

# 5 Heresies of Cardinal McElroy

*"Rebuke a wise man, and he will love you."*

-- Proverbs 9:8

The Cardinal Archbishop of Washington D.C. has displayed repeated "Radical" contradiction of Scripture, and therefore hatred of the Holy Spirit. In order to receive our Kiss of Peace, and our Goodwill, we the Holy People of God, call upon him to first recant his 5 great heresies, some of which were admittedly implicitly or—in the last case<sup>1</sup>—explicitly promoted by the late Pope Francis:

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|--|-----------------------|
| (1) Lgbtq Inclusion.                         | (Heresy)              |
| (2) Femininity alone,                        | (Heresy)              |
| (3) Non-Judgmentalism,                       | (Heresy)              |
| (4) Ordained Women Deacons, and              | (Heresy)              |
| (5) Communion for "Striving" Mortal Sinners. | (Proximate to Heresy) |

## I. Lgbtq Inclusion:

- [A] *"It is important to note that the synodal dialogues have given substantial attention to the **ex**clusions of L.G.B.T. Catholics beyond the issue of the Eucharist. There were widespread calls for greater **in**clusion of L.G.B.T. women and men in the life of the church, and shame and outrage that heinous acts of **ex**clusion still exist. ....*
- [B] *The church's primary witness in the face of this bigotry must be one of embrace rather than distance or condemnation."*<sup>2</sup>
- [C] He even calls it "**Radical In**clusion."<sup>3</sup>

<sup>1</sup> Amoris Laetitia, chapter 8.

<sup>2</sup> Robert W. McElroy, "Cardinal McElroy on 'radical inclusion' for L.G.B.T. people, women and others in the Catholic Church," in *America: The Jesuit Review*, Jan. 24, 2023, accessed May 25, 2025 at [americamagazine.org/faith/2023/01/24/mcelroy-synodality-inclusion-244587](https://americamagazine.org/faith/2023/01/24/mcelroy-synodality-inclusion-244587)

<sup>3</sup> *America-the Jesuit Review* YouTube channel, "FULL INTERVIEW: Cardinal McElroy on sex, sin, LGBT people, women and inclusion," February 3, 2023, 0:00, accessed May 26, 2025 at [youtu.be/38YmGEPbkuc?t=0](https://youtu.be/38YmGEPbkuc?t=0)

Breaking this down, the Cardinal calls **ex**clusion “heinous,” “shame[ful],” “outrage[ous],” and “demonic.” But this is against scripture, which **COMMANDS** **ex**clusion:

- “These [sexually loose] men are blemishes upon your love feasts.” (Jude 1:12)
- “Cast out from amongst yourselves, the one who has done this.” (1 Cor. 5:13)
- “I am **not** praying for the **world** but for those whom thou hast given me, for they are thine;” (John 17:9)
- “I wrote to you not to associate with any one who bears the name of ‘brother,’ if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or robber—not even to eat with such a one.” (1 Cor. 5:11)
- “But I have this against you, that you tolerate the woman Jez’ebel, . . . [who] is teaching and tricking my servants to commit sexual immorality” (Rev. 2:20).
- “. . . and the kings of the earth shall bring their glory into it [the church], and its gates shall never be shut . . . but nothing unclean shall enter it, nor any one who practices abomination or falsehood, but only those who are written in the Lamb’s book of life.” (Rev. 21:24-25,27)
- “Do not be mised with unbelievers. For what partnership have righteousness and iniquity? What fellowship has light with darkness?” (2 Cor. 6:14)
- “Bind him hand and foot, and cast him into outer darkness, for many are called, but few are chosen” (Matthew 22:13-14).

Furthermore, the cardinal has gone so far as to explicitly call for the inclusion of sinning Gays, indeed presumably, even activist gays, with all their slogans & banners.

