Also, as a quick aside: In both his Papal Bull and his book on Mercy, Pope Francis never alludes to the worldwide crisis of Faith as a topic of concern, nor does he ever mention the danger of hell.

Are there any more examples of anomalies?

The examples are numerous. So much so that on March 11 Reuters noted: “Three years after the election of Pope Francis, Roman Catholic conservatives are growing increasingly worried that he is quietly unraveling the legacy of his predecessors … Conservatives worry that behind the Church by his orders and actions, he can be resisted and the execution of his mandates prevented.” These and similar points were often reiterated by Father Nicholas Gruner. We also follow the Fatima mandate to “pray a great deal for the Holy Father.”

And what of Genuine Mercy?

Look to Our Lady as the model of mercy: Hail Holy Queen, Mother of Mercy, our life, our sweetness and our hope. She is indeed our model for the practicing of the Corporal and Spiritual works of mercy. Was not Her spectacular Miracle of the Sun at Fatima a dramatic means of instructing the ignorant and counseling the doubtful?

At Fatima, She stressed mercy for sinners, along with the need for the daily Rosary, Five First Saturdays of Reparation, prayer and sacrifice. “Many souls go to hell,” lamented Our Holy Mother, “because they have no one to pray and make sacrifices for them.”

She presented Her message of mercy not as a means to change Catholic practice in any way. Rather, She consistently reaffirmed the traditional doctrine of the Church, understood as Vatican I teaches, “in the same meaning and in the same explanation” of what the Church always taught throughout the centuries. Our Lady’s words and actions of Fatima present a remedy to the defects of our sinful world and demonstrate genuine compassion to souls, especially to those “most in need.”

Submitted by Catechist and Apologist John Vennari.

For more information contact: The Fatima Center
U.S.A: 17000 State Route 30, Conantable, NY 12026
Canada: 452 Kilduff Rd, Fort Erie, Ontario
Phone us at: 1-800-263-8160 or 1-905-871-7607
Fax us at: 905-994-7054
Visit our web site at: fatima.org
E-mail us at: info@fatima.org

The Fatima Center
1-905-871-7607
Printed in Canada LF346

When did this happen?

On Ash Wednesday 2016, while addressing his “Missionaries of Mercy,” Pope Francis said: “If someone comes to you and feels something must be removed from him, but perhaps he is unable to say it, but you understand … it’s all right, he says it this way, with the gesture of coming. First condition. Second, he is repentant. If someone comes to you it is because he does not want to fall into these situations, but he doesn’t dare say it, he is afraid to say it and then not be able to do it. But if he cannot do it, ad impossibula nemo tetetur [no one is held to do the impossible]. And the Lord understands these things, the language of gestures. Have open arms, to understand what is inside that heart that cannot be said or said this way … somewhat because of shame … you understand me. You must receive everyone with the language with which they can speak.” Unfortunately, Pope Francis’ admonition is contrary to infallible Catholic doctrine.

How is this contrary to doctrine?

All Sacraments are composed of matter and form. The Sacrament of Absolution, in granting absolutions. He recounts a scene from a novel of Mercy. In his book, The Name of God is Mercy published a book titled, "Missionaries of Mercy," Pope Francis said: “If someone comes to you it is because he doesn’t want to fall into coming. First condition. Second, he is repentant. If someone comes to you it is because he does not want to fall into these situations, but he doesn’t dare say it, he is afraid to say it and then not be able to do it. But if he cannot do it, ad impossibula nemo tetetur [no one is held to do the impossible]. And the Lord understands these things, the language of gestures. Have open arms, to understand what is inside that heart that cannot be said or said this way … somewhat because of shame … you understand me. You must receive everyone with the language with which they can speak.” Unfortunately, Pope Francis’ admonition is contrary to infallible Catholic doctrine.

How does Pope Francis do this?

Once again, this is an error by excess in the name of Mercy. In his book, The Name of God is Mercy, Pope Francis encourages priests to be as generous as possible in granting absolutions. He recounts a scene from a novel where a priest hears the confession of a German soldier sentenced to death who indulged in sins against the sixth commandment. The soldier indicates that he probably sentenced to death who indulged in sins against the sixth commandment. The soldier indicates that he probably

What do we do?

We must first keep the Catholic Faith “whole and entire,” as we are commanded by the Athanasian Creed, without any change of novelty. St. Pius X, enemy of Modernism, in his Encyclical, the love of novelty must be foreign to the priest as well as to the layman.

We recall the great 16th Century Dominican theologian, Francisco de Vitoria, with whom he taught along with St. Bellarmine, Francisco Suarez, and other great doctors of the Church: “[The Pope] does not have the power to destroy. Therefore, if there is evidence that he is doing so, it is licit to resist him. The result is that the Pope is destroying the Church by his orders and actions, he can be resisted and the execution of his mandates prevented.” These and similar points were often reiterated by Father Nicholas Gruner. We also follow the Fatima mandate to “pray a great deal for the Holy Father.”
The Corporal Works of Mercy are: 1) To feed the hungry; 2) to bring the thirsty water; 3) to clothe the naked; 4) to shelter the homeless; 5) to visit the sick; 6) to ransom the captive; 7) to bury the dead.

What are the Corporal Works of Mercy?
The Spiritual Works of Mercy are: 1) To instruct the ignorant; 2) to counsel the doubtful; 3) to administer the sacraments; 4) to bear wrongs patiently; 5) to forgive offenses; 6) to comfort the afflicted; 7) to pray for the dead.

The Spiritual Works of Mercy arise from the love of the supernatural. In Our Lord, and exemplified in a special way in Our Lady, grace is released through the title of empress, which usually denotes severity and rigor.

Liguori notes the title of Queen of Mercy “implies kindness to all, in the best and wisest sense of the word.”

A counterfeit is something that resembles the real thing, but is not the genuine coin. The alleged “new charity” was introduced as a substitute remedy that leaves the principal defect intact. Modernist theologians, such as Father Joseph Fuchs and Father Richard McCormick, adopted this approach.

From where does this thinking come? From the time of the Council to the present, countless moral theologians such as Father Joseph Fuchs and Father Richard McCormick advanced a kind of “consequentialism,” which effectively placed the subjective choice of the person as higher than what the objective moral law demands. Genuine Catholic moral teachers who insisted on an objective moral law, such as Bishop John Henry Cardinal Newman, were denounced as “legalists” and “rigorists.”

Modernist Catholics such as Hans Kung, Cardinal Kasper, and even ex-priest Leonardo Boff, praise these novel actions of Pope Francis as examples of “inclusiveness” and “meeting people where they are.”

Thus in the name of a counterfeit mercy, Pope Francis displays a “people over doctrine” anomaly that is foreign to the Catholic Faith of all time and opens the door to secularistic Communion. These actions fail to live up to the spiritual works of mercy to “instruct the ignorant,” and “admonish the sinner.”

Are there other instances of blending of Church doctrine to accommodate the person?

Yes, serious ones. Within the context of the Year of Mercy, Pope Francis encourages Catholics to go to Confession “as often as necessary” to accommodate his understanding of the very nature of the Sacrament when he recently counseled priests to, in some circumstances, grant absolution even when the person does not confess his sin.