Scotland Out Of This World

Scotland was consecrated to the Immaculate Heart of Mary for the first time, on September 3rd, at the Carfin Grotto. Yet, we’re told by popes, bishops and priests that Our Lady’s request to consecrate Russia to her Immaculate Heart has been fulfilled: Russia does not need to be named because (drum roll) Russia is “in the world” and the world has been consecrated by Pope John Paul II and Pope Francis. But, if consecrating the world suffices for the Russian consecration, why consecrate Scotland? Is Scotland, really “out of this world” in the literal sense, and not just because we’ve got some nice scenery up there in the Highlands? Other countries have been consecrated, too, in recent years, and they’re all in the world.

Only four Scots bishops attended. Archbishops Tartaglia and Conti (retired) - both Glasgow, plus Bishops Keenan (Paisley), McGill (Argyll & Isles) and Nolan (Galloway) while Bishop Toal of Motherwell had an important family commitment which, understandably, prevented him from being present. Missing in action without good reason, however, having checked their public engagements’ diaries, were Archbishop Cushley (Edinburgh), Bishop Robson (Dunkeld) and Bishop Gilbert (Aberdeen). It begs the question then, just how efficacious is this consecration likely to be, if several members of the hierarchy chose, unnecessarily, to be elsewhere.

Philip, listen; you’re doing a great job of creating wishy-washy Catholics in Glasgow, but I do wish you’d squashed the idea of consecrating Scotland. There’s a real consecration craze doing the rounds and I need to put a stop to it. Think about it…If the Bishops all over the world keep naming their countries in consecration ceremonies, the only one left will be Russia, and, well… you see my problem, Phil? Help me out here, go with me on this. I know Our Lady meant well, but heck, there’s politics involved and women don’t really understand politics…

13 October, 1917: The Miracle of the Sun - see Discrediting the Miracle, p.2 and An unbeliever describes the scene, p.5
Fatima: 13 October
The Miracle of the Sun

Suddenly I heard the uproar of thousands of voices, and I saw the whole multitude spread out in that vast space at my feet… turn their backs to that spot where, until then, all their expectations had been focused, and look at the sun on the other side. I turned around, too, toward the point commanding their gaze and I could see the sun, like a very clear disc, with its sharp edge, which gleamed without hurting the sight. It could not be confused with the sun seen through a fog (there was no fog at that moment), for it was neither veiled nor dim. At Fatima, it kept its light and heat, and stood out clearly in the sky, with a sharp edge, like a large gaming table. The most astonishing thing was to be able to stare at the solar disc for a long time, brilliant with light and heat, without hurting the eyes or damaging the retina. [During this time], the sun's disc did not remain immobile, it had a giddy motion, [but] not like the twinkling of a star in all its brilliance for it spun round upon itself in a mad whirl…Then, suddenly, one heard a clamour, a cry of anguish breaking from all the people. The sun, whirling wildly, seemed all at once to loosen itself from the firmament and, blood red, advance threateningly upon the earth as if to crush us with its huge and fiery weight. The sensation during those moments was truly terrible…

Read complete account on page 5.

Discrediting the Miracle

 Critics of the miracle of the sun argue (1) such an event should have been witnessed in every place from which the sun was visible at that time (2) nobody else, further away reported seeing this alleged miracle (3) what is the use of people seeing something when scientific instruments do not? Science is more reliable than people.

Answers to fit the proverbial postcard…

(1) The miracle was given in a particular location for a purpose: “On the last month, I will perform a miracle so that all may believe.” It took place at the exact moment and in the precise spot that the children had announced earlier.

(2) It was witnessed by people not at the scene, but at a distance of at least 17 miles away.

(3) If “provable” in a scientific laboratory, that would make it… NOT a miracle!

Catholic Truth… Keeping the Faith, Telling the Truth - a bi-monthly newsletter for informed Catholics
Gimmickry Growing

From ‘Rebooting the Faith’ to the ‘Mercy Bus’

Are you embarrassed to admit you’re a Catholic these days?

Staff Reporter

Glasgow University’s historic Bute Hall was the venue for an event aimed at ‘Rebooting the Faith’ in the Archdiocese of Glasgow on Thursday July 27. Ahead of the event, Fr Joe Lappin, Director of Religious Education for the Archdiocese, who was instrumental in bringing the married layman “missionary”, Chris Stefanick to Scotland said: “Reboot Live will be like no ordinary Church event, Chris’s dynamic presentation will bring people to tears, to laughter, and most importantly, to Christ. He presents the Gospel in all its beauty to a world much in need of the joy only Jesus can bring. It’s like hearing the Gospel for the first time. We all need a ‘faith boost’ from time to time. This is like no other faith event you’ve ever been to. We hope those who come along will reach out to their family and friends who have fallen away from the faith, who have lost touch with the Lord and His Church and invite them to come home.”

Volunteers offered time and talents to organise the event and presentations were made to the priests of the Archdiocese, the Head Teachers and many of the school staff to promote the event.

Archbishop Tartaglia said: “When I was in Philadelphia recently I was struck by the Archbishop of that city – Archbishop Charles Chaput’s view of the Reboot phenomenon. He said to me, Chris Stefanick is recognised as one of the most creative ministers to youth and young adults in the United States. He has extended his ministry to parish communities as well. He brings deep personal faith and an exciting energy to the Reboot programme. Chris Stefanick practises what he preaches. And what he preaches is exciting and Catholic.’ With a recommendation like that I think we are in for a great event in Glasgow.”

When this was discussed on the Catholic Truth blog, the consensus was that it is for a priest, not a layman, however worthy, to ‘reboot’ the Faith in the context of a mission type event. The fact that no priest fitting the description of Chris Stefanick can be found to inspire the young to return to the practice of the Faith, speaks volumes about the state of play in the Archdiocese of Glasgow.

When one of our number tried to obtain a ticket for the event, there were none left, so let’s see if this sell-out success leads to a growth in the numbers of young people filling the parish pews. It doesn’t seem likely because, as one of the Catholic Truth blog commentators wrote, referring to the “Protestant” (or is it charismatic? Well, same context of a mission type event. The fact that no priest fitting the description of Chris Stefanick can be found to inspire the young to return to the practise of the Faith, speaks volumes about the state of play in the Archdiocese of Glasgow.

Bishop John and priests from Paisley, Glasgow and Motherwell Diocese will be on top deck hearing confessions or just having a chat with people. There will be a music group playing on the lower deck and some of the team will be out on the streets giving candles to people and inviting them to pray. The event will close with Bishop John celebrating Holy Mass on the Bus on Saturday 5th August 2017 at 2 pm.

The above Notice taken from website of the Diocese of Paisley - see https://cdop.org.uk/events/mercy-bus

LGBTPedosexual

Preparing the ground for acceptance of Paedophilia?

‘Pedosexual’ defines those with a sexual attraction to children who do not necessarily act upon it.

From #LGBTPQ+

For years, the struggle against hate and bigotry has gone on…sexual minority groups have faced persecution. Now, in the 21st century, we are finally beginning to see that bigotry begin to disappear. Homosexuals have the right to marry, minority genders are finally being recognized, transgender children are finally getting the treatment they need to be who they are, and most importantly, these groups are finally being given minority status. But the sexual liberation movement has only just begun, and there’s still more work to be done. There is still one minority group that is marginalized to the point of neglect: pedosexuals.

Since the beginning of the LGB+ movement, pedosexuals have been there helping to achieve sexual liberation for all. Unfortunately, pedosexuals have also been the ones to stand up and take the heat to help prevent abuse toward their other sexual minority friends. This act of bravery among pedosexuals in the name of sexual equality has led to them being the ones being persecuted to this day, despite also being born with a different attraction. Bigots have now focused all of their hate

Exam Howler…

“Spain was a very Catholic country, since Christianity had been taken there in the third century BC”. 

Catholic Truth… Keeping the Faith, Telling the Truth - a bi-monthly newsletter for informed Catholics

3
Fatima: Vision - Tuy, 1929

In 1926 Sister Lucy left the convent in Pontevedra to enter the Dorothean novitiate at Tuy, a Spanish city near Pontevedra. She took her habit on October 26, 1926, and pronounced her first vows on October 3, 1928. It was here in Tuy that Our Lady’s promise contained in the Secret of July 13, 1917 was fulfilled: “I shall come to ask for the consecration of Russia...” Sister Lucy describes the communication:

June 13, 1929. I had requested and obtained permission from my superiors and my confessor to make a holy hour from 11:00 p.m. to midnight, from Thursday to Friday of each week. Finding myself alone one night, I knelt down near the Communion rail, in the middle of the chapel, to recite the prayers of the Angel, lying prostrate ... Feeling tired, I got up and continued to recite them with my arms in the form of a cross. The only light was that of the [sanctuary] lamp.

Suddenly, the whole chapel lit up with a supernatural light and on the altar appeared a cross of light which reached the ceiling. In a clearer light, on the upper part of the cross, could be seen the face of a man with His body to the waist, on His chest a dove, equally luminous; and nailed to the cross, the body of another man. A little below the waist [of Christ on the cross], suspended in the air, could be seen a Chalice and a large Host, onto which some drops of Blood were falling, which flowed from the face of the Crucified One and from the wound in His breast. Running down over the Host, these drops fell into the Chalice.

Under the right arm of the cross was Our Lady with Her Immaculate Heart in Her hand ... (She appeared as Our Lady of Fatima, with Her Immaculate Heart in Her left hand, without sword or roses, but with a crown of thorns and flames) under the left arm [of the cross], in large letters, like crystalline water which flowed over the altar, forming these words: "Grace and Mercy". I understood that the mystery of the Most Holy Trinity was shown to me, and I received lights about this mystery which I am not permitted to reveal.

Then Our Lady said to me:

"The moment has come in which God asks the Holy Father to make, and to order that in union with him and at the same time, all the bishops of the world make the consecration of Russia to My Immaculate Heart, promising to convert it because of this day of prayer and worldwide reparation." (Frère Michel de la Sainte Trinité, The Whole Truth About Fatima — Vol. II, p. 555).