[D] *“The distinction between orientation and activity cannot be the principal focus for such a pastoral embrace [of Lgbtq people] because it inevitably suggests dividing the L.G.B.T. community into those who refrain from sexual activity and those who do not. . . .”<sup>2</sup>*

[E] *“My pastoral vision and goal here in San Diego . . . is to make Lgbt people feel equally welcome in the life of the church, as everone else. . . . And I really feel that Christ would totally agree with that, that he’d want every Lgbt person, and their families, to feel equally welcome in the life of the Church.”<sup>4</sup>*

But against this, the Bible says,

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<sup>4</sup> *America-the Jesuit Review* YouTube channel, "FULL INTERVIEW: Cardinal McElroy on sex, sin, LGBT people, women and inclusion," February 3, 2023, 43:08, accessed May 26, 2025 at <https://youtu.be/38YmGEPbkuc?t=2588>

- “Sexual immorality must not even be named among you” (Eph. 5:3).
- “You [spiritual] Adulterers & Adulteresses! Do you not know that friendship with the World is enmity with God?” (James 4:4)

Indeed, the sheer insolence to suggest that Scripture’s & the Church’s right to “distinguish between the righteous and the wicked,” between “the holy and profane” (Mal. 3:18, Ez. 44:23), should take second seat to the Unity of the Lgbtq community, is precisely the treasonous adultery that James is speaking of!

And who can doubt that the ultimate goal, if they can advance their dialectic far enough (as they did in most of the mainline Protestant churches), is inclusion of not just sinners, but of their counter-gospel, a gospel of Freedom FOR sin, rather than Freedom FROM Sin? To which, the Holy Spirit responds,

- “If any one comes to you and does not bring this teaching, do not receive him into the house or give him any greeting; for whoever greets him shares his wicked work.” (2 Jn. 1:10-11)
- “I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel— not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed. As we have said before, so now I say again, If any one is preaching to you a gospel contrary to that which you received, let him be accursed.” (Gal. 1:6-8)

## II. Femininity Alone. As . . .

Passive, and feminine . . .

- Acceptance – of evil outsiders,
- Ambivalence – regarding good outsiders, and
- Approval – of evil insiders;

resulting in distaste for active and masculine . . .

- Prejudice – against evil outsiders,
- Pursuit – of good outsiders, and
- Punishment – of evil insiders.

*“It is a demonic mystery of the human soul why so many men and women have a profound and visceral animus toward members of the L.G.B.T. communities.”<sup>2</sup>*



*But scripture calls for energetic, masculine battling of the Faithful to stop Satan's kingdom and advance God's:*

○ Pursuit

- “Force them to come in!” (Luke 14:23)
- “Though we live in the Flesh, we do not campaign according to the Flesh, for the weapons of our campaign are not Fleshly, but potent, thru God, for the demolition of divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ, being ready to **punish** every disobedience, when your obedience is complete.” (2 Cor. 10:3-6)

○ Punishment

- [See nearest verse above.]
- “. . . **contend** for the faith which was once for all delivered to the saints. For admission has been secretly gained by some whose condemnation is of old, ungodly persons who pervert the grace of our God into licentiousness” (Jude 1:3).
- “Spare the rod, spoil the child” (Prov. 13:24).
- “He who winks [at evil] causes trouble, but he who boldly reproves makes peace.” (Prov. 10:10)
- “Do not think that that I have come to bring peace. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me.” (Matt. 10:35-37)
- “Have no participation in the fruitless deeds of darkness, but rather [rudely & undiplomatically just] **expose them.**” (Eph. 5:11)

○ Prejudice

- [See nearest 2 verses above.]
- “To the Church of Ephesus write: ‘I know your works, your toil and your patient endurance, and how **you cannot bear evil men** but have tested those who call themselves apostles but are not, and found them to be false’” (Rev. 2:1-2).
- “But this you have, that you hate the works of the Nicolaitans, which I [Jesus] **also hate**” (Rev. 2:6).

- “Beloved, do not follow every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world” (1 Jn. 4:1)
- “Test everything; hold fast to what is good; abstain from every form of evil” (1 Thes. 5:22).
- See also 2 Cor. 10:3-6 above, under “Pursuit.”

This saccharine Femininity is particularly discordant in a bishop, who is consecrated as a Father, in the image of God the Father:

- “For God is not an acceptor of persons: All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law.” (Rom. 2:11)

Therefore, a bishop ought to appear severe and decisive, subliminally suggesting impending judgment & possible punishment. He should certainly *never* hold out the glib, panacea possibility that “All might be saved.”

