



Boston Catholic Journal



NIHIL NISI JESUM

DEDICATED TO MARY, MOTHER OF GOD

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

DISJECTA MEMBRA:

Thoughts for the Day:

- **“The present-day “Catholic” Church** has become — most especially under Francis — a tiresome *redaction of socially correct platitudes* from sources *other than* Holy Scripture and Sacred Tradition. Let us be unequivocally forthright: the Catholic Church, since Vatican II, has become a *de facto Secular and Social Agency*, rather than a *Sacred Body* instituted by Christ to faithfully transmit the authentic Catholic Faith and ... oh yes, to *save souls*.
- It is where people **“dialogue”** (a *noun* — *not* a *verb*) while the rest of us **“speak”** to one another or **“discuss”** issues.
To *“dialogue”*, you must understand, is to pretend that one is learned in a subject of which one knows little or nothing, but nevertheless wishes to be accounted among the intelligentsia — who, presumably, use such absurd

terms (“would you like to dialogue about what you did today?”) while the rest of unenlightened mankind crudely “talks to each other”. The notion of “*dialoguing*” is oddly dear to pretentious liberal circles, the social sciences, feminism and the homosexual lobby) — and invariably concerns “social structures” and ecclesiastical “constructs”.

- Under Francis the Church is principally concerned with “dialoguing” with other, “wiser” religious traditions other than Catholicism, and seeks to acquire — even to incorporate — their aboriginal wisdom, *especially as it flows from the Amazon basin* — wisdom of which the Church stands in urgent need since the wisdom of Christ is apparently deficient and stands in dire need of rehabilitation through more primitive sources.
- The *real* evangel of Francis’s “*Church of Surprise*” is to promote **a social and material agenda** unmistakably deriving from the **leftist, elitist, liberal, academic, “intellectual” and wealthy strata of a purely secular society** from which God is banished as an impediment to the fulfillment of every inflection of perversion and sin.
- The “post-Conciliar Church” is merely the façade of a spurious **ecclesiastical organ** acting within a much broader social and political context. It has become a temporal *functionary* — contrived through Vatican II — **to reiterate prevailing secular social agenda** — but in the subtle terms of a sacralized redaction of what is ultimately a profane **Social Manifesto**.
- Lenin wrote “*The State and Revolution*” in an attempt to legitimize what was essentially a *Socialist* coup. Perhaps Francis will — in virtue of his uniquely acquired “personal magisterium” — write a similar document aptly entitled

“*The Church and Revolution*” and to a similar end, devastating the Church much as Lenin had devastated Russia. Lenin argued the following: “While the **State** exists there can be no freedom; when there is **freedom** there will be no State.” Francis need only substitute a noun: “While the *Church* exists there can be no freedom; when there is *freedom* there will be no Church.” While Marx spoke of the “withering away of the state” as the triumph of Communism, Francis understands it as the “withering away of the Church” — the triumph of Modernism!

Comrade Francis strives precisely to this end.

¿No es así ... camarada?

[Ask the suffering Church Militant in China whom he betrayed](#) — 同志，這不是這樣嗎

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- **Vatican II was an absolute calamity that culminated in ecclesiastical suicide** and the final triumph of **the Second Protestant Revolt** (which was never a “Reformation”) in 1962 that finally abolished Catholicism, pronouncing its ancient dogma and doctrines — especially those that accord with, or derive from, the *Sacred Deposit of Faith* and *Sacred Tradition* — utterly extraneous — the mere vestiges of a presumed medieval superstition which was once and for all expunged by the “Rational Enlightenment”. That this was achieved through the *complicity* of the “Council Fathers” themselves — most of whom ceased being “Catholic” long

before the “Council” — is the most superficial intimation of what was to follow.

The Church is no longer contrary to the world. It is not even distinct from it, but exists as a pseudo-moral facet of what might be described as a purely synthetic **Quadruplex** consisting of a **social** facet, a **political** facet, an **economic** facet — together with this spurious **moral** facet — which simply *endorses* — **by reflecting** — the secular agenda of *other three*, contributing of itself nothing *distinct* and *uniquely substantive* — which is to say that it has become merely a redundant and ultimately tiresome iteration of **Humanism**.

This is **not** the Holy Catholic Church — which remains unblemished by the corruption of the post-Vatican II “**Conciliar Church**”, the mere simulacrum of what that fraudulent council, in its conceit, believed it has abolished — but which remains, much to its dismay, vibrant and growing — most especially — and *most telling* — among the young. (1 Saint John 2.13)

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