I rendered an account of this to my confessor, who ordered me to write down what Our Lord willed to be done.

The request at Tuy was especially distinguished by the role the Bishops of the Church, and specifically the Holy Father, were to have in God’s plan for peace. The faithful had been instructed in their role of prayer and sacrifice in the apparitions at Fatima. At Tuy, however, the Pope is given the primary responsibility for future peace. “God asks the Holy Father ...” In 1917 the Holy Father had asked the Blessed Mother to obtain the peace of the world and, like a loving mother, She readily consented, but on the condition of the Holy Father’s and the Church’s faithful cooperation with Her plan.

An email attaching the above photograph was received from an American reader on pilgrimage over the summer, 2017 - he wrote:

Said a prayer for you and yours at this altar at the Dorothean convent where Sister Lucy stayed. The altar was moved here from Tuy. It is the altar at which Sister Lucy had the apparition of the Trinity.
The Miracle of the Sun
An Eyewitness Account by Dr. José Maria de Almeida Garrett, professor at the Faculty of Sciences of Coimbra, Portugal.

It must have been 1:30 p.m when there arose, at the exact spot where the children were, a column of smoke, thin, fine and bluish, which extended up to perhaps two meters above their heads, and evaporated at that height. This phenomenon, perfectly visible to the naked eye, lasted for a few seconds. Not having noted how long it had lasted, I cannot say whether it was more or less than a minute. The smoke dissipated abruptly, and after some time, it came back to occur a second time, then a third time.

The sky, which had been overcast all day, suddenly cleared; the rain stopped and it looked as if the sun were about to fill with light the countryside that the wintry morning had made so gloomy. I was looking at the spot of the apparitions in a serene, if cold, expectation of something happening and with diminishing curiosity because a long time had passed without anything to excite my attention. The sun, a few moments before, had broken through the thick layer of clouds which hid it and now shone clearly and intensely.

Suddenly I heard the uproar of thousands of voices, and I saw the whole multitude spread out in that vast space at my feet… turn their backs to that spot where, until then, all their expectations had been focused, and look at the sun on the other side. I turned around, too, toward the point commanding their gaze and I could see the sun, like a very clear disc, with its sharp edge, which gleamed without hurting the sight. It could not be confused with the sun seen through a fog (there was no fog at that moment), for it was neither veiled nor dim. At Fatima, it kept its light and heat, and stood out clearly in the sky, with a sharp edge, like a large gaming table. The most astonishing thing was to be able to stare at the solar disc for a long time, brilliant with light and heat, without hurting the eyes or damaging the retina.

During this time, the sun's disc did not remain immobile, it had a giddy motion, but not like the twinkling of a star in all its brilliance for it spun round upon itself in a mad whirl.

During the solar phenomenon, which I have just described, there were also changes of colour in the atmosphere. Looking at the sun, I noticed that everything was becoming darkened. I looked first at the nearest objects and then extended my glance further afield as far as the horizon. I saw everything had assumed an amethyst colour. Objects around me, the sky and the atmosphere, were of the same colour. Everything both near and far had changed, taking on the colour of old yellow damask. People looked as if they were suffering from jaundice and I recall a sensation of amusement at seeing them look so ugly and unattractive. My own hand was the same colour. "Then, suddenly, one heard a clamour, a cry of anguish breaking from all the people. The sun, whirling wildly, seemed all at once to loosen itself from the firmament and, blood red, advance threateningly upon the earth as if to crush us with its huge and fiery weight. The sensation during those moments was truly terrible.

All the phenomena which I have described were observed by me in a calm and serene state of mind without any emotional disturbance. It is for others to interpret and explain them.

Finally, I must declare that never, before or after October 13 [1917], have I observed similar atmospheric or solar phenomena.*

The above is taken from the Fatima Center website www.fatima.org - Professor Almeida Garrett's full account may be found in Novos Documentos de Fatima (Loyala editions, San Paulo, 1984)

An unbeliever describes the scene…

Avelino de Almeida was a journalist for the pro-government, anti-clerical daily O Seculo. He had lampooned the apparitions for weeks. Present at the Cova on 13 October, he wrote this report:

One could see the immense multitude turn towards the sun, which appeared free from clouds and in its zenith. It looked like a plaque of dull silver, and it was possible to look at it without the least discomfort. It might have been an eclipse which was taking place. But at that moment a great shout went up and one could hear the spectators nearest at hand shouting: ‘A miracle! A miracle!’ Before the astonished eyes of the crowd, whose aspect was biblical as they stood bareheaded, eagerly searching the sky, the sun trembled, made sudden incredible movements outside all cosmic laws - the sun ‘danced’ according to the typical expression of the people.”

[Quoted, with source, in Sister Lucia - Apostle of Mary’s Immaculate Heart by Mark Fellows]
There are people who profess belief in the Scriptures, yet deny that bread and wine can become the Body and Blood of Christ, which seems to me to involve grave contradiction. To say that you believe in the Scriptures and then disbelieve the plainest words of their Author is surely to disbelieve the Scriptures. When God says: “Except you eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you”; when He says: “He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up at the last day”; when He says: “My Flesh is meat indeed, and My Blood is drink indeed”; when He says: “He that eateth My Flesh and drinketh My Blood abideth in Me and I in him”; when He says: “He that eateth Me, the same also shall live by Me”; when He repeats it again and again so that there shall be no mistake as to His meaning; when His hearers refuse to accept it just because there is no mistake as to His meaning – then it seems to me to be a very grave thing to maintain that He did not mean it, and dangerously like refusing to accept His words.

If you insist, as many do, that God cannot be present under the form of bread and wine, then I must insist: why not? Why cannot God be present under any form He chooses? If He could not He would not be God. If you had been present on that first Christmas morning in the stable of Bethlehem and seen a Baby in a manger, and Our Lady had told you: “That is God”; would you have answered: “God? How on earth can that be God”? Our Lord could well have replied that it was just how God would be on earth. If then you deny that God can be present under the form of bread and wine, could you suggest any better way in which He could communicate Himself to His human creatures than under the species of bread and wine? Simple things to which we are accustomed? You see, God does His big things so simply that only the Simple things to which we are accustomed? You see, God does His big things so simply that only the simple of heart understand.

When, in that upper room in Jerusalem, He gave to His Apostles what looked exactly like bread and wine, and told them it was His Body and Blood, and moreover that they were to eat and to drink of the same, His Apostles believed and obeyed; and yet it must have been a stupendous test of their faith. His Body was there visible to their eyes even as He was telling them that This also was His Body. Not even St Thomas who doubted the Resurrection doubted this. They believed because they had believed what He had promised. They believed in the Real Presence of God in the Blessed Sacrament.

You have heard of the word, Transubstantiation. It is a word that makes some people see red, though I doubt if they know what it means beyond that it has something to do with the Real Presence, and they are not going to have the Real Presence. They have no objection to the Real Presence in the manger of Bethlehem, yet object to It in a Catholic church; they believe in the Body on the Cross, but not in the body which is “meat indeed”; they believe in the Blood of the Lamb, but not in the Blood which is “drink indeed”; they believe in the Life that He gave, but not in the Life that He gives.

That word, Transubstantiation, is the word used by the Church to best express the meaning of her doctrine, since it means the changing of the substance. When, during the Mass, the priest takes the bread and wine and says over them the words of Christ, the words of consecration, the substance of the bread and wine is changed into the substance of the Body and Blood of Christ.

The substance is the innermost reality of a thing, that which makes a thing what it is. I doubt if you could tell me what makes an apple what it is. The shape? The size? The colour? The smell? The taste? All these are but the accidents of the apple, the parts which are perceived by your senses; they are not the apple itself. Within them, manifesting itself through them, uniting them into one whole, yet imperceptible to your senses, is the substance which makes it an apple and which is the apple itself. You cannot see the apple itself. If you say then that the substance is not real, there are many things which are real which you cannot see. I cannot see your soul, neither can you see mine, but our souls are so real that they are our selves.

When the substance of the bread and wine is changed into the substance of the Body and Blood of Christ, the bread and wine themselves become the Body and Blood of Christ Themselves; the accidents of bread and wine remain. The size, the shape, the taste of the bread remain; the colour, the taste, the quantity of the wine remain; the nourishing properties of the bread and wine remain; but their substance has become the substance of the Body and Blood of Christ. That is the doctrine of Transubstantiation. With the Body and Blood of Christ is His Humanity; with His Humanity is His Divinity. That is why the whole Christ is present in the Blessed Sacrament, why the whole Christ is received in Holy Communion, and why, when blessed with the Blessed Sacrament, we receive our Saviour’s own blessing. That is the doctrine of the Real Presence expressed in the word Transubstantiation; the doctrine of the Catholic Church from the beginning, today and until the end of time. Who are more likely to be right - all the millions who have believed it for twenty centuries, or the minority who have denied it for four centuries? Is God more likely to be right: “This is My Body, This is My Blood”, or the Reformers: “This is not His body, This is not His blood?”

Wasn’t Confession Invented in the Middle Ages?

There is a Catholic practice which is regarded as an insuperable obstacle by the majority of those outside the Church. Confession: “What, confess my sins to a man!” But aren’t we all of us continually confessing our sins not only to men but to women? Have you never said: “I’m sorry I lost my temper. I’m sorry that I was rude, that I lied, that I stole? If you were not confessing a sin, then would you tell me what you were confessing? But how can a mere man forgive sins?” Well, don’t you say: That’s all right, you’re forgiven, forget it? If you quail at the thought of confessing and being forgiven by a “mere man”, I can assure you it is a most human habit and that you have frequently indulged in it yourself.

But that sort of thing is quite different from the confession [in which] Catholics indulge. The difference is that the Sacrament of penance, the Sacrament of confessing and forgiving, is the supernaturalization of what is human and natural, ensuring forgiveness by God Himself in God’s own appointed way. And it is not a “mere man” who forgives, but a priest of God, endowed with certain supernatural powers that no other man possesses. The priest, not the man, forgives.