### III. Non-Judgmentalism. McElroy calls Judging “bigotry,”<sup>2</sup> directly denying Scripture’s command to Judge.

*“And my own view, is Judgmentalism is the worst sin in the Christian life. That’s why Jesus talks about it so often. If you look at the Gospels: Read through them. Time, and time again, he’s talking about judgmentalism; it’s because we all do it, we find it so easy to fall into that, and it’s so harmful to people. So, what the parable of the adulterous woman is about, is ‘Don’t be judgmental.’ It’s not that he was harsh toward the woman caught in adultery; he was GENEROUS with her; that’s the whole thing. Now [admittedly] he says—yes—live the Christian life, but [he only says to convert gradually].”<sup>5</sup>*

But Christ’s call to ‘not judge’ wasn’t absolute, for twice he even says to the multitudes & Jews respectively, . . .


- “Judge for yourselves what is right” (Luke 12:57), and
- “Judge rightly” (John 7:24).

<sup>5</sup> *America-the Jesuit Review* YouTube channel, "FULL INTERVIEW: Cardinal McElroy on sex, sin, LGBT people, women and inclusion," February 3, 2023, 26:01, accessed May 26, 2025 at [youtu.be/38YmGEPbkuc?t=1560](https://youtu.be/38YmGEPbkuc?t=1560)

Furthermore, His frequent call to “**not judge**” (mainly in the Sermon on the Mount) wasn’t ever aimed at Christians. On the contrary, every single time, it was aimed at **NON**-Christians, that is, at potential converts. Christ was telling them, “**Blessed is he who takes no offense in me**” (Matt. 11:6), basically, ‘Don’t judge me or my movement, because if you judge me and find fault with me, then you won’t be saved,’ for Isaiah’s prophesy was that whoever judges **me, the rock**, will be themselves “**broken to pieces**” (Matt. 21:44, Rom. 9:33, 1 Peter 2:8, Is. 28:16, 8:14-15).

For once a person receives the Holy Spirit; once they “**taste the heavenly gift**,” and “**become enlightened**” (Heb. 6:4); once “**the day dawns, and the morning star rises in your hearts**” (2 Peter 1:19), then things change:

Then Scripture insists that Christians must judge, and especially judge other sinning Christians:

- “. . . what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside . . . ” (1 Cor. 5:12-13).
- “Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels? How much more, matters pertaining to this life! If then you have such cases, why do you lay them before those who are least esteemed by the church? I say this to your shame. Can it be that there is no man among you wise enough to judge between members of the brotherhood?” (1 Cor. 6:2-5)
- We shouldn’t just judge, but “**hate**,” and be “**intolerant**” of sexual  perversion (Rev. 2:6, 2:20, Jude 1:3 & following).
- Only “**don't judge**” a brother, when the disliked thing is a mere non-sinful annoyance (James 4:11).

And this is indeed a heresy, because to argue against judging, will endanger a believer's eternal salvation, for the Holy Spirit is given to us, precisely so that we may “**convict the world**” (John 16:8, 1 John 2:27, Eph. 5:12-15, Titus 1:9), as rejecting that, the most seductive of the 3 sources of sin (World, Flesh, and Devil) is integral to Christian progress: Therefore Scripture says that Christians receive enormous spiritual power to judge:

- “. . . the spirit of right judgment . . . ” (Confirmation ritual, based on Isaiah 11:2)<sup>6</sup>

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<sup>6</sup> Vatican, *Catechism of the Catholic Church*, §1299, Libreria Editrice Vaticana, Vatican City, 1993, accessed May 26, 2025 at [vatican.va/archive/ENG0015/\\_\\_\\_P3R.HTM](http://vatican.va/archive/ENG0015/___P3R.HTM)



- “. . . you have no need that any one should teach you; as his anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in him.” (1 John 2:27)
- “The spiritual man judges all things, but is himself to be judged by no one. ‘For who has known the mind of the Lord so as to instruct him?’ But we have the mind of Christ.” (1 Cor. 2:15-16)

## IV. Ordained women deacons.

[1] *"My own view is that I am in favor of opening any ministry we have in the church to women which is not clearly precluded doctrinally; so, my own assessment of it is—and I'm not an expert in this field—that, what has come out so far, indicates that the current permanent diaconate for women is not currently prohibited by doctrinal considerations; my hope would be that they would find a pathway to make that a reality."*

But in fact it is precluded doctrinally:

