

OUR LADY OF GOOD SUCCESS

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Apostolate of Our Lady of Good Success

Fr. Luigi Villa Th. D.

WE MUST RESTORE THE CHURCH!



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DEDICATION TO OUR LADY OF GOOD SUCCESS

Dear Friends,

Last year, after reading excerpts from the first chapter and the last chapter of this first volume work of “**We Must Restore the Church,**” we realized that this book was extremely poignant. We felt as if through this book, **Fr. Luigi Villa** was right here with us continuing to guide us through these dark and murky waters for the Church and the world.

Presently, society is barely recognizable, and charity has indeed grown so cold as we see that those in power have abused it and have blood-drenched hands directing all manner of murder and destruction.

Our history promoting devotion to Our Lady of Good Success has been diverse, especially with the addition of educational material from Fr. Luigi Villa. In 2008, after Fr. Villa had read about **Our Lady of Good Success** in 2008, he told us: «**Now she can be my General and lead us to the end of the battle!**» This is when we entered into his fight with him, and we have continued to this day.

He titled our apostolate: “**The English Outpost for Chiesa viva.**” We consider ourselves blessed to be given such an honorable title! I am certain that Father knew what more was coming down the pike for the Church and the world and as he read her prophecies, he knew that we were right at the cusp of this true restoration that will occur...

Before reading Fr. Villa's book, let us recall the words of **Our Lady of Good Success on February 2, 1634**, as she enlightened Mother Mariana about the dire situation we are living through now:

«... at the end of the 19th century, and advancing into a large part of the 20th, **various heresies will be propagated in this land...** the precious light of Faith will be extinguished in souls by the almost total corruption of customs. During this period, there will be great physical and moral catastrophes, both public and private. ... **spirit of impurity that will saturate the atmosphere in those times...** There will be almost no virgin souls in the world.

... Without virginity, it would be necessary for fire from Heaven to fall upon these lands to purify them... the Masonic Sect, having infiltrated all the social classes, will be so subtle as to introduce itself into domestic ambiances in order to corrupt the children, and **the Devil will glory in dining upon the exquisite delicacy of the hearts of children...**

«During these unfortunate times, **evil will assault childhood innocence.** In this way, vocations to the priesthood will be lost, which will be a true calamity. It will fall to the religious groups to sustain the Church and to labor with valorous, disinterested zeal for the salvation of souls.

... How the Church will suffer on that occasion the dark night of the lack of a Prelate and Father to watch over them with paternal love, gentleness, strength, and prudence. Many priests will lose their spirit, placing their souls in great danger. **Pray insistently without tiring and weep with bitter tears in the secrecy of your heart, imploring our Celestial Father that, for love of the Eucharistic Heart of my Most Holy Son and His Precious Blood shed with such generosity and by the profound bitterness and sufferings of His cruel Passion and Death, He might take pity on His Ministers and quickly bring to an end those ominous times, sending to this Church the Prelate that will restore the spirit of its Priests...**

**THE LUKEWARMNESS
OF ALL THE SOULS
CONSECRATED TO GOD
IN THE PRIESTLY AND RELIGIOUS STATE
WILL DELAY THE COMING
OF THIS PRELATE AND FATHER.**

This, then, will be the cause of the cursed Devil taking possession of this land, where he will achieve his victories by means of foreign and faithless people, so numerous that, like a black cloud, it will obscure the limpid **heavens of the then-republic consecrated** to the Most Sacred Heart of My Divine Son. With these people, every type of vice will enter, which will attract, in their turn, every type of chastisement, such as plagues, famines, internal fighting and external disputes with other nations, and apostasy, the cause of the perdition of so many souls so dear to Jesus Christ and to me. In order to dissipate this black cloud, that prevents the Church from enjoying the clear day of liberty, there will be a formidable and frightful war, which will see the bloodshed of countrymen and of foreigners, of secular and regular priests, as well as that of religious. This night will be most horrible, for, humanly speaking, evil will seem to triumph. **This, then, will mark the arrival of my hour, when I, in a marvelous way, will dethrone the proud and cursed Satan, trampling him under my feet and fettering him in the infernal abyss. Thus, the Church and Country will be finally free of his cruel tyranny. »**

... The small number of souls who, hidden, will conserve the treasure of the Faith and virtues will suffer an unspeakably cruel and prolonged martyrdom. Many of them will succumb to death from the violence of their suffering, and those who sacrifice themselves for their Church and Country will be counted as martyrs. In order to free men from bondage to these heresies, those whom the merciful love of My Most Holy Son will destine for that restoration,

will need great strength of will, constancy, valor and confidence in God. To test this faith and confidence of the just, there will be occasions in which everything will seem to be lost and paralyzed.

**THIS WILL BE,
THEN, THE HAPPY BEGINNING
OF THE COMPLETE
RESTORATION.**

In conclusion, almost twenty-five years ago when this author was reading the actual words of Our Lady of Good Success for the first time, it was thought perhaps there were some metaphorical and poetically figurative phrases in her expression. However, now one can see that she was most literal in her way of expressing what is truly happening. So let us remain united in prayers and good works to offer Our Lady so that we may, in fact, see with our own earthly eyes – God-willing – the **Complete Restoration** that WILL OCCUR as promised by Our Lady in numerous approved prophecies in one way or another. For even at Fatima, she promised us:

**IN THE END ...
MY IMMACULATE HEART
WILL TRIUMPH
AND A PERIOD OF PEACE
WILL BE GRANTED TO THE WORLD**

God bless and keep you and yours! Let us pray for each other now so that one day we will be sanctified with the blessed and meet each other one day in Heaven.

*Kathleen Heckenkamp
~ Apostolate of Our Lady of Good Success ~*

*August 25, 2023
Feast of Saint Louis IX King of France*



Pope St. Pius X.



Pope St. Pius XII.



THE NEW THEOLOGY

**«Jesus asked his disciples,
“What do people say about Me?”
And they answered:
“You are the Manifestation of our
eschatological essence.
You are the Message that is
enunciated through dialectics
the harmonization process; ...”
But Jesus interrupted them,
exclaiming, “What?”»**

(from: “Die Welt”)



FOREWORD

With this first book of ours we begin another of our commitments under the title: **“Let’s Restore the Church”**, because after years of perverse experiences, I think it is good that we yet return to the pre-conciliar times of Vatican II, which have not only sown a whirlwind but have reaped a storm.

Why? This disastrous situation reminds me of a joke by Pius IX, in which he said that **a Council is made by the Holy Spirit, by men and by the Devil.**

Therefore, it is necessary to have the courage to openly condemn erroneous opinions in matters of Faith, and to oppose those who advocate them.

The “people of God” need only the Truths of the Gospel and not the personal truths of this or that man. Of course, it is also necessary to discuss, but always having, as its final goal, the affirmation of the true Faith.

Today, unfortunately, the successors of **Liberalism, Modernism** and **neo-Modernism** have failed all the efforts of those who wanted to restore to Christian society the foundation of our Faith: **Our Lord Jesus Christ**.

But here we are at **Vatican II**, invested by the progressive forces that immediately formed two-thirds of the new Commissions, formed by the bishops and the “**experts**” of the “**banks of the Rhine**”¹.

While the previous Councils were always dogmatic, Vatican II, on the other hand, was wanted only as a “**pastoral**” (council), so, as Pope John XXIII himself said, on principle, therefore, **nothing of Tradition had to be changed**, while, in reality, in the texts issued, **nothing corresponds to Tradition**. But then, it was a real revolution to drive out Christ and deliver us over to men, so that soon we will find ourselves in the Churches, with men alone, because we will no longer have the “**TRUE PRESENCE**” of Jesus Christ and, therefore, we will be without **GOD!**

¹ Cfr. The book of **R. J. Wilgen**: “**The Rhine flows into the Tiber**”; one has a effective outline to evaluate Vatican II.





**«The claim to adapt
Truth and Law to one's limits
is the greatest absurdity that
can be conceived. »**

(Card. Giuseppe Siri)



Chapter 1

THE DIABOLICAL INFESTATION

At present, a day does not pass without the TV reporting on murders and suicides. We are in the age of Satan!

The most marked is **America**, which churns out 75% of satanic crimes. In the last decade they have increased by 500%. The shocking data reported by the FBI certifies that 3,500 of 20,000 murders are executed by “**serial killers**,” real monsters of hell!

The measure of these horrors can be found from the list that **Piero Scaruffi** which I want to summarize here.

In our time, the first of these killers was **Ed Gein**, who carried them out in Wisconsin, in the mid-50s. Then, came **Charles Manson**, who staged the **Bel Air** massacre in 1969, in which his wife and seven other people died. This was followed by **David Berkowitz** who, between 1976 and 1977, killed six people, in New York, and in 1976, he again horrendously murdered seven children. **Henry Lee Lucas** carried out the murders of more than one hundred people including his own mother. A record of the deaths was reported

by the Texan, **Donald Evans**. Another was **Ted Bundy** who slaughtered about thirty women. **Edmund Kemperne** also tortured and killed many other women. In 1980, **John Wayne Gacy** killed 33 men in Chicago. One prostitute, **Allen Wuornos**, slayed seven men. Between 1978 and 1991, **Jeffrey Dahmer** chopped up twelve people.

In 1993, the FBI made it known that there are about 500 of these “**serial killers**” in circulation.

An American publishing house even dared to publish the photos of these killers, like those of the football celebrities. This monstrosity bogs down society with abominable sins that lead to hell. It is certain that these Satanists belong to dark demonic covens, where terrible cult worship is performed that includes prescribed murders.

In America, in 1946, there were already **10,000** satanic covens and in 1976 they had risen to **48,000** and in 1985 they had increased to **135,000!**

Today, there are more than **1,135,000**.¹ Satanists operating in the United States.

Michele Del Re, lawyer and university professor of criminal law, from the “**liber legis**” (Book of the Laws) of **Aleister Crowley**, a warlock of black magic, reports this passage that will make one shudder:

«The supreme rite should create a particular atmosphere through the death of the victim. With this ritual, you could reach the summit of the Magical Arts. The best thing would be to know how to sacrifice a girl, possibly a willing victim, because, if she were disliked at the sacrifice, she could introduce a hostile current. The girl should be raped, then cut into nine pieces. The head,

¹ Cfr. U.P. Bourre, “**Les sectes luciferiennes aujourd’hui**” (Luciferian Sects Today) Paris, 1978.

arms and legs should be amputated, and the trunk cut into four parts.

The names of as many gods should be written on the skin: then, the arms should be skinned and burned in honor of **Pan** or **Vesta**; the legs, after a similar procedure, should be offered to **Priapus**, **Hermes** or **Juno**; the right shoulder is sacred to **Jupiter**, the left to **Saturn**; the lower right half of the trunk, to **Mars** the left, to **Venus**. The head should not be skinned, but simply burned in honor of **Juno** or **Minerva**. This rite should not be used on ordinary occasions but rarely, and only for very important purposes, and should never be revealed to the profane».

These terrible crimes are consumed in the delirium that **worships Satan**. The professor, evaluating satanic crimes writes: «**If the crimes brought to the attention of the public, of a satanic nature, are approximately 1,500** (...) the highest density would be in Europe, in the triangle of Turin, Prague and Lyon. The concentration of Satan worshippers in Italy is a reality.

Del Re writes: «For the countryside of **southern Tuscany**, there are **4,000 satanic priests with 40,000 followers**. In the Marches, there would be five Satanic covens, two of which are in the Temerano area, two in the Pesaro area, one in Ancona. In Turin, the capital of Satanism, there would be over **40,000 Satanists!** »²

The more one enters this satanic world, the more one discovers that there are many coincidences that link heinous crimes connected to sexual magic to “**serial killers**.”

² Cfr. “**La Stampa**” of April 25, 1988.

The journalist **Giorgio Medail** wrote: « The countless and mysterious crimes of the **“monster of Florence”** are part of a terrible satanic sect practiced by affiliates. It is evident, by now, that murder and the torments to be inflicted are practiced by members of obscure covens. The horror of certain secret rituals, practiced by black covens, knows no bounds... They just give you chills!».

It is obvious that after this picture of gruesome, satanic scenes, we think of the existence of hell, despite the fact that, today, we no longer speak of the Four **“Last Things,”** not even in catechism. In past papal declarations, it was made clear that **“salvation is not automatic and will be for everyone”** if men do not repent of their sins and ask God’s forgiveness. The Christian Faith announces an offering to man, never an imposition. **Hell, then, is proof that man is free,** so not even God can force him to choose Divine Love. It is obvious that many people ask themselves: but how many go to hell? Let us refer to the Gospel.