On the evening of His Resurrection from the dead Christ appeared to His Apostles and did a very deliberate thing: “Peace be unto you. As the Father hath sent Me, so also do I send you.” He then breathed upon them: “Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained.” He was addressing those words to His first priests, breathing upon them the Holy Spirit and giving them the power to forgive the sins of men.

His words are so clear that to attempt to explain them away looks uncommonly like refusing to accept them. Whether we like it or not, Christ really did mean what He said, and the only honest thing is to admit it: “Whose sins you shall forgive, they are forgiven them.”

If the apostles did have the power to forgive, it doesn’t follow that priests have the power today? Yes, it does follow. We priests are the successors of the Apostles. The Apostles were priests; the power to forgive sins is one of the powers of the priesthood, which has been handed on down the ages in the Sacrament of Holy Orders, so that the priesthood is here today, and the power to forgive sins is here today. As Christ made His Church at the beginning it will remain until the end of time, with the priesthood and its powers complete.

Why should the Apostles have heard confessions, as priests hear confessions today? Because if the Apostles were to forgive sins they must know what sins to forgive, and they could not know without hearing confessions; neither could they “retain sins,” withhold forgiveness, unless they were in a position to judge of a person’s conscience, which they could not do unless a person made known his conscience to them by confession. The exercise of the power to forgive necessitates the hearing of confessions.

You may have heard that priests invented confession some time or other in the Middle Ages, that they introduced the practice themselves and proceeded to enforce it on the people. One does not introduce something that requires no introduction. When someone tells you that priests invented confession, ask him one or two questions like this: What priests invented confession? Can you give me their names? Or the minority who have denied it for four centuries? If you were not confessing a sin, then would you tell me what you were confessing? But how can a mere man forgive sins?” Well, don’t you say: That’s all right, you’re forgiven, forget it? If you quail at the thought of confessing and being forgiven by a “mere man”, I can assure you it is a most human habit and that you have frequently indulged in it yourself.

But that sort of thing is quite different from the confession [in which] Catholics indulge. The difference is that the Sacrament of penance, the Sacrament of confessing and forgiving, is the supernaturalization of what is human and natural, ensuring forgiveness by God Himself in God’s own appointed way. And it is not a “mere man” who forgives, but a priest of God, endowed with certain supernatural powers that no other man possesses. The priest, not the man, forgives.

On the evening of His Resurrection from the dead Christ appeared to His Apostles and did a very deliberate thing: “Peace be unto you. As the Father hath sent Me, so also do I send you.” He then breathed upon them: “Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained.” He was addressing those words to His first priests, breathing upon them the Holy Spirit and giving them the power to forgive the sins of men.

His words are so clear that to attempt to explain them away looks uncommonly like refusing to accept them. Whether we like it or not, Christ really did mean what He said, and the only honest thing is to admit it: “Whose sins you shall forgive, they are forgiven them.”

If the apostles did have the power to forgive, it doesn’t follow that priests have the power today? Yes, it does follow. We priests are the successors of the Apostles. The Apostles were priests; the power to forgive sins is one of the powers of the priesthood, which has been handed on down the ages in the Sacrament of Holy Orders, so that the priesthood is here today, and the power to forgive sins is here today. As Christ made His Church at the beginning it will remain until the end of time, with the priesthood and its powers complete.

Why should the Apostles have heard confessions, as priests hear confessions today? Because if the Apostles were to forgive sins they must know what sins to forgive, and they could not know without hearing confessions; neither could they “retain sins,” withhold forgiveness, unless they were in a position to judge of a person’s conscience, which they could not do unless a person made known his conscience to them by confession. The exercise of the power to forgive necessitates the hearing of confessions.

You may have heard that priests invented confession some time or other in the Middle Ages, that they introduced the practice themselves and proceeded to enforce it on the people. One does not introduce something that requires no introduction. When someone tells you that priests invented confession, ask him one or two questions like this: What priests invented confession? Can you give me their names? In what year was confession invented? Can you ask him one or two questions like this: What priests invented confession? Can you give me their names? In what year was confession invented? Can you give me their names?
If priests invented confession, what mighty big fools they must be to inflict such a burden on themselves! Priests have got to confess, the bishops have got to confess, the Pope has got to confess...[And] do you suppose there is any particular pleasure in hearing confessions? There is the joy, it is true, of reconciling the sinner with God; but to sit for three or four hours a day, as frequently priests have to do, in a stuffy confessional box listening to the sins and sorrows of men; to be called out at any hour of the night, in any weather; to visit the fever hospital; to risk his life on the battle-field. That's what hearing confessions involves. I don't think priests would invent confession. It is my own experience and, I am certain, that of our priests throughout the world, that in hearing confessions we are sharing in the Passion of Christ. No, I don't think priests would invent confession.

Apart from this, it is sheer folly to maintain that confession was introduced in the Middle Ages when in the fifth century we find Pope Leo the Great informing certain bishops that it is "against the Apostolic rule" to require penitents to confess in public; "since it is sufficient that the guilt of conscience be declared to priests alone in secret confession"; and Saint Augustine proclaiming the power of the Church to forgive all sins; and in the fourth century Saint Pascal stating unequivocally that the sinner can obtain pardon through Penance, "if he is not ashamed to confess his sins to the priest of the Lord"; and Saint Cyprian that remission of sins "made through priests is pleasing with God." When we find the Church conscious of her power to forgive sins and the practice of confession to the priest there in the Church from the earliest days, then surely the "introduction" of confession in the Middle Ages should be laid to rest with other discarded inventions.

I have given you sufficient evidence, from Holy Scripture, from history and from reason, to show that the Sacrament of Penance, the Sacrament of confession and absolution, is God's own appointed way of forgiving [our] sins. It is not then a question of whether we like confession or not, but of whether we are willing to accept God's way or not.

Of course you don't like confession; you're not supposed to like it. There are all kinds of things in the Christian religion we don't like - mortification and self-denial; but we have to practise them unless we are merely Christians in name. The Christian religion is not a religion of either likes or dislikes, but a religion of doing it whether we like it or not. There was nothing about likes or dislikes in the commands Christ gave to His Church.

If you tell me that you are afraid of confession, that the very idea of confessing your sins to a priest makes you shudder - well, that's human. But I can think of nothing more odious than to go to confession, the Sacrament of Penance, the Sacrament of absolution, without any determination not to commit them again; supposing he were to kneel down and confess them without any determination not to commit them again; supposing he were to kneel down and confess them and succeed in deceiving the priest; supposing the priest, being deceived, were to pronounce the very words of absolution - nothing whatever would happen. God would merely turn off the tap. And that man would walk out exactly as he entered - unforgiven.

[Another] fear of confession affects certain minds: "...how awful if the priest were to reveal to others sins he had heard in confession!" Have you heard of the seal of confession? Sins are never revealed because the priest's lips are sealed. For a priest to reveal a sin heard in confession would be as terrible a crime as he could commit. So beautiful is the way in which the seal of confession has been kept for two thousand years that it amounts to a moral miracle. The finger of God is laid on the lips of the priest. Still, one question remains... see column 3...
The April edition was particularly interesting though sad to read some of the articles. It seems that the Catholic Church in Bonnie Scotland is not as bonnie as it was once upon a time! I will continue to pray for it and all the true, solid Catholics at Catholic Truth. Keep up the good work!

The Catholic Church here in Canada has its troubles, too; irregularities in the Liturgy, lazy and wayward clergy, lapsed Bishops etc., so we need your prayers, too!

I haven’t read Pope Francis’ latest [papal exhortation] yet, ‘Amoris Laetitia’, but I hope to soon. Our Cardinal Archbishop of Toronto has given it its “approval”, so I hope I’ll agree with him once I’ve read it - oremus!

[Ed: I sincerely hope you won’t. See foot of p.13.]

The National Catholic Register has published a lovely review of my novel, ‘Black Bottle Man’. See Amazon previews of his novels, ‘Fragment’ and ‘Black Bottle Man’.

[The] ‘gay community’ has been hitting the headlines of late. There was the drug fuelled homosexual orgy involving clerics and ‘rent boys’ which took place in the Vatican apartment belonging to a prominent monsignor, a secretary to a bishop, no less.

Nearer home, we had Fr Morton of St Bride’s [Diocese of Motherwell] extending a warm welcome to the ever-increasing sub-divisions (LGBTI etc) within the ‘gay community’. It’s all very confusing… even more confusing when, acting in support of Fr Morton’s initiative a local politician (a man) speaks of “my husband and I”. Will Fr Morton be disciplined or removed from his position? Will Bishop Toal “do a Despard” on him, so to speak?

This seems unlikely.

[Ed: Fr Despard, also of the Diocese of Motherwell, has been suspended for publishing a book claiming evidence of homosexuality within the diocese.]

Again, on the home front - in the Scottish Catholic Observer we had Ian Dunn’s interview with Fr James Martin on the latter’s new book, ‘Building a Bridge’, about the relationship between the “Catholic Church and the LGBT Community”. It’s all about “respect, compassion, and sensitivity”. According to Fr Martin “the core of the Church’s message” should be “compassion and forgiveness”. Forgiveness for whom? Probably for what Fr Martin calls the “institutional Church” which he says has treated the LGBT community “poorly”. Priests have been guilty of saying “some things that are incredibly exclusionary and just mean, to use an underused word”, according to some of Fr Martin’s informants.

“So, I think the church needs to do a bit of examination of conscience.”

Newly promoted Cardinal Kevin Farrell, Prefect of the Vatican’s Dicastery for Laity, Family and Life has obviously examined his conscience and found Fr Martin’s book a “welcome and much-needed help for bishops, priests, pastoral associates and all Church leaders to more compassionately minister to the LGBT community.” The Cardinal has been a pro-gay enthusiast for some time (otherwise, he probably wouldn’t have got the job).

The compassionate facade presented by the “tea and sympathy” brigade is, in reality, a cover for the homosexual infiltration and eventual takeover of the Church, a process which has accelerated exponentially with the arrival of Pope Francis. A sobering and realistic appraisal of the dire situation comes from the London branch of the Society for the Protection of the Unborn Child (SPUC): “The homosexual agenda is forcing its way into schools, universities, workplaces and sports clubs. The last thing families and parishes need is for Church leaders to tell them to welcome homosexual couples.” No doubt, in the LGBT scheme of things, SPUC is being “increasingly exclusionary” to use Fr Martin’s phrase.

