

The Beast Empire

Part 21

Pope Francis has waged a campaign of “Silence is Golden” obfuscation and diversion in the growing scandal of clergy sex crimes against grown men and children within the realm of the Roman Catholic Institution. Pope Francis has chosen to hide behind the larger global issues of “global warming” and other so-called justice issues around the world rather than to confront the corruption and sexual immorality that encompasses the institutional church from the halls of seminaries all the way to the Vatican’s bowels.

One of the Vatican’s bishops came out and said the papal accuser Archbishop Cardinal Carlo Maria Viganò was guilty of a ‘political frame-job’. Vatican watchers have been waiting to see how the Vatican would face the charges coming from all over the world, and on Sunday, October 7th, the world got the first counter-response to Cardinal Viganò’s charges.



Cardinal Marc Ouellet, prefect of the Congregation for Bishops, acknowledges the congregation after concelebrating Mass July 26 at the Basilica of Ste.-Anne-de-Beaupre in Ste.-Anne-de-Beaupre, Quebec, on the feast of St. Anne. Also pictured are Archbishop Valery Vienneau of Moncton, and Cardinal Gerald Lacroix of Quebec City. (Credit: CNS photo/Philippe Vaillancourt, Presence.)

In a stinging three-page letter, Canadian Cardinal Marc Ouellet, the Vatican's top official for the supervision of bishops, has accused Italian Archbishop Carlo Maria Viganò of a "political frame-job" in linking Pope Francis to the scandals surrounding ex-Cardinal Theodore McCarrick.

ROME - In a stinging three-page letter, the Vatican's top official for supervising bishops has accused a former papal envoy who linked Pope Francis to the scandals surrounding ex-Cardinal Theodore McCarrick of a "deplorable and incomprehensible" attack, which is both at odds with the truth and a betrayal of his priestly calling.

In what he said was his own "testimony" on the McCarrick case, Canadian Cardinal Marc Ouellet, prefect of the Vatican's Congregation for Bishops, said not only that Francis did not conceal sexual abuse by McCarrick, calling Italian Archbishop Carlo Maria Viganò's accusations a political "frame job," but he also said that while private restrictions had been in place against McCarrick, there were no formal "sanctions" imposed by Pope emeritus Benedict XVI that Francis ignored.

Viganò, who served as the papal ambassador in the U.S. from 2011 to 2016 under both Popes Benedict and Francis, made his charges in an explosive letter released Aug. 25. This marks the first time a senior Vatican official has directly responded to the substance of those charges.

With regard to Viganò's claim that he briefed Francis on the McCarrick case in 2013, Ouellet in his October 7 letter expressed "strong doubts" that the pope truly understood the gravity of the case.

"Imagine the enormous amount of both verbal and written information that he would have received on that occasion on many persons and situations," he said, referring to the fact that Viganò spoke to Francis during a meeting with papal envoys from all over the world.

"I strongly doubt that McCarrick would have interested him to the point that you want people to believe, since at the time he was an 82-year old archbishop emeritus, and for seven years had not had a job."

Further, Ouellet adds that from the moment he took over for the Vatican's office for bishops in 2010, he never brought up McCarrick with either Pope Emeritus Benedict XVI or Francis except recently.

Ouellet confirmed that McCarrick had been asked by his predecessor, Italian Cardinal Giovanni Battista Re, to avoid public appearances and stay out of the spotlight, but he said those were not formal "sanctions" and neither Benedict nor Francis had ever signed a letter to that effect. The reason, he said, is because at the time, they did not have enough evidence to prove his guilt.

McCarrick was “strongly encouraged not to travel and not to appear in public,” in order to prevent rumors, and was urged to live a “private life” of silence “with the rigor of canonical penalties,” he said.

Ouellet said he is “amazed” at the flaws in the selection process for bishops that led McCarrick to rise to power, but he could not comprehend how Viganò came to believe the “monstrous accusation” leveled against the pope, given that Francis had nothing to do with McCarrick’s promotion in the dioceses of New York, Metuchen, Newark and Washington.

He voiced hope that out of respect for the victims and the need for justice, the investigations currently being carried out both by the U.S. bishops and by the Vatican would “finally offer us an overall critical view of the procedures and circumstances of this painful case, so that such facts are not repeated in the future.”

The prelate accused Viganò of making unfounded accusations for political reasons, saying that “in response to your unjust and unjustified attack, I conclude that the accusation is a political frame job without a real foundation intended to incriminate the pope and I repeat, that it has profoundly wounded the communion of the Church.”

To this end, he noted how Viganò took issue with his stance on Francis’s 2016 exhortation on the family, *Amoris Laetitia*, as well as the pope’s decision to adjust the Catechism of the Catholic Church to read that the death penalty is inadmissible in every circumstance.

Referring to the most recent letter published by Viganò, published September 29, in which the prelate makes a direct appeal to Ouellet to publish documents contained in the Vatican’s Congregation for Bishops related to McCarrick and accuses Francis of forgetting about Christ, Ouellet said that the message, though apparently spiritual, “*seemed really too sarcastic, even blasphemous! This cannot come from the spirit of God.*”

In a more personal tone, Ouellet said he is aware that “bitterness and delusion” have marked Viganò’s service to the Holy See, but urged the former ambassador not to end his priestly life “in open and scandalous rebellion, which inflicts a very painful wound on the spouse of Christ, which you pretend to serve better, aggravating the division and confusion of the People of God!” Ouellet spoke of faithfulness to the Successor of Peter as a sign of priestly obedience to Christ, and closed his letter with an appeal for Viganò to remember his priestly call, asking him directly: “How can you celebrate the holy Eucharist and pronounce his name in the canon of the Mass? How can you pray the holy rosary, St. Michael the Archangel and the Mother of God, condemning him whom the Lord protects and accompanies every day in his heavy and courageous ministry?”

The prelate’s letter comes the day after the Vatican announced that they are carrying out a “thorough investigation” of the McCarrick case by examining documentation on him in the archives of the Roman Curia, and that they will reveal the conclusions “in due course.”