After concluding the parable of the **“guest without the wedding garment,”** Jesus affirms that he was cast **“into the outer darkness, where there will be weeping and gnashing of teeth.”** Then, Jesus adds a mysterious revelation: **“because many are called, but few are chosen.”**

This **“revelation”** is repeated by **St. Matthew,** with images: **«Enter through the narrow door, because the door is wide and the way that leads to perdition is wide, and many are those who enter it; while narrow is the gate and narrow the way that leads to life and few are those who find it».**

For **St. Augustine,** these words of Jesus: **“many are called, but few are chosen,” “it is not a word, but a thun-**

derbolt”; and he interprets it: “**certainly those who are saved are a small number.**”

St. John Chrysostom wondered: «**How many people will be saved in our city?** » And he responded: «**Among so many thousands of people, not even a hundred will reach salvation.** »

St. Thomas Aquinas tries to explain this selection: «A good proportionate to the common condition of human nature is found in many..., but the good that is above the common condition of nature is a small number... And since eternal bliss, consisting in the vision of God, surpasses the common condition of nature, there are but a few who are saved. **And this shows the mercy of God that raises some to that salvation that the majority of men do not attain.** »

In the sermons of all the saints of all times, those words of Jesus were commented on with ominous warnings.

St. Leonard of Porto Maurice often repeated, in his sermons, the story of the Prelate of Lyons who “**out of zeal for his soul,**” **had taken refuge in the desert to do penance and had died while St. Bernard had died.** Appearing to his bishop, after his death, he tells him: «**In the same hour in which I died, thirty thousand people died. Of these, Abbot Bernard and I immediately ascended to heaven; three others went into purgatory; all the other 29 thousand one hundred and five souls fell into hell!** »

Of course, this count is not of faith, because the Church has never translated into numbers the “**many called**” and the “**few elect,**” but it reminds us that in the prophecy of the Last Judgment, Jesus repeated: «**I say to you: in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together: the one shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be left.**» **God’s Ministry!**

But after this beautiful apocalyptic vision, comes the vision of hell that **the three little shepherds of Fatima** had, in which Our Lady said to Jacinta: «**Sacrifice yourselves for sinners: Say (the Rosary) often, especially when you do something-make it a sacrifice.** » «After these words, the Lady opened her hands. The light from them seemed to penetrate the earth and we saw a sea of fire. Immersed in this fire were demons and souls that looked like transparent embers, some black or bronze, in human forms, carried around by the flames that came out of them, along with clouds of smoke. They fell from all sides, just as the sparks fell from the great fires, light, oscillating, between cries of pain and despair, which terrified us to the point of making us tremble with fear. Demons could be distinguished by their resemblance to horrible, repulsive and unknown animals, glowing like coals. » (Lucia's words).

«Terrified and as if to beg for help, we raised our eyes to Our Lady, who said to us with kindness, but also with such sadness: “**You have seen hell, where the souls of poor sinners go...**” » What a terrible picture!

Now, Our Lady finds herself in the midst of two situations: on the one hand, she sees humanity indifferent or, worse, stubborn, in the face of the punishments announced; on the other, she sees those who smile at the punishments that are approaching, remaining incredulous, materialists, Sensual. Yet, Our Lady has clearly expressed that we are approaching the end times. She also affirmed that this, in progress, is the decisive, final struggle of a battle from which one will emerge victorious or vanquished, that is: either with God or with the devil.

For this reason, she has repeated to us several times that the remedies given to the world **are the Holy Rosary and devotion to her Immaculate Heart.**

Let us also reflect on what she also said clearly: «We are approaching the end times! » Now, the word: “last” means that there will be no more!

What we have written reminds us of what **Jesus Christ** said when he said to the henchmen of the Sanhedrin who had come to capture him: «**This is your hour and the power of the darkness**» (Lk 22:53), which means that there is an hour in which the power of darkness prevails in which negation dominates. It is the subversion of every divine and human law, that is, the hour of blasphemy and sacrilege, of injustice and tyranny, of robbery and bloodshed. Today, we are in this hour of **Satan**, pervaded by this plague, as in no other century, we can say of apostasy from God, expressed in the satanic word “**secularism.**”

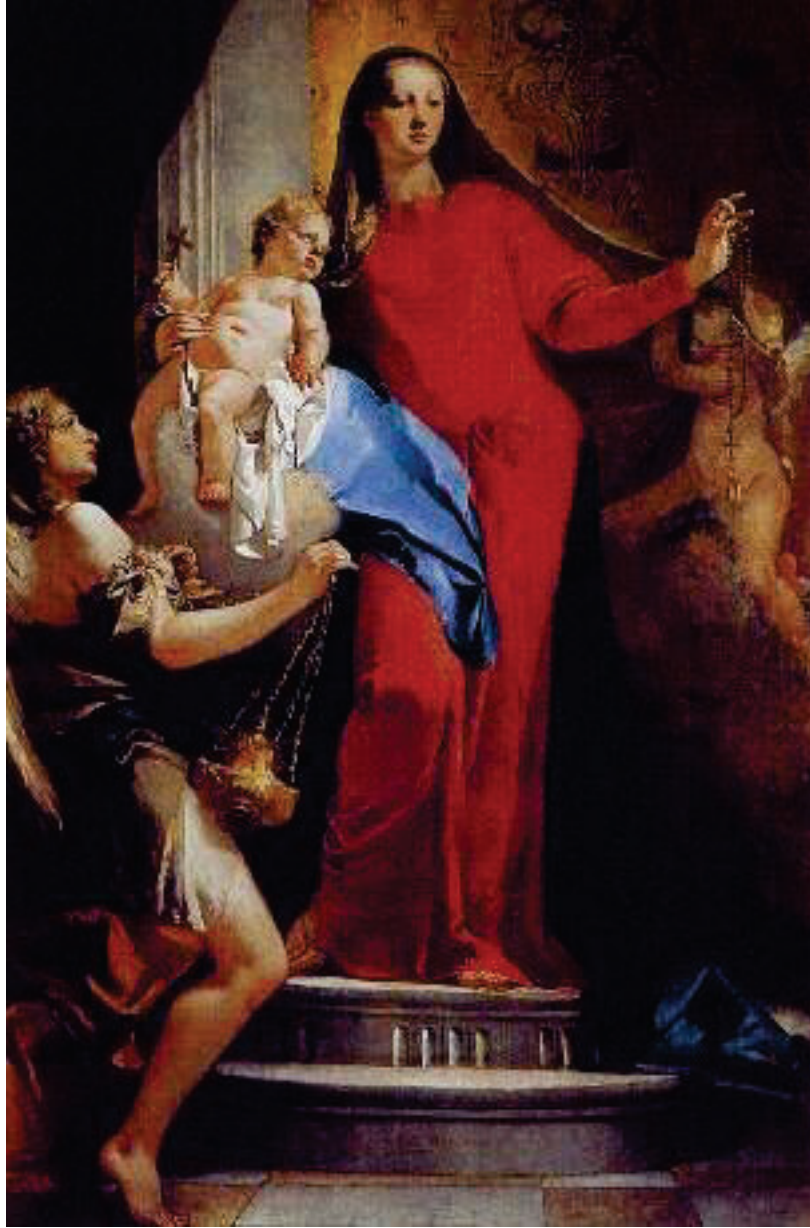
Everything, in fact, has been secularized: philosophy, science, politics, the separation of the Church from the State, the proclamation of “human rights” to disregard the rights of God. Bolshevism and neo-paganism exist to overthrow God from His throne.

And here, then, is the conclusion that can be drawn: no age was ever so dominated by the infernal spirit, an insane spirit, for the absurd emancipation from God. But this has always led to a frightening punishment from God. The present state, marked by so much mourning and so much blood, makes us sadly thoughtful. However, we are not uncertain about the outcome of this gigantic struggle between Christ and Satan. A finale that we can see on the monolith of St. Peter’s Square, which has been singing for centuries:

**BEHOLD THE CROSS
OF THE LORD!
FLEE BANDS OF ENEMIES!
THE LION
OF THE TRIBE OF JUDAH LIVES!**



Damned in Hell.



The Madonna of the Rosary – Tiepolo.



**«Upsetting the opinions
of a people
is a one-year diabolical game;
removing them,
causes tears for centuries.»**

Chapter II



PAUL VI CHANGED THE CHURCH

This was the title and sub-title in l'Avvenire of March 19, 1999: **“The Chair of Paul VI. Ruini Traces a Profile of the Pope Who Changed the Church.”**

Therefore, **even Cardinal Ruini recognized that Paul VI changed the Church.** When I said it, there was an immediate reaction; now, because a Cardinal said it, everything is fine!

However, **the moment of truth always comes,** and this moment has also arrived here, but Cardinal Ruini forgot to say that **Paul VI,** after his election as a pope, **had sworn «to change nothing of the received Tradition and nothing thereof I have found before me guarded by my God-pleasing predecessors, to encroach upon to alter or to permit any innovation therein. To the contrary: with glowing affection as her truly faithful student and successor, to safeguard reverently the passed-on good, with my whole strength and utmost effort. »**¹

¹ See. the **“Oath”** he made on the day of his coronation on June 30,1963.

Why, then, **did His Eminence, Ruini, lie, as if he did not know what an enormous reversal Paul VI had made in all the structures of the Church?**

Now: who would have ever expected all those post-conciliar plots and manipulations, such as the changing of the whole Tradition of the Church? And who could ever suspect that Paul VI would find so many lieutenant architects to ruin the Church?

It is impossible, by now, to list all that havoc He has done, and to what He has covered up or encouraged, or tolerated, or developed, such as **nihilism, moral paganism, divorce, abortion, secularization, pornography, politic temporalism, Communism...**

Thus, the abandonment of the religiosity of life, because of the loss of Christian values, has led the Catholic world to such degradation that it has made us forget even what the life of the Church before the ominous Vatican II was! We have, however, arrived, **like Luther, to tear apart the “seamless tunic” of Our Lord Jesus Christ, the only one true Head of His Mystical Body, the Church.**

In summary, we can say of **Paul VI** that:

- **Politically, he was a “Leftist.”**
- **Intellectually, a “Modernist.”**
- **Religiously, a “Mason.”**

In fact, **the Faith**, under him, was destroyed by ecumenism: evangelization was replaced by **“dialogue.”** The **“Kingdom of God”** was replaced by the **“Kingdom of man,”** in the name of secularism and alleged “human rights.” **Catholic Morality, and the Faith has disappeared, no longer counting the consequences of the “original sin” and the centrality of the Person of Jesus Christ has been buried.**

Thus, the current religious situation is unsustainable. **The Pastors of the Church have become rapacious wolves, heresiarchs, enemies of the ancient true Church transmitted to**

us incorrupt from the time of the Martyrs, and now, instead, muddied by absurd contacts with false religions. Has the Hierarchy forgotten its duty to listen to Jesus who told us: «**Go, preach to the whole world, baptizing in the name of the Father, the Son and the Holy Spirit**»? How, then, is the “**new apostolic norm**” of no proselytism reconciled? And how, then, is the Commandment explained: «**Thou shalt have no strange gods before Me**» which means, precisely that **only one is the revealed and scientifically defensible Faith**. It is up to the reader to judge on the objectivity of our assertions.

The conservative Cardinals were deliberately ignored, neglected and, sometimes, removed from the posts of a certain importance (such as Parente, Traglia, Samoré, Bertoli, Palazzini, Siri ...), while the **progressive Cardinals were chosen to government posts and confirmed in their offices** (such as Pironio, Garrone, Seper, Baggio, Pignedoli, Villot...).

And what about Vatican II that Paul VI, after the death of Pope John XXIII, wanted to continue and guide himself, having it directed by extremist characters (such as Lercaro, Suenens, Alfrink, Leger and by Modernist “experts”?)

And what about that constituted **Vatican Freemasonry** (auspice Paul VI) with authoritative exponents such as Villot, Casaroli, Macchi, Baggio, Lercaro, Poletti, Romita, Pimpo (...) who silenced their discordant voices, to impose their more or less Masonic innovations, which denied centuries of experience and history ...

Let us now turn to point out, in brief, **what happened under the Pontificate of Paul VI: the Faith in the faithful has been weakened; priests, monks and nuns have continually decreased; the preaching of Catholic doctrine and morals has almost disappeared; truths were ignored and even challenged that have been professed for centuries; he opened the Church up to Socialism and Atheistic Communism.**

Bishops and Archbishops were appointed evidently progressive, anti-conservative, leftist, opportunistic and serving themselves; dogmas were attacked; Marxism was accepted; agnosticism, indifferentism, permissiveness, licentiousness, the falling birth rate, abortion, divorce, and the number of civil marriages were increased; the True Presence of Christ in the Tabernacles has disappeared, or almost disappeared; the Tabernacles were removed from the altar (...) and so on!

What would the previous Popes now say, even those immediate predecessors of **Paul VI**, such as **St. Pius X** (1903-1914), author of the encyclicals “Dominici Gregis” and “Lamentabili”; and **Pius XI** (1922-1939), the Pope of Missions and Catholic Action, of the memorable encyclical against Marxism; and **Pius XII** (1939-1958), the Pope of the “Humani Generis”?

