of Finnish Lutherans headed by Lutheran bishop Samuel Salmi were given Holy Communion at St. Peter's Basilica following a meeting with Pope Francis.

In Nov. 2017, the Vatican Philatelic Office issued a postage stamp celebrating the 500th anniversary of the Protestant Reformation, marking the day on which Luther nailed his 95 theses to the Wittenberg church door on Oct. 31, 1517.

We condemn, reprobate and reject completely each of these theses or errors as either heretical, scandalous, false, offensive to pious ears or seductive of simple minds, and against Catholic truth.

The stamp "depicts in the foreground Jesus crucified and in the background a golden and timeless view of the city of Wittenberg," a Vatican statement announced.

The stamp portrays Luther to the left of the Cross, kneeling in "a penitential disposition" and holding "the Bible, source and destination of his doctrine." On the right is Philip Melanchthon, "one of the main protagonists of the reform," holding the Augsburg Confession — "the first official public presentation of the principles of Protestantism written by him."

On June 21, 1520, Pope Leo X issued the bull *Exsurge Domine* against 41 of Luther's theses, stating: "*We condemn, reprobate and reject completely each of these theses or errors as either heretical, scandalous, false, offensive to pious ears or seductive of simple minds, and against Catholic truth.*"

The bull concluded by beseeching Luther to "*turn away from his errors,*" promising: "*We will receive him kindly as the prodigal son returning to the embrace of the Church.*"

Martin Luther's 95 Theses was a **hydrogen bomb hurled straight at the Papacy**. Written right at the time that the Gutenberg printing press was enabling the massive dissemination of dangerous ideas, this short but incendiary argument against the abuses of the Church and its cynical hucksterism turned a minor theologian that Pope Leo once casually dismissed as a drunken German into a lightning rod ...

The Protestant world of Christianity largely could not name five of Luther's Theses today, and sadly this fraud passing himself off as the Vicar of Christ is the False Prophet of Revelation 16:13; 19:20; and 20:10. The very fact that mainline and Pentecostal denominations are kissing up to Pope Francis really speaks to the apostasy that exists

in most denominations today. We are in the end game and church leaders' world-wide see this man, a Jesuit of abundant crimes as a bishop and cardinal in South America.



German Catholic theologian Johanna Rahner

Luther rebuffed Leo X's offer of 60 days to recant. Instead, on the 60th day, Luther and fellow "reformer" Melancthon burned in Wittenberg a copy of the bull, along with papal constitutions and books of canon law and scholastic theology.

Out of love for the truth and from desire to elucidate it, the Reverend Father Martin Luther, Master of Arts and Sacred Theology, and ordinary lecturer therein at Wittenberg, intends to defend the following statements and to dispute on them in that place. Therefore he asks that those who cannot be present and dispute with him orally shall do so in their absence by letter. In the name of our Lord Jesus Christ, Amen.

I can state equivocally that the Protestant community of the Church were seduced by Vatican II, planned, organized, and controlled by Jesuits intent on bringing back the Protestant community under one fold, that being the Vatican in Rome. From 1962 until

1965, Jesuits fell all over themselves to paint a picture that we are all brothers in Christ. Before 1965, we Protestants were "Heretics", and after 1965, we were "Lost Brethren". If you have any misconceptions about the Roman Catholic Institution, then read the Oath of the Jesuits.

For those of you unfamiliar with Martin Luther declared as his 95 Theses, I am including them below before finishing my point that Rome Never Changes! Ecumenism is a farce, a scam to deceive, by none other than a Satanic counterfeit church that has been infiltrated by Satanic Jesuits and Masons.