Since allegations against McCarrick went public this summer, not only has the prelate lost his red hat, but several awards he was given have been retracted, the most recent of which was today's announcement that Caritas in Veritate International has withdrawn McCarrick's 2017 "Pope Francis Charity and Leadership" award, which honors individuals for exemplary acts of charity.

This is the first response to the accusations that have been made by Cardinal Vagino on August 25, 2018. Six weeks have passed until this defense of Pope Francis by the Canadian prelate in Quebec. A U.S. delegation of cardinals and archbishops were given a cold shoulder by Pope Francis and promptly shown the door in a papal rebuff by Pope Francis.

The Catholic bishops are gathering in Rome for a synod in a moment in which "the Church faces perhaps its gravest crisis since the Protestant Reformation in the form of the worldwide clerical sexual abuse scandals," according to veteran Vatican analyst John L. Allen, Jr.

Allen, who heads up the Catholic online news outlet 'Crux', added that *"the eyes of the Catholic world will be on how they choose to engage it."*

Much of this will depend on Pope Francis, since he currently seems to be the Church's biggest obstacle to tackling the sex abuse crisis head-on. He has repeatedly refused to confirm or deny allegations that he knowingly rehabilitated serial homosexual abuser Cardinal Theodore McCarrick and elevated him to a position of influence in the Vatican.

Moreover, the United States bishops have petitioned the pope to launch an "apostolic visitation" — a full Vatican investigation — into the McCarrick case, which so far has fallen on deaf ears. The president of the U.S. Bishops Conference (USCCB), Cardinal Daniel DiNardo, followed up on the petition by traveling to Rome last month to urge Francis to open the investigation but returned to the U.S. empty-handed.

Wednesday was the opening day of the Vatican Synod of Bishops on youth, and, according to Allen, it may well be "the most significant summit so far on this pope's watch."

"The clerical abuse crisis has badly damaged the Church's moral credibility, made it difficult to move the ball on anything else the Church cares about, and called into question the standing and personal integrity of Church leaders at all levels," Allen noted.

"Inside the Church and out, there's a level of anger and disillusionment that's crippling," he said. On August 25, a former papal nuncio to the United States, Archbishop Carlo Maria Viganò, released an explosive, 11-page report in which he laid out a series of allegations against a number of high-ranking prelates, including Pope Francis.

The central accusation against the pope was that Viganò had personally informed him in 2013 of McCarrick's record of abuse against priests, seminarians, and lay people, as well as

telling him of sanctions imposed on McCarrick by Pope Benedict XVI. Despite this knowledge, Viganò alleged, Francis lifted the sanctions, involved McCarrick in diplomatic missions on behalf of the Holy See, and consulted him regarding the naming of new bishops for the United States.

News reports from early in the Francis pontificate would seem to corroborate charges that the pope gave McCarrick a new lease on life shortly after his election.

A 2014 article in the *Washington Post* stated that McCarrick was *“one of a number of senior churchmen who were more or less put out to pasture during the eight-year pontificate of Benedict XVI.”*

“But now Francis is pope, and prelates like Cardinal Walter Kasper (another old friend of McCarrick’s) and McCarrick himself are back in the mix, and busier than ever,” the article stated. *“Francis, who has put the Vatican back on the geopolitical stage, knows that when he needs a savvy back channel operator he can turn to McCarrick,”* it said.

When challenged by journalists to respond whether the allegations made by Archbishop Viganò were true, the pope refused to answer, and has kept silence regarding the charges ever since.

A number of U.S. bishops have come forward to ask the pope to break his silence regarding when he learned of the crimes of former-Cardinal McCarrick, insisting that the Viganò report contains a number of “credible allegations” that demand a response.

Last Thursday, October 4th, Viganò himself said that the pope’s silence on the matter must be interpreted as a confirmation of the allegations. Viganò’s latest comment here is seen as motivation of the Canadian Cardinal Marc Ouellet 3-page attack on Cardinal Viganò.

“Neither the pope, nor any of the cardinals in Rome have denied the facts I asserted in my testimony,” Viganò wrote in a 4-page memo, adding that according to the law, silence denotes consent.

“If they deny my testimony,” he added, *“they have only to say so, and provide documentation to support that denial. How can one avoid concluding that the reason they do not provide the documentation is that they know it confirms my testimony?”*

“The pope’s unwillingness to respond to my charges and his deafness to the appeals by the faithful for accountability are hardly consistent with his calls for transparency and bridge building,” he said.

So, no matter what the official subject of the current synod of bishops is, Mr. Allen has suggested, the bishops themselves will want to talk about the sex abuse crisis, *“and whether it’s on the synod floor or during coffee breaks or at lunches and dinners, that’s exactly what they’ll spend a good chunk of the month doing.”*

The bishops gathered in Rome during October will feel “enormous pressure” to face up to the realities of the moment, Allen said, with victims of abuse, child protection advocates, and ordinary rank and file Catholics stung by the scandals “will all be looking to these bishops to supply some sort of hope.”

Whether Pope Francis will address the issues himself or continue to act as if they are unimportant remains to be seen.



Pope Francis touches his forehead during his weekly general audience in St. Peter's Square at the Vatican, on Sept. 26, 2018.

Confidence in Pope Francis’ handling of the child sex abuse scandal within the Catholic Church has dropped dramatically among American Catholics in recent months, according to a new survey from the Pew Research Center.

The report, released Tuesday October 2, shows that only 3 in 10 Catholic adults (31 percent) say Francis is doing an “excellent” or a “good” job addressing the ongoing child sex abuse crisis. That number is down 24 points since Pew asked the question in 2015, and 14 points from January of this year.

And while a solid majority of U.S. Catholics — 72 percent — expressed a favorable overall view of Francis in the survey, that number constitutes a 12 point drop from January, when 84 percent said the same. Meanwhile, 20 percent say they have an unfavorable view of the pontiff, up from just 9 percent earlier this year.

