

LOST IN THE AMAZON'S PAGAN EARTH IDOLS - The Pachamama Pope

FRANCIS CALLS IDOLS BY THEIR PAGAN GODDESS NAME; INSTALLING THEM IN A CHURCH WAS A CRIME AGAINST GOD

The *statues of the fertility idol* that vandals had removed from a Catholic parish in Rome and tossed into the Tiber have been recovered, said Pope Francis. Excerpt from his remarks:

“Good afternoon, I would like to say a word about *the pachamama statues that were removed from the Church* at Traspontina, which were there without idolatrous intentions and were thrown into the Tiber.



So ***the Pope now affirms that these statues were meant to represent the Incan fertility goddess.*** He went on to say that they might be displayed at the final mass of the Amazon Synod on Sunday.

Cardinal Gerhard Müller, who was, until dismissed by Francis, the head of the Congregation for the Doctrine of the Faith — that is, the top doctrinal body of the Catholic Church — ***called the statues “idols,” and said that bringing them into the church was a crime against the law of God.***



<https://x.com/i/status/1187499669653544962>

Understand what is happening here: the cardinal who until fairly recently was the top doctrinal official in the Catholic Church is indirectly accusing ***the Pope of allowing idolatry, and breaking the divine law.*** If those “pachamama statues” — to use Francis’s own words — turn up at the closing mass of the Synod in St. Peter’s Basilica, it will be seen by many as a profanation of the temple, as an “abomination of desolation,” to use the term of the prophet Daniel, and Jesus of Nazareth. If I were a Catholic, and I saw those idols at the final synod mass in St. Peter’s on Sunday, my blood would run cold.

Let me repeat it in a slightly different framing: In the last 24 hours, the Catholic world has seen the Pope call these Amazonian statues by the Mother Earth goddess name — Pachamama — lament their theft from a church, celebrate their recovery, and suggest that they might be present at mass at St. Peter’s Basilica on Sunday. It has also seen the former doctrinal chief of the Catholic Church denounce these statues as “idols,” and call the placing of them inside a Catholic Church as a violation of divine law. If that doesn’t tell you that the Catholic Church is in a severe crisis at its very summit, what will it take?

In 2018, Cardinal Willem Eijk, the Archbishop of Utrecht, said that Pope Francis confusing teaching reminds of the 'end times.'



Before Christ's second coming the Church must pass through a final trial that will shake the faith of many believers. The persecution that accompanies her pilgrimage on earth will unveil the "mystery of iniquity" in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh.



To keep silent about these and the other truths of the Faith and to teach people accordingly is the greatest deception against which the Catechism vigorously warns. **It represents the last trial of the Church and leads man to a religious delusion, "the price of their apostasy"** (CCC 675) it is **the fraud of Antichrist. "He will deceive those who are lost by all means of injustice, for they have closed themselves to the love of the truth by which they should be saved"** (2 Thess: 2-10)

Cardinal Müller: **The Antichrist is a figure embodying opposition to Christ. He does not simply appear at the end of history, but emerges in every age as the one who tempts us into the pit and the one who destroys God's house.** Jesus has asked whether he will still find faith when he returns. And sometimes in Church history, it seems as though faith does run out in the Church. Jesus told him that **Satan has longed to sift the disciples and the whole Church like wheat.** Then followed Jesus' word of tremendous force and relevance, even in this present time of suffering in the Church: "But I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren" (Lk 22:32).

Images showing the adoration of pagan divinities – or anyway of something appearing to be a pagan divinity – during a ceremony in the Vatican Gardens, right in front of the Pope, have indeed made their way round the world.



<https://youtu.be/k0dTDG33Xts>



Bolivia's Mystical Witch Market

In the Bolivian highlands, Kallawayas [medicine men] –known for their strong spiritual connection to the mountains and Earth—are generally called into a client’s home to prepare a cha’lla. The offering is placed within a brasero, a simple metal structure heated by sacred wood. After an assortment of medicinal herbs, candies, and mystical trinkets are carefully layered together, a dried llama fetus is placed on top before the package is wrapped up in white paper—a kind of “soup” for Pachamama to feast on.

As the cha’lla burns, the ceremony’s participants smoke cigarettes and chew coca leaves so they can feast alongside the great Mother. Once the package has burned to ash, the client buries the remains near their home to complete the process.

One of the most popular cha’llas requested in Bolivia is for the safe construction of a building or home. Workers will ask a wealthy home-owner, for example, to hire a Kallawayaya to sacrifice a live llama to Pachamama. The llama’s throat is cut and its blood spilled over the construction site to keep the workers safe from accidents. If the owner can’t afford a live llama, a preserved one will suffice.

These types of offerings—for good health and safety—are classified as white magic. Black magic, by contrast, can be used to curse others, like an ex-lover or enemy. Practitioners of black magic often use dark candles, ornamental skulls, and handfuls of soil dug up from cemeteries to make a more sinister type of payment.

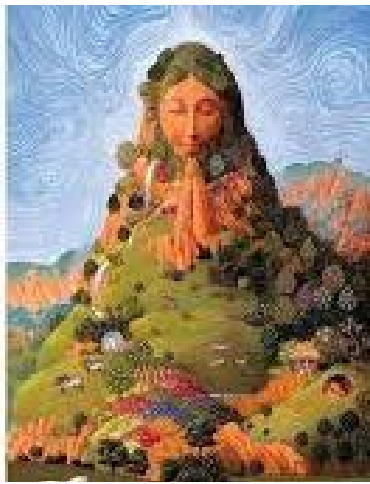
Was the Pachamama ritual harmless cultural sharing? Check out this article about the witchcraft worship of Pachamama in Bolivia and then ask yourself what all those little bowls and junk were on that holy blanket they set out and danced around.



With a recent boom in spiritual retreats sweeping the tourism industry, more people are journeying to the Amazon in search of natural healing. Some travel for ayahuasca, a hallucinogenic brew that's said to have powerfully transformative effects on the mind and body. But in Bolivia, few realize that ayahuasca merely scratches the surface of an ancient mysticism that's been flowing through the country for thousands of years. Bolivia is home to brujas (witches), the Kallawaya (medicine men) from the altiplano, and curanderos (local healers or shamans). For some, magical intuition comes to them after near-fatal encounters with lightning strikes, snake bites, and harsh conditions in the rain forest. For others, spiritual prowess is gifted at birth when they are delivered from the womb in a standing-up position, or born with six fingers or toes. While their work differs in scope, their beliefs are centered around Pachamama, or Mother Earth, who is appeased through ceremonial payments.

La Paz's Mercado de las Brujas, or the Witches' Market, is a hot spot for spiritual workers, who read fortunes and facilitate cha'llas ("offerings") to Pachamama. Vendors sell items like colorful sugar tablets, cigarettes, dried starfish, lacquered frogs, coca leaves, and even llama fetuses that can be assembled into custom-made payments. In exchange, locals believe they will be blessed with better health, prosperous business, safe travel, and good luck.

In the lowland, rain forest-laden areas of Bolivia, however, local healers' practices vary. Here, shamans speak to the trees and believe in powerful spirits of the jungle, who can cause illness and death in nearby communities. Some use smooth black stones from nearby rivers to heal the sick. They place them face-down in a heated cup on an ailing section of the body to draw out bad energies. Others use the smoking embers of a sacred resin to cleanse the minds of their clients and drive evil spirits away. Ayahuasca is another powerful healing tool used by shamans, who harvest the plants from the nearby rain forest and prepare the psychedelic brew. It is believed to connect the drinker to the spiritual world. Bolivia has a structured ayahuasca tourism industry that makes it simple for visitors to participate in these shaman-led ceremonies, which range from private, monthlong retreats to low-cost, one-night outings.



CATHOLIC DIOCESE IN ARGENTINA APOLOGIZES FOR POSTING PACHAMAMA PRAYER



ROME — The Caritas office of the Argentinian diocese of Venado Tuerto apologized this week for posting a prayer to Pachamama, an Andean deity, on its social media.

“The Pachamama is a symbol of fertility, the earth and the sanctity of life,” reads the since deleted August 1 post. “It is a myth full of spiritual meaning that can be used fruitfully.”

“Some religious festivals have sacred meanings and are occasions for meeting and fraternity,” the post continued. “These are the new paths for the Church and for the realization of a holistic ecology. Holy Father Francisco.



The prayer’s posting sparked massive pushback on social media, resulting in its removal. The prayer, which rhymes in the original Spanish, reads:

Hail Pachamama, sweet source of our life, may you be venerated forever.
Blessed are the fruits of your womb, our daily bread, may you be blessed now and forever.
Holy Mother, look with compassion upon the human pack that destroys you out of ambition.
Blessed be your clemency, Pachamama. Earth of mine, pillaged out of madness.
You are the source of life and joy. Pachamama, holy earth, Holy Mother, Virgin Mary.

Pachamama Day is celebrated annually on August 1 in the Quechua and Aymara communities of the Andes in Argentina, Bolivia, Colombia, Chile, Ecuador and Peru in honor of the Andean deity. On August 3, Caritas Venado Tuerto issued a semi-apology on Facebook, justifying the original post by citing Pope Francis in his post-synodal apostolic exhortation Querida Amazonia.