What would they say, therefore, of this **“self-demolition” of the Church**, into which the **“Smoke of Satan” has entered, with deep-seated Humanism**, with all the doctrinal devastations led by Freemasonry that only works to overthrow Traditional Christianity to inaugurate a “new Christianity”, i.e., the religion of a Humanistic type, **“omnia in omnibus”** instead of the **Christianity of God?**

Every Christian, and even more so every Priest, must have the awareness and love of the Truth and therefore, after the public announcement by **Cardinal Ruini in l’Avvenire on March 29, 1999, that “Paul VI Changed the Church,”** we all must remain in the **“Church of the Past,” the one founded by Jesus Christ, which is not that of the “Conciliar Church,”** and consequently consider that the **Pontificate of Paul VI**, who threw the **“Triregno”** (Papal Crown) in the garbage which must be considered a true **“Divine punishment”!**



Paul VI deposes the Tiara.



Paul VI with the **Ephod** (highlighted with red circle).
By wearing the jewel of the High Priest, Caiaphas, who condemned
Jesus Christ to death for declaring himself the Son of God,
did Paul VI intend to express the denial of the Divinity of Jesus?



Two curious behaviors of Paul VI.





**«Oportet oboedire Deo
magis quam hominibus.»**

[It is necessary to obey God more than men.]

(“Acts,” 5, 29)

**«The greatest charity
is that to let make know and
love the truth».**

(Card. Charles Journet)



Chapter III

ARE PAUL VI AND HIS SUCCESSORS POPES?

At this point, can we believe that the Popes of Vatican II are “**false Shepherds,**” and therefore no longer Popes?

Although they were duly elected, they lost their papacy for having committed a formal **sin (or more) of heresy or schism,** whereby they would have lost all jurisdiction.

Now, it is in the light of the Faith that we reject the doctrines which oppose and contradict the previous infallible doctrine, precisely because they (previous popes) were infallible in their function as universal doctors, they could not officially teach “**errors.**” But this, instead, **was precisely done by Paul VI and his successors** and this has posed a problem to the Catholic conscience, noting that their teaching is no longer that of the Catholic Church before Vatican II, and it is even in opposition or contradiction with the Tradition of all time.

Now, there is not, nor can there be a “new Gospel,” so we would find ourselves in the situation of **the Christians of Galatia,** on whom they wanted to impose a new Gospel. **The solution was given by the Holy Spirit, through St. Paul,** in a formal way namely that **it is necessary to declare anathemas**

on those responsible for this reform, no longer Catholic: «But even if we ourselves or an Angel of heaven came to announce a Gospel different from the one that we have announced to you, let him be anathema. »

Here is the commentary that **St. Vincent of Lerino** made in his **“Commonitorium”** (Comminotory = Christian Treatise after the Council of Ephesus): **«Why does Paul say, “even if we ourselves” and not “I”?** Because it means that even if **Pe-ter or Paul, or even John, or even the entire choir of the Apostles evangelized you other than what we have evangelized here, they would be anathema** (...) to affirm fidelity to the primitive faith, he spares neither himself nor the other Apostles. And he insists: **“even if an Angel from Heaven”** (...) Not that the holy angels of heaven can sin, but he means that if what cannot happen happens, anyone who tries to change the faith received, **would be anathema.**

Therefore, if it is impious and dangerous to suppose such things, **it is necessary to admit that as precepts of moral order, they apply in all ages,** just as the laws that prohibit changing the content of the Faith, **are valid for all times.**

So let us be clear. **According to St. Paul, the leaders of Vatican II,** who wanted to change our beliefs, those that we received from our Fathers in the Faith, **must be declared “heretics.”**

Even the “fruits” of Vatican II oblige us to conclude that **Vatican II,** which produced maggoty fruits, was certainly not from a **“good tree.”** Likewise, **the “Pastors” who produced and imposed the doctrine of this alleged Council,** were **“false shepherds.”**

The fruits of Vatican II force us to conclude that **Vatican II** that produced these **“putrefied fruits”** could only have had **“bad shepherds,”** that is **“false shepherds.”**

Let’s see, then, to directly summarize: What have been the **“rotten fruits”** since Paul VI ascended the throne, until today?

Since John XXIII convened Vatican II, an unprecedented crisis began in a world that was already deeply weakened by decomposition.

SELF-DESTRUCTION OF THE CHURCH

During the audience of July 15, 1970: **«In many sectors, until now, the Council has not given the desired tranquility, rather it has aroused disturbances and problems. »**

This statement, made almost five years after Vatican II, by the most authorized witness, was the confession of a resounding checkmate. And even today, after more than 40 years of updating, it has aggravated the problems, as Card. Josef Ratzinger in his “Report on Faith” stated (1985):

«The Popes and the Council Fathers expected a new Catholic unity and instead a dissent was initiated which, to use the words of Paul VI, seems to have passed from self-criticism to self-destruction. A new enthusiasm was expected and instead we got lost in boredom and in the discouragement; we expected a step forward and instead we found ourselves faced with an evolutionary process of decadence, developed to a large extent with the reference to a pretext “spirit of the Council” which, in this way, has increasingly discredited it. »

But already ten years before he had already said:

«It must be affirmed in full voice that a “real reform” of the Church presupposes an unequivocal abandonment of the “erroneous ways” whose catastrophic consequences are now indisputable. »

Speaking of the crisis of the Church men, the Cardinal is quoted:

«Under the impact of the post-conciliar period, the great Religious Orders have failed, they have suffered forceful hemorrhaging, they have seen the reduction of new entries to limits never reached before, and today they still seem shaken by an identity crisis (...). It is often the most “cultured” and best intellectually equipped traditional Orders that suffer the most serious crises.»

To this catastrophic decline in the number of people in religious congregations must be added (declines in all areas):

- **The abandonment of the priesthood and the marriage of priests, as in Luther’s time.**
- **The rarefaction of vocations, both for the secular and regular clergy, as well as religious, that is, everywhere, convents, seminaries and scholasticates closed.**
- **Assistance at Sunday Mass.**
- **The scandal of the new catechisms, which destroys the Faith.**
- **Conversions to Catholicism, which have ceased almost everywhere ...**

After all this, what arose from the “**new Pentecost,**” which occurred in the “**new Church**” of Vatican II, was instead a **break with the Church’s past, which could also be called a true consummate schism!**

Now, one might also ask: Were the Popes of Vatican II really Popes?

Since even the Popes are not confirmed in grace and,

therefore, can fall into any sin, could he not allow himself to be enticed also by that moral fall of Modernism, given that it has been able to develop itself insidiously among the intellectuals? **St. Pius X** had already written: «**The partisans of error are hidden in the very bosom and in the heart of the Church**». And he himself denounced the great number of lay Catholics, even more deplorable, the ranks of the priesthood itself, who, feigning a love for the Church, lacking the firm protection of philosophy and theology, nay more, thoroughly imbued with the poisonous doctrines taught by the enemies of the Church, and lost to all sense of modesty, vaunt themselves as reformers of the Church. (“Pascendi Dominici Gregis,” Introduction. N° 2).

So, in the light of faith, **how does one distinguish the true from the false Pastors? The answer is given to us by the Master of Truth Himself: «By their fruits you shall know them»** (Mat. VII, 16) and this is perceived in the light of Faith. Ancient scholars knew the ability of innovators in the art of deceiving.

To discover these renewed ambushes... there is no other way than this: **when it comes to making visible the judgements which, under a veil of ambiguity, contains a suspicious and dangerous error of meaning**, it is necessary to denounce the perverse meaning under which the error opposed to Catholic truth is disguised. Has not Jesus assured us that the gates of hell will never prevail against the Church, built upon Peter?

The Faith has always been attacked, but today «**It is to the deepest fibers of the Faith that the Modernists have put the axe.**» (Pius X)

Now, the profession of faith has been imposed on us by Our Lord Jesus Christ himself, saying: «**And you shall give testimony, because you are with me from the beginning.** » (John XV, 27). And **Jesus** asks us to confess not only that **He is Christ, the Son of the living God, but also that His word will never pass!**

Therefore, God's honor obliges every believer to profess his Faith in the Words of Jesus. **And this confession is not optional**, but every baptized person is bound to it, even endangering his own life. And it is this confession that has given us all the Martyrs!

The post-Conciliar Church of Paul VI is remembered by such these points:

1) **The destruction of the Holy Liturgy was orchestrated by Pope Paul VI. No disaster was more deadly than the destruction of the Roman Rite Mass, which came to us directly from the Apostles. It was a demonic act that of Paul VI to replace the Mass of the Roman Rite with the bastard and Protestantized "service" called "Novus Ordo Missae."** The **"Liturgical Reform of Paul VI"** also affected every aspect of liturgical life, such as the **"Liturgy of the Hours"** (Psalter, Biblical Readings, Hymns, Songs, Intercessions); the Religion of the Saints; the Sacraments (Baptism, Holy Communion, Confirmation, Confession, Marriage, Holy Orders, Extreme Unction), **Blessings, Pontifical Rites, the Calendar of the Church and the sacred music...**

2) **The attack on Thomistic Philosophy. He discarded the Thomistic Scholastica and the Tradition of Natural Law, in favor of Phenomenology and Existentialism.**

3) **The undermining of the priesthood and of the religious life.** In stark contrast to the pre-conciliar, manly, celibate priest, the **"new priests"** of the **"New Church"** are effeminate and weak and, ecumenical, condemn neither errors nor those who propagate them. Paul VI thus acted in this way to weaken a celibate priesthood, to open to a permanent diaconate of non-celibates, of married men. The admission of married

Protestant ministers, converts to the Catholic priesthood, also contributed to weakening the obligation to ecclesiastical celibacy. **Paul VI, then, eliminating the “Minor Orders,”** opened the door to assume the roles of reader and cleric, thus also opening the way to the **“Lay Rite of Communion on the hand”**. But Paul VI also weakened the priesthood in other ways. He presided over the complete secularization of thousands of Priests, granting them the “pro gratia” dispensation.

4) **The abolition of the Anti-Modernist Oath of St. Pius X,** after the promulgation of the encyclicals **“Lamentabili Sane”** and **“Pascendi Dominici Gregis”** against Modernism.

5) **The gutting of the Roman Curia.**

It was a real destruction, a nefarious “result” of his Pontificate.

In addition, **Paul VI imposed the retirement and withdrawal of Bishops at the age of 75, also depriving them of the right to vote in a Conclave, after the age of 80.** In so doing, he freed himself from those Prelates, esteemed for being men of Faith, of honor, with experience, ability and wisdom, to give space, instead, to men of lesser merit and ability, but more in keeping with his views and inclinations. **With the decline of the Curia, the National Episcopal Conferences came to the foreground, where the leading nucleus decides who may or may not be elected Bishop.**

6) **The unprecedented fraternization of the Church with heretics, schismatics and the traditional enemies of the Church, including Communists, Freemasons, Zionists, and officials of the New World Order. This spirit of Vatican II was the same “spirit” of the French Revolution, with its Masonic motto: “Liberty, Equality, Brotherhood.”**

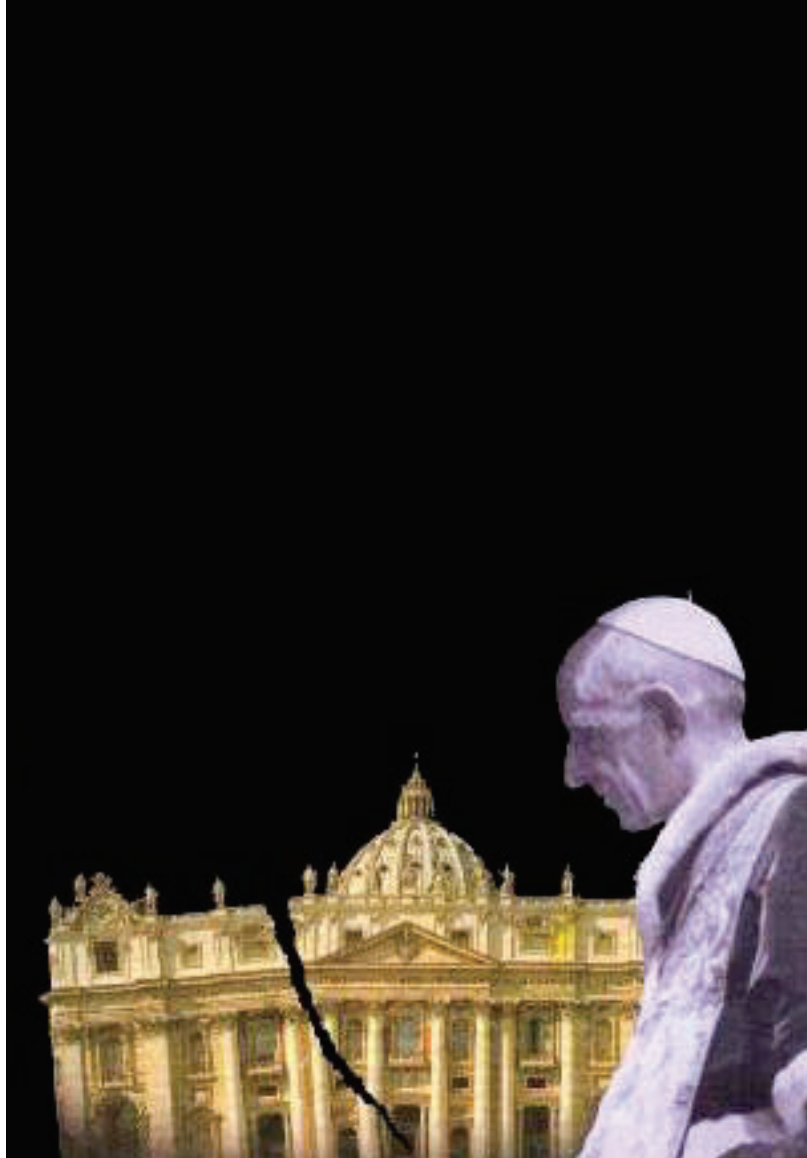
7) **The proliferation of wandering Ecumenism.**

Inauspicious was the continuous contact with the **“World**

Council of Churches,” dominated by the Moscow Soviets and financier of “terrorists” and “wars of liberation,” in Latin America and Africa. Archbishop Lefebvre rightly said that «Pope Paul VI’s inter-religious activities were exercises in “public blasphemy.” »

8) The betrayal of Card. Slipyi, Card. Mindszenty, and the millions of victims of International Communism are the fruits of Montinian international politics.