U.S. Catholics increasingly critical of the way Pope Francis has handled sex abuse scandal

% of U.S. Catholics who say Pope Francis is doing an _____ job addressing the sex abuse scandal in the Catholic Church

Rating of pope's job addressing abuse scandal	Feb. 2014	June 2015	Jan. 2018	Sept. 2018
	%	%	%	%
NET Excellent/good	54	55	45	31
Excellent	18	19	13	13
Good	36	36	33	18
NET Only fair/poor	39	34	46	62
Only fair	24	22	27	27
Poor	15	12	19	36
Don't know/undesignated	8	11	8	6
	100	100	100	100

Note: Figures may not add to 100% or to subtotals indicated due to rounding. "Undesignated" includes a very small number of respondents in the January and September 2018 surveys who were backcoded into the Catholic category during data cleaning, and therefore did not receive any of the questions intended only for Catholics.

Source: Survey conducted Sept. 18-24, 2018.
 "Confidence in Pope Francis Down Sharply in U.S."

PEW RESEARCH CENTER

"U.S. Catholics increasingly critical of the way Pope Francis has handled sex abuse scandal." Graphic courtesy of Pew Research Center.

Researchers noted that the dip is evident across multiple cross sections of the faithful. The share of Catholic men and women who believe Francis is doing an "excellent" or "good" job handling the sex abuse crisis has dropped almost equally: 24 and 23 points respectively. Older and younger churchgoers, and even Catholics who say they attend Mass weekly, were on the whole less approving of the pope. Of the latter group, only 34 percent give Francis an "excellent" or "good" rating. In 2015, that number was 67 percent.

Taken together, Francis' overall favorability ratings among U.S. Catholics now roughly match those of his predecessor, Pope Benedict XVI.

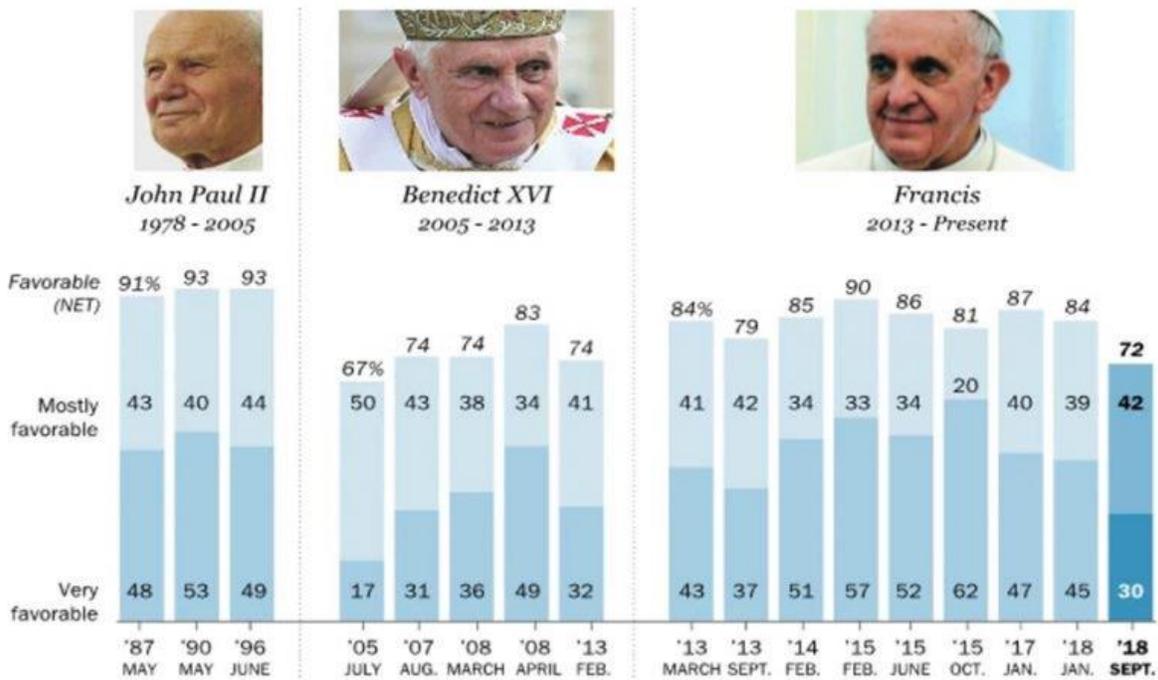
Francis' popularity has also declined among other U.S. Christians. In January, 52 percent of white evangelical Protestants had a favorable view of the pope, but that number fell to 32 percent in September. Mainline Protestants saw a similar drop: 67 percent had a favorable view in January, but only 48 percent do now.

Views of Francis among the religiously unaffiliated, however, have changed little in 2018, dropping from 58 percent favorability in January to 53 percent today.

The findings come in the wake of renewed activity in the United States surrounding allegations of child sex abuse in the church. In August, Pennsylvania Attorney General Josh Shapiro unveiled a more than 1,300-page grand jury report detailing allegations of sexual abuse by hundreds of Catholic priests in the state over 70 years that resulted in more than 1,000 alleged child victims, as well as accusing church leaders of a “systemic” cover-up. Since then, at least 13 other states have launched some sort of inquiry into local dioceses regarding sexual abuse.

Meanwhile, Francis — along with Benedict — has faced accusations of mishandling alleged sexual misconduct by former Washington, D.C., Cardinal Theodore McCarrick. Francis removed McCarrick from public ministry in June after reports he allegedly sexually abused a teenager more than 40 years ago. But an open letter written by Archbishop Carlo Maria Viganò in August claimed Francis lifted earlier sanctions placed on McCarrick by Benedict that were imposed, according to Viganò, in response to rumors that McCarrick sexually harassed adult seminarians. The claims by Viganò, who previously served as the papal ambassador (typically called a nuncio) to the United States, remain a matter of heated dispute. It is unclear what kind of sanctions Benedict placed on McCarrick, if any, and whether they were ever enforced.

Just three-in-ten U.S. Catholics now have ‘very favorable’ view of Pope Francis



Note: Figures may not add to subtotals indicated due to rounding. Based on U.S. Catholics.
 Source: Survey conducted Sept. 18-24, 2018. Wikimedia Commons (images).
 “Confidence in Pope Francis Down Sharply in U.S.”