“We would like to apologize to those who were offended by our post on the Pachamama, whose intention was to convey our communion with Francis who in the Apostolic Exhortation Querida Amazonia says to us:”

It is possible to take up an indigenous symbol in some way, without necessarily considering it as idolatry. A myth charged with spiritual meaning can be used to advantage and not always considered a pagan error. Some religious festivals have a sacred meaning and are occasions for gathering and fraternity, albeit in need of a gradual process of purification or maturation. A missionary of souls will try to discover the legitimate needs and concerns that seek an outlet in at times imperfect, partial or mistaken religious expressions...

Such a spirituality will certainly be centered on the one God and Lord, while at the same time in contact with the daily needs of people who strive for a dignified life

In October 2019, *painted wooden figurines depicting a naked pregnant woman, described variously as representing fertility statues, the goddess Pachamama, Mother Earth, and "Our Lady of the Amazon,"* were presented to Pope Francis at a prayer ceremony in the Vatican gardens and subsequently transferred to a nearby church, Santa Maria in Traspontina.



For his part, *Pope Francis defended placing the Pachamama figures in the church and apologized for their removal and dunking in the Tiber.*

The pope confirmed that the statues represent Pachamama, an Andean fertility goddess also known as Mother Earth, but said that they had been installed in the Catholic church of Santa Maria in Traspontina “without idolatrous intentions.”

“I would like to say a word about the statues of Pachamama that were removed from the church in the Traspontina, which were there without idolatrous intentions and were thrown at the Tiber,” the pope said. “First of all, this happened in Rome and as bishop of the diocese I ask forgiveness of the people who have been offended by this gesture,” he declared. “I also wish to tell you that the statues, which created so much media hype, were found in the Tiber. The statues are not damaged,” he said, adding that this was “good news.”



POPE FRANCIS SETS OUT HIS 'DREAMS' FOR THE AMAZON REGION



ROME — Pope Francis has published his long-awaited text on the Amazon region following a hotly contested synod of bishops in the Vatican last fall. In his letter, titled *Querida Amazonia* (Dear Amazonia), the pope backed away from contentious issues such as the ordination of married men and opted instead for a more conciliatory document, intended to focus on topics that would draw broader consensus.

In this lyrical text, interspersed with lines of indigenous poetry and rhetorical flourish, Francis appeals to “those poets, contemplatives and prophets who help free us from the technocratic and consumerist paradigm that destroys nature and robs us of a truly dignified existence.”

“Only poetry,” he cites, “with its humble voice, will be able to save this world.” Like Martin Luther King, Jr.’s “Letter from a Birmingham Jail,” Pope Francis structures his text around his four “dreams” for the region, which he calls a social dream, a cultural dream, an ecological dream, and an ecclesial dream.

“I dream of an Amazon region that fights for the rights of the poor, the original peoples and the least of our brothers and sisters, where their voices can be heard and their dignity advanced,” he writes, as a synopsis of his “social dream.”

In his focus on the poverty of the region, the pope steps away from those who seek an environmental approach that leaves the true good of the people behind. ***“A true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor,”*** he states. ***“We do not need an environmentalism that is concerned for the biome but ignores the Amazonian peoples.”***

“I dream of an Amazon region that can preserve its distinctive cultural riches, where the beauty of our humanity shines forth in so many varied ways,” he continues. Francis’ cultural dream consists in “helping it to bring out the best of itself,” noting that this is in fact “what education is meant to do: to cultivate without uprooting, to foster growth without weakening identity, to be supportive without being invasive.” At the same time, the pontiff does not canonize everything about indigenous culture or suggest shielding it from all external influence.



“Far be it from me to propose a completely enclosed, a-historic, static ‘indigenism’ that would reject any kind of blending (mestizaje),” he says. “A culture can grow barren when it becomes inward-looking, and tries to perpetuate obsolete ways of living by rejecting any exchange or debate with regard to the truth about man.”

Third, Francis declares his dream “of an Amazon region that can jealously preserve its overwhelming natural beauty and the superabundant life teeming in its rivers and forests.” “The Lord, who is the first to care for us, teaches us to care for our brothers and sisters and the environment which he daily gives us. ***This is the first ecology that that we need,***” he states.

While maintaining his consistent ecological tone, the pope never mentions climate change at all in the 15,000-word text, but ***focuses instead on the preservation of forests and protecting the area from exploitation. “The wisdom of the original peoples of the Amazon region inspires care and respect for creation, with a clear consciousness of its limits, and prohibits its abuse,” he says. “To abuse nature is to abuse our ancestors, our brothers and sisters, creation and the Creator, and to mortgage the future.”***

He does note that the Amazon region contains “a dazzling diversity of woodlands on which rain cycles, climate balance, and a great variety of living beings also depend. It serves as a great filter of carbon dioxide, which helps avoid the warming of the earth,” but this is a far cry from the apocalyptic tones of earlier statements.

In his letter, the pope also recognizes the complicity of local government leaders in the exploitation of the territory, noting that “local powers, using the excuse of development, were also party to agreements aimed at razing the forest – together with the life forms that it shelters – with impunity and indiscriminately.” While much of the text is a paean to the indigenous peoples of the region and their ancient relationship with the created world, the pope dedicates the final section to speak of Jesus Christ and the salvation of souls.

“I dream of Christian communities capable of generous commitment, incarnate in the Amazon region, and giving the Church new faces with Amazonian features,” he writes.



As Christians, he says, “we cannot set aside the call to faith that we have received from the Gospel. In our desire to struggle side by side with everyone, we are not ashamed of Jesus Christ. Those who have encountered him, those who live as his friends and identify with his message, must inevitably speak of him and bring to others his offer of new life: ‘Woe to me if I do not preach the Gospel!’”

Francis also distances himself from a purely philanthropic or social approach to the area, suggesting that Christians must always work simultaneously for the eternal salvation of all.

“An authentic option for the poor and the abandoned, while motivating us to liberate them from material poverty and to defend their rights, also involves inviting them to a friendship with the Lord that can elevate and dignify them,” he states.

“How sad it would be if they were to receive from us a body of teachings or a moral code, but not the great message of salvation, the missionary appeal that speaks to the heart and gives meaning to everything else in life,” he continues, saying that Christianity involves more than just a “social message.”

“If we devote our lives to their service, to working for the justice and dignity that they deserve, we cannot conceal the fact that we do so because we see Christ in them and because we acknowledge the immense dignity that they have received from God, the Father who loves them with boundless love,” he declares.

The poor of the region “have a right to hear the Gospel, and above all that first proclamation, the kerygma, which is the principal proclamation, the one which we must hear again and again in different ways, the one which we must announce one way or another,” he writes.

“Without that impassioned proclamation, every ecclesial structure would become just another NGO and we would not follow the command given us by Christ: “Go into all the world and preach the Gospel to the whole creation,” he says. Therefore, “the inculturation of the Gospel in the Amazon region must better integrate the social and the spiritual, so that the poor do not have to look outside the Church for a spirituality that responds to their deepest yearnings,” he notes.



WATCH: AMAZON FERTILITY STATUES TAKEN FROM ROME CHURCH AND DUMPED IN TIBER RIVER



ROME – Wooden Amazon fertility statuettes were removed from a church near the Vatican and thrown into the Tiber River Monday. A video of the early morning transfer of the figurines from the Santa Maria in Traspontina church to the nearby river went viral Monday but the incident was downplayed by the Vatican's communications director Paolo Ruffini who called it a "stunt."

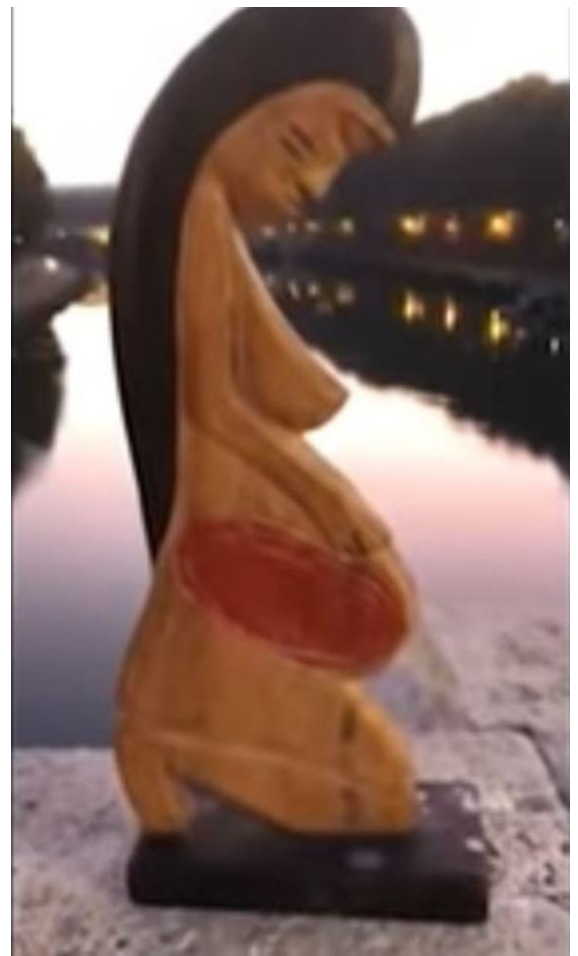
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“We have already repeated several times here that *those statues represented life, fertility, mother earth.* It was a gesture – I believe – that contradicts the spirit of dialogue that should always inspire us. I don’t know what else to say except that it was a theft, and perhaps that speaks for itself,” Ruffini said.

