

“Kasper: A vision of Christian Unity for the Next Generation”

Walter Cardinal Kasper has been working in the Pontifical Council for Promoting Christian Unity; he was successor to Augustine Cardinal Bea [a Jew] and Edward Cassidy. This Pontifical Council includes under its care and jurisdiction the Commission for Religious Relations with the Jews. So, on May 17, 2003 he outlined some steps of interaction between Jews and Christians. Now we are witnessing its practice.

Without mention it, Francis is fast-forwarding with his Papal outfit the celebration of 50th Anniversary of the Vatican II Document *Nostra Aetate*. Doubtless to say that the symbolic event which took place at Saint Joseph's University, a Jesuit school [you can read it as “Jewisht”], was prepared beforehand and it was not an out of the blue stop before the Papal services or ceremony in Philadelphia on last Sunday, September 27th.

The school unveiled a new sculpture – “Synagoga and Ecclesia in Our Time.” The title is a reference to a sculpture that adorned many medieval churches. It depicted the victory of Ecclesia, the Church, over Synagoga, a blindfold woman who, looking down, represented Judaism. However, in the new sculpture, both women are equal, sitting together and looking at each other's text. Shorka, Francis's close rabbinic friend, unveiled the sculpture; then Francis blessed it with some words and water.

In fact, Francis is the first Pope whose original priestly ordination was conferred after the Vatican II Document *Nostra Aetate*: the seminal policy document that rejected the claim against the Jewish nation was responsible for the death of Our Lord Jesus Christ, true God and true man. Nevertheless, as Rabbi Noam Marans – director of interreligious and intergroup relations at the American Jewish community – has said, *“He [Francis] had the chance to implement Nostra Aetate for decades; it is a different level of the process, compared to his predecessors.”*

Much of Francis's appeal to Jews stems less in his Theology than from his approach to political issues, concerning poverty and inequality in the Modern world. He has called on all churches in Europe to take in at least one family of refugees. [Is this opening of gates to immigrants a make up priority in the agenda of the New World Order?] *“His message is one of outreach to the fringe, and that's why he's being heard beyond Christianity,”* said Marans.

Sure enough, during his visit Pope Francis held a multi-religious service at the 9/11 Memorial and Museum in New York on September 25th. *“The Holy Father looked for a place where he could meet with leaders of others religions to give a common witness to peace,”* said Bishop James Massa, auxiliary Bishop at the dioceses of Brooklyn, NY. Bishop Massa stated that such event would be in the spirit of the 1986 World Day of Prayer for Peace, organized by Pope John Paul II in Assisi, Italy – *“It will take place at the 9/11 Memorial, where religion was involved to carry out a terrible act of terror and this meeting will counter it with a message of peace.”* However, out of consideration for the religious restrictions of some of the participants, including Orthodox Jews, there was not a communal interreligious prayer – *“He [Francis] will offer a prayer that is inclusive and not specially Christian.”*

While visiting the United States, Pope Francis had a tight schedule that he couldn't (or they didn't want to) meet officially during the Jewish holidays celebration. Moreover, a meeting will take place in Rome in the near future, a Jewish official involved in ties with the Vatican... Certainly, through his “out of the cuff” statements and in his personal gestures, Pope Francis has come to be viewed by many of the Jewish community as among the friendliest Popes ever seen. After two years of pontificate, Jews have been impressed by his strong stance against anti-Semitism and his humanistic lean into some social and political issues on which most Jews take a liberal stand.

As a matter of fact, stories of Borgolios' warm embrace of the Jewish community recalls how he upon hearing that his close friend Rabbi Abraham Shorka from Buenos Aires, Argentina, was visiting Rome during the holiday of Sukkot, “Jorge” invited Shorka to stay at his Vatican residence so that the rabbi would not have to drive. “Jorge” also made sure all his food was kosher. When Shorka stood up to recite the holiday blessings after the meal, the Pope also did it, and answered AMEN. In addition, in early September the Israeli president Reuven Rivlin had visited Rome, accompanied in an official manner with Rivka Ravitz, chief bureau and a Jewish

Orthodox practicing. She felt that she could not bow to the Pope, as diplomatic required policy prescribed. Francis promptly covered his Papal pectoral cross with the palm of his hand and bowed to Ravitz. As Rabbi Noam Marans said: *“He gets it in his kishkes. It is natural for him. It is part of who he is.”*

After all how one can describe the words and deeds coming from Pope Francis, under the authority of Rome, and therefore under such public support with a name of the Catholic Church? We may say that the Post Conciliar Church distances itself from the event of Calvary. It is a Church that is reducing its demands and no longer is resolving problems in accordance with the Will of God. It is a Church based accordingly to man’s natural demands. It is a Church in which the Creed has become subjectively elastic emerging a sort of morality relativistic. It is a Church wrapped in a cloudy vision of heaven lacking the Tablets of the Ten Commandments. Indeed, a Church that shuts its eyes to sin, and is afraid of being reproached for not being modern!

Going on to ponder what details incurred in today’s doctrinal decay within the Post Conciliar Church, one can trace a radical change in ecclesiology. Who has the Authority in teaching? Who is confused in applying the Authority of ruling?

In true, doctrinal confusion traditionally preceded Councils, because the Councils were called precisely to resolve the confusion. Granted! Some of them were not successful. But there can be no reform of the Catholic Church when doctrinal pronouncements are vague, or are only personal opinions. Nonetheless, Vatican II Council generated confusion rather than cleared it up, and the reason the Council had this dented effect lies back from the intention of it – the traditional principle that errors should be refuted was replaced by the novelty of entering into a trusting dialogue with everything Non-Catholic.

Some years later even John Paul II speaking about *Ecclesia in Europa* said, *“the European culture gives the impression of **silent apostasy** on the part of people who have all that they need and who live as if God does not exist.”*

On the other hand, some people had wondered about the decay within the Post Conciliar Church. Among many others, Fr. Malachi Martin offered an interview named after “The Tempter’s Hour.” He was questioned about two of his books back then: *The Kingdom of Darkness* and *Windswept House*. One question was *“What would you say is the primary theme of ‘Windswept House’?”*

Father answered: *The primary theme, which may surprise a lot of people is this: The organization called Roman Catholic Church, an organization which is composed of Cardinals, Bishops, Priests, Religious, and Nuns, which run dioceses, parishes, schools, academies, and institutes is in apostasy. That is a very strong statement. It is one thing to be schismatic. If you are schismatic, it means that you fight over the Church’s power or jurisdiction. And if you are a heretic, you say something like, “No, I don’t believe there is a place called purgatory.” “I believe that God is too good to send anybody to hell.” By the way, the modern idea that nobody goes to hell is against Faith. If I don’t believe one of the doctrines taught by the Catholic Church, then I am a heretic. It is a heresy if I say, “No, I don’t believe that Our Lady was born immaculate.” If you believe a heresy, it doesn’t mean that you have completely lost your faith, but it does mean that you are very dangerously positioned to lose your faith. But if you are an apostate, you deny basic truths.[As] you say, “God doesn’t exist.” “There is no such thing as the Church.” “There is no hell.” “There is no such thing as divine grace.” “There is no such thing as personal sin. There are just social offences.” If you go into sheer denial of basic truths, then you are in apostasy. At the present moment, a sizable majority of Catholics are in apostasy. They have been led into apostasy by churchmen into apostasy. At least a sizeable minority of Cardinals, Bishops, Priests, and Religious are in apostasy. They no longer profess the basic truths of Christianity, let alone Catholicism.*

At least we can say that we are in such diabolical disorientation, as Our Lady warned us in Fatima.

Viva Cristo Rey!

Father Zendejas