PEW RESEARCH CENTER

“Just three-in-ten U.S. Catholics now have ‘very favorable’ view of Pope Francis.” Graphic courtesy of Pew Research Center.

Nevertheless, the controversy has haunted Francis' papacy throughout 2018. In January, Francis faced sharp criticism for defending Chilean Bishop Juan Barros, who was facing allegations of covering up a child sex abuse scandal. The pope eventually shifted course and went on to accept the resignations of three Chilean bishops (including Barros).

The cover-up, led by the denials of Washington, DC Archbishop and Cardinal Donald Wuerl, has since become further tainted by the fact that Cardinal Wuerl has been named in 2005 Settlement for Homosexual Predator McCarrick



Stephen Wynne of 'ChurchMilitant.com' reported October 1, 2018 that new revelations suggest the cardinal was notified of McCarrick abuse in 2005

New revelations are casting further doubt on Cardinal Donald Wuerl's claims he knew nothing about ex-Cardinal. Theodore McCarrick's sexual abuse of seminarians.

'The Washington Post' reported Saturday that, as bishop of Pittsburgh, Wuerl was named in a 2005 settlement agreement between former priest Robert Ciolek and three New Jersey dioceses.

Ciolek was one of many seminarians groomed and assaulted by McCarrick during his decades-long spree of sexual abuse. In the 1980's, McCarrick, then bishop of Metuchen, invited Ciolek to his infamous beach house, where he pressured the young seminarian into sharing his bed and accosted him.

"Mr. Ciolek, who was in his early 20s at the time, said he felt unable to say no," 'The New York Times' reported in July, *"in part because he had been sexually abused by a teacher in his Catholic high school, a trauma he had shared with the bishop."*

Ciolek later left the priesthood. In 2004, he filed a complaint with Church authorities and, in June 2005, concluded an \$80,000 settlement agreement involving the New Jersey dioceses of Newark, Trenton and Metuchen.

In July, weeks after McCarrick's serial sexual predation was exposed, Ciolek went public with his account of abuse at the hands of the former cardinal, as well as his former Catholic high school teacher.

But there was an additional component to the story: the Wuerl-Pittsburgh connection. Ciolek, though, said it's 'inconceivable' that the three New Jersey dioceses would not have notified Wuerl of the \$80,000 settlement involving both McCarrick — the leading U.S. cardinal at that time — as well as one of Wuerl's own priests.

As reported Saturday, "In an interview with *The Post* ... Ciolek said for the first time publicly that the settlement included allegations against a third person, a Pittsburgh priest Ciolek says made unwanted sexual contact with him" while he was studying at Mount St. Mary's Seminary in Emmitsburg, Maryland.

Ciolek revealed that both the diocese of Pittsburgh and then-Bishop Wuerl, "who supervised the priest," were parties to the settlement, though they did not contribute to it financially and did not sign it.

The fact that Wuerl's name appears on the settlement agreement casts doubt on the cardinal's assertion that he knew nothing of McCarrick's crimes until they became public in June. The archdiocese of Washington did not respond to *'Church Militant's'* request for comment Monday, but in a statement to *'The Washington Post'* last week, Wuerl spokesman Ed McFadden insisted the cardinal was unaware of the settlement. "*As he has stated consistently,*" McFadden said, "*Cardinal Wuerl had no knowledge of the settlements until the existence of the settlements was made public.*"

Ciolek, though, said it's "inconceivable" that the three New Jersey dioceses would not have notified Wuerl of the \$80,000 settlement involving both McCarrick — the leading U.S. cardinal at that time — as well as one of Wuerl's own priests. *'The Post'* also suggested Saturday that Church authorities in Pittsburgh have been less than transparent about the Ciolek affair. When asked about its role in the settlement, the diocese first issued a statement denying any knowledge it was mentioned in the agreement:

The Diocese of Pittsburgh was surprised to learn in early July 2018 that it was named as a release in the settlement agreement with Mr. Ciolek. The Diocese of Pittsburgh was not a party to this agreement and was not a signatory. ... This summer, when Mr. Ciolek asked the Diocese of Pittsburgh to be released from a confidentiality provision, the diocese responded that since we hadn't signed the agreement we had no authority to release him.

Additionally, diocesan spokeswoman Ann Rodgers insisted no one on staff knew of Ciolek's allegations against his three abusers "until early July 2018."

"But Rodgers's statement appears to conflict with the contents of a 2004 letter between officials with the dioceses of Metuchen and Pittsburgh," 'The Post' observed. The newspaper noted that Ciolek disclosed his abuse in an Aug. 11, 2004 letter to officials in the diocese of Metuchen and confirmed that "Metuchen soon contacted Pittsburgh." On Aug. 17, 2004, Metuchen Vicar General Msgr. William Benwell wrote a letter to Pittsburgh Auxiliary Bishop William Winter warning him of the predator priest.



Bishop David Zubik of Pittsburgh

When pressed about Benwell's correspondence with Winter, *"the diocese issued another statement that didn't directly address the question of whether any other abuser — besides the Pittsburgh priest — came up," 'The Post' reported.*

The diocese said only, *"The letter did not raise the issue of the Diocese of Pittsburgh being involved in any mediation, and certainly did not mention or invite the Diocese of Pittsburgh to participate in any settlement agreement."*

The issue of whether McCarrick's name came up was not addressed. Ciolek recalled that, in October 2004, he met with the diocesan review board to discuss his alleged abuse at the hands of the Pittsburgh priest, but does not remember if he mentioned McCarrick.

Recently, though, he contacted the diocese to review the notes from the session. Pittsburgh refused, telling him they were "privileged" documents. When *'The Washington Post'* followed up with its own request, the diocese again refused.