The statuettes’ forced eviction from the church follows on weeks of *controversy surrounding the identity of the figurines depicting a naked, pregnant woman, which were originally presented to Pope Francis as “Our Lady of the Amazon.”* Vatican spokesmen later denied that the statues represent the Virgin Mary.

“It is not the Virgin Mary, who said it is the Virgin Mary?” said Jesuit Father Giacomo Costa at an October 16 press conference for the synod.

On October 4, *Pope Francis presided over a prayer service in the Vatican gardens where the statues figured prominently.*



The Pope joins the prayer service in the Vatican gardens to honor the wooden statuettes that have appeared on several occasions in processions of representatives of indigenous peoples, invited to Rome for an assembly of bishops devoted to the Amazon.

At the time, an Amazon tribal chief said that the event appeared to be organized by proponents of Liberation Theology and have “pagan” elements. Jonas Marcolino Macuxí, the chief of the Amazonian Macuxi tribe, said that the indigenous people who participated in the ceremony were “completely dominated by Liberation Theology people who want to take advantage of them,” adding that the ceremony looked decidedly “pagan.”

Many Catholics protested when the statues – which appeared to many as pagan idols with no place in a Christian church – were placed in a side chapel of the Traspontina church, which has hosted daily indigenous celebrations.

After the statues were dumped in the Tiber, the video of the incident was tweeted out by U.S. author and philosophy professor, Taylor Marshall, who suggested that the figurines had been removed as a purification of the church.

“I announce to you with great joy: the Pachamama idols that polluted the Church of St Maria Traspontina have been cast away into the Tiber River as an act of obedience to Our Lord and Savior Jesus Christ & in reparation to His Sacred Heart wounded by sin,” he said.

Marshall also insisted that “destroying pagan idols inside a Catholic church is never theft.”

A number of leading Catholic prelates have expressed their deep concern over the Amazonian synod, suggesting that its working document contained many elements of paganism and that it was being instrumentalized to introduce new practices into the universal church.

Others have underscored the synods problematic financing when reports revealed that significant funding for the summit had come from the pro-abortion Ford Foundation, despite Pope Francis’ declaration that the Church refuses to accept “dirty money.”

The synod will end next weekend with bishops voting on a series of proposals to be presented to Pope Francis for his consideration. Sometime afterward, Francis is expected to publish an official document incorporating some of these elements at his discretion.

WATCH: POPE FRANCIS JOINS INDIGENOUS LEADERS IN PRAYERS FOR THE EARTH



ROME — Indigenous leaders of the Amazon offered up prayers for the Earth in the Vatican gardens on Friday with Pope Francis, who consecrated the upcoming Pan-Amazon Synod to St. Francis of Assisi.

During the prayer ceremony, Pope Francis planted a tree from Assisi in the gardens as a symbol of “an integral ecology” — to consecrate the Amazon Synod to St. Francis — in the imminent 40th anniversary of the papal proclamation of St. Francis as the patron saint of environmentalists.

<https://youtu.be/H6P39Xswlzl>

“We place the Synod under the protection of St. Francis,” the pope said in his remarks. “His life and work give us the essential lines to discern new paths for the Church and for an integral ecology.” “Let us ask the ‘Poverello’ of Assisi to intercede for this synod, so that we may live a process of ecological and pastoral conversion and allow ourselves to be seriously challenged by the geographical and existential peripheries of the Amazon,” he said.

Representatives of the indigenous peoples of the Amazon took part in the ceremony, dancing, singing, and offering prayers for the Earth, accompanied by their traditional instruments. The pan-Amazon synod, which has a strong ecological thrust, opens in the Vatican on Sunday and will last until October 27.

A number of prominent prelates have criticized the working document of the upcoming synod of bishops, saying ***the text contains elements that undermine the Catholic faith***. In letters dated August 28, Cardinals Raymond Burke and Walter Brandmüller warned fellow cardinals that ***the synod poses serious challenges to perennial Church teaching***.

“Some points of the synod’s Instrumentum laboris (working document) seem not only in dissonance with respect to the authentic teaching of the Church, but even contrary to it,” Cardinal Walter Brandmüller said in his letter.

For his part, Cardinal Burke said that the “disturbing propositions of the Instrumentum laboris portend an apostasy from the Catholic faith.”

In mid-July, Cardinal Gerhard Müller, the former prefect of the Vatican’s Congregation for the Doctrine of the Faith, issued a lengthy critique of the synod’s working document, lamenting its “upside-down hermeneutics” and appeals to a “cosmivision with its myths and the ritual magic of Mother ‘Nature.’”

Pope Francis has said that the Vatican synod will focus heavily on environmental issues, declaring that climate change is a “global emergency” and insisting that what he fears most is a loss of biodiversity.

The pope said that the synod is a “child” of his 2015 encyclical *Laudato Si* on care for creation.

“Those who have not read it will never understand the Synod on the Amazon. *Laudato Si* is not a green encyclical; it is a social encyclical, which is based on a ‘green’ reality, the custody of Creation,” he said.

The Amazon, Francis said, is a “representative and decisive place,” which explains why it was chosen for this year’s synod.

“Together with the oceans, it contributes decisively to the survival of the planet,” he said. “Much of the oxygen we breathe comes from there. That is why deforestation means killing humanity.”

VATICAN AMAZONIA SUMMIT FRAMED AROUND 'ECOLOGY'



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The Vatican's upcoming major meeting on the Church in the Amazon region centers on indigenous traditions and integral ecology, leading some critics to suggest that the summit is pursuing a "neo-pagan agenda." Titled "Amazonia: New Paths for the Church and for an Integral Ecology," the preparatory document for October's synod of bishops stresses the region's biodiversity and the ecological crisis wrought by "prolonged human intervention" in the area.

In its first part, the text explores the "identity and cries of the pan-Amazonia" mostly in terms of its ecological resources, noting that the Amazon Basin is home to "one of our planet's largest reserves of biodiversity" while encompassing "more than a third of the planet's primary forests." Decrying the evils of colonization, the document expresses a deep nostalgia for indigenous, pre-colonial traditions, untainted by European Christianity and culture.

The document states that "indigenous peoples have experienced severe external threats ever since the first contact with the colonizers," against which they have "fought to defend their lives and cultures, territories and rights, and the life of the universe and of all creation." "Today, unfortunately, traces still exist of the colonizing project, which gave rise to attitudes that belittle and demonize indigenous cultures," the text declares.

In this context, present-day Christian missionaries are presented as defenders of indigenous culture and customs rather than preachers of the gospel of Jesus Christ. When it does eventually get to the question of evangelization, the document stresses the “universal values” found in the Christian message and expressed in terms of an “ecological conversion,” rather than its salvific uniqueness.

The text also underscores Pope Francis’ concern for migrants, lamenting that “an attitude of xenophobia and criminalization of migrants and displaced persons is growing throughout the Amazon region,” a situation that “leads to the exploitation of Amazonian populations, who become victims of the changing values of the global economy, for which profit has higher value than human dignity.”

The second part of the text explores the “serious problems caused by the attacks on life in the Amazon,” an aggression towards this “vital zone of Mother Earth and its inhabitants” that threatens their “subsistence culture and spirituality.”

“The first level of articulation for authentic progress is the intrinsic link between the social and the environmental spheres,” the text states. Since human beings are part of the ecosystems which facilitate the relationships that give life to our planet, caring for them – given that everything is interconnected – is fundamental to promoting the dignity of each individual, the common good of society, social progress, and care for the environment.”

The third part of the text deals with the “prophetic dimension” of the Church’s presence in Amazonia, which aims at “establishing dialogue with the spirituality of the great religious and cultural traditions.”

“Consensus is needed around a basic agenda regarding integral and sustainable development,” the text insists, “which includes sustainable livestock and agriculture; non-polluting energy; respect for the identities and rights of traditional peoples; and drinking water for all.”