This agenda is not merely an attack on Christian morality. Ultimately it is an attack on sanity. Michael Baker, Glasgow.

During my conversion process to God’s Church, I suddenly realised that if you punched hard on my then Church of England, your fist would go right through, there being nothing solid to stop it. On the other hand, if you did the same thing to the Catholic Church, you would soon come up against something that the present pope and [the dissenting Catholic Times columnist] Monsignor Loftus apparently dislike intensely - rigidity.

In some way that escapes me, people suffering from this “rigidity” are incapable of real charity and compassion. There is even something dodgy about their psyche, some weakness that needs security in rigid things. Also, in their fanatic preference for the traditional Mass, they are nostalgic pre-conciliar old flogies and completely at a loss when released from the safe prison of traditional usages into the freedom and creativity of modern practices.

This is not so. We go to the Latin Mass because we find the presence of God there and not the over-emphasis on mere community. And this “rigidity” refers to doctrine and morals, not personal qualities. All the saints in the Catholic calendar were “rigid” doctrinally and morally but, at the same time, models of charity to all; why cannot the two go together? They got their strength from the traditional Latin Mass and would have died rather than tamper with the least part of it.

God likes solid things, e.g. rocks and the Church was described by Our Lord as a “rock” and rocks are notorious for their rigid qualities. I am very glad to have been supplied with a backbone - a jelly-fish is of no use to society. Jim Allen, Torquay, England.

The UK & Irish Bishops plus the Pope and Prefects of every Vatican Congregation no longer receive this publication. The 100th edition was the last copy sent to them. No Pope, Bishop, or Vatican Prefect has ever contacted us to correct anything, despite our standing invitation to do so over a period of years now, in accordance with their duty under Canon Law # 823. Readers may, therefore, be confident that our publication contains nothing that is contrary to Catholic Faith or Morals.
Fatima

The Grave Consequences of the Failure of Successive Popes to Consecrate Russia

Taken from www.fatima.org

The Vatican's silence in the face of Socci's book is very telling that the Vatican has not denied any of the grave consequences of the failure of successive Popes to consecrate Russia, as stated in the Third Secret of Fatima.

At Rianjo, Spain in 1931, our Lord Himself told Sister Lucy: "Make it known to My ministers, given that they follow the example of the King of France in delaying the execution of My command, they will follow Him into misfortune."

What was the example of the King of France? He failed to consecrate France to the Sacred Heart as Our Lord had commanded in His apparition to St. Margaret Mary Alacoque on June 17, 1898 — another apparition approved by the Church as worthy of belief. A succession of subsequent French kings also failed to follow this command. One hundred years to the day after that apparition — on the 17th of June 1898 — King Louis XVI of France was stripped of his power by the Third Estate and four years later he was guillotined. His attempt to consecrate France in his own lifetime while he awaited execution was too little, too late; it was not the solemn public act that Our Lord had commanded so that the whole world would know that His power had saved France.

At Rianjo, Our Lord Himself warned us that if we fail to follow His command at Fatima, that another consecration be performed — the solemn and public Consecration of Russia — many of the minions of His Church will follow the decapitated King of France into misfortune, along with all the nations that will be annihilated in what may well be a chastisement worse than the deluge.

The Message of Fatima is not merely a prophecy of two world wars and the rise of Communism, as some would have us believe today. In her interview with Father Fuentes on December 26, 1957, long after World War II had ended and Stalin had subjugated half of Europe, Sister Lucy spoke of even worse calamities to come:

"Father, the Most Holy Virgin is very sad because no one has paid any attention to Her Message, neither the good nor the bad. The good continue on their way but without giving any importance to Her Message. The bad, not seeing the punishment of God actually falling upon them, continue their life of sin without even caring about the message. But believe me, Father, God will chastise the world and this will be in a terrible manner. The punishment from Heaven is imminent."

"Father, how much time is there before 1960 arrives? It will be very sad for everyone, not one person will rejoice at all if beforehand the world does not pray and do penance. I am not able to give any other details, because it is still a secret. According to the will of the Most Holy Virgin, only the Holy Father and the Bishop of Fatima are permitted to know the secret, but they have chosen to not know it so that they would not be influenced. This is the third part of the Message of Our Lady which will remain secret until 1960."

"Tell them, Father, that many times the Most Holy Virgin told my cousins Francisco and Jacinta, as well as myself, that many nations will disappear from the face of the earth. She said that Russia will be the instrument of chastisement chosen by Heaven to punish the whole world if we do not beforehand obtain the conversion of that poor nation."

Sister Lucy reported with particular alarm the warning of Our Lady that the devil will attack consecrated souls — especially priests and bishops — and "overcome" them, leaving the faithful abandoned by the very shepherds God has ordained to save the flock from eternal damnation. Recall Pope John Paul II's sermon at Fatima in 2000, in which His Holiness declared that "The Message of Fatima is a call to conversion, alerting humanity to have nothing to do with the 'dragon' whose 'tail swept down a third of the stars of Heaven, and cast them to the earth' (Apoc.12:4) — a reference, as it is traditionally understood, to the fall of priests and other consecrated souls from their exalted state because of the influence of the devil. Sister Lucy warned that along with the fall of consecrated souls, entire nations will disappear from the earth, and that this disastrous chain of events will begin in the years following 1960."

Sister Lucy also specifically revealed that these terrible events are predicted in "the third part of the Message of Our Lady, which will remain secret until 1960." This is an unmistakable reference to the Third Secret of Fatima. The Third Secret evidently predicts a double chastisement, material and spiritual, in which a crisis of faith and discipline in the Church will be accompanied by a global catastrophe that will cause "many nations [to] disappear from the face of the earth." This view of the Third Secret was dramatically confirmed in a crucial interview of then Cardinal Ratzinger by Vittorio Messori in the Italian magazine entitled Jesus, published on November 11, 1984. In the interview, Cardinal Ratzinger revealed that, back in 1969, he had read the Third Secret and that it speaks of "the dangers threatening the Faith and the life of the Christian and therefore [the life] of the world." Again we see the theme of a crisis in the Church and the consequent danger to the whole world. This interview together with many other pieces of evidence, has led the renowned Catholic author Antonio Socci to conclude in his recent book The Fourth Secret of Fatima that the Third Secret undoubtedly contains words of Our Lady warning of a crisis in the Church and catastrophic events in the world. As Vittorio Messori himself notes in a review of Socci's book, Socci concludes that "the part of the secret revealed [by the Vatican] (that of the 'bishop in white' who is killed by 'gunshots and arrows') is authentic, but constitutes only a fragment. In its entirety, the message would contain terrible words on the crisis of the faith, on betrayal by part of the hierarchy, on catastrophic events in store for the Church and, with it, the whole of humanity..."

It is very telling that the Vatican has not denied any aspect of Socci's conclusions, not even his claim that there exists a suppressed text of the Third Secret. Socci is not someone who can simply be ignored. He is a national celebrity in Italy, and has personally conducted press conferences for Cardinal Ratzinger. The Vatican's silence in the face of Socci's book speaks volumes.

When Irish Eyes Are NOT Smiling

The Irish Catholic, 17th August, 2017, article entitled Touching hearts and minds is a focus on Fr Cathal Deery, a priest from Monaghan who "although he felt called to be a priest" (and now works as a curate in Clones, Co. Monaghan) "is still unsure as to whether it was the correct path to take", saying, "I'll never be sure whether this is for me." Continuing, he says, "I certainly grapple with my faith...I still struggle."

[Ed: Breaking News: that means you're not actually exercising faith! You don't "grapple", you embrace faith - that's what make it "faith" and not science, philosophy etc. You "grapple" with theories, not faith.]

Despite the uncertainty, he is sure of God's presence in his life.

[Ed: So what? Even the Devil believes in God and "uncertainty" is a sign of lack of divine and Catholic faith. To doubt what God has revealed, is a grave sin. Check one of those "old fashioned" catechisms.]

One of the main realisations that Fr Cathal had from being in the priesthood for so long in Ireland is that "the Faith and the institution are quite different". Disillusioned by the institutional Church, and, in particular, its failure to respond properly to the abuse scandals, Fr Cathal says that the "Church in Ireland will never recover – nor should it." (Emphasis added). He adds that, "we are not grappling with the issues that we should be...we talk around the issue." For him, the leadership in the Church is fragile, because we "don't hear too many prophetic voices".

[Ed: more Breaking News - it's not "the Church" to blame but "churcheum" - specifically, liberal, modernist, faithless "churcheum" the kind who challenge God’s natural moral law, vote for "same-sex marriage", encourage cohabitation etc. and thus have no problem moving the goal posts ever further to justify their own immoral sexual proclivities.]

These negative aspects, however, have not overshadowed his experience in the Church, which he sees as being fruitful, especially through the provision of education and healthcare.

[Ed: even more Breaking News: any half-decent political party/government can provide these nowadays].

One of the most important problems that Fr Cathal is passionate about alleviating in parishes today, [is] mental health issues among the laity and the clergy, resulting in him becoming the Diocese of Clogher’s designated priest on suicide and suicide prevention...

[Ed: teach the Faith has it has been handed down to us from the Apostles, and not from dissenters determined to distort Christ’s Church and defy God’s law in the name of progress. That way, we’ll see fewer people presenting with significant mental health issues - and a drastic decline in suicide. That’s a given...]
LOVE OF OUR NEIGHBOUR

All of our religion is but a false religion and all our virtues are mere illusions and we ourselves are only hypocrites in the sight of God if we have not that universal charity for everyone, for the good and for the bad, for the poor people as well as for the rich, for all those who do us harm as much as for those who do us good.

No, my dear brethren, there is no virtue which will let us know better whether we are the children of God than charity.