Pittsburgh's refusal flies in the face of Bishop David Zubik's repeated claims that the diocese is a model of transparency and action. In a press conference following the August 14 release of the Pennsylvania grand jury report — in which he and Wuerl were both repeatedly named — Zubik insisted that the diocese was on the right track. "*There was no cover-up going on,*" he claimed. "*We have over the course of the last 30 years, for sure, been transparent about everything that has, in fact, been transpiring.*"

If you open up the dictionary and search for the definition of "narcissistic sociopath," you'll get a picture of Donald Wuerl. The gall of this man is almost equal to that of Satan. Consider: After weeks of being justifiably excoriated for his role in covering up and transferring homosexual predator clergy, he has the hubris to announce that *he* will conduct a six-week series of healing sessions in the archdiocese of Washington, D.C. by traveling around to a few parishes and doing a phony non-specific *mea culpa* — what a load of garbage.

He says he met with his priests and listened to them, and about half wanted him to step aside and the other half were down with him hanging around. So he made the decision to simply ignore the half who wanted him to disappear and "listen" to the other half and remain in place.

And of course, he has the approval of Pope Francis in doing so, because, well if he didn't have it, he would be gone. So much for the zero-tolerance policy of both Wuerl and the Pope. It's only zero tolerance apparently until they decide it's not.

And hierarchs in the Church wonder why no one trusts them. A recent poll by *'The Economist'* revealed 65 percent of Americans gave Pope Francis a vote of *no confidence* — two out of three, think about that. Two out of every three Americans have zero confidence in the Vicar of Christ.

In the same poll, more than one out of four Americans think the Pope should resign — and right they are. The damage these sodomy-loving clerics and prelates are doing the Church by their continued presence will take decades if not centuries to undo.

Even before news stories about McCarrick came to light this summer or the grand jury report from Pennsylvania or the Viganò testimony, U.S. Catholics were increasingly unhappy with the Church's handling of the sex abuse scandal.

A Pew poll from January — January — found support for the Pope's handling of the sexual predator priest problem had tanked, going from a majority of 55 percent in the previous poll to a minority of just 45 percent — a slip of 10 percent, and remember this was before *any* of the recent news.

In another poll — this one by Rasmussen late last week — 73 percent of American adults think the Catholic Church has a serious problem with sexual predators among its clergy. That's strange; why would they think that? Donald Wuerl has become the poster boy for this evil. Power-hungry, lying, tone-deaf — owing to his hubris.

When he goes on his *healing sessions*, what exactly happens at the end of six weeks? Are we all then mysteriously healed? Think about McCarrick's track record. He touts his time in Pittsburgh as being a model of how to deal with sexually abusive predator priests. If this is the model, God help the rest.

In 1988, just months after becoming bishop of Pittsburgh, Wuerl moved Father Henry Krawczyk from one parish to another, following complaints from multiple parents that Krawczyk supplied their sons with alcohol and made sexual advances on them.

In 2003, at his new parish to which Wuerl moved him, Krawczyk was arrested after 19-year-old Pittsburgh football player Billy Gaines died there, falling 25 feet to his death climbing through a crawlspace in the ceiling after getting drunk from cocktails provided by Krawczyk. Is the Gaines family getting an invitation to one of the healing sessions?

Then, the same priest who Wuerl had moved had a hand in the 2006 suicide of one victim who passed out after getting drunk with the priest and woke up to find Krawczyk performing oral sex on him.

This all came out in the wake of the Pennsylvania grand jury report, and Wuerl has not only not denied any of it, he hasn't said a blessed word about it. You could start filling up the listening sessions with the families of dead young men who suffered at the hands of priests Wuerl moved around.

Or how about the case of active homosexual priest Fr. Geroge Zirwas, who was involved in a gay child porno ring that Wuerl knew about. Besides that little side incident, Wuerl paid what was essentially extortion money to this disgusting priest when he told Wuerl to up his pay and give him a bonus or he would reveal *other* criminal actions of *other* priests. Wuerl, of course, paid him off.

When the priest's body was brought back from Cuba after being murdered by a gay prostitute, Wuerl said the funeral Mass, praised the priests for his service to the people of God and said we are sure the gay child porno priest was in Heaven. It's all right there in the '*Pittsburgh Post-Gazette*'.

Sure hope the families of the kids in Zirwas' gay child porno videos are sitting in on the healing sessions, but when you stop and think of all the other people who will be invited, we're not sure there will be room for the victims or their families.

After all, when all the lawyers and PR firm personnel that the archdiocese of Washington, D.C. is paying \$75,000 a month to for shoring up Wuerl's image, well, that'll probably fill up a few rows.

And of course, Bill Donahue from the Catholic League will need to bring some of his staff so they can write press releases about how much *healing* Wuerl has brought to the people of God.

Then, of course, just the regular staff of well-paid professional Catholics from the chancery and communications office are all in need of some healing as well, so there's another few rows. You know, the professional Catholic communications staff who are covering for Theodore McCarrick as he hides out in a \$2.3 million house the archdiocese owns, doing prayer and penance.

And of course, we can't leave out the around-the-clock, 24-hours-a-day, 365-days-a-year security detail that Catholics in the archdiocese are paying for McCarrick — somewhere around \$250,000, according to going rates. Surely those multiple security guards are in need of a little healing themselves.

No wonder Wuerl has to hold six of these healing sessions. By the time all the dozens of people who are being paid hundreds of thousands of dollars — if not millions, once the sums are annualized — have gone through the sessions and been healed, well, the actual victims and their families won't have any real time or space left to be healed themselves.

But lest you think this is too over the top, let's look at the words from one of Wuerl's own deacons, James Garcia, in a letter he sent the morally bankrupt cardinal last week, advice Wuerl chose to ignore, as he begins his "healing" sessions: *"I implore you for the good of the Church we both so dearly love: Act with courage and humility. Relinquish your position as Archbishop without delay."*

Sorry, deacon, such a thing is not possible when you are dealing with narcissism on this kind of scale and degree. Wuerl would rather take the entire Church down then step aside as is proved by his actions.

At least he's getting his money's worth from his PR firm, who, no doubt, burned the midnight oil coming up with the idea of the healing sessions — brilliant, guys; good work. The cover-up is beginning to look even more diabolical day by day!