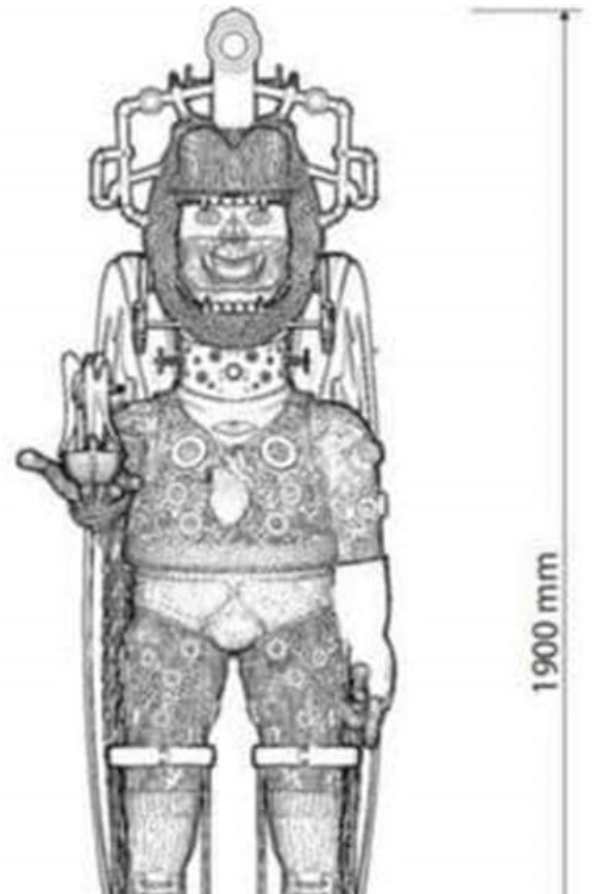
This approach “must care for the environment and for the lives of the most vulnerable,” the text states, and address the “complex crisis which is both social and environmental.”

In his critique of the working document, Chilean author José Antonio Ureta has asserted that the text represents a “total opening of the gates of the Magisterium to Indian theology and eco-theology,” which includes “clearly pagan” and “pantheistic elements of belief.”

The document exalts Indian theology to such an extent that it limits the Church to “dialoguing” with the indigenous people rather than seeking their conversion, and calls on the Church to “enrich herself with clearly pagan and / or pantheistic elements of belief,” Ureta said.



'MOCKING CHRISTIANITY' – STATUE OF PAGAN 'AMAZONIAN LOVE GOD' PLANNED OUTSIDE CATHEDRAL



A proposal to erect a pagan “Amazonian love god” statue near a cathedral in the English city of Wakefield has drawn the ire of residents who claim its placement mocks Christianity. At least three residents of the city have formally complained over the plan to place the sculpture, one of five pieces of art funded by the government with a million pounds of taxpayer cash, near the city’s medieval-era cathedral, which belongs to the Church of England.

“I strongly object to this piece of sculpture being placed in the cathedral precinct and in particular to its sitting so close to the cathedral itself,” one of the objectors said, the local Wakefield Express newspaper reports. “How can you possibly think that the erection of a Sun God opposite the central place of Christian worship in the city and district, could be acceptable?” they said and added, “It is at best insensitive and at worst a deliberate attempt to mock Christianity, the cathedral and all it stands for. Is this a precedent?”

Complaints have been made since a planning application was submitted to put the bronze 1.9m tall sculpture on permanent display in the city centre. Another stated that the statue being placed so close to the cathedral “would completely mock the Christian faith in every way.” The sculpture was supposedly inspired to conservationist and naturalist Charles Waterton, who opened the first nature reserve in the world near Wakefield in the 19th century. Another objector, however, noted that Waterton himself was a devout Christian and therefore would not have approved of placing the pagan statue in the vicinity of the cathedral.

WATCH: VATICAN'S FORMER DOCTRINE CZAR DECRIES PLACEMENT OF AMAZON 'IDOLS' IN CHURCH



ROME — The former chief of the Vatican's doctrinal office said Thursday that Amazonian 'idols' depicting a naked pregnant woman should never have been placed in a Catholic church. The ambiguous wooden figurines, described variously as representing fertility statues, the Incan goddess Pachamama, Mother Earth, and "Our Lady of the Amazon," were presented to Pope Francis at a prayer ceremony in the Vatican gardens in early October and subsequently transferred to a nearby church, Santa Maria in Traspontina.

Early Monday morning, two unidentified men removed the four statuettes from the church and proceeded to march them to the nearby Tiber River, where they were unceremoniously tossed off a bridge into the water. An online video of the expulsion of the figurines from the church quickly went viral while the Vatican's communications director Paolo Ruffini downplayed the incident as a "stunt." Speaking with host Raymond Arroyo on EWTN Catholic television Thursday, Cardinal Gerhard Müller, the former Vatican doctrinal czar, said that the crime here was not removing the idols from the church, but allowing them in the first place.

"The great mistake was to bring the idols into the church, not to put them out. Because according to the law of God himself, his first commandment, idolatry is a grave sin. And not to mix them with the Christian liturgy," Cardinal Müller said. "So putting them out can be against human law, but to bring the idols into the church was a grave sin, was a crime, against the divine law. There is a deep difference," he added. "And so it is worse to bring those into the church, not to take them out," he concluded.

https://youtu.be/sgxdlph5d_a

On Wednesday, Pope Francis told crowds gathered in Saint Peter's Square that Christianity is a big tent that welcomes everyone, including pagans, but insists that they "reject idolatry and all its expressions" as a condition for following Christ.

The first Christians, Francis said, came to the conclusion that new Christian converts from paganism would not be obliged to follow all the prescriptions of the Mosaic law but "only to reject idolatry and all its expressions."

The Synod of Bishops for the Amazon region, which has debated such **topics as ecological conversion, indigenous spirituality**, the ordination of married men to combat the priest shortage, and the ordination of women as deacons, began on October 6 and is scheduled to conclude this Sunday.

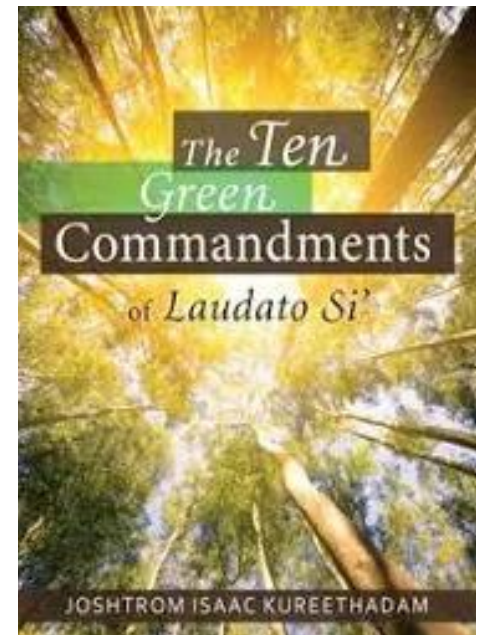


ECOLOGICAL CONVERSION POPE FRANCIS AND ENVIRONMENTALISM

in *Laudato Si'*, *Pope Francis calls us to undergo an 'ecological conversion'.*

Laudato Si' Movement defines ecological conversion as the “transformation of hearts and minds toward greater love of God, each other, and creation. **It is a process of acknowledging our contribution to the social and ecological crisis and acting in ways that nurture communion: healing and renewing our common home.**”

His Holiness identifies *our current ecological crisis as a “summons to profound interior conversion.”* *An “ecological conversion calls for a ‘turning’ to the creation itself” as caring and responsible stewards.*



<https://youtu.be/XAO9NkKysTc>



HOW TO UNDERGO ECOLOGICAL CONVERSION

In Laudato Si' (220), Pope Francis shares the attitudes and changes within ourselves that can result **(5) from undergoing an ecological conversion: FIVE (5) changes:**

1. **gratitude and gratuitousness (recognition that the world is God's loving gift)**
2. **generosity in self-sacrifice and good works**
3. **a loving awareness of a universal communion with the rest of creation**
4. **greater creativity and enthusiasm in resolving the world's problems**
5. **a feeling of responsibility based on faith**



LAUDATO SI' MOVEMENT

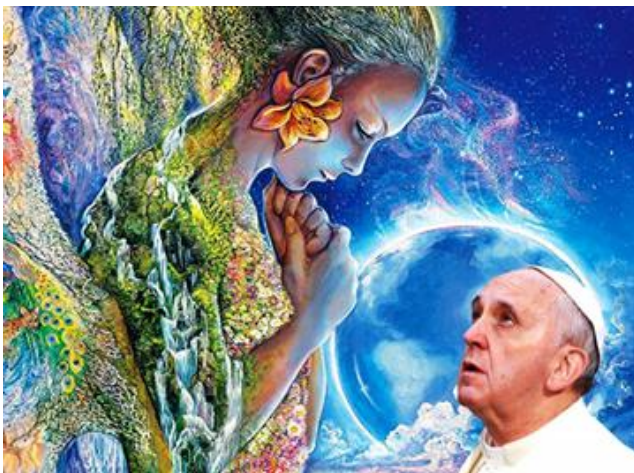
Catholics for Our Common Home

Laudato si', Pope Francis's second encyclical, "On Care for Our Common Home," which asks "every person living on this planet" to begin **a dialogue about the future of our world.** **Seek to provide a multi-faith perspective on how religious communities are responding to the climate crisis.** Pope Francis tells us that "All is not lost. Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start." (LS 205)



GAIA - MOTHER EARTH WORSHIP

GAIANISM IS A RELIGIOUS PHILOSOPHY THAT GRANTS THE LIVING EARTH (GAIA) ITS RIGHTFUL PLACE AT THE CENTER





GAIA - MOTHER EARTH WORSHIP

CHAPTER SUBJECTS

GAIA: A DEITY EVEN ATHEISTS CAN BELIEVE IN.

POPE FRANCIS LAMENTS 'MOTHER EARTH VIOLATED AND DEVASTATED'.