1. When our Lord and Master Jesus Christ said, "Repent" (Mt 4:17), he willed the entire life of believers to be one of repentance.
2. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy.
3. Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh.
4. The penalty of sin remains as long as the hatred of self (that is, true inner repentance), namely till our entrance into the kingdom of heaven.
5. The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.
6. The pope cannot remit any guilt, except by declaring and showing that it has been remitted by God; or, to be sure, by remitting guilt in cases reserved to his judgment. If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.
7. God remits guilt to no one unless at the same time he humbles him in all things and makes him submissive to the vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to the canons themselves, nothing should be imposed on the dying.
9. Therefore the Holy Spirit through the pope is kind to us insofar as the pope in his decrees always makes exception of the article of death and of necessity.
10. Those priests act ignorantly and wickedly who, in the case of the dying, reserve canonical penalties for purgatory.
11. Those tares of changing the canonical penalty to the penalty of purgatory were evidently sown while the bishops slept (Mt 13:25).
12. In former times canonical penalties were imposed, not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties, are already dead as far as the canon laws are concerned, and have a right to be released from them.
14. Imperfect piety or love on the part of the dying person necessarily brings with it great fear; and the smaller the love, the greater the fear.
15. This fear or horror is sufficient in itself, to say nothing of other things, to constitute the penalty of purgatory, since it is very near to the horror of despair.
16. Hell, purgatory, and heaven seem to differ the same as despair, fear, and assurance of salvation.
17. It seems as though for the souls in purgatory fear should necessarily decrease and love increase.

18. Furthermore, it does not seem proved, either by reason or by Scripture, that souls in purgatory are outside the state of merit, that is, unable to grow in love.
19. Nor does it seem proved that souls in purgatory, at least not all of them, are certain and assured of their own salvation, even if we ourselves may be entirely certain of it.
20. Therefore the pope, when he uses the words ``plenary remission of all penalties," does not actually mean ``all penalties," but only those imposed by himself.
21. Thus those indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences.
22. As a matter of fact, the pope remits to souls in purgatory no penalty which, according to canon law, they should have paid in this life.
23. If remission of all penalties whatsoever could be granted to anyone at all, certainly it would be granted only to the most perfect, that is, to very few.
24. For this reason most people are necessarily deceived by that indiscriminate and high-sounding promise of release from penalty.
25. That power which the pope has in general over purgatory corresponds to the power which any bishop or curate has in a particular way in his own diocese and parish.
26. The pope does very well when he grants remission to souls in purgatory, not by the power of the keys, which he does not have, but by way of intercession for them.
27. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.
28. It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone.
29. Who knows whether all souls in purgatory wish to be redeemed, since we have exceptions in St. Severinus and St. Paschal, as related in a legend.
30. No one is sure of the integrity of his own contrition, much less of having received plenary remission.
31. The man who actually buys indulgences is as rare as he who is really penitent; indeed, he is exceedingly rare.
32. Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.
33. Men must especially be on guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to him.
34. For the graces of indulgences are concerned only with the penalties of sacramental satisfaction established by man.
35. They who teach that contrition is not necessary on the part of those who intend to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrine.
36. Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters.
37. Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.
38. Nevertheless, papal remission and blessing are by no means to be disregarded, for they are, as I have said (Thesis 6), the proclamation of the divine remission.
39. It is very difficult, even for the most learned theologians, at one and the same time to commend to the people the bounty of indulgences and the need of true contrition.