There is mounting evidence that The Roman Catholic Church leadership has allowed hideous sin and heresy to corrupt their Church from within. Certainly, as *'ChurchMilitant'com* has shown, Cardinal Wuerl and Bishop Zubik are lying their behinds off the cover-up of the homosexual crimes in the many Dioceses in the American Catholic Church.



'I declare with a clear conscience before God that my testimony is true'

Archbishop Carlo Maria Viganò, the whistleblower who accused Pope Francis of elevating known homosexual predator Theodore McCarrick, is breaking his silence. Speaking on the reasons why he published his testimony, which exposed a number of high-ranking cardinals and bishops as part of the "homosexual current" in the Church, the former papal nuncio said he did so *"during a crescendo of continual news of terrible events, with thousands of innocent victims destroyed and the vocations and lives of young priests and religious disturbed."*

Viganò notes that neither the pope nor cardinals in Rome have denied his testimony, which he asserts before God is true. He also makes a special appeal to Cardinal Marc Ouellet, whom he says has at his *"complete disposal key documents incriminating McCarrick and many in the curia for their cover-ups."*

Since publication of his original testimony on August 25, Viganò has gone into hiding, his whereabouts unknown. Sources have confirmed the Vatican is using its intelligence network to seek him out in order to haul him back to Rome for canonical prosecution.

'LifeSiteNews' offered the official English translation, republished in full below.

Tit. Archbishop of Ulpiana

Apostolic Nuncio

Scio Cui credidi

(2 Tim 1:12)

Before starting my writing, I would first of all like to give thanks and glory to God the Father for every situation and trial that He has prepared and will prepare for me during my life. As a priest and bishop of the holy Church, spouse of Christ, I am called like every baptized person to bear witness to the truth. By the gift of the Spirit who sustains me with joy on the path that I am called to travel, I intend to do so until the end of my days. Our only Lord has addressed also to me the invitation, "Follow me!", and I intend to follow him with the help of his grace until the end of my days.

"As long as I have life, I will sing to the Lord,
I will sing praise to my God while I have being.

May my song be pleasing to him;

For I rejoice in the Lord."

(Psalm 103:33-34)

It has been a month since I offered my testimony, solely for the good of the Church, regarding what occurred at the audience with Pope Francis on June 23, 2013 and regarding certain matters I was given to know in the assignments entrusted to me at the Secretariat of State and in Washington, in relation to those who bear responsibility for covering up the crimes committed by the former archbishop of that capital.

My decision to reveal those grave facts was for me the most painful and serious decision that I have ever made in my life. I made it after long reflection and prayer, during months of profound suffering and anguish, during a crescendo of continual news of terrible events, with thousands of innocent victims destroyed and the vocations and lives of young priests and religious disturbed. The silence of the pastors who could have provided a remedy and prevented new victims became increasingly indefensible, a devastating crime for the Church. Well aware of the enormous consequences that my testimony could have, because what I was about to reveal involved the successor of Peter himself, I nonetheless chose to speak in order to protect the Church, and I declare with a clear conscience before God that my testimony is true. Christ died for the Church, and Peter, *Servus servorum Dei*, is the first one called to serve the spouse of Christ.

I declare with a clear conscience before God that my testimony is true.

Certainly, some of the facts that I was to reveal were covered by the pontifical secret that I had promised to observe and that I had faithfully observed from the beginning of my service to the Holy See. But the purpose of any secret, including the pontifical secret, is to protect the Church from her enemies, not to cover up and become complicit in crimes committed by some of her members. I was a witness, not by my choice, of shocking facts and, as the *Catechism of the*

Catholic Church states (par. 2491), the seal of secrecy is not binding when very grave harm can be avoided only by divulging the truth. Only the seal of confession could have justified my silence.

Neither the pope, nor any of the cardinals in Rome have denied the facts I asserted in my testimony. "*Qui tacet consentit*" surely applies here, for if they deny my testimony, they have only to say so, and provide documentation to support that denial. How can one avoid concluding that the reason they do not provide the documentation is that they know it confirms my testimony?

The center of my testimony was that since at least June 23, 2013, the pope knew from me how perverse and evil McCarrick was in his intentions and actions, and instead of taking the measures that every good pastor would have taken, the pope made McCarrick one of his principal agents in governing the Church, in regard to the United States, the Curia, and even China, as we are seeing these days with great concern and anxiety for that martyr Church.

Now, the pope's reply to my testimony was: "I will not say a word!" But then, contradicting himself, he has compared his silence to that of Jesus in Nazareth and before Pilate, and compared me to the great accuser, Satan, who sows scandal and division in the Church — though without ever uttering my name. If he had said: "Viganò lied," he would have challenged my credibility while trying to affirm his own. In so doing he would have intensified the demand of the people of God and the world for the documentation needed to determine who has told the truth. Instead, he put in place a subtle slander against me — slander being an offense he has often compared to the gravity of murder. Indeed, he did it repeatedly, in the context of the celebration of the most Holy Sacrament, the Eucharist, where he runs no risk of being challenged by journalists. When he did speak to journalists, he asked them to exercise their professional maturity and draw their own conclusions. But how can journalists discover and know the truth if those directly involved with a matter refuse to answer any questions or to release any documents? The pope's unwillingness to respond to my charges and his deafness to the appeals by the faithful for accountability are hardly consistent with his calls for transparency and bridge building.

Moreover, the pope's cover-up of McCarrick was clearly not an isolated mistake. Many more instances have recently been documented in the press, showing that Pope Francis has defended homosexual clergy who committed serious sexual abuses against minors or adults. These include his role in the case of Fr. Julio Grassi in Buenos Aires, his reinstatement of Fr. Mauro Inzoli after Pope Benedict had removed him from ministry (until he went to prison, at which point Pope Francis laicized him), and his halting of the investigation of sex abuse allegations against Cardinal Cormac Murphy O'Connor.