The obligation we have to love our neighbour is so important that Jesus Christ put it into a Commandment which He placed immediately after that by which He commands us to love Him with all our hearts. He tells us that all the law and the prophets are included in this commandment to love our neighbour. Yes, my dear brethren, we must regard this obligation as the most universal, the most necessary and the most essential to religion and to our salvation. In fulfilling this Commandment, we are fulfilling all others. St. Paul tells us that the other Commandments forbid us to commit adultery, robbery, injuries, false testimonies. If we love our neighbour, we shall not do any of these things because the love we have for our neighbour would not allow us to do him any harm.

WHO HAS CHARITY?

Ah, dear lord, how Christians are damned through lack of charity! No, no, my dear brethren, even if you could perform miracles, you will never be saved if you have not charity. Not to have charity is not to know your religion; it is to have a religion of whim, mood, and inclination.

Give away your wealth, give generous alms to those who love you or who please you, go to Mass every day, go to Holy Communion every day if you wish: you are only hypocrites and outcasts! Without charity you will never see God, you will never go to Heaven!

Give away your wealth, give generous alms to those who love you or who please you, go to Mass every day, go to Holy Communion every day if you wish: you are only hypocrites and outcasts! Without charity you will never see God, you will never go to Heaven!

It is recounted in the history of the Fathers of the Desert that a hermit named Simeon had remained for many years in solitude when he got the idea of returning to the world. But he asked God that men should never know his intentions during his lifetime. God granted him this grace and he went into the world. He used to pretend to be a fool, and he delivered the possessed from the Devil and he cured the sick. He used to go into the houses of women of evil life and make them swear that they would love him alone, and then he would give them all the money he had. Everyone looked upon him just as a hermit who had become eccentric. They saw him every day, this old man of more than seventy years of age, playing with the children in the streets. At other times he plunged himself into the midst of the public dances, moving around with the crowd while he spoke to them and telling them clearly what wrong they were really doing. But they only looked upon what he said as coming from a fool and simply despised him. At other times he climbed onto the stage and threw stones at all those who were down below. When he saw people who were possessed of the devil he fell in with them and imitated the possessed as if he also were one of them. He was to be seen hurrying into the inns and mixing with the drunkards. In the markets he rolled around on the ground and did a thousand other things which were very extravagant and extraordinary. Everyone condemned and scorned him. Some looked upon him as a fool. Others thought him a libertine and a bad character who deserved only to be locked up. And yet, my dear children, despite all this, he was actually a saint who sought only scorn to win souls to God, even though everyone judged him to be bad. This shows us that although the very actions of our neighbour appear bad to us, we must not, ourselves, judge them to be bad. Often we judge things to be bad while in the sight of God they are not so....

Yes, my dear children, anyone who has charity does not see the faults of his neighbour....

Whoever possesses charity is sure that Heaven is for him!

That is the happiness which I desire for you.

I have made a pact with my tongue, not to speak when my heart is disturbed.

Saint Francis De Sales

Alas, my dear brethren, the person who has no charity goes far afield for evil! If someone does him some harm, you see him examining all his actions. He judges them. He condemns them. He turns them all to evil and is always quite certain that he is right.

But, you will tell me, there are plenty of times when you see people doing wrong and you cannot think otherwise.

My good friend, because you have no charity, you think that they are doing wrong. If you had charity, you would think quite otherwise because you would always think that you could have been mistaken, so often happens. And to convince you of this, here is an example which I beg of you never to efface from your minds, above all when you think that your neighbour is doing wrong.

If something uncharitable is said in your presence, either speak in favour of the absent or withdraw, or if possible, stop the conversation.

St John Vianney
Archbishop Peter Smith Promotes LGBT Agenda

Pupils in at least two Catholic schools in the Archdiocese of Southwark in England are being brainwashed into the LGBT "lifestyle".

St Anthony's Primary introduced a gender-neutral uniform policy to be implemented at the start of the new term (September 2017). Thus, boys who choose to wear skirts, may do so. All approaches made via phone and in writing, by parents and the editor of Catholic Truth to the Archbishop, the Head Teacher and to Fr Gerry Mulvihill, Foundation Governor/Parish Priest, have been ignored. All very inclusive - not!

St Mary's Primary invited the militant LGBT group Stonewall in to conduct workshops with pupils. The Head Teacher, Sarah Crouch, defended her decision in an interview with 'SW Londoner' which concluded that: She did not want to be drawn into a debate on whether working with Stonewall to combat bullying was evidence of gay propaganda.

Extracts From Letter to UK Papal Nuncio, From a Scots Catholic Truth Reader...

Your Excellency,

I have the duty to inform you that the Bishop of Southwark has authorised the homosexual organisation "Stonewall" to visit primary schools in his diocese for the purpose of giving talks to the pupils. This odious group has, as its objective, the promotion of sodomy. It seeks, among other things, to lower the age of consent to fourteen. It is utterly scandalous that Catholic pupils should be subjected to the moral corruption advocated by this organisation.

I call upon you, as the representative of the Holy See in this country, to put a stop to this abomination.

The same bishop has also approved the introduction of gender neutral school uniforms.

On both counts he has earned for himself the contempt and condemnation of every Catholic faithful to the teaching of the Church.

Another abomination is about to be inflicted on all schools in England & Wales under the Children & Social Work Bill, which makes obligatory a programme of thoroughly naturalistic sexual instruction, which has the approval of the Bishops' Conference, led by Archbishop McMahon of Liverpool, a programme denounced in the April issue of "Christian Order", by Mr Eric Hester, a retired headmaster and inspector of schools.

I need not remind Your Excellency of the fate that awaits those guilty of the corruption of youth.

I remain, Excellency, Yours sincerely,

Peter McEnery [Glasgow]

Radio Scotland On “Wishy-Washy” Catholics

Following a discussion on Radio Scotland, the editor of Catholic Truth wrote to the Archbishop of Glasgow. Extracts follow:

Yesterday, 16th August, I rang the Kaye Adams Phone-in show to participate in a discussion about your description of ‘wishy-washy’ Catholics, as published in the Herald [on 15/8/17]. Your Communications Director, Ronnie Convery, took part as a member of the studio panel.

During the broadcast, Ronnie Convery said: “Papal appointment is part of an organisation which is on the fringes of Catholic Life. Catholic Truth is not part of mainstream Catholicism.”

Now, I am a baptised Catholic - I [can provide] proof of both my Baptism and my Confirmation and proof, too, that I fulfil my obligation to attend Mass on Sundays and Holydays. I also confess frequently, in the hope of avoiding the need to take any obligation. At no time have I ever denied any dogma or moral teaching of the Church - on the contrary, I have publicly promoted Catholic teaching.

On the advice of readers and close friends who have contacted me after hearing the programme, I write to ask you to provide an assurance to me, in writing, that I am, in fact recognised as a Catholic with full Church membership. Through the Catholic Truth apostolate, I am merely exercising my right and duty under Canon Law: “According to the knowledge, competence, and prestige which they possess, [lay people] have the right and even at times the duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church and to make their opinion known to the rest of the Christian faithful, without prejudice to the integrity of faith and morals.”[C. 212, 2 & 3].

I look forward to receiving your assurance in this matter, in the hope of avoiding the need to take any further action. Clearly, I cannot allow this false allegation, this slur to remain as a question mark over my very identity as a Catholic. Yours etc.

No reply. Well, it would be a tall order to expect the archbishop to acknowledge that his Communications Director is a public liar or, at best, ignorant of Canon Law to the extent that he doesn’t know that one is either a Catholic or outside the Church. There’s no such thing as being “on the fringes” of the Church So, I didn’t really expect much of a reply, but I did expect an acknowledgment at least, if only to keep the matter out of this newsletter.

To be fair, the Archbishop’s probably realised that it is always best not to try to defend the indefensible, although Convery will have had his knuckles rapped and told to be more careful with his tongue next time - if there is a next time; according to the friendly exchange between Kaye Adams and himself at the start of the discussion, they hadn’t met since last 17 years ago! So, he’s not exactly an A-List celebrity, is he? For more on this, see Wishy-Washy Discussion...page 16, column 2

What The Papers Say

The Tablet, 19/26 August, 2017, published an article by well-known dissenter Clifford Longley entitled: “A newly fertilised embryo is not, in any common sense view, a ‘person’ as you and I.”

Passed to us by a reader who pointed out that this rag is being sold in Catholic outlets across Scotland, the author of the article - as the headline makes explicit - with breathtaking dishonesty, concludes that there is wiggle room in Pope John Paul II’s condemnation of experimentation on human embryos because - Longley falsely claims - the Pope’s condemnation (in his encyclical Evangelium Vitae) merely assumed that an early embryo is fully human. Longley actually puts the following words, “in bold” nowhere to be found in the encyclical, into the Pope’s mouth when he pretends to quote him: “Pope John Paul II gave an ingenuous twist to his argument. Maybe we cannot know for sure whether an early embryo is fully human, he argued, but we have to assume it is - in case we might be killing a human being.”

Nothing remotely matching these words is contained in Evangelium Vitae, paragraph 63, where we find the Church’s teaching on embryo experimentation. In fact, the exact opposite is true: Pope John Paul II repeatedly taught that life begins at the moment of conception, and in the encyclical Evangelium Vitae he calls experiments on human embryos “a crime against humanity” adding that “the killing of innocent human creatures, even if carried out to help others, constitutes an absolutely unacceptable act.”

Priests and bishops read The Tablet (or at least leave it lying around on their coffee tables) to give the impression that they are ever so “intellectual” relying on its earlier reputation, but the fact is, there are few publications as impoverished in accuracy and intellectual meat, as The Tablet. Some years ago, the Editor refused to publish a letter correcting factual errors about the editor of Catholic Truth on the grounds that they believed the article to be true when they published it! About as intellectual as Bugs Bunny.

Take all of this five minutes to check #63 of Evangelium Vitae in order to find confirmation that Clifford Longley’s claim about Pope John Paul II’s “ingenious twist” to his “argument” against embryo experimentation is bogus. There is, of course, no such “twist” at all. Pope John Paul II condemns all experimentation which involves the killing of human embryos, as “a crime against humanity”.

