

Documents on the Revolution in the Church



H.E. Msgr. Lefebvre's Motto

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updated

Present religious authorities disregard the teachings of former Popes and Councils in order to disarm us. Meanwhile, our Civilization faces the most violent situation in its history...

List of changes in the Catholic doctrine, appearing in l'Osservatore Romano

We are concerned. Are we going to be doctrinally disarmed by the Pope and the pacifist Bishops? Which attitude will religious authorities in the near future take in front of globalism, modernism and islamization?

This mistake has already been committed in Mexico in 1930, for example, when Catholics were massacred by Socialist Freemasons.

Why does Rome repent about the Crusades wished for by so many Popes and Saints? Why does the Pope kiss the Koran? Why do Bishops favor the building of mosques? Why do they give our churches to Protestants and Moslems? (Assisi, 1986...)

Globalization, which is destroying our Motherland, and our culture, agrees with the **unification of churches**; but in order to achieve their goal, Modernists must withdraw or slowly diminish our Catholic dogma: "Ecumenism... it is necessary to distinguish its final goal, this is the **unity of Churches, from intermediate times...**" (Card. Ratzinger, Adista 10.2 1993).

The Pope said: **THE ROMAN CATHOLIC CHURCH IS A PARTICULAR CHURCH.**

The Pope O.R. 30.6.2001: "...*fraternal relationships among Catholic and Orthodox particular Churches... must be intensified*".

The Pope O.R. 7.5.2001: "...*by virtue of apostolic succession, priesthood and the Eucharist join, as a matter of fact and through very close ties, our particular Churches, that are called... sister Churches*".

The Pope has always said O.R. 7.12.2001. "...*to recognize an always increasing equality among all religions...*"

Card. Ratzinger, O.R. 8.10.2000, openly teaches the error that **ANOTHER CHURCH GREATER THAN THE ROMAN CATHOLIC CHURCH EXISTS**: "*For the Council Fathers, the Church existence is wider than the Roman Catholic Church*":

It is: "*the autodemolition of the Church by her own ministers*" (as Paul VI himself recognized, 7.12.1968).

The Pope and Card. Ratzinger teach the opposite of other Popes, in order to unite religions. Our Religion is being changed without mentioning it. The following quotations have only an indicative value. In following bulletins we shall publish the whole texts.

Look at the texts:

Did you know it?

Modernist teaching

Changes in the doctrine on the Most Holy Virgin

The Pope, Osservatore Romano, 24.4.1997, said: "*Jesus Christ in the Cross HAS NOT formally proclaimed the universal Maternity.*"

The Pope O.R., 2.1.1996: "*Exegetes are already unanimous... Genesis... in attributing the action against the serpent not directly to the Woman but to her offspring.*"

The Pope, O.R., 30.5.1996: "...*the Woman dressed of sun*". **Present exegesis agrees in considering that woman as the community of God's people...**

The Pope O.R. 4.1.1996: "...*attributing the maximum to the Most Holy Virgin, cannot be the rule of Mariology.*"

Card. Ratzinger, O.R. 13.5.1995: "...*Marian Dogma... cannot absolutely be derived from the particular texts of the New Testament.*"

Czestochowa Marial Congress, O. R., 4.6.1997: "*Mediatrice, Co-Redeemer, Advocate... these titles are proven ambiguous... they constitute an ecumenical difficulty.*"

Pacifism: disarming the heart to disarm the hands

The Pope, O. R., 1.7.1996: "*The Second Vatican Council has underscored that the conversion of the heart is the necessary condition for the ecumenical work*".

Card. Martini, O.R., 23.4. 1999: "*What should I say, for example, to Christian universalists? I would say it like this: to help us to disarm the souls by arming the reason*".

The Pope, O.R., 22.4.1996: "...*To achieve... the necessary purification of historical memory for the conversion of heart... The reciprocal offering of forgiveness for the lack of understanding in past centuries*".