Let us also pause here: All the actions we have listed are the products of the “reign of Paul VI”: A true catastrophe!



Paul VI directed the “self-demolition” of the Church, allowing the “**smoke of Satan,**” to enter in along with immanent humanism and with all the doctrinal devastations driven by Freemasonry.



**«Of all the duties
inherent in Christianity,
the first and most sacred is
to maintain the purity
of its message,
which is not
that of man for man,
but that of salvation that comes
from God.»**

(Etienne Gilson)



Chapter IV

THE ERROR, NOT CONDEMNED, IS APPROVED

Here are the most common “errors” spread in contrast with the genuine Christian faith, also supported by priests.

- **The Holy Mass is a simple “memorial” of the “supper” of the Lord**, rather than the bloodless renewal of the Sacrifice of the Cross.
- **The priest** is a delegate of the “**people of God**” (Christians) or a “**Primus inter pares**” (First among equals) and not a consecrated priest who acts “**in the person of Christ.**”
- **The Roman Pontiff** is infallible in matters of Faith and Morals, only when he acts in union with the bishops, and that the bishops alone in union, can be infallible without the Pope.

- **The Magisterium of the Roman Pontiff** is infallible only in solemn dogmatic proclamations and not in all these questions of Faith and Morals when they perpetuate the immutable teaching of the Church.
- **The private Holy Mass**, without the participation of the people, has become illicit or has less effectiveness than the Community Mass.
- **Communion** received out of necessity outside Mass is not as valid as Communion during Mass.
- **The main dogmas and mysteries of our Faith** (original sin, perpetual virginity of Mary, resurrection of Jesus Christ, existence of Angels, etc.) **such as the historicity of the Gospels may have a content and a different meaning from the genuine and literal one perpetually taught by the Church**, or that the interpretation of them may evolve with historical conditions.
- That there is **a Church before the Second Vatican Council and a Church after the Second Vatican Council** and that the two Churches are two different “eras” in the life of Catholicism.
- **The History of Salvation** is a progressive evolution of man in the building of a better world towards perfection.
- **Jesus Christ came to promise happiness on this earth**, in a materialistic and social sense, and not the transcendental happiness of the spirit in love of God and neighbor.
- **Salvation is a collective fact** and not an individual one.
- **Holy Mass was once also called “Eucharist,” which**

means thanksgiving and, in fact, it is the most beautiful prayer to thank God the Father for all the graces he grants us.

- **The Holy Mass** has a great value because it is not the prayer of one man, but of the total **Christ**, that is, the prayer of **Jesus** and of all of us united to him. It is a true encounter with God. It is he, first, who speaks to us (Epistle and Gospel), then those who attend Holy Mass, with Christ and all the other brothers, respond that they accept the encounter (Offertory) that takes place in Communion.
- **In Holy Mass**, we gather to listen to the word of God, to offer all of ourselves to the Father through Christ and with Christ, and thus to realize a way of union with God, an ever more Christian life.
- **Consecration:** Christ offers himself and us to the Father. We, with the priest, offer Christ and offer ourselves to Him.
- **The Mass is the “Supper,” and the “Supper” is a meal. Christ wanted it this way.**
- **The Mass is a fraternal partition, a meal of families, a total union, a communion of prayer with Christ.**



The Catholic Mass.



An example of a post-conciliar Mass.



**«I may have all the bishops against
me, but I have all the Saints and
the Doctors of the Church
with me. »**

(St. Thomas More)

**« In condemning us, you condemn
all your own ancestors...
For did they not consistently
teach what have we taught? »**

(Edmund Campion)

Chapter V



THE UNIVERSAL “NEW CHURCH”

One of the distorted conceptions of the Holy Spirit is also this: **“The guidance of the Holy Spirit in the Catholic Church is not superior to His spiritual guidance of the individual layman.”**¹

Karl Rahner, known as “the most influential theologian of Vatican II,” had a serious effect on the conciliar and post-conciliar development, especially on ecumenism and the imaginary influence of the Holy Spirit in all religions. **However, it is a notion that contradicts Catholic Truth, that conceives the Holy Spirit not to the individual soul, but only to the Mystical Body that strengthens and organizes the Church of Christ, annulling, therefore, the subjective notion that the Holy Spirit is communicated, regardless, directly to each and every one.** Still, it is a Modernist idea that envisages considering religion as a **“first-hand experience.”** **These types of ideas are present in the “Dei Verbum” of Vatican II (November 18, 1965).** Thus, it introduces a **false concept**

¹ Cfr. Robert C. McCarthy, **“A Critical Examination of the Theology of Karl Rahner S.J.”**, Carthay Ventures, 2001, p. 3.

of **“Tradition”** and a false concept of **“Revelation.”** Tradition, therefore, ceases to be the transmission of the immutable doctrine of the **“depositum fidei,”** of that **Faith, that is, transmitted to the Apostles once and for all. But Lumen Gentium opened the door to “heresy” in the Church, no longer Lady and Mother, but a familiar “new Church” of Christ that also “subsists” in the Church of Christ.**

Thus, the **“new faith” would be founded on a “universal redemption,”** in which all men, whether they so wish, are redeemed.

Here is the new reconciliation according to Karol Wojtyla:

«The history of salvation is also the history of man’s continual judgment of God... Could it have been different? Could God have justified Himself before human history, so full of suffering, without placing Christ’s Cross at the center of that history?» (See: “Crossing the Thresh- old of Hope”).

The idea of “universal redemption” implies an unanswerable justification to God; indeed, the idea that God must answer for the redemption of man, placed, without any warning, in a world of injustice and inequality, innocent victim of pain and evil alien to him.

Now, **this thought is only the synthesis of the “Masonic plan” and the Modernist** that wants to introduce into the Church, as a modern revolution, an invisible psycho-pedagogical program of transformation **to spread a new hyper-faith.**

But is **it not the Church** that, by Divine mandate, forms consciences also in the knowledge of human decadence?

The “new Church,” on the other hand, **has its own program towards that of forming consciences in the new order** of the inhabited world with completely different criteria, adapted to the new times, namely: **the idea of guilt and decadence must be diluted and annulled, both as personal**

(Freudian) and human (universal redemption) fault by exalting human dignity, putting an end to Revelation, Incarnation and Redemption. A dignity, therefore, independent of knowledge and (human) will made responsible before God. The idea of “god’s people” is thus extended to all humanity with individual will, ordered or not, for good.

This new concept of a “new humanity” leads to the “new age” of the world, united in the awareness of its dignity, which leads it to progress to be like “gods,” free from every old bond, from every moral law, to be able to freely choose what to believe, and also to question God about the earthly evils of which he is only a victim. Paul VI, John Paul II and Mother Teresa of Calcutta also publicly expressed doubt about God's will to seek and want good. This is a “deficiency” that made Benedict XVI ask of God, during his visit to Auschwitz, “Where did He hide in the face of so much horror?”

Here is the “new Pentecost” of Vatican II, which has opened a “new religious exegesis,” that is, a free, but heretical interpellation of “divine goodness,” placed along the same lines as non-Christian religions, thus ceasing all discrimination, which the Holy Spirit has always used perhaps without the knowledge of the traditional Church!

At this point, it would be good to ask ourselves: Who claims that **Vatican II** is truly the “**new Pentecost**” or that a rebirth of the Church with an enrichment of the Faith experienced in Vatican II, thanks to the new word of the Holy Spirit? Therefore, **Vatican II would be an extraordinary Council** (humbly called “pastoral”) **with a new Cenacle** (the College of Bishops), **presided over by a “new Saint Peter,”** all inspired directly by the **Holy Spirit**. This idea would be the ordinary revelation of **John Paul II**, who had already described it in his “**Redemptor Hominis**”: «To all who, for whatever motive, would wish to dissuade the Church from seeking the universal unity of Christians the question must once again be asked:

Have we the right not to do it? Can we fail to have trust (...) in our Lord's grace as revealed recently through what the Holy Spirit said, and we heard during the Council? If we were to do so we would deny the truth concerning ourselves that was so eloquently expressed by the Apostle: By the grace of God I am what I am, and His grace towards me was not in vain. »

(Cor.1, 15, 10)

What this “universal unity” is, founded on an enriched faith, would still have to be revealed. But we also want to recall what the Apostle Saint Paul himself had exhorted Christians: «**Even if we ourselves or an Angel from Heaven come to proclaim to you a Gospel different from the one, we have proclaimed to you, let him be anathema!** »

Now, it is essential that in dealing with the question of modern times, it is necessary to remember that **at the root of all innovations, there is Freemasonry, which has penetrated deeply into the Church to transform it with its theistic word. This infiltration of the “Synagogue of Satan” into the Church of Christ** shows the apocalyptic aspect of the saga that we are experiencing.

How is it possible, today, to choose between the Word of God and the voices of Satan, without the grace of the Lord?

Rudolf Steiner's theosophy and anthroposophy are a Gnosis that wants to deify humanity, as a mass religion, a “new Christianity,” a “new Christ” that also reconciles and harmonizes opposites.

Angelo Roncalli and the young Karol Wojtyla were also attracted by these ideas for a new Pentecost and a Redemption, which came to the forefront in Assisi in 1986 and continues, today, with the protection of the “conciliar Church” and the UN.



A Masonic representation of Universal Unity,
founded on an “enriched” faith.



**«On Earth,
after God,
the priest is everything!»**
(Cure of Ars)

Chapter VI



THE CATHOLIC PRIESTHOOD

For us there is only one priesthood, that of Jesus Christ. The other “religions,” on the other hand, have none. Only schismatics have a valid priesthood, only if of Apostolic Succession.

Paul VI, however, has attenuated any difference, bringing Protestant “pastors” closer to Catholic “priests.” And so, he gave a chalice to “pastor” Schutz, even though he could not celebrate! Thus, he received **Mr. Ramsey** as if he were a priest, indeed, **as an Archbishop of Canterbury and Primate of England**, while only being the heir and the continuator of the persecutors of our Martyrs! And he also gave him a pastoral ring and even **invited him to bless the crowd**. And he did this **to prepare for the abrogation of the irreformable decisions of Leo XIII**, who had declared the nullity of Anglican ordinations!

And so, he gave the general assent to take our young people to Taizé, where they attend Protestant worship!

In His Address on November 6, 1971, he stated that: “**The priestly mission common to priests and bishops is to proclaim Christ to the people of our time.**” Therefore, the “preaching of the Gospel” is common to all, priests and Christians and also the Protestant “pastors.”

And so, Paul VI left theologians free to foresee “reciprocal reorganizations” between priests and pastors (Cf. Dombes Agreements, Nov. 8, 1972).

How many sacrileges!

On September 21, 1966, in Assisi, Miss Barbarina Olson, a Presbyterian, at her wedding Mass, received the Eucharist without abjuring and without confessing. It was authorized by Paul VI, although at the Holy Office it was whispered that He had not given the authorization, but another: “Excusatio non petita, accusatio manifesta”! (An excuse was not sought; the accusation was manifest)! ...However, since then, it was said that even Protestants could receive Holy Communion during Mass, subject to authorization (cf. “Une authorization d’intercommunion”, G. Huber DC 67,96).

In Holland, this was done everywhere, without Paul VI intervening to take measures. In Upsala, for example, at the “COE” on July 7-9, 1968, Catholics received communion during Protestant celebrations, and they were never held responsible. (cf. “La Croix” July 9-10, 1968).