So... Keep Calm & Don’t Read The Tablet, because, remember; “If I don’t read a newspaper I am uninformed [but] If I do read a newspaper I am dis-informed. (attributed to Mark Twain)

The Daily Record, 26/7/17 reports that “A Cambusbarron priest’s message that the Catholic Church must redress the harm it has done to gay people has gone viral.” Which, for the less internet-savvy among us, means that the scandal caused by Fr Paul Morton, Parish Priest of St Bride’s in Cambusbarron, Diocese of Motherwell, has spread like wildfire.

The report continues: “[Fr Morton’s] statement was particularly welcomed by [local] MP Gerard Killen, a gay Catholic and campaigner for LGBT equality, Mr Killen said: ‘This unambiguously warm welcome from Father Morton and St Bride’s Church is a very refreshing step in the right direction, particularly for LGBT people of faith and their families in the local community.’ My husband and I [sic] will be heading along this weekend to show our support and...
Faith & Morality Matters
Your Problems Answered
Aunt Evangeline

Challenging The LGBT Juggernaut

Catholic Truth’s Roving Reporter attended the “Launch of Mass Resistance UK” conference in London on 7th July 2017. “Mass Resistance” is well established in America, comprising many local groups who campaign against the promotion of homosexuality and the normalisation of the homosexual lifestyle.

The conference began by linking homosexuality to secular humanism, which is presented today as a force for good. The whole notion of God, according to the modern world, is out dated. Of course, people are free to believe in God in private, but shouldn’t seek to influence society. Secularism, it was stated, is not a force of good, or even a moral neutral. It is, without a doubt, evil.

Secular humanism states that physical experience is all there is. It is the highest goal of mankind and the true meaning of life. It has its roots in the Russian Revolution, which saw two main tools of oppression that had to be eliminated – Christianity and the family. Secular humanism seeks to destroy and reconfigure both. This is why we now see the forces of liberal Christianity and the attempted redefinition of marriage and the family.

Those who promote secular humanism see education as vital for social engineering and indoctrination. We see this in our schools today through the promotion of diversity, gender choice, “rainbow families” etc. Of course, this is all under the guise of child protection. What it is, actually, is child abuse.

The conference recognised that it is very difficult these days to oppose homosexuality. You are branded a bigot or a homophobe. Arguing from a spiritual perspective can be effective when you are debating with other believers, but the vast majority of people today do not believe. Therefore, it is important to be armed with the facts about the health dangers attributed to active homosexuals.

Both homosexual men and woman have a higher proportion of physical and mental health problems than the general population. The largest proportion of new cases of HIV in 14-25 year olds are men who engage in homosexual acts with men. Therefore, it is important to be informed about what homosexuals actually DO and the health risks involved.

An interesting comparison was made between the promotion of homosexuality and racial integration in America. The relentless pursuit of equality and diversity with regards to homosexuality has resulted in a plethora of training courses. When racial integration happened in America, there was no need for such courses. This is because the integration of the races is natural. Homosexuality is not.

The conference was encouraged to form local groups and combat homosexuality together. Every totalitarian regime relies on silence and fear. Forms were passed around, seeking volunteers to establish local action groups. Catholic Truth’s details were given, in the hope that we could form a group in Scotland. Any readers who are interested in participating in this enterprise, please contact Catholic Truth, by post or by email, in the first instance. Contact details on page 8.

Fatima Meetings…

In response to the above advertisement, our Fatima group was invited into parishes in both the Archdiocese of Glasgow and the Diocese of Motherwell. Ellen Ward gave excellent talks - and answered questions - on the Fatima Message. The young representatives of the Fatima Center in Canada distributed a wide selection of literature, free to take, which was enthusiastically accepted by the parishioners. These were very successful events, with lively discussions over tea, coffee and biscuits.

To arrange a similar event for your parish - or simply for some family and friends at home - telephone Ellen Ward on 0141.258.9284, who will work with you to co-ordinate the arrangements.

Catholic Truth… Keeping the Faith, Telling the Truth - a bi-monthly newsletter for informed Catholics

To purchase the book - $34.99 plus s&h
Order now, books shipped the next day.

NOTE: The authors are currently sold out. The book can still be purchased from Amazon or directly from the publisher, St. Thomas Aquinas Seminary. For payment methods, another other information, visit "http://www.trueorfalsepope.com/"

"Father, the Most Holy Virgin is very sad because no one has paid any attention to Her Message, neither the good nor the bad. The good continue on their way but without giving any importance to Her Message. The bad, not seeing the punishment of God actually falling upon them, continue their life of sin without even caring about the message. But believe me, Father, God will chastise the world and this will be in a terrible manner. The punishment from Heaven is imminent…”

The above quote is an extract from an interview on December 26, 1957, with Father Augustine Fuentes, later published with an imprimatur and the approbation of the Bishop of Fatima.
Will this year, which marks the sad anniversary of the birth of the Reform, also see the total victory of Protestantism? Of the Protestant spirit over the Catholic spirit in today’s Rome? Rome, already called “neo-modernist and neo-protestant” in Mgr. Lefebvre’s time?

Infiltration of the Catholic Church has always been one of the main goals of Protestantism since its creation in the 16th century. If the Holy See had managed to neutralise its influence up to the middle of the 20th century, the Second Vatican Council opened the doors wide to its invasion of the Roman Church. One could have hoped for the return of the repenting Prodigal Son like in the Gospel parable but it was not to be.

On the contrary, too many conciliatory fathers let this rebel and liberal son have his way. This led to the terrible consequences of a Protestant aggiornamento and a post-conciliar liturgical reform, which led Roger Meht, a famous Protestant theologian, to say “Due to the decisive evolution of the eucharistic liturgy, there is no longer the need for the Reformed churches to forbid their faithful to the Communion in the Catholic Church.

Since then, the faithful have deserted the churches, the seminaries are mostly empty, vocations have dried up and in the monasteries and in convents, only lonely elderly religious who managed to escape the great conciliar upheaval can be found. The de-Christianisation of society continues apace to inexorably drag souls towards materialism and inner nihilism; Malraux said “Modern civilisation is a permanent conspiracy against one’s inner life”. But these deadly results have no impact on the conscience of the conciliar hierarchs who like proud blind men continue forward in this decomposing post-modern world, without a shred of repentance. They refuse to contemplate the only necessary remedy: conversion to the two millenary Tradition of the Catholic Church, that is to say going back to what they left behind to please an apostate world. On the contrary, the Protestant and modernist drift of the Catholic world is getting worse by the day under the aegis of Pope Francis. Faced with the disorders resulting from a protestantised society, the only solutions that El Argentinean Papa can find are more of the same Protestant spirit; a serpent biting its own tail.

Lately Radio Canada [announced] that “Quebecois bishops’ went to Rome for their “Ad Limina that was held in May 2017”.” During these meetings”, the journalist explains, “Mgr. Dorylas Moreau has shared his concern, amongst other things, regarding the lack of priests of smaller parishes. The Pope told me, ‘Listen, you are forgetting two things: The future of the Church is more about the word of God than about the Eucharist’ paraphrased the bishop. “Here priests are not really needed to convey the word of God and put it out there in our communities. And he really insisted a lot on the works of mercy. This is the new thing, do one another good, take care of the poor, be open in matters of justice, etc. That is what will be testimony for the Church”.

Are Luther, Calvin and the other heretical reformers Francis’ geirs? Fundamentally, Protestant sects challenge the very idea of the Sacrifice of Mass, and therefore, the importance of the Eucharistic Communion for the life of the soul is despised. Conversely, primacy is given to the word of God by all the Protestant reformers. In his book, The Liturgical Institutions, Dom Gueranger underlines the dangers of this line of thought: “The preference given all the heretics, to the Holy Writings rather than ecclesiastical definitions, has no other reason than to facilitate making the word of God say what they want it to say, by including or excluding elements of it.”

By making the future of the Church centred on the Word while minimising the importance of sacramental Communion, the current holder of Saint Peter’s Seat - adept at using praxis to topple the few remaining foundations of the old Catholic order - seems indeed to be inspired – but [is he inspired only] by revolutionary Protestant principles… to better advance his revolution? To achieve the transfiguration of the new Conciliar Church into another Protestant sect?

In the Protestant doctrinal system, as the altar is no longer, the priest is simply rejected: laymen are sufficient to dispense the word of God. This tolled the bell for Protestant priesthood. However, this drama also involves the Catholic Church, where priests are also sorely missing; however this does not seem to bother Francis the Reformer since “priests are not really needed to convey the word of God and put it out there”…

In fine: “According to Luther” writes Robert Beauvais in his book ‘We will all be Protestants’, “meditation and the convent’s meditative life take man away from his duties in this world; they looked to him as the product of selfishness and dryness…”

Protestantism places the emphasis on the precedence of action over contemplation and that is what is found in substance in Pope Francis’ words above. With the Canadian bishops, he insisted not on prayer as the first work of mercy, but on working for justice and charity, which he conceives, let us not forget, as the societal values resulting from a Gospel in the light of [the] ideology of Human Rights, itself fruit of Protestant egalitarianism.

Will the Protestant Reform’s fifth centenary in 2017, honoured by the Vatican with a statue of heresiarch monk Luther, see the complete victory of the Protestant spirit over Catholicism, because of the Bergolian pontificate? It does seem that Jorge Marias Bergoglio, distorted by the conciliar thought that rehabilitated Protestantism, is working assiduously for it, voluntarily or involuntarily, God only knows!

Francesca de Villasmundo

Amoris Laetia (AL - 19 March, 2016) is an Apostolic Exhortation - which is being interpreted, widely, as a personal exhortation from the Pope to remain in a state of sin. It is a typically Modernist document, containing a confusing mixture of orthodoxy and heresy. For example, AL upholds Catholic teaching on procreation, the duty of couples to be open to new life: “no genital act of husband and wife can refuse” the truth that “the conjugal union is ordered to procreation by its very nature” (AL, 80; cf. 222); AL also rejects abortion (no.83).