40. A Christian who is truly contrite seeks and loves to pay penalties for his sins; the bounty of indulgences, however, relaxes penalties and causes men to hate them -- at least it furnishes occasion for hating them.
41. Papal indulgences must be preached with caution, lest people erroneously think that they are preferable to other good works of love.
42. Christians are to be taught that the pope does not intend that the buying of indulgences should in any way be compared with works of mercy.
43. Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.
44. Because love grows by works of love, man thereby becomes better. Man does not, however, become better by means of indulgences but is merely freed from penalties.
45. Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God's wrath.
46. Christians are to be taught that, unless they have more than they need, they must reserve enough for their family needs and by no means squander it on indulgences.
47. Christians are to be taught that the buying of indulgences is a matter of free choice, not commanded.
48. Christians are to be taught that the pope, in granting indulgences, needs and thus desires their devout prayer more than their money.
49. Christians are to be taught that papal indulgences are useful only if they do not put their trust in them, but very harmful if they lose their fear of God because of them.
50. Christians are to be taught that if the pope knew the exactions of the indulgence preachers, he would rather that the basilica of St. Peter were burned to ashes than built up with the skin, flesh, and bones of his sheep.
51. Christians are to be taught that the pope would and should wish to give of his own money, even though he had to sell the basilica of St. Peter, to many of those from whom certain hawkers of indulgences cajole money.
52. It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.
53. They are the enemies of Christ and the pope who forbid altogether the preaching of the Word of God in some churches in order that indulgences may be preached in others.
54. Injury is done to the Word of God when, in the same sermon, an equal or larger amount of time is devoted to indulgences than to the Word.
55. It is certainly the pope's sentiment that if indulgences, which are a very insignificant thing, are celebrated with one bell, one procession, and one ceremony, then the gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.
56. The true treasures of the church, out of which the pope distributes indulgences, are not sufficiently discussed or known among the people of Christ.
57. That indulgences are not temporal treasures is certainly clear, for many indulgence sellers do not distribute them freely but only gather them.
58. Nor are they the merits of Christ and the saints, for, even without the pope, the latter always work grace for the inner man, and the cross, death, and hell for the outer man.
59. St. Lawrence said that the poor of the church were the treasures of the church, but he spoke according to the usage of the word in his own time.

60. Without want of consideration we say that the keys of the church, given by the merits of Christ, are that treasure.
61. For it is clear that the pope's power is of itself sufficient for the remission of penalties and cases reserved by himself.
62. The true treasure of the church is the most holy gospel of the glory and grace of God.
63. But this treasure is naturally most odious, for it makes the first to be last (Mt. 20:16).
64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.
65. Therefore the treasures of the gospel are nets with which one formerly fished for men of wealth.
66. The treasures of indulgences are nets with which one now fishes for the wealth of men.
67. The indulgences which the demagogues acclaim as the greatest graces are actually understood to be such only insofar as they promote gain.
68. They are nevertheless in truth the most insignificant graces when compared with the grace of God and the piety of the cross.
69. Bishops and curates are bound to admit the commissaries of papal indulgences with all reverence.
70. But they are much more bound to strain their eyes and ears lest these men preach their own dreams instead of what the pope has commissioned.
71. Let him who speaks against the truth concerning papal indulgences be anathema and accursed.
72. But let him who guards against the lust and license of the indulgence preachers be blessed.
73. Just as the pope justly thunders against those who by any means whatever contrive harm to the sale of indulgences.
74. Much more does he intend to thunder against those who use indulgences as a pretext to contrive harm to holy love and truth.
75. To consider papal indulgences so great that they could absolve a man even if he had done the impossible and had violated the mother of God is madness.
76. We say on the contrary that papal indulgences cannot remove the very least of venial sins as far as guilt is concerned.
77. To say that even St. Peter if he were now pope, could not grant greater graces is blasphemy against St. Peter and the pope.
78. We say on the contrary that even the present pope, or any pope whatsoever, has greater graces at his disposal, that is, the gospel, spiritual powers, gifts of healing, etc., as it is written. (1 Co 12[:28])
79. To say that the cross emblazoned with the papal coat of arms, and set up by the indulgence preachers is equal in worth to the cross of Christ is blasphemy.
80. The bishops, curates, and theologians who permit such talk to be spread among the people will have to answer for this.
81. This unbridled preaching of indulgences makes it difficult even for learned men to rescue the reverence which is due the pope from slander or from the shrewd questions of the laity.

82. Such as: "Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church?" The former reason would be most just; the latter is most trivial.

83. Again, "Why are funeral and anniversary masses for the dead continued and why does he not return or permit the withdrawal of the endowments founded for them, since it is wrong to pray for the redeemed?"

84. Again, "What is this new piety of God and the pope that for a consideration of money they permit a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God and do not rather, because of the need of that pious and beloved soul, free it for pure love's sake?"