- “I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor” (1 Tim. 2:12-14). Paul is here pointing out that there are certain things that women don’t understand, about susceptibility to sin, precisely because they aren’t men. Therefore, in certain situations, they wouldn’t preach as relevantly, as a man would.
- Therefore, the new Adam and High Priest, who would atone for the first Adam, had to be conscious of all the sins which he was atoning and paying the price for, particularly uniquely male sins (e.g., Rev. 2:23’s male “[sexual] nerves” or “reins”). He had to be “beset by weakness” (Hebrews 5:2), because he was doing what “the law, weakened by the flesh, could not do: . . . condemn[ing] sin, [while he was being] under the appearance of [Adam’s] Sin’s flesh.” As St. Gregory wrote, “What was not assumed was not redeemed.” And just as the male gender which is relatively sinfully ‘weaker’ (more susceptible to sin), needs one of its own to atone for it, so also it needs one of its own to meaningfully and authoritatively preach to it, which is the job of an ordained deacon.

<sup>7</sup> Catholic News Service, "Bishop McElroy: Debating the synod," Youtube, October 27, 2019, accessed May 26, 2025, at 1:50 mark, at [youtube.com/watch?v=wAkJydmWR8c](https://youtube.com/watch?v=wAkJydmWR8c)

- It would wrongly suggest that a woman can be “the head” of her husband. The 3 character-imprinting-sacraments, and the peoples which they create, are signified by the 3 rooms in Ezekiel’s temple, laid out in the shape of a man: We know this because before the first room, come 2 items representing Christ’s “[feet of burnished bronze](#)” (Rev. 1:15, 2:18): Solomon’s 2 giant bronze columns (Boaz and Jachin), and Zechariah’s 2 bronze mountains (Zech. 6:1ff). The 3 rooms are . . .
  - (1) Ezekiel’s vestibule, signifying the legs, now becomes in the New Law, the place of those baptized. The early church often retained Ezekiel’s vestibule as a separate “baptistery”-building, or kept it as a vestibule. Here, Galatians 3:28 speaks of there being “[neither male nor female . . . \[but\] all one in Christ Jesus,](#)” by their baptism (verse 27), and indeed children--or spiritual children--are effectively genderless, in their spirits.
  - (2) Ezekiel’s Holy Place, signifying the body, now becomes in the New Law, the place of those confirmed: Notice how much bigger it is measured to be, as the number of the Confirmed were many more than those Baptized, at least before Protestantism emerged. And here gender is seen, as it’s typically the confirmed who contract marriages. Here it could be fitting to have men sit on one side and women on the other, perhaps even choir-style. Here also the 3 messianic items were once stored (prophetic menorah, priestly incense-altar, kingly shewbread-table), signifying that the Christ would emerge from the body of spiritual Jerusalem, not from the head. But in the new age, these 3 messianic items are now seen, no longer there, but in the next area, the Holy of Holies (below, and Rev. 4:5), because Christ has torn the curtain between them, namely his own flesh (Heb. 10:20), and passed through it, becoming the head (Ps. 118:22, Zech. 4:7), taking these items with him. Neither is the curtain entirely dispensed with, for we see it, both in the altar rail, and iconostasis, and perhaps even in the first post-Resurrection-church, if one takes seriously the visions of Bl. Anna Catherine Emmerich.<sup>8</sup>
  - (3) Ezekiel’s Holy of Holies, signifying the head, now expressed in our chancel, then becomes in the New Law the place of the ordained.

But “[a man is the head of his wife, even as Christ is the head of his church](#)” (Eph. 5:23); therefore women, and even unordained men, shouldn’t officially and liturgically be in the headship-area of the church.

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<sup>8</sup> Bl. Anne Catherine Emmerich, “Life of Christ”, ed. by Carl E. Schmöger, 1914 edition, vol.4, p.428, accessed May 26, 2025 at [tandfspi.org/ACE\\_vol\\_04/ACE\\_4\\_0421\\_out.html#ACE\\_4\\_p0428](http://tandfspi.org/ACE_vol_04/ACE_4_0421_out.html#ACE_4_p0428)



As we are a “royal priesthood, a holy nation” (1 Peter 2:9), the question is not about factionalism, that is, about maximizing selfish participation of oneself or one’s faction, but about maximizing the whole body’s corporate worship of God, . . .

- for when that occurs, “all look on, with unveiled face, beholding the glory of the Lord, being changed, in his likeness, from glory into glory” (2 Cor. 3:18).
- “So let no one boast in [regard to things of] men. For all things are yours, whether Paul[’s faction] or Apollos[’ faction] or Cephas[’s faction] or the world or life or death or the present or the future, all are yours; and you are Christ’s; and Christ is God’s.”