On Sept. 6, 1968, in Medellin, Cardinal Samorè invited the “Protestant Observers” at the closing Mass to receive communion together.

Those present were: **Grère Giscard of Taizé, the Anglican Bishop Reed, Lutheran Pastor Bahmann, and Pastor Green in Naylar, of the “National Council of the Church of Christ.”** Paul VI had endorsed it, limiting himself, then, on September 18, 1968, to condemning, among other “recent events,” **“acts of inter-communion contrary to the correct ecumenical line.”**

But this smack of tactics of strategy, of personal reserve to judge. **However, this was and is against the Divine Law!** Yet Paul VI did not see this fault as very serious, if, after two months after that “fact,” he appointed Cardinal Samoré, himself, as Prefect of the Sacred Congregation for the Discipline of the Sacraments (cf. “L’Osservatore Romano,” Nov. 2, 1968).

And so, everything falls apart! **Cardinal Bea**, for example,

exhorts “open communions,” albeit in certain cases (cf. DC 68,1300). This created the habit of this innovation, so much so that **Cardinal Willebrands**, his successor, **gave the bishops the faculty to authorize the Communion of Protestants during the Catholic Mass**. It was an **official “Decree,”** and therefore, **authorized by Paul VI!** (See. “Admission cases,” July 7, 1972; DC 72 708).

And here the **Bishop of Strasbourg** immediately generalizes this authorization, also allowing the opposite, **namely that Catholics could communicate even during the Protestant “Supper.”** And Paul VI even congratulated him! (See: DC 73.347 “Journaux Strasbourg”).

Unheard of! No one, neither bishops, nor Pope, nor Angels, can give the Sacrament of the Mystical Body of Christ to those who are not part of His visible Mystical Body, i.e., who are outside the Church!

Paul VI was the first Pope in the history of the Church who allowed it and allowed it to be popularized!

But how many Masses, now, after Paul VI’s Reform of the Mass, are celebrated that are sacrilegious and indisputably invalid Eucharists (Communions) for lack of form and matter! And so, how can we fail to see the direct responsibility of Paul VI for having given the “green light” to these Eucharistic crimes? **Cardinal Cajetan**, (1464-1534) in his dogmatic thesis, dealing with a Pope who does not fulfill his duty as Bishop of Rome, Head of the Church, Vicar of Jesus Christ, affirms that **he must be declared “schismatic” and therefore, considered as “deposed”**¹.

What, then, should one think of Paul VI who worked to form another community of salvation, a universal religion, the “Movement of Spiritual Animation of Universal Democracy”?

¹ There are three kinds of “schism”: the “**affective schism**,” the “**effectual schism**” and the “**absolute schism**.” Distinguished Jesuit theologian, **Francesco Suarez** (1548-1617), defined by **Paul V** as “**Magnus theologus**,” (Great Theologian) and by **Benedict XV** as “**Doctor eximius et plus**,” (Superior Doctor and more) mentions them in a theoretical way.

I want to report, here, an article by Georg May, professor in Magonza, titled: **“Misery and Crisis of the Priesthood.”**

The Crisis of Priesthood

Today, we hear everywhere about a crisis of the priesthood. Many priests are unsure about their status and profession; many abandon the sacred ministry. Vocations to the priesthood are now, after the end of the Second Vatican Council, are much smaller in number than before the Council. For the most part, believers have lost awareness of the irreplaceable importance of the priesthood for the Church and for all humanity. Outside the Church, the respect that was shown to the priest has greatly diminished. **There really is a crisis of the priesthood!**

But the crisis does not come from the outside, but from within. The crisis did not originate from the lack of understanding and from rejection that the priest always encounters on the part of the “world,” but from the treatment he has received from within the Church. The priesthood is destroyed, that is, it is devalued in two ways, in theory and in practice. And here we are dealing with a completely new phenomenon.

The Denial of a Particular Priesthood

There are Catholic theologians today who simply deny the existence of a priesthood, founded by Christ, the particular and sacramental priesthood, in the Church of Jesus Christ. Initiating from the Protestant principle of “sola scriptura,” they claim they cannot find the basis of a priesthood entrusted to certain chosen men and reserved to them alone in the New Testament. **The Swiss theologian, Küng**, e.g., who walks completely along the path of Protestantism, disputes the

(See: “de Carit.”, disp. 12 Sept. 1 n. 2). **Cardinal Cajtan** studied the “**absolute schism**” (11th, quest. 39, n. VI). **Cardinal Journet** makes a schematic reference to it in “**L’Eglise du Verbe Incarné**”, t. 11, 839-841.

power to perform transubstantiation is reserved to the priest. These theologians reject, as something of little importance, the teaching of the Church, the statements of the Councils and Popes, the univocal testimony of Tradition. Still, in the past there was a Catholic theologian who occasionally denied the priesthood. But he knew very well that there was no longer a place for him in the Church's community of Faith. He then draws the necessary consequences for himself, or the pastors of the Church invite him to do so. **But today, the deniers of the Sacred Priesthood continue to teach without being disturbed, but strengthened in the "Missio Apostolica," ("Apostolic Mission,") that is to say, in the name of the Church.** Thus, the very grotesque situation was formed by these professors, established by the Church, that present a doctrine that the Church condemns as contrary to Her teaching, indeed one that is even heretical.

However, the Magisterium of the Church has not remained completely inactive. The Second Vatican Council not only touched on the essence of the Catholic priesthood but sought to expose it in all its sublimity.

The **Holy Father** has repeatedly made urgent appeals to priests not to question the nature of the priestly ministry. Nor can it be said that these appeals have not aroused an enormous echo. The **German bishops** have tried to put an end to the crisis of priests with an eloquent document.

However, **the doctrinal letter of the Episcopal Conference** strives to preserve the Church's teaching on the sacramental priesthood, but it is by no means immune from being subjected to the influence of progressive theologians and Protestant ideas. In addition to everything, it has the wrong accents, putting the ministry of proclamation above the sacrificial ministry of the priest. This ruins the correct order. Thus, this "letter" does not form an effective dam against the destruction of the priesthood. Therefore, generally speaking, it is necessary to doubt whether it is still possible, today, to achieve something with words alone.

The Destruction of Faith

The denial of the dogma of the Catholic priesthood is only one of the moments of this great crisis of faith due to heretical theologians but is due also in part to the tolerance of the pastors of the Church. It is not only the priesthood that is at stake, but faith in the Triune and One God and in the Incarnate Son of God. Naturally, the destruction of Faith attacks priests in the first place, through theological books and magazines. **It affects him in his most intimate life.** An apostle of the Faith without firm faith is a contradiction in itself. It is a contradiction that ruins him internally. **The bishops have realized this. They therefore gather priests in daily courses to “increase their theological culture.”** Unfortunately, these do not eliminate the crisis, rather they make it more acute. During the courses, the priests are again regularly but in an even more concrete way exposed to the views of those who are to blame for the crisis. An overwhelming part of the refresher courses, created for priests, therefore achieves the diametrically opposite effect of what was desired. Instead of making their faith more fervent, they create confusion in the participants who are still faithful to their belief, and instead of restoring to them the feeling of their dignity, it annihilates it.

Think carefully about what is happening here, and what it means. Unlike for the laity, faith is for the priest the true basis of his supernatural existence. It is the basis and content of his entire ministerial life. By allowing this basis to be destroyed by Modernist theologians, one sins gravely by omission, one becomes guilty of extraneous sins and directly contributes to the downfall of many priestly personalities.

It is indisputable that the enemies of the priesthood employ much tactical skill to destroy the priesthood. It is an old basic principle of all revolutionaries: (These enemies work) to tear up a position, they have to make it unsafe, they have to take away its self-confidence. In this sense they flood the clergy and laity continuously with phrases such as: **the priesthood must be demythologized, priestly patriarchalism must be abolished,** the Church must be democratized, and they remove

all differences in existence and life between consecrated and non-consecrated persons.

It is part of the program that they have set out to deprive priests of their security and **to destroy the awareness of their mission. The priest possesses a particular dignity** which is nothing other than a reflection of the value that has been conferred on him. For some time, this dignity has been the target of constant ironic, mocking and hateful assaults by “Catholic” theologians and journalists. The inextinguishable seal, the sacramental character, the election made by Christ and the special grace conferred on the priest are either not considered or they are denounced. It is obvious that there is a desire to destroy the respect and love of the Catholic people for the priest. Lacking respect for God, an attempt is made to demolish respect for His Anointed One. Unfortunately, the circles that aim at it do not encounter opposition in their unworthy action, but rather (receive) the support of the authority. For example, in some places the title “**Reverend**” has been abolished, which at least hints at the position of the priest in God’s plan of salvation.

Sometimes it is said that **the devaluation of the priest served the revaluation of the laity**. But this is certainly false. The opposite happens. Whoever destroys the dignity of the priest also diminishes that of the laity. It is the laity who takes advantage of priestly dignity. The high dignity of the priest does not diminish the position of the layman, but, on the contrary, elevates it.

The same God who sent the Angels to serve all men, sent **priests** to communicate His grace and truth to faithful and, in order to enable them to carry out this mission, **conferred upon them a likeness to His Son Jesus Christ**, insofar as He offered on the altar of the cross the great sacrifice of reconciliation with the Father. How great must be the dignity of those to whom God sends to wonderfully enrich His people!

The events described so far **depend on the process of the Protestantization of the Church which is observed in all disciplines**. It is understandable that one must then begin by

taking first of all its importance and its value to the priesthood. By arousing the impression that only that part was essential in Christianity which the Church would truly or allegedly have in common with the Protestants, then the priesthood, denied by them, must inescapably lose its importance in the Catholic conscience or even be eliminated altogether. If the consecrated Catholic priest, the servant of the true Church of Christ, continues to be forced to present himself alongside the non-Catholic religion teacher in spiritual acts, it is inevitable that the priest will suffer damage from his faith and in the sense of the sacrifice he must make. To cite just one point of the general Protestantization that especially concerns the priest, that **behind the “reform” of the Breviary, there are certain tendencies that aim to make the high level of the priesthood disappear even more.** Having the faithful participate in the office, while the part of the community that takes part in weekday Masses is very small is an absurd idea! Regardless of the fact that every Mass contains what the Church has always held as most sublime, this denotes that there is an intention to rob the priest, even in prayer, of his sacrificial, liturgical character and to cause his disappearance within the anonymity of the laity.

Statistics show that the denial of the particular priesthood and the making of priests unsure of themselves has had an effect. Many priests have abandoned their sacred ministry, and day by day, others are added to them. They are the poor victims, pitiable victims of a movement that others have set in motion. Those who pushed them to this step are the real culprits. Many priests live in a state of timid defensiveness, fearing not to be able to affirm themselves in view of the new norms of the democratized Church and they behave as if they were no longer priests. They forget the powers and duties of their state. They no longer celebrate the Holy Sacrifice daily, they neglect the Breviary, they no longer wear the priestly garment. Their worry that haunts them seems to be to hide among the laity and to conform to the “world.”

Assault on Celibacy

When **one no longer knows what a priest is**, one is, as happens in our day, also willing not to ask so much of those who want to become priests. This applies first and foremost to total **sexual continence** to make oneself free for the service of God and for the love of brothers and sisters. Celibacy is now threatened as it has never been before, and to a very large extent from within and not from “outside” (forces). Already, there’s no doubt that the institution of the married deacon, whether done intentionally or not, **was a blow against the celibate priest. Protestants immediately recognized this as the first breach against celibacy.** The evolution continues under the pressure of Modernist theologians, and of the manufacturers of public opinion allied with them, and with the help of certain hierarchs. **The goal to be achieved by these circles is the abolition of celibacy.** Without taking into account other reasons, in the wake of the abolition of celibacy, the intention to make everyone equal and to make the difference that separates the clergy from the laity disappear, plays no small part already in every mode of life. There must be no one left whom the people honor for his sacrifice, because he has established himself morally. In this way we want to bring the level of the Catholic clergy certainly to the level of ministers of non- Catholic religion.

All these tendencies would be destined to fail without hope if the Episcopate were to oppose them decisively and unitedly. But this is not the case. Equivocal speeches that want to gain time give nourishment to the expectation of the elimination of celibacy; it is tolerated that the people are seduced and driven to rebellion. The Holy Father is the target of continuous pressure. However, these sinister agitations present themselves as not very dangerous by saying that there is no propaganda against celibacy, but only against the law that identifies celibacy with the priesthood. Some hierarchs see in the introduction of married priests as a means of averting the crisis of the priesthood, while it would certainly be the beginning of the end of celibacy. Such an opinion confuses cause and effect.

It is not the duty to observe celibacy that has given rise to the crisis of priests, **but the destruction of Faith** causes the priest, who is no longer sure of his faith, to think of celibacy as an incomprehensible and unbearable weight. The abolition of celibacy would eliminate a symptom, but not the crisis itself. Whoever allows the destruction of the priesthood has no reason to complain about the misery and lack of priests. Those who have taken away his dignity from the rank and value of the priest speak of the insecurity of the priest's role.