85. Again, "Why are the penitential canons, long since abrogated and dead in actual fact and through disuse, now satisfied by the granting of indulgences as though they were still alive and in force?"

86. Again, "Why does not the pope, whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of St. Peter with his own money rather than with the money of poor believers?"

87. Again, "What does the pope remit or grant to those who by perfect contrition already have a right to full remission and blessings?"

88. Again, "What greater blessing could come to the church than if the pope were to bestow these remissions and blessings on every believer a hundred times a day, as he now does but once?"

89. "Since the pope seeks the salvation of souls rather than money by his indulgences, why does he suspend the indulgences and pardons previously granted when they have equal efficacy?"

90. To repress these very sharp arguments of the laity by force alone, and not to resolve them by giving reasons, is to expose the church and the pope to the ridicule of their enemies and to make Christians unhappy.

91. If, therefore, indulgences were preached according to the spirit and intention of the pope, all these doubts would be readily resolved. Indeed, they would not exist.

92. Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace! (Jer 6:14)

93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94. Christians should be exhorted to be diligent in following Christ, their Head, through penalties, death and hell.

95. And thus be confident of entering into heaven through many tribulations rather than through the false security of peace (Acts 14:22).

Pope John Paul II and Pope Benedict XVI have also spoken well of Luther. In 1983, John Paul II commended Luther as the theologian who *"contributed in a substantial way to the radical change in the ecclesiastical and secular reality in the West,"* noting that *"our world still experiences his great impact on history."*

On his visit in 2011 to the Augustinian Monastery in Erfurt, Benedict XVI praised Luther, saying: *"He was driven by the question about God, and this became the deep passion and driving force of his life and of his whole life's journey."*

The LWF and the Pontifical Council for Promoting Christian Unity had announced in January 2020 plans for a joint service in Rome on the 500th anniversary of Luther's excommunication on January 3, 1521.

The service will now take place on June 25, 2021, *"in anticipation of the 500th anniversary of the Augsburg Confession, which was publicly presented on this day in 1530."*

The Vatican did not respond to the query of the press on whether Pope Francis would consider lifting Luther's excommunication.

Although we knew without question that the pope would not do anything to undermine the Jesuits, remember, they were founded to head the Counter-Reformation in 1540. The very essence of their existence was to crush, destroy, and exterminate those who saw Rome as the center of everything Antichrist! Francis began the new year with his pointing Catholics to the Virgin Mary.

Concluding his New Year Angelus reflection, Pope Francis prayed that the Virgin Mary *"obtain for us from heaven the precious good of peace"* and expressed his hope that *"peace will reign in people's hearts and families; in places of work and leisure; in communities and nations"*. Pope Francis went on to explain that throughout our journey along the paths of time, *"the reassuring and consoling gaze of the Blessed Virgin Mary"* is one of encouragement as we entrust our anguish and torment to her, *"who can do all things"*.



Pope Francis opened his first Angelus of the New Year by urging the faithful to join in 'placing ourselves under the maternal and loving gaze of Mary Most Holy'. The Pope explained that the day's liturgy celebrates Mary 'as Mother of God'.

The preeminence that the Roman Catholic Church gives to Mary in their worship of her, placing her above Jesus Christ, is not only idol worship, it can doom you to an eternal Hell.

"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces?" –(Jeremiah 7:18, 19).

Pope Francis makes a number of statements that need to be rebuked from the word of God, and here now is that rebuke.