POPE FRANCIS CALLS ON HUMANITY TO 'REPENT' FOR ABUSE OF MOTHER EARTH".

POPE URGES YOUNG PEOPLE TO HEAR THE 'ANGUISHED PLEA OF MOTHER EARTH'.

HIS HOLINESS POPE FRANCIS = 666.

WATCH: POPE FRANCIS CONGRATULATES SWEDISH CLIMATE ACTIVIST GRETA THUNBERG.

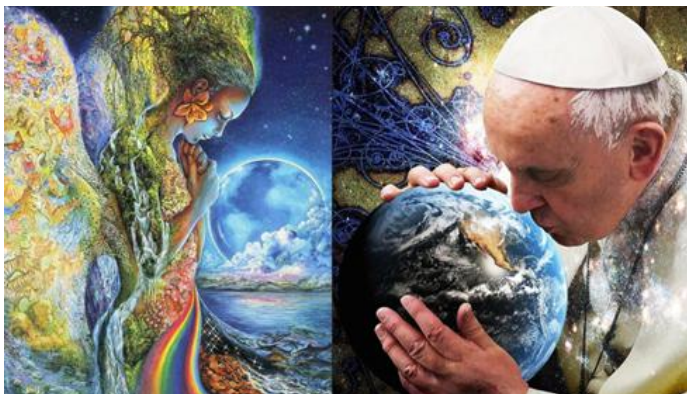
POPE FRANCIS: MOTHER EARTH DOES NOT FORGIVE, EXPECT AN 'UGLY' RESPONSE.

POPE FRANCIS: NATURE HAS A 'MYSTICAL CAPACITY' TO BRING PEOPLE TO GOD.

POPE FRANCIS ON MOTHER EARTH DAY: WE HAVE 'POLLUTED AND DESPOILED' THE PLANET.

POPE FRANCIS CALLS ON CHRISTIANS TO PRACTICE 'NEW-AGE'ISM' AND LIVE 'IN HARMONY WITH THE UNIVERSE'.

POPE FRANCIS SAYS PANDEMIC IS 'NATURE'S RESPONSE' TO HUMAN INACTION OVER CLIMATE CHANGE.



What is the spiritual meaning of mother Gaia?

Quite simply, the definition of Gaia is life. She is all, the very personification of the earth. She is the mother goddess, inhabiting the planet, and offering life and nourishment to all her children. In ancient civilizations, she was revered as the mother, nurturer, and giver of life.

GAIA: A DEITY EVEN ATHEISTS CAN BELIEVE IN

There is no sign of religion disappearing but, in a more secular world with competing faiths and ideologies, it is an open question as to what god - if any - future generations will worship. Who is likely to be top dog, so to speak: Yahweh, Allah or that other Abrahamic god we know simply as God? Or is there another contender?

Step forward Gaia: a god that even militant atheists can respect, if not revere. Unlike the God of the Bible, Gaia is one of those lustful, irritable and contrary gods that populate Greek mythology. As “Mother Earth”, she was the second element in the evolution of the cosmos after Chaos - the primordial void, according to ancient lore. One of her first offspring was Ouranos - the sky god - better known today as Uranus, who became her lover and later abuser. In a gruesome twist, she encouraged her son Kronos to castrate Ouranos and throw his genitals across the sea. In short, Gaia is not a god to mess with.

It's more than 2,000 years since she was first worshipped, and back then she was eclipsed somewhat by her granddaughter Demeter - the goddess of fertility and the harvest - to whom superstitious farmers offered gifts. **Today, however, the granny god is back with a vengeance, largely thanks to the scientist and environmentalist The Gaia hypothesis describes how all living organisms form part of an interconnected, self-regulating ecosystem. Some environmentalists now speak of Gaia as a real presence, similar to a universal spirit or the “world soul” of Plato’s metaphysics.** In Green-speak, she maintains Earth’s equilibrium - even at the expense of us, the only inhabitants on the planet conscious of her existence.

Had Gaia a special status among the Greeks or was she just one god among many? “Well, Demeter was certainly a much-respected senior goddess in Greek religion, and when she went on strike, the climate stalled, and the crops shrivelled up, and the people perished.

“Gaia has much the same role. She is not a malevolent force, but she is concerned to protect the climatic equilibrium that she has established over many millennia, and if she identifies us, the human species, as a virus that is likely to disrupt, and even destroy, that equilibrium, through our reckless greed and devotion to infinite, exponential ‘growth’, she will take steps, either to eliminate us altogether, or to cut us very much down to size.

”I would have to place her as the lower emanation of the ‘world soul’, and so not a very exalted figure - though quite powerful enough to deal with us. But - slightly more seriously - I am prepared to believe that the Earth, as a living system, is capable of taking steps, instinctively, to preserve its equilibrium, even at the cost of decimating its most potent species.

Because , let’s face it, there are now far too many of us, if we want to live at the high-octane level that we do want to live at, and at which the pullulating masses of Asia and Africa are anxious to join us. “If we are not prepared to pull in our horns, I think that Gaia is quite prepared to sort us out.”

“Unfortunately, we are a species with schizoid tendencies, and like an old lady who has to share her house with a growing and destructive group of teenagers, Gaia grows angry, and if they do not mend their ways she will evict them.”

POPE FRANCIS LAMENTS ‘MOTHER EARTH VIOLATED AND DEVASTATED’



“Let us also learn to listen to indigenous peoples, whose age-old wisdom can teach us how to live in a better relationship with the environment.”

ROME — *Pope Francis has denounced the arrogance of those who seek dominion over nature, which leads to the degradation of the environment.* In his annual message for the World Day of Prayer for the Care of Creation, the pontiff urges *people of faith to embrace “creation as an earthly paradise, mother earth,* which is meant to be a place of joy and a promise of happiness for all.” Harmony among men and women “should also be extended to creation,” he writes in the message released Thursday, *“in a sense of responsibility for a humane and integral ecology, the path to salvation for our common home and for us who inhabit it.”*

Through sin, creation “was enslaved, albeit through no fault of its own, and finds itself unable to fulfil the lasting meaning and purpose for which it was designed,” he states. “It is subject to dissolution and death, aggravated by the human abuse of nature.” Therefore, the Holy Spirit “continually guides us and calls us to conversion, to a change in lifestyle in order to resist the degradation of our environment,” he contends.

This conversion “entails leaving behind the arrogance of those who want to exercise dominion over others and nature itself, reducing the latter to an object to be manipulated,” he adds, “and instead embracing the humility of those who care for others and for all of creation.” To claim the right to possess and dominate nature “represents a form of idolatry,” Francis declares, “a Promethean version of man who, intoxicated by his technocratic power, arrogantly places the earth in a ‘dis-graced’ condition, deprived of God’s grace.”

The protection of creation “is not only an ethical issue, but one that is eminently theological, for it is the point where the mystery of man and the mystery of God intersect,” he asserts. Thursday’s message is just the latest in an unbroken series of ecological pronouncements that have characterized Francis’ 11-year pontificate.

In 2015, he became the first pope in history to dedicate an entire encyclical letter to environmental issues. In that letter, bearing the Latin title *Laudato Si* (“Praised Be”), the pope urged Christians to become more ecologically aware and active. The earth “is beginning to look more and more like an immense pile of filth” as “once beautiful landscapes are now covered with rubbish,” he wrote.

Francis also decried a failure to recycle paper and other resources, while calling climate change “a global problem with grave implications” and “one of the principal challenges facing humanity in our day.” Citing “scientific studies,” the pontiff said that “most global warming in recent decades is due to the great concentration of greenhouse gases (carbon dioxide, methane, nitrogen oxides and others) released mainly as a result of human activity.”

“Every effort to protect and improve our world entails profound changes in lifestyles, models of production and consumption, and the established structures of power which today govern societies,” he warned. This past April, Pope Francis told CBS News that climate change deniers are “stupid” to refute compelling evidence of a climate emergency.

“Some people are stupid (*necios*), and stupid even if you show them research, they don’t believe it,” the pontiff told CBS Evening News anchor Norah O’Donnell when asked what he would say to the deniers of the climate crisis.

A vocal enthusiast for the war on climate change, **Pope Francis has called global warming “one of the most serious and worrying phenomena of our time” and has urged “drastic measures” to combat climate change.**

“Now is the time to abandon our dependence on fossil fuels and move, quickly and decisively, towards forms of clean energy and a sustainable and circular economy,” he exhorted in September 2019. **“Let us also learn to listen to indigenous peoples, whose age-old wisdom can teach us how to live in a better relationship with the environment.”** “While the situation is not good and the planet is suffering, the window of opportunity is still open,” he warned. “We are still in time. Let us not let it close.” He has also expressed his opinion that any skepticism regarding an alleged “climate emergency” is “perverse.” The pope has singled out the United States as particularly to blame for the “climate emergency,” despite the fact that it is one of the countries with the cleanest air in the world.



“If we consider that emissions per individual in the United States are about two times greater than those of individuals living in China, and about seven times greater than the average of the poorest countries, we can state that a broad change in the irresponsible lifestyle connected with the Western model would have a significant long-term impact,” he stated last October.

Among the skeptics of the climate crisis decried by Francis are over 1,600 prominent scientists, including two Nobel Prize winners, who issued the “World Climate Declaration” last August, refuting the existence of a so-called “climate emergency.”