The Pope.O.R., 6.9. 1993: "...*upon the sad remembrance of the*



Anti-Marian Revolution

Traditional Magistry

Perpetual doctrine... heaven does not change Leo XIII, 22.9. 1891: "Jesus HAS proclaimed it on the Cross, when he confided human kind to her love and care".

Pius IX, 23.4.1845: "The Most Holy Virgin... **crushes the serpent's head** with her immaculate foot".

St. Pius X, 2.2. 1904: "A Woman dressed as the sun... nobody ignores that this Woman represents the **Most Holy Virgin.**"

Pius XII, 18.10.1954: "...The things... that have been said in the Scriptures... **In the New Testament... about the Most Holy Virgin... Her great privileges and gifts are explicitly stated.**"

Pius XI, 30.11.1933: "...The Redeemer had to associate His Mother to His work. That is why we pledge to her under the title of **Co-Redeemer.** She has given us the Saviour. She has accompanied him in His work of redemption until the Cross..."

In defense of our Civilization

St. Pius X, 26.12.1910: Treading under foot the rights of history is the same as to consider as banditry those **holy expeditions** called the **Crusades**, or even worst, attributing them only to hunger of domination".



The Pope kisses the Koran, 14.5.1999

Urban II, Clermont-Ferrand Council: "It is specially **worthy**, on the other hand, to **beat the Moors**, because dying for your brothers is a proof of charity... We consider you as soldiers who fight for God's people".

(Mansi, v. XX, coll. 824-826).

We defend the doctrine of former Popes to preserve the unity in the doctrine of the Church

religious wars, a true night of the faith, is coming the dawn of a desired religious peace...

Card. Ruini, O.R., 23.1.1995: "With the declaration on religious freedom, the Second Vatican Council has removed forever any legitimacy of intolerant methods and even more, those of violence in defense of truth". [Then, it was legitimate before; thanks, Cardinal]

The Pope, O.R., 11.1.1998: "I am here to clearly repeat to all of you once more, that no one can kill in the name of God: it would mean to abuse the divine name and to be blasphemous". [Then, the Popes and Saints who preached the Crusades are blasphemous.]

The Pope, O.R., 6.1. 1991: "...the supreme gift of peace..." [If peace is the supreme gift, and not the salvation of souls, it is better to be islamized than to make war; "better red than dead"].

Card. Etchegaray, O.R., 1.2. 1995 "Religions, through centuries... have inspired and fed wars called "divine" or simply "fair" wars."

Card. Cassidy, O.R., 30.3.1998: "...excited groups of Christians who assaulted pagan temples... synagogues... Such interpretations of the New Testament have been totally and definitely rejected by the Second Vatican Council."

The Pope, on the occasion of the building of the mosque in Rome, O.R., 22.6. 1995: "...it is meaningful that in Rome, the center of Christianity and seat of Peter's successor, Moslems have a place to worship, with full respect to their freedom of conscience."

The Pope, O.R., 14.4.1997: "...the possibility of living together... in this capital city (Bosnia)... where, as an example, the Catholic cathedral, the Orthodox cathedral, the Moslem mosque, the Hebrew synagogue raise to heaven."

Giorgio Rumi, O.R., 5.1. 1997, editorial: "To forgive always, forgive everything: there is no alternative to peace... if it is not based upon the redemption of intelligence and heart that makes us free from temptation to use the force."

[N.B. Do not forget the pacifist campaign of Socialism through PAX priests in order to disarm the West.]

Shame for past times and repentance

The Pope, O.R., 3.8.1995: "...this is especially worthy for sins against unity that have also been committed on the Catholic side."

Card. Ratzinger, O.R., 8.3.2000, Document: "Memory and reconciliation, the Church and the sins of past": "...the Church is... in her "mystery" the encounter of sanctity and weakness (3.1)". [Then, it is not only men in the Church but the Church herself.]