Those who speak of the insecurity of the role of the priest have taken away his dignity from the rank and value of the priest.

Contempt for the Sense of Honor

Today, the priesthood is also devalued by the way the defection from the priesthood and the abandonment of the faithful by pastors is judged and handled. Priests guilty of serious misdeeds were once punished. Today they enjoy well-paid holidays **“for study reasons.”** There are priests who seriously wonder if it is necessary first to abandon their vocation in order to be treated by the bishop and authorities with the greatest kindness and get them to meet (their demands) in every way. Then, **through the channels of a pastoral assistant, the priest who was shipwrecked because of celibacy returns to the pastoral office, and who knows if he will not soon be readmitted to priestly functions.** How can he maintain the awareness of being a chosen one, if priests unfaithful to their vocation, continue to render service in the Church, teach religion, teach in Catholic universities or institutes, and indeed, even better, are entrusted with the training of candidates for the priesthood. By disregarding the scandal of priestly marriages, the Church renders a disservice to the priesthood. It gives the impression that neither the priesthood nor the priestly ministry, nor the confirmation in the sacrifice of dedication and perseverance in renunciation are valid. It puts fidelity and infidelity, fidelity and betrayal on the same level. It does not seem that worse can be done with the priesthood. The readmission of priests who have broken their vows in the service of the Church must diminish the awareness

of their own dignity and the joy of the faithful priest's vocation as well as his readiness to sacrifice and renunciation. No army in the world admits deserters and honored men to the same degree of service, much less does it use them as instructors. It is no wonder that the idea of the priesthood, virginity and sacrifice in the service of God is of little value, is propagated more and more.

The Propagation of False Images of the Priest

Today, many professions tend to be more valuable. Just remember the masters and engineers. In the profession of the priesthood the opposite happens. **"Priests with other professions," "weekend priests," "half-day priests"** are recommended. It is said that it is possible to do without the six-year theological-philosophical study. One thinks of "assistants" who have followed short rapid courses (and will be estimated accordingly). It is like putting ordinary doctors in the place of surgeons. And the reason: they want to hide the atrocious decadence of the Church's recent years. It is easy to show that the false idea of the priesthood is behind it all. Being a priest is not limited to performing certain religious functions. **To be a priest means to be at the service of God throughout one's life,** everywhere and always, and this requires the whole of man. The priest has his own indelible mark [on his soul] which cannot be erased and which no amount of laicization can make disappear.

Two other considerations are called for. The endless gossip that has been going on for some years in the Church - and is encouraged from above - arouses the impression in many that each person is able, even without specific knowledge and instruction, to talk about the problems of theology and the service of the Church. **The fact that the priest is an expert in such issues no longer matters.** In all disciplines, it is recognized that it is essential to have experts. But in religion, it does not seem necessary, **everyone thinks they are "specialists."**

But these always need a careful education in their own discipline. A priest cannot do without an in-depth study, at least of philosophy and theology, which requires years. The same importance as to the philosophical-theological education is to be given to the religious-ethical formation of the candidate for the priesthood. Whoever is called to take Christ's place must imitate Him in his being. That is to say: the priest must have a solid and proven piety and an exercised and firm will. Religious and ethical maturity requires years of practice and training. You don't obtain it in a flash. **Without solitude, without silence, without concentration and without recollection, priests cannot be formed according to the heart of God.**

The Education of Priests

But it is precisely here that the root (of the problem) is discovered, and all the evils of the priestly crisis are demonstrated. What is now called the formation of priests does not lend itself at all to achieving this (goal) at all from these vocations of good priests, but rather rejects them. As far as the **scientific instruction of the candidates** is concerned, it must be recognized that there are still pious believing professors, who are true scholars, in universities and institutes that sincerely intend to train their students to become not only educated theologians but believing priests invariably faithful to the Faith. But there are also many professors who are personally undamaged, but forget that it is up to them who, in addition to teaching science, must educate. But it is a great evil that not a few chairs are occupied by theologians who are most responsible for the confusion reigning in the Church today. They lack not only a priestly spirit, pastoral responsibility and in part, an awareness of Church sense, but also the authentic Catholic Faith, and it is easy to speculate what their influence is on those young people entrusted to them to prepare them for the priestly mission. Instead of making the Church loved, they push them to eagerly criticize, and even more, to hold (the Church) in contempt. In the course of a few semesters, enthusiastic young men, or at least, those of goodwill, become skeptical and "blasé."

No wonder that the number of those who renounce the priesthood is very high. The renunciation of becoming a priest is the admission that they do not feel like embracing this profession **with a “weak or broken spine.”**

Most of them continue their studies as a lay theologian, evidently in the conviction that the lack of security in the faith is better tolerated as a layman than as a priest. Fathers and mothers who will one day have to entrust their children to such lay theologians will wonder if a religion teacher does not have as much need of faith as the priest. Students who continue to prepare for the priesthood are often loners. Strange as it may seem, it is only right that **very little support is now found in the seminaries.** Many superiors have also lost all confidence, slow down the brakes and give in to every tendency. Instead of educating young men in discipline and order and inculcating the natural virtues (diligence, punctuality, even physical endurance) and guiding them to prayer and the interior life, they carry out experiments (which have long been recognized as absurd) and yield to the ambitions of the seminarian who abandon themselves to the weight of laziness and sexuality and in this way, they (the superiors) become guilty of the future falls of priests who leave the seminary without having received adequate training. One thing is certain, **asceticism and piety that are not acquired in the seminary are not ever attained.** Then, poorly prepared and exceedingly soft priests cannot keep up with the demands of priestly service. Melancholia, resignation, capitulation is born in them. Never has there been so many apostasies of priests in the first years after the consecration as there are now. The weakness that was disguised, in the education of priests, as goodness and yielding, after all, was basically nothing but cruelty and lack of courage.

Impoverishment of Priestly Service

By appealing to the lack of priests (for which modern theology is responsible), the priestly ministry and its powers continue to be emptied even more. **The Diocesan Council of**

Catholics of the Archdiocese of Munich and Freising of Bavaria recommended a “progressive transfer of priestly functions to lay presidents in communities without priests.” This program of the “**transfer**” of priestly functions, has very high-ranking patrons, who have fallen under the spell of pro-Protestant theology. It is no wonder that it is already on the verge of realization. Many functions, hitherto reserved to the priest (that is, to the deacon about to become a priest) were entrusted to lay people. One example, so far, the priest was the only one to preach. Today, the preaching is also done by lay people, both men and women. So far, the only priest distributed Communion. Today, lay people give communion, both men and women. The “**Ersatz**” (substitution) of the Holy Mass through religious functions presided over by lay people, as it is propagated today, and here and there is decreed in an official manner, lends itself well to obscuring the knowledge of the value and rank both of the Eucharistic Sacrifice and of the priesthood that is intimately connected to it.

I do not want to be misunderstood: No one disputes that in times of emergency, a function or the other, even important, reserved to the priest, by virtue of Canon Law, can be entrusted to a layman, if otherwise if it were to be omitted to the detriment of the salvation of souls and the honor of God. But it is absurd to admit such a necessity, for example for the Federal Republic of Germany, where the Church pays for the luxury of keeping twice the number of institutes for theological teaching that is necessary and where priests are employed, to an unacceptable extent, with meetings and conferences - wasting so much time which could be used much better in the care of souls. It is happening now - and it is a grotesque reversal of the order willed by God - that the parish secretary brings Holy Communion to the sick, while the priest is busy updating the baptismal register or the collections account.

A real and great misfortune is the doctoral qualification of lay theologians who occupy more and more chairs of theologies. This could have happened because the priestly character of the service of theological science has been

obscured as a result of the unpriestly of so many priest professors who no longer remember their responsibility towards the Church and know nothing about the care of souls and their way of teaching has been affected.

The growing number of lay people, as professors in theological faculties, is another impediment to vocations and further diminishes the willingness to accept the celibate life, perhaps it is indeed the intention of those who favor this development. Account should also be taken of the different position of students preparing for the priesthood and of those who follow the easier path of the lay theologian for whom it is certainly easier to embrace the scientific profession. The student who dedicates himself to the obligation of the care of the soul and is subject to his bishop, has less freedom than the layman who does not know this obligation and is not available to the bishop who uses it according to pastoral needs, but can freely dispose of his study and his career. The consequences will not be long in coming. In a few years the chairs - as happens with the Orthodox - will be, without exception, in the hands of the laity, and priests will fall hopelessly. The consequences will not be long in coming. In a few years, the chairs- as is the case with the Orthodox - will be, without exception, in the hands of the laity, and priests will hopelessly fall back into intellectual inferiority. Despite all the appeals that have been given to him, **the president of the German bishops' conference (Doepfner) has vigorously pursued the path of the secularization of the German theological faculties.**

Meddling in Practical Pastoral Care

In recent years, the position and service of the priest in the community have been continually hindered and made more difficult, primarily by the creation of plants with the right to assert their opinions. **The parish priest represents Christ in his parish**, both in liturgical service and in practical pastoral care. He has the responsibility that none of the laity can take away from him and with which no lay person can contribute to at all. This position of the priest requires, by right, that he

always be recognized as head of the parish. But the creation of parish councils (e.g., as is now customary in German dioceses) makes less of the emphasis on the fact that the local community has its own head, the parish priest. It is understood that the parish has either two heads, the parish priest and the president of the parish council, or a hydra of chiefs, that is to say all the members of the council.

The service of the pastor is part of the indefectible essential content of the priestly ministry. What remains of it, if in fact, indeed, in an increasingly marked way, the management of the parish ends up in the hands of the parish council, even by law.

I don't want to be misunderstood here either. It is indispensable that the parish priest seeks to counsel with experienced and mature members of his parish, and it is also necessary that he seek to prepare thoroughly as much of his faithful as he can for work in the apostolate.

Nothing should ever be said against the collaboration of tried and faithful lay people. But it is more than doubtful that this kind of work is really done in parish councils and that the laity ready to do it are only members. The councils are mainly seen as assemblies that advance advice, new ideas and criticisms, and not as centers of action, that is, seeing oneself in this way gives the upper hand to the speakers and to those who say, not to call them with more explicit expressions, on them who pray and really help.

Yes! Let us have the courage to speak out! Not infrequently, parish councils are actually tumultuous fairs, attended by those who give themselves a lot of useless work and critics, who have been given a legal platform to vent. They meddle when it comes to filling vacancies, decree what the parish priest must do, prepare for him all kinds of difficulties and humiliations and take an attitude, as if the direction of the parish is already in their hands and the parish priest a kind of executor of their will especially when it comes to tedious and unpleasant tasks - which he is allowed to fulfill. In many other cases, members of parish councils are active in propaganda directed against him and

attack his honor and authority, make his service unbearable and in the long run destroy him mentally. Instead of finding assistance, the parish priest is hindered and not advised.

No surprise, then, that the priest's frustrated profession no longer attracts young men. It is difficult to be enthusiastic for this miserable priesthood, and even more difficult than to sacrifice oneself on its behalf. The celibate crisis among priests and theology students ultimately has one of its most important roots.

We do not hide the fact that **the stability of the parish priest in his ministry was greatly shaken following the Second Vatican Council** and the legislation stipulated since then. Today, **a suspended sword of Damocles hangs above every priest because of the antipathy of the community**, which is easy to hide inside and outside the parish council, by the work of a few skilled agitators, when the parish priest opposes progressive tendencies.

It is not only the legal construction of the pastoral council that paralyzes and impedes practical pastoral care. **Many other changes that have taken place in recent years in the life of the Church** become shackles that make her illusory and deprive her of her firmness and salutary effects. It is precisely the priest who is full of zeal who today sees the fruit of his pastoral efforts taken away.

For example, he did everything to guide the people entrusted to him to the Sacrament of Penance. But, with a gesture of the hand, **confession is declared superfluous, the date of the first confession is fixed years after First Communion**, the (sacramental) observances of penance are introduced that may be just in themselves but, in the present situation, it signifies the abolition of the sacrament of penance and the end of the spirit of penance. The zealous parish priest tried to convince his parishioners to do **mixed marriages** and to take an interest in the Catholic education of the offspring.

But today the (ecclesial) law sanctions the betrayal of Faith and Church. Is it any wonder that many priests lose the joy that pastoral care gave them if they no longer enjoy the disciplinary support of the Church? A host of other factors join in the demolition of the canonical legal order and increasingly

oppose zealous care of souls. We mention some here:

Previously, the parish priest could rely on any other priest, without fear of repercussions, to give him assistance, to preach a retreat, or to preach on a special occasion. Each priest represented, albeit with different skills, the same Catholic teaching and discipline.