Among other things, *the Declaration asserted that climate models have proven inadequate for predicting global warming, that carbon dioxide (CO2) is not a pollutant, and that climate change has not increased natural disasters.*

The world has warmed “significantly less than predicted by IPCC on the basis of modeled anthropogenic forcing,” the text states, and the gap between the real world and the modeled world “tells us that we are far from understanding climate change.”

“There is no statistical evidence that global warming is intensifying hurricanes, floods, droughts and suchlike natural disasters, or making them more frequent,” the document declared. “However, there is ample evidence that CO2-mitigation measures are as damaging as they are costly.”

“There is no climate emergency,” it concluded. “Therefore, there is no cause for panic and alarm.”

POPE FRANCIS CALLS ON HUMANITY TO 'REPENT' FOR ABUSE OF MOTHER EARTH



ROME — We humans “must repent and modify our lifestyles” because of our abuse of Mother Earth, Pope Francis states in a message released Thursday.

In his Message for the Celebration of the World Day of Prayer for the Care of Creation, the pontiff decries the “mistreatment” of our common home stemming from “our consumerist excesses,” “tyrannical anthropocentrism,” “predatory economic interests,” and “short sighted and selfish actions” leading to “the collapse of our planet’s ecosystems.”

“In the first place, it is our sister, mother earth, who cries out. Prey to our consumerist excesses, she weeps and implores us to put an end to our abuses and to her destruction,” Francis declares in his Message. Because of human irresponsibility “countless species are dying out and their hymns of praise silenced,” the pope laments, while the ancestral lands of indigenous peoples “are being invaded and devastated on all sides, ‘provoking a cry that rises up to heaven.’”

Because of the “climate crisis,” the poor disproportionately suffer the impact of “the drought, flooding, hurricanes and heat waves that are becoming ever more intense and frequent,” the pope asserts. “Listening to these anguished cries, we must repent and modify our lifestyles and destructive systems,” Francis proposes, since the “present state of decay of our common home merits the same attention as other global challenges such as grave health crises and wars.”

The ecological conversion needed to bring about lasting change cannot simply take place at the individual level, the pope insists, but must be “also a community conversion” embracing multilateral solutions, “especially in the meetings of the United Nations devoted to the environmental question.”

In his Message, Francis also plugs the COP27 conference on climate change, to be held in Egypt in November 2022, which “represents the next opportunity for all to join in promoting the effective implementation of the Paris Agreement.”

The Holy See subscribes to the Paris goal of limiting temperature increase to 1.5°C, Francis states, which “calls for responsible cooperation between all nations in presenting climate plans or more ambitious nationally determined contributions in order to reduce to zero, as quickly as possible, net greenhouse gas emissions.” “This means ‘converting’ models of consumption and production, as well as lifestyles, in a way more respectful of creation and the integral human development of all peoples, present and future,” he adds. “The transition brought about by this conversion cannot neglect the demands of justice, especially for those workers who are most affected by the impact of climate change.”

Along with the UN climate conference, Francis underscores the importance of a UN summit on biodiversity, to be held in Canada in December, as a way to address “the double crisis of climate change and the reduction of biodiversity.” The summit “will offer to the goodwill of governments a significant opportunity to adopt a new multilateral agreement to halt the destruction of ecosystems and the extinction of species,” he states. The pontiff goes on to insist that wealthy nations have an “ecological debt” to poorer nations and must subsidize their transition to sustainable energy in reparation for their excesses.

“How can we fail to acknowledge the existence of an ‘ecological debt’ incurred by the economically richer countries, who have polluted most in the last two centuries; this demands that they take more ambitious steps at COP27 and at COP15,” he declares. This debt also means “keeping their promises of financial and technical support for the economically poorer nations, which are already experiencing most of the burden of the climate crisis,” he proposes.

“In the name of God, I ask the great extractive industries – mining, oil, forestry, real estate, agribusiness – to stop destroying forests, wetlands, and mountains, to stop polluting rivers and seas, to stop poisoning food and people.” “It is necessary for all of us to act decisively. For we are reaching ‘a breaking point,’” he states.

POPE URGES YOUNG PEOPLE TO HEAR THE ‘ANGUISHED PLEA OF MOTHER EARTH’



Pope Francis has told young economists and entrepreneurs that the world needs a different kind of economy, "one that cares for the environment and does not despoil it." In a letter to young business people for an upcoming event titled *"Economy of Francesco,"* named for Saint Francis of Assisi, the pope declared that "the safeguarding of the environment cannot be divorced from ensuring justice for the poor and finding answers to the structural problems of the global economy."

"We need to correct models of growth incapable of guaranteeing respect for the environment," he said. Saint Francis is a worthy model to follow, the pope said, because he is "the *outstanding example of care for the vulnerable and of an integral ecology.*"

THE ECONOMY OF FRANCIS

Primes
666
9

(19 letters, 4 words)

"THE ECONOMY OF FRANCIS" = 666 (Primes)

T H E 101 E C O N O M Y 291 O F 60 F R A N C I S 214 666
71 19 11 11 5 47 43 47 41 97 47 13 13 61 2 43 5 23 67

Move Up Primes Move Down

a	b	c	d	e	f	g	h	i	j	k	l	m
2	3	5	7	11	13	17	19	23	29	31	37	41
n	o	p	q	r	s	t	u	v	w	x	y	z

Jesus told Saint Francis of Assisi to go "repair my house," the pope recalled. The Lord's command increasingly "concerns the environment, which urgently demands a sound economy and a sustainable development that can heal its wounds and assure us of a worthy future," he said. The pope went on to insist that each person is called "to rethink his or her mental and moral priorities, to bring them into greater conformity with God's commandments and the demands of the common good."

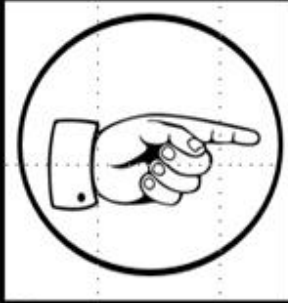
This call especially concerns young people, he said, because their desire for a better future makes them a prophetic sign, "pointing towards an economy attentive to the person and to the environment." "Please, do not leave it to others to be protagonists of change. You are the ones who hold the future! Through you, the future enters into the world. I ask you also to be protagonists of this transformation... I ask you to build the future, to work for a better world," he said.

In his letter, released by the Vatican on Saturday, the pope urged young people to "cultivate together the dream of a new humanism" that goes beyond religion to engage all people, whether or not they believe in God. What the world needs, Francis proposed, is "a common 'covenant,' a process of global change. One in which not only believers but all men and women of good will, beyond differences of creed and nationality, can participate, inspired by an ideal of fraternity attentive above all to the poor and excluded."

HIS HOLINESS POPE FRANCIS = 666

HIS HOLINESS POPE FRANCIS = 666

His Holiness Pope Francis



(22 letters, 4 words)

"His Holiness Pope Francis" = 666 (Reverse Franc Baconis)

H i s 89 H o l i n e s s 229 P o p e 111 F r a n c i s 237 666
37 36 16 37 24 30 36 26 44 16 16 21 24 22 44 41 18 52 26 48 36 16

Move Up											Reverse Franc Baconis										Move Down				
Z	z	Y	y	X	x	W	w	V	v	U	u	T	t	S	s	R	r	Q	q	P	p	O	o	N	n
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
M	m	L	l	K	k	J	j	I	i	H	h	G	g	F	f	E	e	D	d	C	c	B	b	A	a
27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52

POPE FRANCIS CONGRATULATES SWEDISH CLIMATE ACTIVIST GRETA THUNBERG



Pope Francis urged Swedish teenage climate activist Greta Thunberg to continue her crusade against climate change, during a brief meeting at the end of his general audience Wednesday. As Pope Francis approached the 16-year-old activist, who was seated in the VIP section in St. Peter's Square to be able to greet the pontiff, he immediately recognized her, exclaiming in Spanish "La famosa!"

Greta's Spanish-speaking handler explained Greta's role as an activist against climate change, after which the pope turned to her and said, again in Spanish, "I congratulate you." Asked whether she had anything to say to the pope, the girl told him: "Thank you for standing up for the climate, for speaking the truth. It means a lot."



...ing and to possess his brethren the whole
 this presence without fault and with great
 joy. "In the only God and Father he glorify
 Jesus Christ our Lord, Father of ages, now
 and forevermore Amen.

REVELATION

One Like a Son of Man

"I, John, your brother and companion in
 the suffering and kingdom and patient en-
 durance that are ours in Jesus was on the
 island of Patmos because of the word of
 God and the testimony of Jesus. On the
 Lord's Day I was in the Spirit, and I heard
 behind me a loud voice like a trumpet,
 which said: "Write on a scroll what you
 see and send it to the seven churches to
 Smyrna, Pergamum, Thyatira,
 Sardis, Philadelphia and Laodicea."
 And when I turned I
 saw one like a son of man, standing
 on the right side of the throne. He had
 his feet on the sea and on the land.