- **MARY THE ETERNAL VIRGIN:** No Mary was a virgin when she gave birth to Jesus according to the Scriptures, but she had 6 children after Him. The apostle Mark tells us that ***"Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him."*** -(Mark 6:3). Not only that, in the Old Testament, prophesying of the rejection of Jesus by His Jewish brethren we read ***"I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."*** -(Psalm 69:8,9).
- **ENTRUST YOURSELF TO MARY:** Whatever you do, don't do that, if you entrust yourself to anyone other than Jesus Christ, you will be lost for all eternity. And 'splitting the difference' and entrusting yourself to Mary and Jesus won't work either. Jesus alone is worthy of your trust, and trusting anyone or anything else is idolatry. ***"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."*** – (Matthew 10:37. Nowhere in the Bible is there any command, instruction or even an implication that Mary has anything at all to do with our salvation or sanctification. ***"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."*** –(Hebrews 12:2).
- **MARY OBTAINS PEACE:** Pope Francis said that it was his prayer that Mary would ***"obtain for us from heaven the precious good of peace"***, and that is impossible. There is only One Person that is capable of bringing peace to this world, and that is the Prince of Peace, Jesus Christ. ***"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."*** Isaiah 9:6.

- **MARY CANNOT 'DO ALL THINGS'**: By this point, hopefully, you can see the 'repeating pattern' of how the Roman Catholic Church takes attributes of Jesus Christ, and gives them to Mary. Pope Francis said, *"that Mary, in Heaven, can 'do all things' for us down here on the earth."* How exactly is that happening unless Mary is somehow part of the decision-making process of God? News flash, she is not. On earth she answered no prayers, has nothing to say on Pentecost in the Upper Room, and no one ever asked her for advice on anything. I could give you literally a hundred different scriptures showing this to you, but this one should more than suffice. ***"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."*** 1 Corinthians 1:30,31.

The Roman Catholic teaching on Mary is something that all Catholics should flee from, as fast as their feet will take them. Mary does not intercede for us to Jesus, her 'gaze' as far as your eternal soul goes is meaningless and worthless, and she will not 'out in a good word' for you to God based on the ridiculous premise that 'no son can refuse a request from their mother'. The Bible rebukes all such heresy, in both testaments, and you should too, if you believe the Bible more than you believe a childless 'father' in a fish hat.

Pope Francis went on to explain that throughout our journey along the paths of time, *"the reassuring and consoling gaze of the Blessed Virgin Mary"* is one of encouragement as we entrust our anguish and torment to her, *"who can do all things"*. Mary looks at us with the same maternal tenderness with which she looked at her son Jesus, and this gaze is *"an encouragement"*, he said. This gaze, ensures that this time *"given to us by the Lord"* can be one that is spent *"for our human and spiritual growth"*, the Pope continued; a time *"to iron out hatred and divisions"*; *"to feel that we are all more brothers and sisters"*; *"to build and not to destroy"* and *"to take care of one another and of creation"*.

Concluding his New Year Angelus reflection, Pope Francis prayed that the Virgin Mary *"obtain for us from heaven the precious good of peace"* and expressed his hope that *"peace will reign in people's hearts and families; in places of work and leisure; in communities and nations"*.

Finally the Pope wished all the faithful, and everyone throughout the world, "a happy and peaceful 2021: a year filled with confident expectation and hope".

We cannot overlook that Pope Francis has fell in line with the globalist agenda embracing the One World Government. There is a pysop through mainstream media propaganda. **Pope Francis calls for COVID-19 vaccines to be shared.** Falling short of demanding mandated vaccines, Francis has urged global unity in an address that frequently referenced the coronavirus pandemic. He said walls of nationalism could not be built to stop a health crisis that knows no borders. His very statement

propagandizing the Covid-19 virus has exploited the moment to deceive the world into believing that you must have a vaccine.

Pope Francis called on nations to share COVID-19 vaccines in his Christmas message on Friday, saying *"all of us are in the same boat."* Pope Francis delivered his traditional *"Urbi et Orbi"* (to the city and the world) message virtually from a lectern inside the Vatican due to the coronavirus pandemic. The address is usually issued from the central balcony of St. Peter's Basilica before tens of thousands of people.

The pandemic dominated much of the pope's speech. He emphasized the importance of fraternity in these unusually troubled times. Pope Francis' propaganda exploits the Hegelian Dialectic of Problem-Reaction-Solution. It's all about generating fear and exacerbating the flue to motivate a person to take an unproven vaccine that has never been put through a complete and thorough process to confirm efficacy and safety. This statement of the pope is wrapped in "Mother Earth" symbolism.