Today, it is almost impossible to call a substitute priest. Many present personal opinions from the pulpit, use arbitrary customs and texts in the liturgy, go against the common order of the Church and create confusion among the faithful. Many years ago, the pastor of souls still found **valuable help in the Catholic press** that supported his efforts. Today, we are at the point where most Catholic magazines pose a danger to the faithful. But it is expected of the parish priest to make propaganda on the pulpit in favor of these magazines of which despite having high ecclesiastical protectors, do not build, but destroy (the Faith).

Every year, the parish priest is flooded with **kilos of printed paper** that come from the ecclesiastical authorities. A pastor who takes his duties seriously as pastor of a parish finds it utterly impossible to take a good look at this tidal wave (of propaganda). New publications are always being published. To the extent that pastoral care is practiced on the ground, bureaucracy continues to increase, the number of writers inside and outside the Curies increases as well and more than one poses as a modest miraculous healer and offers the infallible recipe for healing souls, even if he hasn't investigated it.

Many of the so-called "reforms" that the Church has

been dealing with for years, have aroused such discouragement, and even more, such bitterness among priests. Instead of reflecting on the truly crucial issues, these authors would be perhaps frightened to recognize them. I have before me a great quantity of letters from pastors of pious souls, zealous believers. (These letters) all reflect the sadness, in part, indeed, the despair of these priests in the face of the destruction that the Church is suffering (from), in the name of “**reforms.**” Some priests wonder if they have not dedicated twenty years to the service of “another Church” and feel less than “**corrupt**” as a result of the continuous changes also in thinking and feeling that are asked of them from the higher ups. There is also the fact that many of the authors of such “reforms” have long since left the ministerial service. How many times have we witnessed that such **progressive agitators imposed a so-called indispensable “reform”** and, as soon as the reform was introduced, abandoned their priestly ministry, leaving the faithful priests to try to accommodate themselves to this reform, under increasingly difficult conditions.

In vain, **many priests look to superiors for help.** Unsure too, not knowing where to find advice, but filled with a wholly absurd optimism, the Superiors only tried to reassure their priests and make the situation appear less serious. Frequently, they are completely dependent, indeed slaves of those theologians, against the destructive activity whose help the priests ask for. It is characteristic of the situation that has arisen in Germany that among the collaborators of “**Handreichung fur den pastoralen Dienst**” (Manual for Pastoral Service) there are people who have abandoned the priestly ministry or have not worked even a day in pastoral practice, and that the worst progressives, like **Greinacher and Klostermann**, are authorized to present their opinions on “community” to the clergy.

Authentic reform

In purely human opinion, the destruction of the priesthood will continue. Too many things are sick in the Church. Yet one day there may be a renewal, according to God’s merciful will. **A courageous high pastor may come to put an end to the**

destruction, or here and there holy priests may bear witness, through their lives and works, to the indestructible vitality of the Catholic priesthood. They will know how to bring about change and understand what is needed for our times. In any case, the **Catholic Faith** must once again be proclaimed in a louder voice and heresy silenced. It is necessary that the discipline of the Church must never be modeled on the Libertine ambitions of the degenerate consumer society, and on heterodox desires, but on the real needs of a missionary pastoral care. It is necessary to give the priest - in unison with the teaching that does not change **the new awareness of the dignity of his ministry and the value of his activity** and that it is demonstrated that **he is the instrument of the High Priest Jesus Christ and that he represents Him** and thus renders a truly necessary service to the world, a service for which there will always exist an objective need, and that he has the responsibility, which no one takes away from him, for God's kingdom and for His people.



Cure of Ars.



**«Not to oppose
error is to approve it,
and not to defend Truth
is to suppress it. »**

(Pope Felix III)

Chapter VII



ONE HUNDRED YEARS AFTER THE ANTI-MODERNIST OATH OF SAINT PIUS X

With this “**Anti-Modernist Oath**”, St. Pius X was able to combine doctrinal orthodoxy with healthy firm practice, as with this Anti-Modernist Oath which was one of the norms imposed by the “**Motu Proprio Saronum Antistitum**” of September 1st, 1910.

It should be remembered that **the “Anti-Modernist Oath and the Holy Office” were the black “beasts”** that the Modernists wanted to make disappear. Then Pope Paul VI thought about it with the “**Motu Proprio Integrae Servadae**” of December 7th, 1965, and the Holy Office was suppressed with an act of the “**Congregation for the Doctrine of the Faith**,” published in the “**Acta Apostolicae Sedis**” 59, without date or signature.

Dear Readers, read this “**Anti-Modernist Oath**” now, and you will understand why we are in this ecclesial massacre today!

To be sworn to by all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical- theological seminaries.

I ... firmly embrace and accept each and every definition that has been set forth and declared by the unerring teaching authority of the Church, especially those principal truths which are directly opposed to the errors of this day.

And first of all, I profess that God, the origin and end of all things, can be known with certainty by the natural light of reason from the created world (see Rom. 1:90), that is, from the visible works of creation, as a cause from its effects, and that, therefore, his existence can also be demonstrated:

Secondly, I accept and acknowledge the external proofs of Revelation, that is, Divine acts and especially miracles and prophecies as the surest signs of the divine origin of the Christian religion and I hold that these same proofs are well adapted to the understanding of all eras and all men, even of this time.

Thirdly, I believe with equally firm faith that the Church, the guardian and teacher of the revealed word, was personally instituted by the real and historical Christ when He lived among us, and that the Church was built upon Peter, the prince of the apostolic hierarchy, and his successors for the duration of time.

Fourthly, I sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport. Therefore, I entirely reject the heretical misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously. I also condemn every error according to which, in place of the Divine deposit which has been given to the spouse of Christ to be carefully guarded by her, there is put a philosophical figment or product of a human conscience that has gradually been developed by human effort and will continue to develop indefinitely.

Fifthly, I hold with certainty and sincerely confess that faith is not a blind sentiment of religion welling up from the depths of the subconscious under the impulse of the heart and the motion of a will trained to morality; but faith is a genuine assent of the intellect to truth received by hearing from an external source. By this assent, because of the authority of the supremely truthful God, we believe to be true that which has been revealed and attested to by a personal God, our Creator and Lord.

Furthermore, with due reverence, **I submit and adhere with my whole heart** to the condemnations, declarations, and all the prescripts contained in the encyclical Pascendi and in the decree Lamentabili, especially those concerning what is known as the history of dogmas.

I also reject the error of those who say that the faith held by the Church can contradict history, and that Catholic dogmas, in the sense in which they are now understood, are irreconcilable with a more realistic view of the origins of the Christian religion.

I also condemn and reject the opinion of those who say that a well-educated Christian assumes a dual personality-that of a believer and at the same time of a historian, as if it were permissible for a historian to hold things that contradict the faith of the believer, or to establish premises which, provided there be no direct denial of dogmas, would lead to the conclusion that dogmas are either false or doubtful.

Likewise, I reject that method of judging and interpreting Sacred Scripture which, departing from the Tradition of the Church, the analogy of Faith, and the norms of the Apostolic See, embraces the misrepresentations of the rationalists and with no prudence or restraint adopts textual criticism as the one and supreme norm.

Furthermore, I reject the opinion of those who hold that a professor lecturing or writing on a historical-theological subject should first put aside any preconceived opinion about the supernatural origin of Catholic tradition or about the Divine promise of help to preserve all revealed truth forever; and that they should then interpret the writings of each of the Fathers solely by scientific principles, excluding all sacred authority, and with the same liberty of judgment that is common in the investigation of all ordinary historical documents.

Finally, I declare that I am completely opposed to the error of the Modernists who hold that there is nothing Divine in Sacred Tradition; or what is far worse, say that there is, but in a pantheistic sense, with the result that there would remain nothing but this plain simple fact-one to be put on a par with the ordinary facts of history - the fact, namely, that a group of men by their own labor, skill, and talent have continued through subsequent ages a school begun by Christ and His apostles.

I firmly hold, then, and shall hold to my dying breath the belief of the Fathers in the charism of truth, which certainly is, was, and always will be in the succession of the episcopacy from the apostles. The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable Truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way.

I promise that I shall keep all these articles faithfully, entirely, and sincerely, and guard them inviolate, in no way deviating from them in teaching or in any way in word or in writing. Thus, I promise, this I swear, so help me God and these Holy Gospels of God.



Saint Pius X.



«I resisted him to the face. »

(Gal. 2,11)

Chapter VIII



THE RIGHT TO CRITICIZE

The self-demolition of the Church: We have the right of public resistance even for the simple faithful. The “right,” that is, to be able to make “criticisms” - albeit respectful! - **of certain acts of the Church Hierarchy. Even of the Papacy!** In fact, anyone who knows even a little of **Theology and Canon Law** knows that the Pope enjoys the charisma of infallibility only in certain acts of the Magisterium, and this too under well-defined conditions. Therefore, adherence to non- infallible teachings does not make you lose the right to disagree with the Pope, naturally for well-founded reasons! For specific concrete acts supported by Him.

However, these statements of ours are yet supported by numerous documents by famous theologians. I mention the main ones:

1) The famous **Card. Cajetano** maintains that «**We must resist in the face of a Pope who publicly destroys the Church.**» (cf. “Obras de Francisco de Vitoria”, BAC, Madrid, p. 486).

2) Even **Francois de Vitoria**, a great theologian and canonist of the sixteenth century, also teaches: «If he (a Pope) would like to hand over all the treasures of the Church ... to his relatives, if he wanted to destroy the Church and other similar things, he should not be allowed to act in this way, but there would be an obligation to oppose him with resistance. The reason for this is that he does not have the power to destroy. So, if he does it, it is more than lawful to resist him. » (Ibid., p. 487)

And further he writes: «From all this it follows that **if the Pope, through his orders and his acts, destroys the Church**, he can be resisted and prevented from carrying out his commands. » (Ibid., p. 487)

And here is another text of his: «By natural law, it is licit to reject violence with violence. Now, (for unjust orders) the Pope exercises violence when he is against the Law. Therefore, it is permissible to resist him. »

Cajetano observes: «Just as we do not affirm this in the sense that the right to be the judge of the Pope, or to have authority over him, does not belong to anyone, but **in the sense that it is licit to defend oneself**. Indeed, everyone has the right to resist an unjust act, to try to prevent it and to defend themselves». (Ibidem, pp. 486-487).

3) Even the **great Suarez, shortly after Vitoria**, affirms: «If he (the Pope) gives an order contrary to the good morals, he must not be obeyed. If he tries to do something manifestly contrary to justice and the common good, it is licit to resist him! If he attacks by force, he can be repelled with force, with the moderation proper to the right defense. (“cum moderamine inculpatae” (“with the control of the accused”) (cfr. “De Fide”, X, VI, n.16).

4) Even **the great Card. Robert Bellarmine**, champion of the rights of the Papacy in the fight against Protestantism, writes: «... just as it is licit to resist the Pontiff who attacks bodies, so it is also licit to resist the one who attacks souls,

or those who disturb the civil order, and, above all, **to (resist) those who strive to destroy the Church. I say that it is permissible to resist him, by not doing what he orders, and by preventing the execution of his will.** However, **it is not licit to judge him and to punish him or to dismiss him**, for these are acts proper to a superior. » (Cfr. “De Rom. Pont.” 11, 29).

5) Even **Card. Journet**, in his treatise, “**L’Eglise du Verbe Incarné**” (Vol. 1, p. 839 ff.), admits that according to the doctrine of the greatest theologians **a Pope can also become “schismatic.” So, the faithful can and must resist him!**

6) **The example of St. Peter and St. Peter Paul:**

The episode is told by St. Paul (Gal.2: 11-14).

St. Peter, that is, for fear of displeasing the many baptized Jews He had given the example himself, he favored the position of the “Judaizers.” St. Paul, then, in view of the damage that this gesture of Peter had meant for the Faith, “*restitit in faciem Coefae*” [resisted him to the face]. **He addressed him in public.** Faced with his objections, St. Peter recognized that he was wrong and submitted, humbly and nobly!

Naturally, the episode raised questions in the “commentators”: therefore, **there are “cases” in which it is legitimate to “resist to the face” even a Pope and a Bishop!** What are these “cases”? The Prince of Theologians, **St. Thomas Aquinas**, replies: according to him, **in certain circumstances, one has the right to publicly resist a decision of the Roman Pontiff, (...) if there is imminent damage to the Faith, the Prelates (including the Pope!) must be questioned even publicly**, for these acts of theirs, by their subjects, the faithful. Like St. Paul, who was subject to St. Peter, contradicted him publicly, due to imminent damage of scandal in matters of Faith.

St. Augustine explains: «St. Peter himself gave the example to those who govern. If having strayed from the right path, they should not refuse a correction made by their own

subjects and should not consider it unworthy! » (Ad Gal. 2,14) - (cf. Summ. Theol. 11-11,33,4,2).