THE DICTATOR POPE



HP HOLINESS POPE FRANCIS

PROPHETIC
 666

THE HOLINESS POPE FRANCIS • 666 PROPHETIC

666

666



"THE DEVIL...
 WAS A MURDERER
 FROM THE BEGINNING,
 NOT HOLDING TO THE
 TRUTH, FOR THERE IS NO
 TRUTH IN HIM.
 WHEN HE LIES, HE SPEAKS
 HIS NATIVE LANGUAGE,
 FOR HE IS A LIAR AND
 THE FATHER OF LIES."

JOHN 8:44



“Continue, continue,” Francis replied, this time in English. “Go on, go ahead.” When Greta held up her sign reading **“Join the climate strike” for a photo with the pope, he said, “God bless you. Pray for me.”**

<https://youtu.be/7td-nD5WLJk>

Thunberg was in Rome to meet the pope and to speak before the Italian senate. For his part, **Pope Francis has made care for the environment and work against climate change a hallmark of his pontificate. In 2015, he became the first pope ever to devote an entire “encyclical” letter to the topic of the environment.**

In that letter, bearing the Latin title *Laudato Si* (“Praised Be”), the pope urged Christians to become more ecologically aware and active.



The earth “is beginning to look more and more like an immense pile of filth” as “once beautiful landscapes are now covered with rubbish,” he wrote. Francis also decried a failure to recycle paper and other resources, while calling climate change “a global problem with grave implications” and “one of the principal challenges facing humanity in our day.”

Citing “scientific studies,” the pontiff said that “most global warming in recent decades is due to the great concentration of greenhouse gases (carbon dioxide, methane, nitrogen oxides and others) released mainly as a result of human activity.” “Every effort to protect and improve our world entails profound changes in lifestyles, models of production and consumption, and the established structures of power which today govern societies,” he warned.

POPE FRANCIS: MOTHER EARTH DOES NOT FORGIVE, EXPECT AN 'UGLY' RESPONSE



ROME — Human beings have despoiled the earth, sinned against the earth, and “its response will be very ugly,” Pope Francis said Wednesday in a message for Earth Day 2020. We have “failed to care for the earth,” we have “sinned against the earth,” the pope said during his Wednesday audience. “And how does the earth react?”

“There is a Spanish saying that is very clear about this. It goes: ‘God always forgives; we humans sometimes forgive, and sometimes not; the earth never forgives,’” he warned, departing from his prepared text. “The earth does not forgive: if we have despoiled the earth, its response will be very ugly.” The pontiff has declared that the Wuhan coronavirus is “nature’s response” to humanity’s failure to address the “catastrophes” wrought by human-induced climate change.

Asked earlier this month whether the COVID-19 pandemic is an opportunity for an “ecological conversion,” the pontiff reasserted his conviction that humanity has provoked nature by not responding adequately to the climate crisis.

“We did not respond to the partial catastrophes. Who now speaks of the fires in Australia, or remembers that a year and a half ago a boat could cross the North Pole because the glaciers had all melted? Who speaks now of the floods?” he asked. “I don’t know if it is nature’s revenge, but it is certainly nature’s response,” he added.

Similarly, in late March Francis asserted that the coronavirus outbreak is nature’s cry for humans to take better care of creation. Asked whether the pandemic is nature’s way of taking “revenge” on humanity, the pontiff suggested that nature is screaming for attention. “Fires, earthquakes ... nature is throwing a tantrum so that we will take care of her,” he said.



POPE FRANCIS

Our Mother Earth

A Christian Reading of the
Challenge of the Environment

WITH A PREFACE BY
ECUMENICAL PATRIARCH BARTHOLOMEW

On a number of occasions, the pope has repeated this thought. Last December, he said that natural disasters such as a severe storm that struck northern Italy in the fall of 2018 are *nature's way of sounding an alarm to make us more environmentally engaged.*

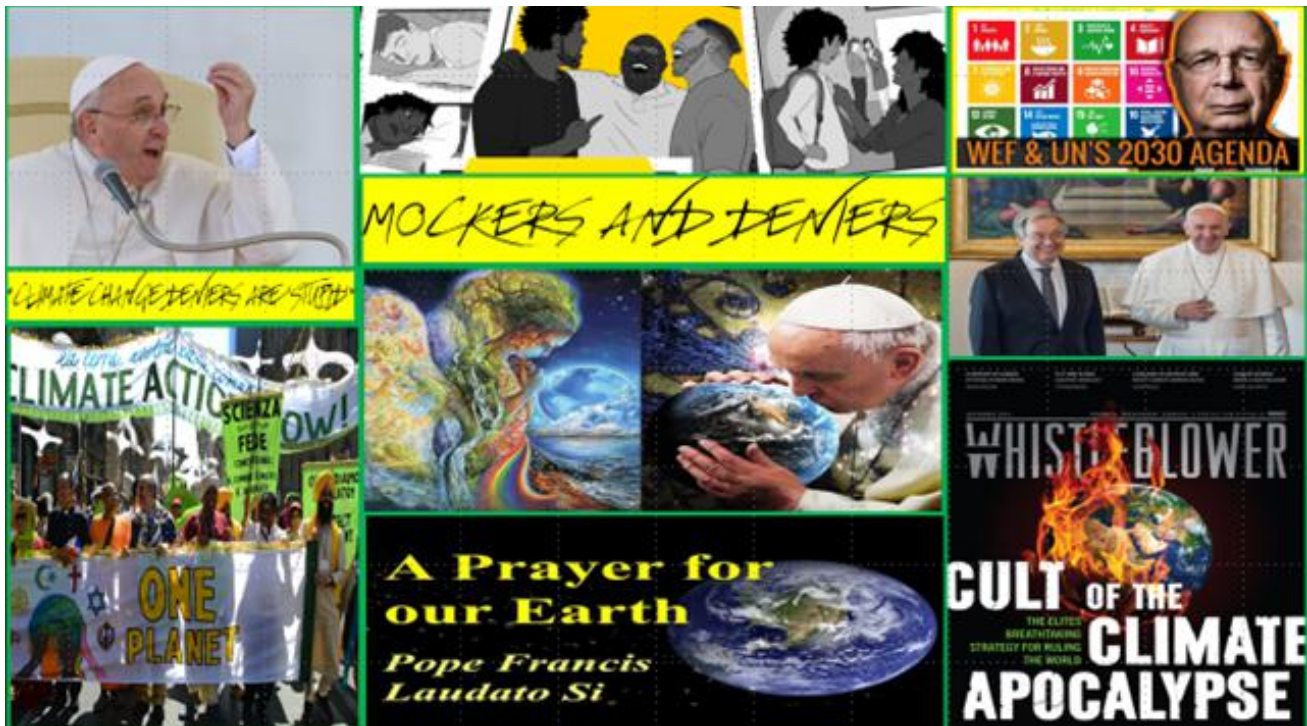
"These are events that frighten us," Francis said. "They are alarm signals that creation sends us, which *summon us to immediately take effective decisions to safeguard our common home.*"

In 2015, Francis became the first pope in history to devote an entire encyclical letter to the issue of care for the environment, in which he decried human exploitation of nature.

The earth "now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her," Francis wrote.

"We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life."

POPE FRANCIS: NATURE HAS A 'MYSTICAL CAPACITY' TO BRING PEOPLE TO GOD



ROME — Pope Francis said Wednesday that the earth, sea, and all creatures possess a “mystical capacity” to bring humanity to God and into communion with nature.

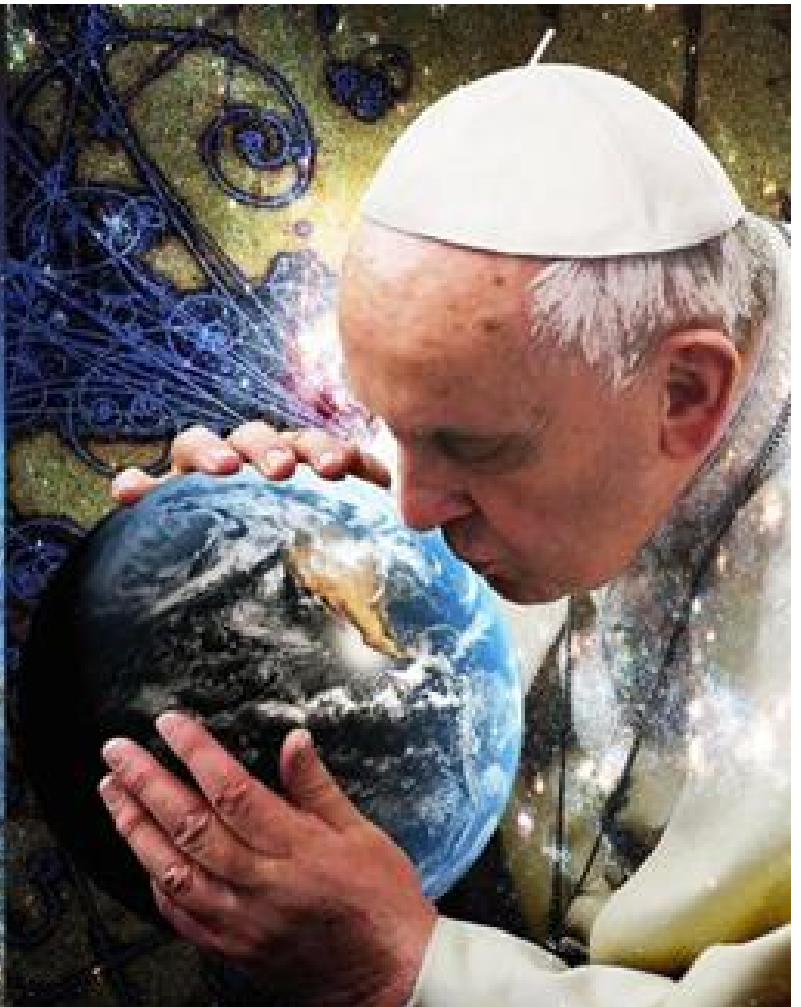
“As many spiritual masters have taught us, heaven, earth, sea, and every creature have an iconic capacity or mystical capacity to bring us back to the Creator and to communion with creation,” the pontiff wrote on Twitter Wednesday. Also on Wednesday, Pope Francis once again lamented the negative effects of global warming, insisting that it would generate “many, many difficulties.”