"At this moment in history, marked by the ecological crisis and grave economic and social imbalances only worsened by the coronavirus pandemic, it is all the more important for us to acknowledge one another as brothers and sisters."

This Pandemic was designed artificially, spiritual and physical, and challenges churches around the world. What did Pope Francis say about COVID-19? In his last Friday address, he appeared to criticize so-called "vaccine nationalism," stressing that health is an international issue. *"May the Son of God renew in political and government leaders a spirit of international cooperation, starting with health care, so that all will be ensured access to vaccines and treatment,"* he said.

"In the face of a challenge that knows no borders, we cannot erect walls. All of us are in the same boat." Francis voiced support for those most affected by the outbreak, including women who were victims of domestic violence during lockdown.

"May the Child of Bethlehem help us, then, to be generous, supportive and helpful, especially towards those who are vulnerable, the sick, those unemployed or experiencing hardship due to the economic effects of the pandemic, and women who have suffered domestic violence during these months of lockdown," the pope said.

Christmas celebrations in Lithuania took a hit this year owing to a hard lockdown, which restricted movement. Most shops, except for those selling food, are closed in the country. Christmas lights across the country were turned off for an hour on Wednesday to honor those who had succumbed to the coronavirus.



Pope Francis organized a small Christmas Eve Mass owing to the pandemic regulations. The Mass was celebrated in a smaller rear section of St. Peter's Basilica, and began two hours earlier to enable those attending to be back home before the 10 pm curfew.

What else did the pope say? Pope Francis called for peace and reconciliation in conflict areas like Syria, Yemen, Libya, Nagorno-Karabakh, South Sudan, Nigeria, Cameroon and Iraq. He specifically highlighted the plight of children caught up in war.

"On this day, when the word of God became a child, let us turn our gaze to the many, all too many, children worldwide, especially in Syria, Iraq and Yemen, who still pay the high price of war," he said.

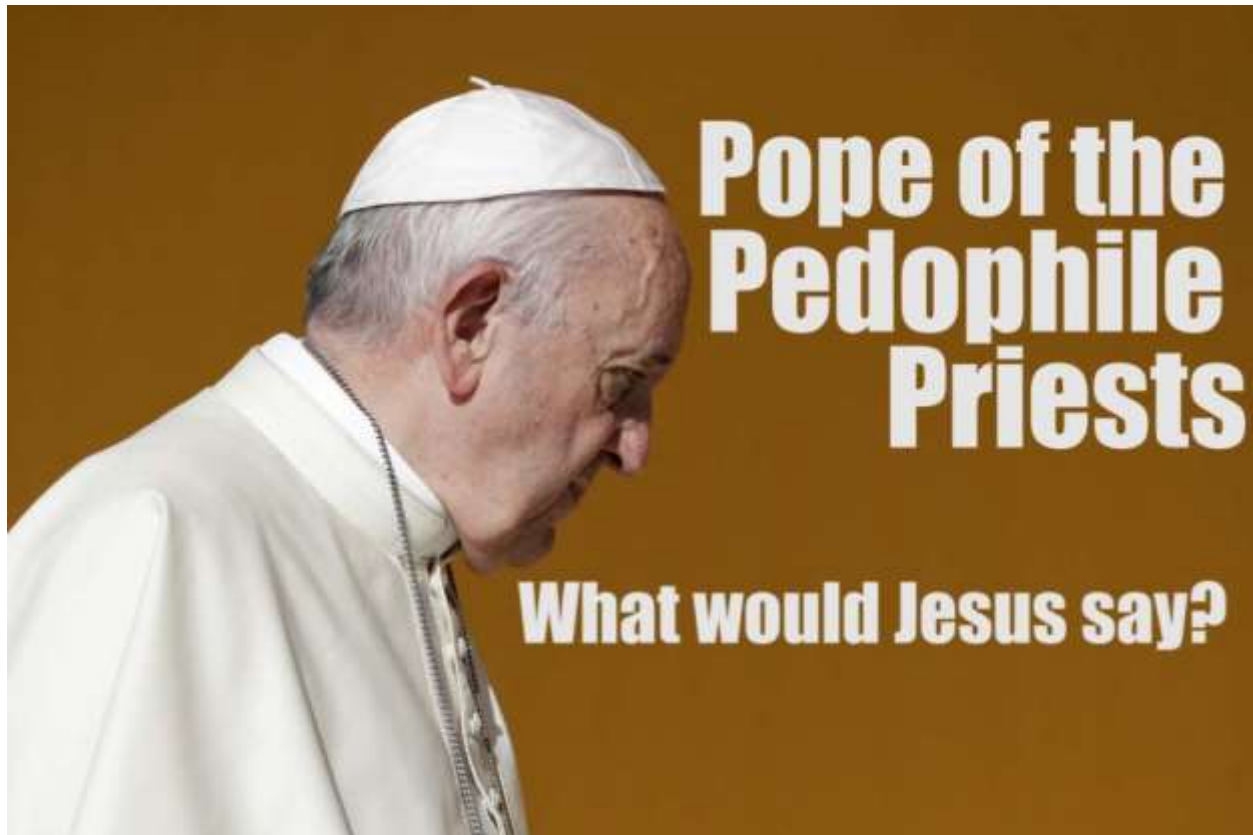
"May their faces touch the consciences of all men and women of goodwill, so that the causes of conflicts can be addressed and courageous efforts can be made to build a future of peace."