St. Thomas, then, emphasizes that that episode contains valid lessons both for the Prelates and for their subjects. "The Prelates," he writes, "were given the example of humility, so that they would not be able to refuse to accept reproaches from their inferiors and subjects; and the subjects were given the example of zeal and freedom, so that they do not have to return to correct their prelates, especially when the crime is public and once again becomes a detriment of so many people" (Ad Gal. 2:11-14; lect. 111, n° 77).

7) **The famous Cornelius of Lapide**, great exegete of the 16th and 17th centuries, writes that, **according to St. Augustine, St. Ambrose, St. Bede, St. Anselm and many other Fathers**, the resistance of St. Paul to St. Peter was public, because, thus, the public scandal given by St. Peter was corrected, and remedied with a public reproof (Ad Gal. 2,11).

And in another writing, **Cornelius a Lapide** says:

«... the Superiors can be reproached, with humility and charity, by the inferiors, so that the truth may be defended; this is what they declared, based on this passage (Gal. 2,11).

St. Augustine, St. Cyprian, St. Gregory, St. Thomas and others mentioned above. They clearly teach that St. Peter, although he was superior, was recalled by St. Paul (...). St. Augustine states (Epist. ad Hieronymum): **«By teaching that superiors must not refuse to allow themselves to be called out by inferiors, St. Peter has given posterity a more remarkable and holier example than that of St. Paul**, who taught that, in the defense of the Truth and with charity, it belongs to the inferiors to have the audacity to resist the superiors without fear. »Ad Gal. 2,11)

(NB: among the Eastern Fathers one can consult, on this point, **S. John Chrysostom, St. John Damascene, Theodoritor...**).



St. Thomas Aquinas.



«Every Christian is a soldier».

(C. Péguy)

Chapter IX



THE DESCRIPTION OF BLAVATSKY'S LUCIFER

«Satan (or Lucifer) represents the active Energy of the Universe ... He is the Fire, the Light, the Life, the Struggle, the Effort, the Thought, the Consciousness, the Progress, the Civilization, the Freedom, the Independence...»¹ «Satan is the God, the only God of our planet... He is but one with the Logos»²

Having affirmed that **Satan is God**, Blavatsky writes: «There is an Eternal Law in Nature, a law which always tends to reconcile opposites and to produce final harmony. **It is thanks to this Law of spiritual development... that humanity will be freed from false and lying gods and will eventually obtain its self-redemption.** »³

¹ H.P. Blavatsky, “La Dottrina segreta” (The Secret Doctrine), Antropogenesi, Ed. Bocca, Milano 1953, p. 400.

² Ibid, p. 383.

³ Ibid, p. 684-685.

And how will this “self-redemption” be achieved? **“Deification of all mankind”**? According to Blavatsky: **«Evil is a necessity and is also one of the main props of the Manifested World.** It is a necessity for Progress and Evolution, just as the night is necessary to produce day and death to have life, so that man may live eternally. »⁴

Thus, specifying that the **“Manifested World is the abyss of Satan,**⁵ **everything is clear: self-redemption, i.e., eternal life for man, will be obtained through Evil and with the destruction of Christian civilization.**

In fact: **«Our goal - said Blavatsky - is not to restore Hinduism, but to erase Christianity from the face of the earth. »**⁶

Annie Besant, who succeeded Blavatsky at the head of the Theosophical Society, echoes her by saying: **«First of all, fight Rome and Her priests; fight against Christianity everywhere and drive God out of Heaven. »**⁷

And also:

«If you see one of us working for a particular movement in the world, know that it is part of the world plan; and this great plan is: a new heaven and a new earth built on the ruins of the ancient civilization. »⁸

What “plan” was Annie Besant alluding to? **The annihilation of Christianity, faith in Humanity and the advent of the “New Age.”**

Alice Bailey, disciple of Blavatsky and Besant, became the official prophetess of the “New Age” religion. Born in 1880

⁴ Ibid, p. 634.

⁵ Ibid, p. 384.

⁶ René Guenon, **“Il Teosofismo”**, Ed. Arktos 1987, vol. 1, p. 13.

⁷ Ibid, p. 13.

⁸ Cfr. **“Inquire within. The light Bearers of Darkness”**, Ed. Boswell, Londra 1930.

and died in 1949, Alice Bailey was the former director of the **Theosophical Society** in California and left in 1920 for London to establish the company **“The Lucifer Publishing Co.” in 1922. The company was officially responsible for the spread of the “New Age” religion.** In 1924, the group was officially renamed with the less conspicuous name of **“Lucis Trust”** and, operating from the three offices of New York, London and Geneva, spread the theosophical doctrine throughout the world for the realization of the **“Plan.”**

The **“Lucis Trust”** was endowed, by its founders Alice and Foster Bailey, with three powerful tools that are still operational today: **“World Goodwill,”** the most powerful branch linked to the UN **“Temple of Understanding,”** is in charge of connections with **“the faithful”** through periodical publications and worldwide forums; the **“Arcane School,”** that imparts the teachings of the New Age by correspondence; and the **“Triangles,”** which are groups of people who meet daily to devote themselves to invocations and evocations.

The essential lines of the **“Plan”** for the advent of the **“New Age”** is a concrete way in which this must be achieved. It is revealed by the same founder of the **“Lucis Trust”**:
«Years ago, - said Alice Bailey - **I said that the war that could follow this one** (the Second World War - editor’s note) would be a war of religion. Such a war will not cause such a slaughterhouse as we have known. **It will be fought, in large part, with mental weapons and in the world of thought.** »⁹

«In the New Era (New Age) - these are Alice Bailey’s words again - the old barriers between man and man, between nation and nation, will slowly disappear. To inaugurate this

⁹ Cfr. **“The Externalization of the Hierarchy”**, New York, Lucis Publishing Company, 1957, cap. **“The Cycle of Conferences”**, p. 453.

work, the Hierarchy has heralded the emergence of the **New Group of World Servers**, led and guided by non-separative disciples and aspirants who see all men as equal, despite color and creed, dedicated to the furthering of international understanding, international economic sharing and **religious union.** »¹⁰

She adds: «**The Risen Christ and not the Infant or Crucified Christ will be the distinctive feature of the new religion... Even if you speak different languages (you will have) a single spiritual language.**»¹¹

Bailey, herself, tells us what language it is when she states that it will be the “**energies of the seventh ray**” to manage the transition from the **Christian era of the “fish” to that of the New Age of Aquarius**; a ray characterized by «**Enchantment, Magic, and Ritual**». Bailey also adds an application example: «a curious sign of the magic of the “**seventh ray**” on mass consciousness is **the growing use of slogans to obtain certain results and push men to certain collective actions.**»¹²

The goal of education, in the New Age - always according to Bailey - is “**global citizenship**” for which: «**The United Nations must be supported. There is no other organization to which man can look with hope; (...)** Thus, will the purpose and work of the United Nations finally mature and **a new church of God, drawn from all religions and all spiritual groups, will put an end to the great heresy of separateness.**»¹³

¹⁰ Alice Bailey, “L’educazione nella Nuova Era” (Education in the New Era), Ed. Nuova Era, Roma 1981, pp. 182-183.

¹¹ Alice Bailey, “Il destino delle Nazioni” (The Fate of Nations), Ed. Nuova Era, Roma 1971, pp. 153-154.

¹² Ibid, p.135.

¹³ Ibid p. 155.

To achieve this goal, however, it is first necessary - warns Bailey - to **“de-crystallize” religions by resolutely rejecting dogmas, i.e., all the statements with which purported truths are formulated, as instruments of discord and war.**

At this point - says Bailey again - there will no longer be **«a dissociation between the one Universal Church, the Sacred Inner Lodge of all true Masons and the narrowest circles of esoteric societies»**, because **«there will be foot paths that all lead to the same door and to the same hierophant»** at the order of the **«Great Lord»** of the world.¹⁴

Already Bailey literally foresaw that this **«Universal Church»** would appear **«towards the end of this century»** that would be characterized by a **«broad tolerance»** and that she would teach **«incessantly conserving the outward appearance in order to achieve the many who are accustomed to ecclesiastical customs»**, but that in it, the Sacraments would have been **«interpreted in a mystical sense»** that is, esoteric and symbolic,¹⁵ in conformity with the teaching of Freemasonry, which she defined as **«the abode of the mysteries and seat of initiation.»**¹⁶

At this point, we recall that both **Helena P. Blavatsky**¹⁷, **her husband Colonel Olcott**,¹⁸ **Annie Besant and Alice and Foster Bailey were influential members of Freemasonry.** Here is President Donald Keys' speech: **«The United Nations is God's instrument; (...) One day the world will treasure**

¹⁴ Alice Bailey, **“Esteriorizzazione della Gerarchia”**, Editrice Nuova Era, 1985, pp. 420, 427, 469, 470.

¹⁵ Ibid, p. 476.

¹⁶ Ibid, p. 477.

¹⁷ Cfr. Paola Giovetti, **“Helena Petrovna Blavatsky e la Società Teosofica”** (**“Helena Petrovna Blavatsky and the Theosophical Society”**), Ed. Mediterranee, 1991, p. 45. La Blavatsky, a follower of Mazzini and Garibaldi, received the thirty-third and highest degree in mixed obedience (see: Serge Hutin, **“La masoneria”**, [Masonry], Ed. Mondadori, 1961, p. 147) and was admitted

this and will adore, with enormous pride, the soul of the United Nations as truly its own and, by virtue of this soul, it will be all-loving and all-fulfilling. »¹⁹

The arrival point of the process towards which the New Age movement cultivates, of which the “Lucis Trust” is the main promoter, is the Luciferian initiation of humanity. In support of this thesis, here is an excerpt from the theological vision of David Spangler, theosophist, worthy heir of Alice Bailey and official theorist of the Aquarian Community of Findhorn in Scotland:

«Lucifer’s true light cannot be seen through affliction, darkness, or rejection. (...).

Lucifer works within each of us to bring us to wholeness, and as we move into a New Age, which is the age of human wholeness, each of us comes to one way or another, point which I term the **Luciferic Initiation, the particular doorway through which the individual must pass if he is to come fully into the presence of his light and his wholeness.**

Lucifer comes to give us the final gift of wholeness. If we accept it, then he is free and we are free, that is the Luciferic Initiation. It is one that many people now, and in the days ahead, will be facing, for it is an initiation into the New Age. »²⁰

to the Women’s highest degree of the very esoteric Masonic rite of Memphis Misraim (See: Michele Moramarco, “**Nuova Enciclopedia Massonica**,” (The New Masonic Encyclopedia) Albert Schweizer Study Center, 1989, p. 426).”

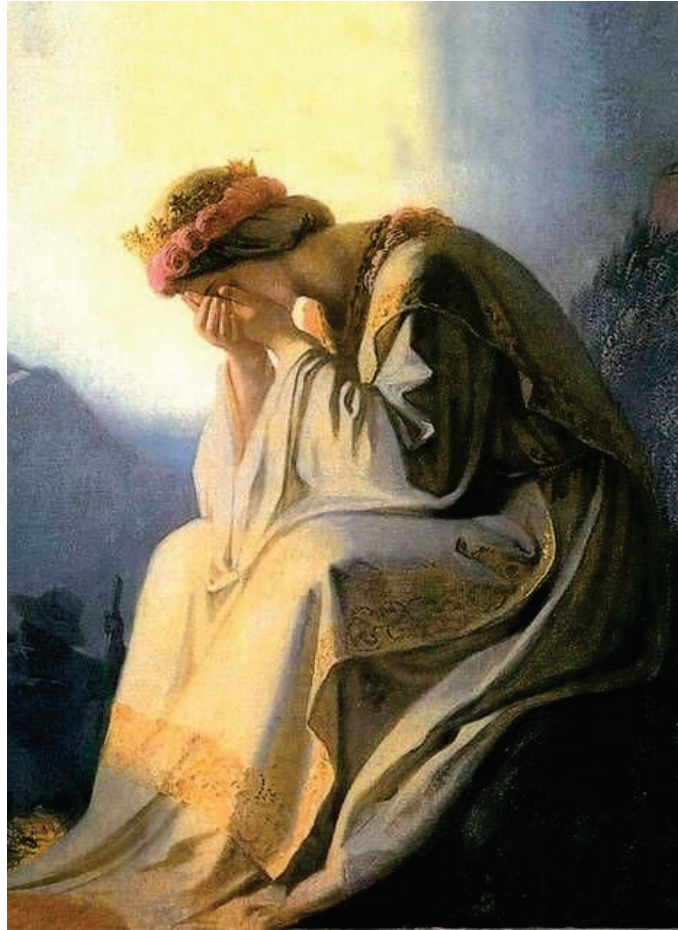
¹⁸ **Società Teosofica**, Ed. Mediterranee, 1991, p. 45.

¹⁹ Cit. da “**Global Tranny Step by Step**,” di W. Jasper, Ed. Western Island, Appleton Wisconsin 1992, p. 212.

²⁰ David Spangler, “**Reflections on the Christ**,” Scotland, Findhorn Foundation, 1978.



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