Additionally, it’s the male who is the bread-winner and impregnator for the female, not the reverse, so the delivery of communion from the head down to the members, particularly through the central aisle, should be by a member of Christ the bridegroom, not by a member of the Church, the bride. Admitting EEMs—even female ones—right up into the chancel, and around the altar, is a violation of the chancel’s integrity as the place for ordained headship, and therefore objectively an abuse, and, according to the axiom, “nothing ever follows from a negative,” is not cause for further opening up ordained ministries to women, but quite the reverse, cause merely for fixing the abuse, so that such innovative fantasizations seem less realistically feasible.

Lastly, of the Deacon’s, 4 essential liturgical jobs, all associated with Prophecy, 3 are especially befitting of masculinity:

- They’re ordained to preach, hence we have the “Deacon of the Book” and indeed deacons are often drawn as holding a gospel book, in early Christian art. This role is susceptible to women which is why women read the readings; however, a **male’s voice is more convincing**, and since “faith comes from hearing” (Rom. 10:17), more likely to convert; additionally women shouldn’t read, if the pulpit is in the ordained area (the chancel), as stated above. (Often, pulpits are outside the chancel.)
- Whereas “the Word became Flesh” (John 1:14), they also deliver the Word, as the Body of Christ, the host, and hence there’s the “Deacon of the [veiled] cup,” which also doubtless included the host in a paten atop it, for purposes of travel, e.g, to widows’ abodes, “to diaconate/serve tables” (Acts 6:2). It’s highly fitting that this minister should be a man, so that the communicant, representing Christ’s bride, either as (a.) the church, or (b.) the soul, gets **to discern the bridegroom**, not just in the host, but also in the minister, standing “in persona Christi,” thus giving existential embodiment to both terminuses of the

declaration, “**This** [both physically and sacramentally] **is my body; this is my blood.**”

- Insofar as prophecy is expressed in the menorah, signifying the interior vision of the “**7 spirits**”, or “**7 eyes**” of the Lamb which travel throughout the whole world (Zech. 3:9-4:10, Rev. 1:12-20, 4:5, 5:6, 8:2), deacons often carry candles in the Eastern church.
- Insofar as the “**two olive trees and lampstands who stand by the Lord of all the earth**” (Rev. 11:2, Zech. 4:3,14) will come at the end of time to “**prophecy**” to the Jews, and die (Rev. 11:6ff), 2 deacons typically flank the principal celebrant whoever he is. In this respect they should be men, as **Enoch and Elijah** (or, by a different belief, St. John and Elijah) **will be men.**

## V. Communion for “Striving” Mortal Sinners

[J] It’s proximate-to-heresy to say that the Eucharist should be given, not to all those in a state of Grace, but also to “**all those [merely] striving to live by the Gospel and the teachings of the church**,”<sup>9</sup> as that reduced standard, presumably designed to accomodate many technically Mortally Sinful, 6<sup>th</sup>-Commandment-violating Catholics, implicitly goes against the following verses:

- “**Strive to enter by the narrow gate, for many will seek to enter and not be able;**” “**for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many . . . and then will I declare to them, ‘depart from me, you evildoers, I never knew you,’**” for “**one is [only] known by God, if one loves God**” (Lk. 13:24, Matt. 7:13-14,23, **1 Cor. 8:3**). Obviously here, the ticket to Heaven, isn’t “striving,” but loving God.
- “**It is not right to give what is holy to the dogs**” (Matt. 7:6, 15:28). In 15:28, Jesus even labeled the obviously-“striving” Syro-Phoenician woman a “dog” (perhaps a common local pun on the words “Canaanite” and the Greek word for “dogs,” “Cunaria”), and repeatedly refused her. Undoubtedly, her sin was something repentable, most likely (if we believe Bl. Anne Catherine Emmerich) connected with the 30 pagan temples of the Sidonian town where she was a tycoon,<sup>10</sup> so the fact that Jesus ultimately relented, is no rule, but rather the default norm which he was demonstrating to his disciples should obviously be his initial, not final response.