LGBTQ Catholics and their allies in the U.S. welcomed Pope Francis' endorsement of same-sex civil unions, the first time he's done so as pontiff, while some prominent members including a bishop said Wednesday that he was blatantly contradicting church teaching.

But some prominent Catholics say he's blatantly contradicting church teaching. One of the first conservative Catholic leaders to speak out was Bishop Thomas Tobin of the Roman Catholic Diocese of Providence. He said in a statement Wednesday that the church cannot support what he calls *"immoral relationships."*

"Popes John Paul and Benedict, in formal teaching said that same-sex civil unions were wrong and that Catholics had to oppose them. Pope Francis, in a movie, said that

same-sex civil unions were helpful and should be promoted.” So, I ask, how could there possibly be any confusion? — Bishop Thomas Tobin said in late October, 2020.



“Individuals with same-sex attraction are beloved children of God and must have their personal human rights and civil rights recognized and protected by law,” Tobin said in a statement. “However, the legalization of their civil unions, which seek to simulate holy matrimony, is not admissible.”

In contrast, Francis DeBernardo of New Ways Ministry, which represents LGBTQ Catholics, hailed the pope’s comments as a “historic” shift for a church that has a record of persecuting gays. *“It is no overstatement to say that with this statement not only has the pope protected LGBTQ couples and families, but he also will save many LGBTQ lives,”* DeBernardo said.

The pope’s comments came midway through a feature-length documentary, *“Francesco,”* that premiered Wednesday at the Rome Film Festival. *“Homosexual people have the right to be in a family. They are children of God,”* Francis says in the film. *“You can’t kick someone out of a family, nor make their life miserable for this. What we have to have is a civil union law; that way they are legally covered.”*

The comment came in the final lap of a U.S. election campaign in which both President Donald Trump and Democratic nominee Joe Biden both avidly courted Catholic voters. It’s not yet clear whether it could indirectly benefit Biden, whose team has run ads

spotlighting his lifelong Catholicism, but some liberal-leaning faith advocates saw plenty of shared values to highlight with Francis' message of inclusion.

"Pope Francis' words will highlight the inclusive, accepting essence of Christianity that so many people care about," said Guthrie Graves-Fitzsimmons, a fellow with the faith initiative at the liberal Center for American Progress think tank.