In Chapter 2, however, the current reality of the family today is described sympathetically “…in all its complexity, with both its lights and shadows… Anthropological and cultural changes in our times influence all aspects of life and call for an analytic and diversified approach. Several decades ago, the Spanish bishops noted that families have come to enjoy greater freedom “through an equitable distribution of duties, responsibilities and tasks”; indeed, “a greater emphasis on personal communication between the spouses helps to make family life more humane” … (Spanish bishops’ conference, Matrimonio y familia, 6 July 1979.)

So, working mothers, absent fathers, makes family life more ‘humane’? And, whereas priests used to help penitents to understand that they must repent and turn away from their wrong choices, AL takes the view that if the penitent has entered into a second “relationship” which has resulted in children, then, that fact mitigates their guilt and thus, if said penitent(s) decide that they really can’t do anything about it now, they may decide in good conscience to return to the Sacraments. Chapter 8 of AL instructs priests to “discern” if those in second “marriages”cohabiting relationships may receive Holy Communion. In the past, this discernment rested on the penitents’ agreement to abandon the sin henceforth. The new situation, thanks to AL, is that the penitent may continue in the sinful situation, and still approach the sacraments if they “discern” that they can do so in good conscience. In short, adultery is, in effect, no longer a serious or mortal sin.

Francesca de Villasmundo

www.medias-presse.info

Pape François : « l’avenir de l’Église est plus autour de la parole de Dieu, qu’autour de l’eucharistie »

Translation from French by Carole Rice for Catholic Truth - with thanks.

Pope Francis: “Word of God” More Important Than Eucharist…

Francesca de Villasmundo

Catholic Truth… Keeping the Faith, Telling the Truth - a bi-monthly newsletter for informed Catholics
The Sense of the Faithful - sensus fidelium

In Rome the hours before dawn are never really warm even in summer. It was the vigil of Pentecost and virtually summer (the great movable feasts came late in the year 1971) when some four thousand men and women from many parts of the world knelt through the night on chill flagstones below the steps of St Peter's Basilica. In the immense circle of the piazza, only dimly lit by an uncertain moon and a few electric bulbs hidden high among the all-embracing Bernini columns, they would have looked from above, even in such numbers, like small huddled shadows.

Ahead, as if it were the object of their prayers, the great façade, secure atop its thirty-eight steps, immutable now for four hundred years, its magnificent stones successors to lesser stones, said to cover the bones of the Galilean fisherman, Simon called Peter. Here is the core of Christendom, the Rock and the tangible sign of Christian permanence. For the kneeling pilgrims, the darkness itself added dimension and wonder to the wall the Basilica made, a wall to hold back not just the dawn that would soon come out of the East, but a wall to hold back all the false doctrines on earth. Hardly a handful among the crowd would have known that already behind the brave façade a hollowing-out process, an eating away of strength and substance, had been going on for more than half a century, that the Catholic Church had been undermined.

All of them knew that something was wrong; otherwise they would not have joined the pilgrimage. In France, in Germany, England, Argentina, the United States, Australia, each in his own parish had been stricken by sudden change, by orders to worship in a strange new way. Nearly half of the pilgrims were French, having arrived on chartered trains from Paris and all had come to plead with the Holy Father to give them back the Mass, the Sacraments and a catechism for their children.

In Latin a French priest led one decade [of the rosary], a lawyer from Canada the second, a farmer from Bavaria the third…

Months later it became known that the bishop who would give resounding voice to the entirety of these pilgrims had slept soundly through that June night in a modest convent cell somewhere in the labyrinth of medieval streets on the other side of the Tiber. In the summer of 1971 Mgr. Marcel Lefebvre, missionary bishop to French Africa, already dissident clerically, was not ready to declare himself publicly.

There was no such hesitancy on the part of Pope Paul VI. His adamant refusal to receive the "traditionalist" pilgrims, while making himself available as usual that week in a series of private audiences, was a declaration no-one could mistake. It had been five or six years earlier that the seven hundred million or so [ ] Catholics scattered over the world had experienced the first shock of change. On a certain Sunday in the late 1960’s (the date varied from country to country) they had gone to church to find that altar, liturgy, language and ritual had undergone total metamorphosis. Rumours had been reaching them, and virtually every Catholic from Long Island parishioners to worshipers in glass-roofed chapels in the Congo, knew that high-level meetings were going on in Rome. However, none of the information they had picked up from hearsay or even anything they had seen in print, had prepared them for what they found in church that Sunday morning. In the months that followed, bewilderment would fade into resignation, very occasionally into satisfaction. Now and then, however, there was a sharp outcry as when the Italian novelist, Tito Casini, denounced his Bishop, Cardinal Lercaro of Bologna, who happened also to head the Pontifical Commission for the Liturgy: “You have done what Roman soldiers at the foot of the Cross never dared to do. You have torn the seamless tunic, the bond of unity among believers in Christ, past, present and future, to leave it in shreds.” The Casini open letter went around the world in a dozen translations.

In Germany, historian Reinhardt Raffalt was writing: “Those of other faiths are looking on in horror as the Catholic Church [casts] away those ancient rites that have clothed the mysteries of Christianity in timeless beauty.”

From England came a passionate, nearly resentful, plea to Pope Paul to "bring back the Mass as it was so magnificently expressed in Latin, the Mass that inspired innumerable works of mysticism, of art, poetry, sculpture and music, the Mass that belongs, not only to the Catholic Church and its faithful, but to the culture of the entire world.” The petition was signed by several scores of Catholic writers, artists, philosophers and musicians, including Yehudi Menuhin, Agatha Christi, Andres Segovia, Robert Graves, Jorge Luis Borges, Robert Lowell, Iris Murdoch, Vladimir Askanazy…

Smooth Operation

Already by the end of the 1960’s, the revolution so long in the undermining stage, was clearly in place. It had been a relatively smooth operation, thanks to the fact that it had been carried out, not by declared enemies of the Church, but by her professed devotees. Unlike the near seizure in the sixteenth century with its violent clamour for breakdown, the twentieth century overhaul had been accomplished in comparative silence amid an orderly combination of stacked position papers, situation reports, conference agendas, curricular projects, all of which moved through committees, commissions, working groups, study sessions, discussions and dialogues. Once the Second Vatican Council opened, the overhaul was consciously promoted in articles, press conferences, interviews, exhortations, encyclicals, all in an atmosphere of ecclesiastical prudence and discretion.

The Council over, it became the turn of the commentators. In rapid succession in Europe and America article after article, book after book appeared, attempting to explain what had happened. Admirably detailed accounts of each session of the Council claimed to pinpoint the precise moment in which each of the changes had been effected. Much of the writing was done by liberal theologians and laymen who extolled what they called “the great work of opening the Church to the world.” Even more was written by conservatives who, while generally accepting the legitimacy of Vatican II, attempted to show how its worthy intentions had been distorted. These writers were particularly hard on what they called “the Rhine Group”, a set of liberal-minded cardinals, bishops and their parish hailing mainly from northern Europe, who, it was alleged, dominated the debates, monopolized the media attention, to end up influencing the silent majority of Council Fathers to vote their “progressive” way. Commentators who came to be called “traditionalists” were inclined to dismiss the Council altogether, claiming to see in it an attempt to destroy the Church.

In all the writing, the Second Vatican Council (“Pope John’s Council”, they called it) was the protagonist. What happened on the floor of St Peter’s Basilica between October 1962 and December 1965 was the whole story. The Vatican itself fostered this idea and continues to foster it today, passing judgment on virtually every problem that arises “according to the Council”, even referring at times to “the Conciliar Church”. In a very real sense, Vatican II documents have become the new Holy Scripture.

Pope Pius XII Prepares the Way: The “Big Bang”

It is with this contrived inflation of the importance of the Second Vatican Council that the present study parts company with the writers on the Right as well as those on the Left and with the pretence of the Vatican because, as Pope Paul’s good friend, the French man of letters, Jean Guitton, wrote in L’Osservatore Romano: “It was long before the Council that new forms of spirituality, mission, catechism, liturgical language, biblical study and ecumenism were proposed. It was long before the Council that a new spirit was born in the Church.”

It was very long indeed. For all their shock value the sight and sound of new kinds of worship, so startling to Catholics and non-Catholics alike in the late 1960’s were only the far-shore waves of an explosion detonated a quarter of a century earlier.

Jesuit theologians point to June 29, 1943 as the day of the “big bang”. Fr Virgilio Rotondi, S.J., [Editor] of Civiltà Cattolica, semi-official voice of the Vatican, was elated: “All honest men, and all intelligent men who are honest, recognize that the revolution took place with the publication of the encyclical of Pius XII Mystici Corporis. Then it was that the groundwork was laid for the ‘new-time’ from which would emerge the Second Vatican Council.”

Continued on p.15
Fellow Jesuit Avery Dulles explains the nature of the alienating factor: “Until June 1943, the juridical and societal model of the Church was in peaceful possession but then it was suddenly replaced by the mystical body concept.”

The designation was not new. It had been presented to the Fathers of the First Vatican Council seventy years earlier. They had rejected it out of hand on the grounds that it was “confusing, ambiguous, vague and inappropriately biological.” Indeed, it had been the growing proliferation of a whole set of nebulous theological concepts that had prompted Pius IX to call a council in the first place. Once in session, the bishops of 1870 put forward their views on the nature of the Church in no uncertain terms: “We teach and we do declare that the Church has all the marks of a true society. Christ did not leave this society without a set form. Rather He, Himself, gave it existence and His will determined its constitution. The Church is not part or member of any other society. It is so perfect in itself that it is distinct from all other societies and stands far above them.”

New Form of Church

The man who was governing the Church in the year 1943 was talking a different language [from the Fathers of Vatican I]. He could, he said, “find no expression more noble and sublime than the phrase ‘mystical body of Christ’.” Catholics agreed. The phrase used in a pastoral, non-juridical sense, can be traced back to St Paul. Considered to be hopelessly old-fashioned by progressive theologians of today, it remains dear to conservative Catholics. That it is no longer useful to the post-Conciliar Church of today, it remains dear to conservative Catholics. Indeed, it had been the growing proliferation of a whole set of nebulous theological concepts that had prompted Pius IX to call a council in the first place. Once in session, the bishops of 1870 put forward their views on the nature of the Church in no uncertain terms: “We teach and we do declare that the Church has all the marks of a true society. Christ did not leave this society without a set form. Rather He, Himself, gave it existence and His will determined its constitution. The Church is not part or member of any other society. It is so perfect in itself that it is distinct from all other societies and stands far above them.”

