



Boston Catholic Journal



NIHIL NISI IESUM

Dedicated to Mary, Mother of God

Salus Animarum Suprema Lex Esto (Canon Law 175)

The Salvation of Souls is the Supreme Law in the Church

A Reflection on the Legacy of a Steward



Francis and the Collapse of the Ecumenical Project

Francis will die — *although we do not wish his death, nor the death of any man* — but it is ... withal, the temporal end of every man, pontiff, or layman, commoner or king.

Reflecting on this as Francis recently celebrated his 87th birthday we are moved to observe something very simple about his stewardship over the House that the Lord has entrusted to him.

For 10 years now, Francis has attempted to “renovate” a House that was not his, but only placed in his care as a steward. The majestic facades the incense-imbued silence within dimly lit through the stained-glass light of a late afternoon, the soaring spires that proclaimed the great *Triumph of the Cross* abroad for *all* to see ... these were not *his* to depredate: they belonged to God ... and to His simple servants who raised them to His glory through the coppers they gave and through the rough, calloused, hands that engraved every niche in stone by dint of a devotion every bit as *indestructible* as the tip of the chisel the stone yielded to.

Some of these Francis and his bishops simply tore down; others they emptied by “*consolidating*” them with other Catholic parishes who were equally bleeding parishioners and who sold them to Muslims whose adherents grew *as exponentially* as ours *diminished*. Some were sold to Hispanic Evangelical Protestants, others to developers who gutted them and turned them into trendy condominiums. And still others are left simply abandoned and ruined.

This was part of the “*growth*” spurred by the innovations of Vatican II that was supposed to bring the Church into the *World* but brought, instead, *the World into the Church*.

And the faithful fled, seeing little difference between the two.

Renovation

A far more destructive “renovation” is much closer to the heart of Francis, however ... than the mere obliteration of what was symbolically holy in the *external* presentation of the Church.

And it concerns the very *heart* of the Church: its *Mass* and its *Liturgy*.

These were the two *greatest* impediments to the holy grail of Vatican II: **Ecumenism**. And inextricably bound up with them were the *Sacred Deposit of Faith*, and *Sacred Tradition*. They had been quietly but indelibly preserved in Latin despite nearly 70 years of experimentation in the Vernacular Mass that somehow had promised, *but could not deliver upon*, a supposed “*organic evolution*” of worship into something ecumenically *acceptable to all men in all religions*.

Perhaps the *New Order of the Mass*, the “*Novus Ordo*” constructed almost *exclusively* by two men alone: *the Freemason Anabile Bugnini and Bishop Luca Brandolini* could still lend itself as the vehicle to “*a universal worship of God*” under the auspices of Ecumenism: each religion to its own god to be worshipped as the one, true god ... ***within Catholicism itself*** ! but not in Judaism, Islam, Buddhism, or Hinduism, each of whom keep *their* respective gods without conflating them with any *other* god, especially the formerly *Catholic* God. To use Francis’s dismissive term for Traditional Catholics, “*indietrists*,” or *backward-ists*, are much too caught up in trifles like logic to enter *emotionally* into the “*spirit*” of Ecumenism where, apparently, the *Law of Non-Contradiction* is not admissible and contradictory affirmations are compulsory.

In Francis’s New church, All are Welcome ... Except *All* the Children ...

Without question ... and without surprise ... this *New Order* of Mass, the *Novus Ordo* Mass of Paul VI has proven itself to be extremely versatile and *spontaneously* creative, possessing nothing of that loathsome “ridigity” so detested by Francis in the “Old Latin Mass.”

We’ve all witnessed this spontaneity, this *tossing off* of the shackles of customary ritual in nearly every Mass; so much so, in fact, that we never quite know what to expect at a Mass the next town over if a Catholic Church still remains there.

It could be a “Charismatic Mass” that could compete with, *or even surpass* in excess, any uninhibited Protestant Revival Meeting. It could be a “Healing Mass,” or a “Children’s Mass,” or even a “Liturgical Dance Mass” (pardon me if I shudder). It may not even be in your language.

So many Masses we now have! except Latin Masses.