"The way conservative Christians ... distort this message of love and justice that Jesus proclaimed" can have an alienating effect, he said.

Carolyn Woo, former president of Catholic Relief Services and a co-chair of Catholics for Biden, said Francis' emphasis on the *"dignity of people,"* without any conditions, aligns well with values Democrats espouse.

"Overall the Democratic platform is: We've got to help people where they are at. We've got to protect their rights, we've got to help them flourish," she said, emphasizing the importance of Catholics using *"prudential judgment in how we honor life."*

That view holds little sway, however, with more conservative Catholics who already take a dim view of Biden over his support for abortion rights in stark contrast with a fundamental teaching of their faith.

Another teaching confines the institution of marriage to a man and a woman — and that remains intact regardless of the pope's remarks on same-sex unions, said Brian Burch, president of the conservative group Catholic Vote.

Francis *"has no ability to change that teaching about the permanence and exclusivity of marriage,"* Burch said, adding that he doesn't see the comments having *"explosive relevance"* in the current U.S. political climate.

"Catholics who live in communion with what the church teaches understand that marriage is written into the law of nature," Burch said. *"Nothing can change that."*

Previously, when he was Archbishop Jorge Mario Bergoglio of Buenos Aires, Francis endorsed civil unions for same-sex couples as an alternative to marriage, but he had never come out publicly in favor of such unions as pope, nor had any previous pontiff.

The Rev. James Martin, a prominent Jesuit priest who has advocated for greater LGBTQ inclusion in the church, called the remarks momentous.

"First, he is saying them as Pope, not Archbishop of Buenos Aires," Martin tweeted. *"Second, he is clearly supporting, not simply tolerating, civil unions. Third, he is saying it on camera, not privately. Historic."*

But the Rev. Donald Paul Sullins, a conservative sociology professor at the Catholic University of America, said they *"directly contradict the Catholic Church's most recent teaching on this matter."*

He cited a 2003 Vatican document, approved by St. John Paul II, which says, *“The Church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behavior or to legal recognition of homosexual unions.”*

However polls indicate that many lay Catholics are more accepting of LGBTQ rights despite such teachings. About 6 in 10 Catholics supported government protections that would bar discrimination against LGBTQ people in workplaces, housing and schools, according to a December poll from The Associated Press-NORC Center for Public Affairs Research. These numbers are out of line with mainline Protestant churches which are embracing the LGBTQ agenda.

“These words from the pope will inflame many on the Catholic right ... but they will be a balm to the vast majority of Catholics and, I daresay, pastors,” said David Gibson, director of Jesuit Fordham University’s Center on Religion and Culture. *“They don’t want to engage in these ugly culture war battles, especially because gay Catholics are not abstractions — they are in their homes, part of their families, and part of their parishes.”* Francis’ remarks seem to undercut the policies of some Catholic institutions prohibiting employees from entering into same-sex marriages.

Natalia Imperatori-Lee, a religious studies professor at Manhattan College, expressed hope that the pope’s remarks *“will prompt Catholic institutions to stop firing teachers, catechists, music ministers and others who are part of the LGBTQ community and a vital part of the Catholic community as well.”*

The largest Protestant denomination in the U.S., the Southern Baptist Convention, shares the Catholic Church’s official opposition to same-sex marriage and civil unions, and several of its leaders also criticized Francis.

The comments *“reveal another sign of the recklessness of this papacy and demonstrates the undermining of the truth, doctrine, and moral logic of his own church,”* said the Rev. Al Mohler, president of the Southern Baptist Theological Seminary. *“Given the influence of that church worldwide,”* Mohler continued, *“it will weaken Christian witness to marriage and sexuality and gender according to God’s will and God’s Word.”*

Those of us who have been around as long as I are well aware of the efforts to whitewash the old image that Rome Never Changes, with something that borders on love for humanity. I stand on six decades of proof that Rome Never Changes Never!

Blessings,

Pastor Bob, EvanTeachr@aol.com
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