In the meantime, a delegation of the USCCB, headed by its president Cardinal DiNardo, went to Rome asking for a Vatican investigation into McCarrick. Cardinal DiNardo and the other prelates should tell the Church in America and in the world: did the pope refuse to carry out a Vatican

investigation into McCarrick's crimes and of those responsible for covering them up? The faithful deserve to know.

Did the pope refuse to carry out a Vatican investigation into McCarrick's crimes and of those responsible for covering them up?

I would like to make a special appeal to Cardinal Ouellet, because as nuncio I always worked in great harmony with him, and I have always had great esteem and affection towards him. He will remember when, at the end of my mission in Washington, he received me at his apartment in Rome in the evening for a long conversation. At the beginning of Pope Francis' pontificate, he had maintained his dignity, as he had shown with courage when he was Archbishop of Québec. Later, however, when his work as prefect of the Congregation for Bishops was being undermined because recommendations for episcopal appointments were being passed directly to Pope Francis by two homosexual "friends" of his dicastery, bypassing the Cardinal, he gave up. His long article in *L'Osservatore Romano*, in which he came out in favor of the more controversial aspects of *Amoris Laetitia*, represents his surrender. Your Eminence, before I left for Washington, you were the one who told me of Pope Benedict's sanctions on McCarrick. You have at your complete disposal key documents incriminating McCarrick and many in the curia for their cover-ups. Your Eminence, I urge you to bear witness to the truth.

Finally, I wish to encourage you, dear faithful, my brothers and sisters in Christ: never be despondent! Make your own the act of faith and complete confidence in Christ Jesus, our Savior, of Saint Paul in his second Letter to Timothy, *Scio cui credidi*, which I choose as my episcopal motto. This is a time of repentance, of conversion, of prayers, of grace, to prepare the Church, the bride of the Lamb, ready to fight and win with Mary the battle against the old dragon.

"Scio Cui credidi" (2 Tim 1:12)

In you, Jesus, my only Lord, I place all my trust.

"Diligentibus Deum omnia cooperantur in bonum" (Rom 8:28)

To commemorate my episcopal ordination on April 26, 1992, conferred on me by St. John Paul II, I chose this image taken from a mosaic of the Basilica of St. Mark in Venice. It represents the miracle of the calming of the storm. I was struck by the fact that in the boat of Peter, tossed by the water, the figure of Jesus is portrayed twice. Jesus is sound asleep in the bow, while Peter tries to wake him up: *"Master, do you not care that we are about to die?"* Meanwhile the apostles, terrified, look each in a different direction and do not realize that Jesus is standing behind them, blessing them and assuredly in command of the boat: *"He awoke and rebuked the wind and said to the sea, 'Quiet! Be still,' ... then he said to them, 'Why are you afraid? Do you still have no faith?'"* (Mk 4:38–40).

The scene is very timely in portraying the tremendous storm the Church is passing through in this moment, but with a substantial difference: the successor of Peter not only fails to see the Lord in full control of the boat, it seems he does not even intend to awaken Jesus asleep in the bow.

Has Christ perhaps become invisible to his vicar? Perhaps is he being tempted to try to act as a substitute of our only Master and Lord?

The Lord is in full control of the boat!

May Christ, the Truth, always be the light on our way!

+ Carlo Maria Viganò

Titular Archbishop of Ulpiana

Apostolic Nuncio

Moreover, the United States bishops have petitioned the pope to launch an “apostolic visitation” — a full Vatican investigation — into the McCarrick case, which so far has fallen on deaf ears. The president of the U.S. Bishops Conference (USCCB), Cardinal Daniel DiNardo, followed up on the petition by traveling to Rome last month to urge Francis to open the investigation but returned to the U.S. empty-handed.

Wednesday was the opening day of the Vatican Synod of Bishops on youth, and, it may well be “the most significant summit so far on this pope’s watch.”

The clerical abuse crisis has badly damaged the Church’s moral credibility, made it difficult to move the ball on anything else the Church cares about, and called into question the standing and personal integrity of Church leaders at all levels.

Inside the Church and out, there’s a level of anger and disillusionment that’s crippling,” the Vatican. The central accusation against the pope was that Cardinal Viganò had personally informed him in 2013 of McCarrick’s record of abuse against priests, seminarians, and lay people, as well as telling him of sanctions imposed on McCarrick by Pope Benedict XVI. Despite this knowledge, Viganò alleged, Francis lifted the sanctions, involved McCarrick in diplomatic missions on behalf of the Holy See, and consulted him regarding the naming of new bishops for the United States.

News reports from early in the Francis pontificate would seem to corroborate charges that the pope gave McCarrick a new lease on life shortly after his election. A 2014 article in the *Washington Post* stated that McCarrick was “one of a number of senior churchmen who were more or less put out to pasture during the eight-year pontificate of Benedict XVI.”

But now Francis is pope, and prelates like Cardinal Walter Kasper (another old friend of McCarrick’s) and McCarrick himself are back in the mix, and busier than ever,” the article stated. “Francis, who has put the Vatican back on the geopolitical stage, knows that when he needs a savvy back channel operator he can turn to McCarrick,” it said.

When challenged by journalists to respond whether the allegations made by Archbishop Viganò were true, the pope refused to answer, and has kept silence regarding the charges ever since.

A number of U.S. bishops have come forward to ask the pope to break his silence regarding when he learned of the crimes of former-cardinal McCarrick, insisting that the Viganò report contains a number of “credible allegations” that demand a response.

So, no matter what the official subject of the current synod of bishops is, the bishops themselves will want to talk about the sex abuse crisis, *“and whether it’s on the synod floor or during coffee breaks or at lunches and dinners, that’s exactly what they’ll spend a good chunk of the month doing.”*

The bishops gathered in Rome during October will feel “enormous pressure” to face up to the realities of the moment, Allen said, with victims of abuse, child protection advocates, and ordinary rank and file Catholics stung by the scandals “will all be looking to these bishops to supply some sort of hope.”

Vigano had in that letter appealed to Ouellet by name, asking him to confirm publicly his affirmation that Pope Benedict XVI had in “about 2009 or 2010,” in some form (privately, not publicly), imposed restrictions on the activity and pastoral ministry of then-retired Cardinal Theodore McCarrick — sanctions which seemed no longer to be in force during the pontificate of Pope Francis.