<sup>9</sup> *America-the Jesuit Review* YouTube channel, "FULL INTERVIEW: Cardinal McElroy on sex, sin, LGBT people, women and inclusion," February 3, 2023, 17:51, accessed May 26, 2025 at <https://youtu.be/38YmGEPbkuc?t=1071>

<sup>10</sup> Bl. Anne Catherine Emmerich, “Life of Christ”, ed. by Carl E. Schmöger, 1914 edition, vol.3, p.328, accessed May 26, 2025 at [tandfspi.org/ACE\\_vol\\_03/ACE\\_3\\_0311\\_out.html#ACE\\_3\\_p0328](https://tandfspi.org/ACE_vol_03/ACE_3_0311_out.html#ACE_3_p0328)



- “You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Shall we provoke the Lord to jealousy? Are we stronger than he?” (1 Cor. 10:21)
- “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we should not be judged. But when we are judged by the Lord, we are chastened so that we may not be condemned along with the world.” (1 Cor. 11:27-32).

This verse connects concrete penalties to partial or full unworthiness, when receiving Communion, as a result of either partial or full failure to “examine” and “Judge” oneself, respectively. Why would we ever knowingly permit even spiritual “sick”-ness to come upon such a community-member, much less spiritual “death”? Fundamentally then, it is for the venial-or-mortal-sinner’s own good that they must be excluded.

- “If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.” (1 Jn. 1:6). According to this verse, Jesus’ Eucharistic blood only cleanses us and unites us in fellowship to other Christians, if we are “walking in the light,” i.e., not just “striving” as McElroy says, but actually possessing a lucid conscience.

Additionally, Cd. McElroy’s position reduces to “Fundamental Option Theory,” which was already thoroughly condemned in Pope John Paul II’s encyclical, *Veritatis Splendor*, 65-70, which encyclical Cd. McElroy knows about, since he has cited it before.<sup>11</sup>

## Conclusion





The real question is why Cardinal McElroy is championing these blatant and obvious heresies, that even a cursory Bible-reader would instantly recognize, and only a brainwashed, agenda-driven activist would settle for. Who is it that’s motivating him?

- Is there a blackmailing “Sword of Damocles” hanging over his head, and he doesn’t know how to ask for help?

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<sup>11</sup> Mark Pattison, “Bishop McElroy: Don’t weaponize the Eucharist for political ends,” *National Catholic Reporter*, May 6, 2021, accessed May 26, 2025 at [ncronline.org/news/bishop-mcelroy-dont-weaponize-eucharist-political-ends](https://ncronline.org/news/bishop-mcelroy-dont-weaponize-eucharist-political-ends)



- Is there a financial deal that is dictating his words, so that he utilitarianly (but immorally) is paying some donor's hated price, 'for [what he believes to be] a greater good'?
- Is he just Theologically clueless?
- Is he fundamentally a non-believer, or a people-pleaser, with judgment therefore naturally drawn to serving and advancing the counterfeit 'Final solution'-substitutes for God in this world, particularly, the secular Democratic Party platform of  Moloch- Mao- Jezebel-&-the- Beast?

The former papacy which caused his meteoric rise, has suddenly passed away, so he should theoretically be free to not have to tow Pope Francis' line & secret agenda, whatever that may've been. Conservative American Catholics would now like some honesty & solid-food (1 Cor. 3:2)—heartfelt shepherding—please no more scourging of the Body of Christ, by Francis' Herodian court-jesters.<sup>12</sup>

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<sup>12</sup> Herod married his brother's wife, and wanted John the Baptist to absolve him for it, only because the Baptist was getting in the way of Satan's real target, which was Jesus. In the same way, Pope Francis' Eco-Socialists have targeted morally "rigid" Conservatives, only because Conservatives get in the way of Satan's real target, which is the morality of the Body of Christ. Small wonder then, that Pope-Francis-and-Co., thru all their initiatives, from the Amazon, to the Synod, to all 4 of Francis' major documents, have aimed at getting Conservatives to bless structures that would auto-absolve and re-cover-up, their political-operatives' (both ecclesiastical and secular) repeated, glaring, hypocritical, sexual moral-failings. Because the real goal is universal acceptance of Sin, so that Satan will reign EVERYWHERE. See David Rudmin, "Fiducia Supplicans: Ultimate Takedown," P4hs Youtube channel, 1:16:25, Apr. 8, 2024, accessed May 26, 2025 at [youtu.be/M9pAP6sq0W8?t=4585](https://youtu.be/M9pAP6sq0W8?t=4585) .But Christ says,