“All are welcome!” in Francis’s new church; all except Latin rite *Catholics* ... the unwelcome step-children of Vatican II, the only children *not* allowed to “walk in accompaniment” with Francis & Friends; a “privilege” reserved to “other” “kinds of” Catholics, non-Catholics, and atheists alike.

Francis's own *rigid* insistence on the *Novus Ordo* Mass to the exclusion of *any* Mass preceding Vatican II is, in fact, completely understandable in light of his determination to fulfill the Ecumenical pledge of Vatican II: not just the unification of all Christians in spite of doctrinal, ecclesiological, and confessional differences, but more ambitiously: the unification of *all* believers of *all* religions and *no* religion in some chaotic form of transcendental reality ... perceived only by Francis and the few.

How Ecumenism Collapsed In Upon Itself

This Ecumenical super-reality is meant to encompass *so much, so broadly*, and can only be achieved at so great a logical cost, that the Ecumenical project itself becomes meaningless. Ecumenism as the endeavor to bring unity out of divergence has only — and necessarily — resulted in *affirming* the religious differences it implicitly *denied* — an implicit denial now become explicit under Francis! Under Francis as the most vigorous prosecutor of Vatican II we find that **Ecumenism merely reiterates and affirms the religious divisions that it sought, not just to mitigate, but to abolish in the beginning!**

Ecumenism, we find, has collapsed in upon itself! It has simply ended up *restating* the problem ... and *then declared that the problem itself was the solution!* Everyone, it turns out, ecumenically — and now “synodally” — goes *his own way* to God in *precisely* the religion (... or *no* religion) into which he was born! Or, as Francis succinctly stated recently, “All religions are [equal] paths to [the same] God.”

It is much like claiming to achieve an ultimate synthesis that reconciles all contradictions, but, oddly, cannot explain *how*, and so becomes unintelligible ... and therefore worthless.

All religions, then, are good and acceptable ... *except* Catholicism. Somehow, by keeping to the way of its fathers in the Faith *from the beginning*, Catholicism *alone* — among all religions — is in need of “atonement” before the World: the *Church* must implore “forgiveness” from *the World*; forgiveness for a host of fictional sins from the “sin against synodality”, and the “sin against creation,” to the post-Conciliar grievances of being “patriarchal,” “oppressive,” “unjust to ... [insert your resentment here]” and engaged in aggressive religious and social acculturation ... as well as being historically and intolerably logical and unambiguous.

For Francis to scornfully dismiss those who are not persuaded that his *ecumenical agendum* is the principal reason behind his growing impatience with abolishing and outlawing the Latin Mass (although he disingenuously — really, quite *dishonestly* — states that it is to “preserve unity” in the Church) is a failure in charity to acknowledge *real and legitimate* issues among the faithful concerning the very unity he pretends to seek ... while actively promoting discord within it.

For Francis to claim that he is trying to preserve unity through this autocratic move is both shamefully and manifestly untruthful. That the Latin Mass, together with the irreproachable theology upon which it has been articulated, has been so thoroughly, so forcefully, repudiated by Francis is an indication of how desperate a measure he is willing to resort to in order to implement, or better yet, to force, an increasingly brittle ecumenical paradigm on clergy and laity alike. Pieces of that ecumenical puzzle that are not of Bergoglio's making either will not fit, or refuse to fit, however much force he applies to them.

A Happy Failure

It will be a happy failure that Francis could not, for all his intrigue and ill-designs, bring to an end what faithless princes and kings, heretics and apostates through 20 centuries had been unable to achieve: the destruction, and the utter removal from living memory, of the inextinguishable sanctity of the Latin Mass of all the Ages.

It will be a sad epitaph for Francis in many ways, and history will not look kindly upon his persecution of the faithful in the very house given to them ... and entrusted to him for their safekeeping. It is all the more sad — not that he *failed* to *keep* them, or even that he *refused* to keep them — but that he sought to *drive them out*. Seeking to please men, he drove out the children.

It is a tragedy of great depth. It is also one that calls for deep, even the most profound prayer; prayer that must extend to the hand that strikes, as well as to the stricken.

Listening to Christ, let us put aside all contention, and remember not so much what has been done to us, but rather what remains for us to do. We must pray for Francis. Christ Himself has commanded it:

“Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: That you may be the children of your Father who is in heaven.” (St. Mat. 5.44-45)

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