To summarize Cardinal Ouellet in this new letter, answers Vigano's appeal.

There are three main points:

(1) There were “sanctions” on McCarrick.

Ouellet seems to confirm a crucial point of Vigano's Testimony, which has not up to now received any other public confirmation: that Benedict XVI did ask McCarrick to live a life of prayer and penance.

He writes: “The written instructions given to you by the Congregation for Bishops at the beginning of your mission in 2011 did not say anything about McCarrick, except for what I mentioned to you verbally about his situation as Bishop emeritus and certain conditions and restrictions that he had to follow on account of some rumors about his past conduct.” And again: “The former Cardinal, retired in May of 2006, had been requested not to travel or to make public appearances, in order to avoid new rumors about him.”

This confirmation comes from an authoritative source. It gives support to Vigano's overall credibility.

(2) Viagno's call for Francis to resign “without foundation.”

But, despite this confirmation, Ouellet judges Vigano's call for Pope Francis to resign the papacy for not maintaining the same restrictions on McCarrick "unbelievable" and "without foundation."

So Cardinal Ouellet totally opposes and rejects Vigano's call for Francis' resignation. Ouellet writes that he does not see sufficient evidence to show that Francis knowingly "rehabilitated" McCarrick despite (as Vigano claims) Francis being aware of the many allegations against McCarrick.

Cardinal Ouellet says even though Vigano claims that he told Francis that there was a dossier "this thick" on McCarrick's sexual molestations of "two generations" of seminarians," there is no evidence that Francis — who was in 2013, shortly after his election, receiving all sorts of reports of all types on dozens and hundreds of prelates — fully grasped what Vigano claims he told Francis.

(3) Vigano is part of a "political plot" against Pope Francis.

Cardinal Ouellet concludes by suggesting that Vigano is acting as either the witting or the unwitting agent of a "political plot" against Pope Francis.

Ouellet writes: *"I can only conclude that the accusation is a political plot that lacks any real basis that could incriminate the Pope and that profoundly harms the communion of the Church. May God allow a prompt reparation of this flagrant injustice so that Pope Francis can continue to be recognized for who he is: a true shepherd, a resolute and compassionate father, a prophetic grace for the Church and for the world."*

So what are we to make of this letter?

- Cardinal Ouellet: Confirmation but also condemnation
- Ouellet tells us he wrote this letter "with pontifical permission."

So, the letter, likely was reviewed by Pope Francis, and almost certainly by other top Vatican officials, prior to publication — though this is not explicitly stated.

So, this being the case, we have in this letter the beginning outline of a Vatican strategy for dealing with Vigano's allegations.

And that strategy is, to admit some key points (like the existence of some sort of "sanctions" on McCarrick) but to deny any culpability on the part of the reigning pontiff.

Cardinal Ouellet, who was a colleague and friend of Vigano, does offer some support to Vigano, confirming a key point.

- Some had said Vigano had invented the "sanctions" placed by Pope Benedict on McCarrick.
- Ouellet says, no, there were sanctions placed.
- Vigano comes out of this with his reputation for honesty reinforced.

But Cardinal Ouellet also distances himself sharply from Vigano, saying that Vigano's central charge — that Pope Francis consciously decided to reverse the sanctions on McCarrick, in full knowledge of McCarrick's reputation as a serial molester of seminarians — is "unbelievable."

And, since, in Cardinal Ouellet's view, no "cover-up" on the part of Francis is at all proven, Ouellet judges that Vigano's call for Francis to resign goes way beyond the evidence. This is what leads Cardinal Ouellet to the conclusion that Vigano must be part of a pre-meditated plot to bring down the Argentine Pope.

More could be said about this letter, but that is sufficient for now. The Vatican leadership, through Cardinal Ouellet, has offered a first, fairly detailed response to Vigano's Testimony. Wording of communications have reached the level of obfuscation and designed to deceive the laity. The Curia has never been before faced with the insurrection of its laity, nor has it been exposed at this level globally in the world of geo-political relations.

Bible Protestants know that Popery is the religion of Antichrist, and that its adherents are deceived souls, worshipping at the shrines of grotesque heathen deities which have been carried over lock, stock and barrel from ancient Babylon, Egypt and Rome, and given Christian names. True Christians, Bible Protestants, reject the heretical doctrines of Roman Catholicism. They reject the claims of Papists to be true Christians, and they detest and shun any unholy communion or spiritual fellowship with Papists, knowing that this is to attempt to join Christ with Belial, and is a grievous sin before God.

And yet, despite all this, many Christian churches, and Christian individuals, have retained various trappings of Popery! They have held on to these trappings, either out of ignorance, or because they view them as mere trifling matters, or because they simply cannot bear to part with them. But as Roman Catholicism is the religion of Antichrist, the Great Whore, the mystical Babylon -(Revelation 17:1-6), then it is all heathenism, plain and simple, and none of the garments of this harlot system should be worn by the members of the virgin bride of Christ!

Christian: you ought never to play the part of ungodly Achan, hiding any "goodly Babylonish garment" in the midst of your tent -(Joshua 7:21)! The embellishments of Popery should never be retained by those who, by sovereign grace, have clean escaped the clutches of that mystical harlot. The Lord's people must fully "come out" of Popery -(Revelation 18:4); but many flee from this "Babylon" like Rachel fleeing from her father's house – with her father's

gods hidden amongst her possessions -(Genesis 31:19, 34, and 35). They reject and forsake the false “gospel” of Romanism, but they hold on to certain trappings.

The Lord Jesus set down the regulative principle that should govern the worship and service of God when He said, in Matthew 28:20, ***“Teaching them to observe all things whatsoever I have commanded you.”*** Whatsoever is found in God’s Word, we must observe; whatsoever is not found in God’s Word, we must forsake.

We must examine these trappings of Popery. Come out – truly out – of Babylon, have nothing to do with the harlot or her ways.

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