“Today I was reading in the newspaper about those two great glaciers in Antarctica, near the Amundsen Sea: they are about to fall,” he said. “It will be terrible, because the sea level will rise and this will bring many, many difficulties and cause so much harm.” “And why? Because of global warming, not caring for the environment, not caring for the common home,” the pope told pilgrims gathered in the Vatican’s San Damaso courtyard for his weekly general audience.

“All forms of life are interconnected, and our health depends on that of the ecosystems that God created and entrusted to us to care for,” the pope stated. “Abusing them, on the other hand, is a grave sin that damages us, and harms us, and makes us sick.” “Exploiting creation: this is the sin,” Francis said. “We believe that we are at the centre, claiming to occupy God’s place and so we ruin the harmony of creation, the harmony of God’s plan.”

“We become predators, forgetting our vocation as custodians of life,” he said. “Of course, we can and must work the earth so as to live and to develop. But work is not synonymous with exploitation, and it is always accompanied by care: ploughing and protecting, working and caring... This is our mission.” “Our poorest brothers and sisters and our mother earth lament for the damage and injustice we have caused, and demand we take another course,” he said. “It demands of us a conversion, a change of path; taking care of the earth too, of creation.”

POPE FRANCIS ON MOTHER EARTH DAY: WE HAVE 'POLLUTED AND DESPOILED' THE PLANET



ROME — Pope Francis issued a severe indictment Wednesday of humanity’s failure to care for the planet, as environmentalists commemorate the 50th anniversary of “Earth Day.” “Because of our selfishness we have failed in our responsibility to be guardians and stewards of the earth,” the pope said in his video-streamed General Audience. “We need only take a frank look at the facts to see that our common home is falling into serious disrepair.”

“We have polluted and despoiled it, endangering our very lives,” the pontiff continued. “For this reason, various international and local movements have sprung up in order to appeal to our consciences.” “I deeply appreciate these initiatives; still it will be necessary for our children to take to the streets to teach us the obvious: we have no future if we destroy the very environment that sustains us,” he said in a message evocative of his past praise for climate warrior Greta Thunberg and her Fridays for Future movement.

“We have failed to care for the earth, our garden-home; we have failed to care for our brothers and sisters,” Francis said in his audience Wednesday. “We have sinned against the earth, against our neighbours, and ultimately against the Creator, the benevolent Father who provides for everyone, and desires us to live in communion and flourish together.”



The pope also said that the fiftieth (5) Earth Day provides “an occasion for renewing our commitment to love and care for our common home and for the weaker members of our human family.”

“As the tragic coronavirus pandemic has taught us, *we can overcome global challenges only by showing solidarity with one another* and embracing the most vulnerable in our midst,” he said. Human beings are fashioned from the earth and the fruit of the earth sustains our life, and yet “we are not simply ‘earthly’; we also bear within us the breath of life that comes from God,” he said.

“Thus, we live in this common home as one human family in biodiversity with God’s other creatures,” he added. *“In today’s celebration of Earth Day, we are called to renew our sense of sacred respect for the earth,* for it is not just our home but also God’s home,” Francis said. “This should make us all the more aware that we stand on holy ground!”

As he has done on other occasions, the pope called on his listeners to undergo “an ecological conversion that can find expression in concrete actions” because “we cannot heal the earth unless we love and respect it.” The pope also touted two upcoming environmental Conferences: COP15 on Biodiversity in Kunming, China, and COP26 on Climate Change in Glasgow, Scotland, *calling on people to “come together to create a popular movement ‘from below.’”*



POPE FRANCIS CALLS ON CHRISTIANS TO PRACTICE 'NEW-AGE'ISM' AND LIVE 'IN HARMONY WITH THE UNIVERSE'



ROME — Pope Francis renewed his appeal for an “integral ecology” Monday, calling on Christians to live “in harmony with the environment” and “in harmony with the universe.”

In an address delivered in the Vatican to members of the International Federation of Catholic Pharmacists, the pontiff said that pharmacists can make a decisive contribution to “conversion to an integral ecology.” “We are all called to learn a lifestyle that is more respectful of the environment in which God has placed us, of our common home,” he said. “And a healthy way of eating and, in general, of living is also part of this lifestyle.”

Pharmacists can help educate people by “promoting greater wisdom in leading a healthy life,” Francis proposed, inviting his audience to find inspiration in “the millenary tradition that here in Europe dates back to the ancient pharmacies of the monasteries.” These roots can be further enriched with “the knowledge and practices of other cultures, such as those of the East, or those of the native peoples of America,” he added.

“I would say that you pharmacists can help us to unmask the deceptions of a false well-being and to educate to a true ‘good life,’ which is not a privilege of a few but within everyone’s reach,” he said. “Good living, not in the sense of living the good life, but living in harmony with the environment, in harmony with the universe, with everyone,” he said.



<https://youtu.be/uS6pdatPTM8>

POPE FRANCIS SAYS PANDEMIC IS 'NATURE'S RESPONSE' TO HUMAN INACTION OVER CLIMATE CHANGE



ROME — Pope Francis said he *believes the Chinese coronavirus pandemic is “certainly nature’s response” to humanity’s failure to address the “partial catastrophes” wrought by human-induced climate change.*

Asked by British journalist Austen Ivereigh whether *the COVID-19 crisis is an opportunity for an “ecological conversion,” the pontiff reasserted his belief that humanity has provoked nature by not responding adequately to the climate crisis.*

“There is an expression in Spanish: ‘God always forgives, we forgive sometimes, but nature never forgives,’” Francis said in the interview published Wednesday. “We did not respond to the partial catastrophes. Who now speaks of the fires in Australia, or remembers that a year and a half ago a boat could cross the North Pole because the glaciers had all melted? Who speaks now of the floods?”

“I don’t know if it is *nature’s revenge, but it is certainly nature’s response,*” he added.

“Every crisis contains both danger and opportunity: the opportunity to move out from the danger,” he said. “Today I believe we have to slow down our rate of production and consumption and to learn to understand and contemplate the natural world.”

Late last month the pope expressed this same belief to a Spanish journalist, *insisting that the coronavirus pandemic is nature’s cry for humans to take better care of creation.*

Asked whether *the COVID-19 pandemic is nature’s way of taking “revenge” on humanity, the pontiff suggested that nature is calling for attention.* “Fires, earthquakes ... *nature is throwing a tantrum so that we will take care of her,*” he said. Last December as well, the pope said that natural disasters such as a massive storm that struck northern Italy in the fall of 2018 are *nature’s way of sounding an alarm to make us more environmentally engaged.*



“These are events that frighten us,” Francis said. ***“They are alarm signals that creation sends us, which summon us to immediately take effective decisions to safeguard our common home.”*** In 2015, Francis became the first pope in history to devote an entire encyclical letter to the issue of care for the environment, in which he decried human exploitation of nature.

The earth “now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her,” Francis wrote. “We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life.”

“Now, faced as we are with global environmental deterioration, I wish to address every person living on this planet,” ***the pope continued, comparing the ecological crisis to the nuclear crisis of the Cold War era. Francis has also tended to personalize nature, suggesting that it “cries out” when it is mistreated. Situations such as a loss of biodiversity and economic inequality “have caused sister earth, along with all the abandoned of our world, to cry out, pleading that we take another course,”*** he wrote. “Never have we so hurt and mistreated our common home as we have in the last two hundred years.”

Since then, ***the pope has become one of the most vocal opponents of global warming, urging “drastic measures” to combat “a climate emergency that gravely threatens nature and life itself.”*** “Too many of us act like tyrants with regard to creation,” he declared. “Let us make an effort to change and to adopt more simple and respectful lifestyles!”

“Now is the time to abandon our dependence on fossil fuels and move, quickly and decisively, towards forms of clean energy and a sustainable and circular economy. ***Let us also learn to listen to indigenous peoples, whose age-old wisdom can teach us how to live in a better relationship with the environment,”*** he said. ***Francis has also scolded political leaders for their half-hearted response to the climate crisis, suggesting that their “weak” resolve in cutting emissions reveals a lack of political will.***

