



Boston Catholic Journal



NIHIL NISI JESUM

DEDICATED TO MARY, MOTHER OF GOD

www.boston-catholic-journal.com
editor@boston-catholic-journal.com

A VERY SERIOUS MATTER OF CONTRADICTION

I wish to invoke several absolutely vital, indeed, indispensable passages from Holy Scripture — words of **Our Blessed Lord Himself**, and **His Apostles**.

I wish then to present the words of **Francis**.

I make no judgment on the latter. Francis's words are clear and unambiguous.

However, **a reading of the two**, both in conjunction and contraposition — apart from the profoundly questionable theological adaptation of the German philosopher Martin Heidegger's "hermeneutics" and the German "Emeritus" Benedict's adjunct "of continuity" — reveals not simply a disjunction (semiotic or otherwise) but much more importantly a **contradiction**.

We are well aware of the Scriptural references adduced, but perhaps less aware of Francis's **repudiation** of them.

I think it important to make them clear, and to allow the Catholic reader to make the necessary inferences — even deductions — entailed, completely explicit — to such a point that even the most disinterested reader will arrive at an ineluctable conclusion at which he will recognize either **correspondence** or **contradiction**. The conclusion is of the utmost importance, involving as it does, the *raison d'etre* and concomitantly the primary mission of the Catholic Church: *Salus Animarum*, or the *Salvation of Souls*.

PROLOGUE:

“PETER AND JOHN REPLIED: DO YOU THINK THAT GOD WANTS US TO OBEY YOU — OR HIM?” (Acts of the Apostles 4.19)

Jesus Christ uttered the following:

- “Go therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teach them to observe all things whatsoever I have commanded you.” (Saint Matthew 28.19-20)
- “Go into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.” (Saint Mark 16.15-16)

Francis, by contrast, uttered the following:

- “Do you need to convince the other to become Catholic? **No! No! No!** Go out and meet him. He is your brother. **This is enough.**”
- “Proselytism is solemn nonsense. It makes no sense!”
- “We [just] need to get to know each other.”

On the other hand, the Apostle Saint John argued the following:

- “How then shall they call on Him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how *shall they hear, without a preacher? And how shall they preach unless they be sent ...?*” (Romans 10.14-16)

And the Apostle Saint Paul was absolutely clear:

- “*Woe is unto me if I preach **not** the Gospel.*” (I Corinthians 9.16)

The obvious question is “How do we *reconcile* these quite *disparate* and apparently *contradictory* utterances?”

The answer is equally clear: **we cannot.** They are contradictory. **What Christ, Saint John, and Saint Paul teach is not simply incompatible with what Francis teaches — but, much more seriously — irreconcilable.**

Three are wrong, or one is wrong.

Not all can be wrong, but not all can be right.

It is a matter of Logic 101: **The Principle of Non-Contradiction** which holds that “contradictory propositions cannot **both** be true, e. g. the two propositions “A is B” and “A is not B” are mutually exclusive. Formally this is expressed as the tautology $\sim(p \ \& \ \sim p)$ ” and **The Law of the Excluded Middle** which “states that for any proposition, either that proposition is true, or its negation is”)

The Frightening Conclusion? Francis is either a heretic — or *non compos mentis* (not of a sound mind). He **can** be both. But he cannot be **neither**.

Geoffrey K. Mondello
Editor
Boston Catholic Journal
April 10, 2019



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