Fathers of Vatican I]. He could, he said, “find no expression more noble and sublime than the phrase ‘mystical body of Christ’.” Catholics agreed. The phrase used in a pastoral, non-juridical sense, can be traced back to St Paul. Considered to be hopelessly old-fashioned by progressive theologians of today, it remains dear to conservative Catholics. That it is no longer useful to the post-Conciliar Church of today, it remains dear to conservative Catholics. Indeed, it had been the growing proliferation of a whole set of nebulous theological concepts that had prompted Pius IX to call a council in the first place. Once in session, the bishops of 1870 put forward their views on the nature of the Church in no uncertain terms: “We teach and we do declare that the Church has all the marks of a true society. Christ did not leave this society without a set form. Rather He, Himself, gave it existence and His will determined its constitution. The Church is not part or member of any other society. It is so perfect in itself that it is distinct from all other societies and stands far above them.”

New Form of Church

The man who was governing the Church in the year 1943 was talking a different language [from the Fathers of Vatican I]. He could, he said, “find no expression more noble and sublime than the phrase ‘mystical body of Christ’.” Catholics agreed. The phrase used in a pastoral, non-juridical sense, can be traced back to St Paul. Considered to be hopelessly old-fashioned by progressive theologians of today, it remains dear to conservative Catholics. That it is no longer useful to the post-Conciliar Church of today, it remains dear to conservative Catholics. Indeed, it had been the growing proliferation of a whole set of nebulous theological concepts that had prompted Pius IX to call a council in the first place. Once in session, the bishops of 1870 put forward their views on the nature of the Church in no uncertain terms: “We teach and we do declare that the Church has all the marks of a true society. Christ did not leave this society without a set form. Rather He, Himself, gave it existence and His will determined its constitution. The Church is not part or member of any other society. It is so perfect in itself that it is distinct from all other societies and stands far above them.”

New Form of Church

Why did the still-orthodox Council fathers of 1870 reject this arbitrary new arrangement of God and man? Because it reduced the transcendent God to the immanent God, the ancient heresy. Without that reduction as a basis for new attitudes, the acceptance, twenty years later, of radical change would have been impossible. The mystical body concept divinizes men in line with the false promise Masonry has always offered. Masonic writing is full of references to “the divine spark that is in each one of us.” As the Masonic Satanas, Elena Blavatsky, put it, “the more polished the looking-glass, the more clear the divine image.” And the future Paul VI on Christmas, 1960: “Are you looking for God? You will find Him in man!”

Everyman’s Encyclopedia (1958) takes from Pius X’s Pascendi precise definitions: “Immanence is a philosophical term used to denote the concept that the Deity pervades the universe, that His existence is expressed only by the unrolling of the natural cosmos. It is in opposition to transcendentalism which teaches that the Deity has an existence apart from the universe which is only a subsidiary expression of His activity.”

Tampering with the transcendence of Almighty God, albeit “in a noble and sublime way”, has led Chicago’s Jesuit, Robert J. Spitzer, to consider the fact that “God was present there locally and immediately” as a “senseless” visit to the Blessed Sacrament.¹

¹ Mary Ball Martinez was an accredited member of the Vatican press corps from 1973 to 1988, reporting for National Review, The American Spectator and The Wanderer.

Footnote

1 Die Sakramentale Begründung Christlicher Existenz. [The Sacramental Reason for Christian Existence] “Eucharistic devotion such as is noted in the visit by the devout in church must not be thought of as a conversation with God. This would assume that God was present there locally and in a confined space. To justify such a belief one needs a profound lack of understanding of the Christological mysteries of the very concept of God. This is repugnant to the serious thinking of the man who knows about the omnipresence of God. To go to church and believe that God is present there in the Eucharist is a senseless act which modern man rightly rejects.” (Ratzinger: Freising-Meiingen, Germany: Kyrios Pub., 1966.)

2 Mary Ball Martinez: The Undermining of the Catholic Church, Christian Book Club of America, PO Box 900566, Palmdale, California, 93590-0566, 2007.
James: Rev Morton I am gay and my boyfriend and I haven't been to Mass for years. We live in Greennock and would like to attend Mass as a couple. Would we be welcome in your parish? Are we allowed to receive communion?

Father Morton: Hi James, thanks for your message. As I was trying to say everyone is welcome in God's house. If a message has gone out that some are welcome & others are not, then that can't be good… All Catholics are welcome to receive Holy Communion in the Catholic Church.

Emails to the diocesan office seeking the sacking of Fr Morton bore no fruit. However, lest you worry that Bishop Toal is not taking seriously his (to quote himself) “canonical obligation to ensure that a person nominated to an ecclesiastical office possesses the required suitability for that office…” fear not. For the bishop is standing firm against Fr Matthew Despard who remains suspended from his priestly duties for the crime of… er… publishing a book warning of the existence of priests just like Fr Morton.

A letter dated 11/7/17 from the bishop addressed to the clergy and faithful of the Diocese of Motherwell reveals that, in order to fulfil his desire to return to priestly ministry, Fr Despard must “fulfil certain requirements” and this, because, to put the bishop’s own words quoted above in common parlance, bishops have a duty to ensure that priests are fit for purpose, that is, suitable teachers and preachers of the Catholic Faith. You’d think the lay faithful would expect nothing less, wouldn’t you?

Wrong. Apparently, the parishioners of St Bride’s, preachers of the Catholic Faith. You’d think the lay faithful would expect nothing less, wouldn’t you?

We suffer from the editor’s perversity, following the phone call from the editor Hugh McLoughlin was introduced as a “commentator on Catholic affairs”, and he got annoyed when the conversation became focused on the apostasy within the Church, following the phone call from the editor from the editor.

From the editor…

Dear Reader …

We have bishops consecrating Scotland to the Immaculate Heart of Mary who sell publications undermining and openly attacking the teaching of Christ in their churches; who allow priests to use social media to encourage unrepentant public sinners to receive Holy Communion, while at the same time accusing the Church of doing “harm” by “wishy washy” – thanks, in no small part, as she inadvertently revealed, to her impoverished Catholic education; who is obviously enough to have some excuse. It was clear from her candid input that she would be receptive to hearing the truth about the roots of the current dire state of the Church. She admitted that she “couldn’t remember significant chunks” of her Catholic education, but she also thinks that we have to be “realistic about the world” and warned against taking an “old fashioned” view… In short, all three panelists seemed keen to espouse the “Change the Church” heresy, seemingly obvious to the fact that it’s our fallen human nature which needs to change, not the Church.

Answer: it happened - and led to the wishy-washy Catholics bemoaned by the Archbishop of Glasgow - because the hierarchy took a wrong turning when ‘Hurricane Vatican II’ swept through the Church and changed Catholicism beyond all recognition. Our Lady of Fatima not only foretold that this would happen, but she specified the solution. The Pope and Bishops together must consecrate Russia by name to Our Lady’s Immaculate Heart. Mystifyingly, successive popes have eschewed that simple “fix.”

However, we can be confident that Pope X, if not Pope Francis, will consecrate Russia as prescribed, and he will release the full text of the Third Secret, confirming the diabolical roots of the current crisis in the Church. As we mark the centenary of the Miracle of the Sun, then, we must continue to petition the Pope, so that peace and order will be restored to the Church and to the world very soon.

Pope Francis has said that he would be willing to baptise aliens if they came to the Vatican, asking “who are we to close doors” to anyone - even Martians… Pontiff made the out-of-this-world pledge during homily on “acceptance.”

The Independent, 13/5/14

Footnotes
1 p.11, column 3
2 p.11, column 1

[of Catholic Truth]: he wanted to blame the demise of Christianity on secularism, without facing the fact that one needs to define “Christianity” [as authentic Catholicism] before it is possible to recognise “wishy washy” when one sees it. He got most annoyed when editor, CT, remarked that the Scots Bishops had lost the Faith, including Archbishop Tartaglia and offered as proof that she was wrong, the fact that the Archbishop had spent years in education preparing to be a priest. So did Martin Luther.

Journalist Angela Haggerty was the only panelist with the honesty to admit that she is, indeed, “wishy washy” - thanks, in no small part, as she inadvertently revealed, to her impoverished Catholic education; she’s obviously enough to have some excuse. It was clear from her candid input that she would be receptive to hearing the truth about the roots of the current dire state of the Church. She admitted that she “couldn’t remember significant chunks” of her Catholic education, but she also thinks that we have to be “realistic about the world” and warned against taking an “old fashioned” view… In short, all three panelists seemed keen to espouse the “Change the Church” heresy, seemingly obvious to the fact that it’s our fallen human nature which needs to change, not the Church.

We suffer from the editor’s perversity, following the phone call from the editor Hugh McLoughlin was introduced as a “commentator on Catholic affairs”, and he got annoyed when the conversation became focused on the apostasy within the Church, following the phone call from the editor.

From the editor…

Dear Reader …

We have bishops consecrating Scotland to the Immaculate Heart of Mary who sell publications undermining and openly attacking the teaching of Christ in their churches; who allow priests to use social media to encourage unrepentant public sinners to receive Holy Communion, while at the same time accusing the Church of doing “harm” by “wishy washy” – thanks, in no small part, as she inadvertently revealed, to her impoverished Catholic education; who is obviously enough to have some excuse. It was clear from her candid input that she would be receptive to hearing the truth about the roots of the current dire state of the Church. She admitted that she “couldn’t remember significant chunks” of her Catholic education, but she also thinks that we have to be “realistic about the world” and warned against taking an “old fashioned” view… In short, all three panelists seemed keen to espouse the “Change the Church” heresy, seemingly obvious to the fact that it’s our fallen human nature which needs to change, not the Church.

[Footnotes]
1 p.11, column 3
2 p.11, column 1