Popes in the past have done things that "...cannot be repeated, like the Crusades... 1.4" [To purify the memory means to amend doctrine and become pacifists]: "purifying memory means to eliminate... any forms of violence inherited from past... on the basis of a new and rigorous historical-theological judgment... renovation of minds... symbolic models... are...the abolition of reciprocal anathema (5, 1-2)... truth is not imposed but by the strength of truth herself, which softly penetrates the minds (5, 3)."

Card. Ratzinger, "Report on Faith": "...aware of the sins of all Christians in the divisions that separated them... there is... an acknowledgement of infidelity to Christ on the part of all Christians. If restoration is understood in the fact of going backwards, there is no restoration possible... No, it is not possible to go backwards..." (p. 44)."

Change in the doctrine of the Council of Trent

On October 31, 1999, the Pope has subjected himself to the Protestant doctrine of justification for the faith: "...44 common statements" "We confess together that it is not due to our merits, but only through the grace in the faith, in the salvific work of Christ, that we are acceptable to God (n.15)... Justification... turns to be... the critical term... for the Church... to evaluate its preaching and praxis." (Common declaration, O.R., 12.11.1999).

The Pope, O.R., 1.7.1998: "We must be happy about the important ecumenic agreement... which consents in the basic truths of this doctrine."

Pius IX, *Mortalium animos*: "...it is then necessary, they [Modernists] conclude, to forget and put aside controversies, even the oldest ones, and the differences in doctrine that continue to divide them... such as... the reasons pan-Christians have... The awareness of Our apostolic burden forbids Us to allow that such pernicious errors come to deceive the Lord's flock."

Leo XIII, *Immortale Dei*: "There was a time when the Gospel's philosophy ruled the State... At that time, Priesthood and Empire were united in a happy agreement and reciprocity of services. Civil society, organized in that way, resulted in fruits beyond any expectation."

Canon Law Code: "The salvation of souls is the supreme law" [...not peace].

Beatus Pius IX, "Syllabus", condemned proposal, n. 24: "Church has no right to use the force; she has no temporal, neither direct nor indirect, power."

Beatus Pius IX, Apostolic Letter *Ad Apostolicæ*, 22.8.1851: "We believe we are strictly obliged... to root out all pernicious seeds."

These propagators... formally and openly say: "that the Church has no coercive power, neither any direct or indirect temporal power"; that the system that has divided Church into "eastern" and "western" has been partly due to excesses of Roman Pontiffs...

We disprove and condemn these books as they contain false proposals and.



Cardinal Ratzinger during the ceremony of repentance

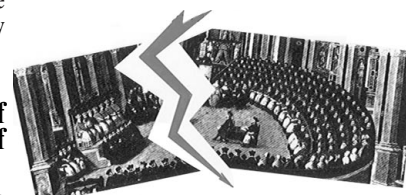
We are not ashamed of the past of the Church... we, on the opposite, are already impatient...

St. Pius X, "Lettre sur le Sillon", 25.8.1910: "...the Church, that never betrayed the wellbeing of people with compromising alliances, has nothing to be ashamed in her past and it is enough to start the social restoration again, with the help of the real workers, because the true friends of people are neither revolutionary nor innovators, but traditionalist."

Pius XII, 7.4.1947: "...ideas... guide the world... separated from the divine source, are nothing but darkness. Woe to the world who being deceived, takes darkness for light and light for darkness."

St. Simplicius, *Cuperem Quidem* Letter, 9.1.496: "do not grant any hope to deal again with any of the former constitutions... what... deserved to be cut by the evangelical sickle, cannot be enacted to be born again; neither can it be a fertile branch of the Lord's vineyard."

Gregory XVI, 25.6.1834: "...due to an imprudent and unrestrained wish for novelties... why should we go beyond what has been defined by our fathers because it is not enough to us?... Shall we, by chance, be wiser than they were or could we continue to be stable if we throw away all they settled down?"



Doctrine of the Council of Trent

Foreword to the Decree on Justification. "As nowadays, in damage of many souls and serious loss of the ecclesiastic unity, a certain mistaken doctrine about justification has been spread; to praise God... and for the salvation of souls, this most sacred... Council of Trent... intends to show all Christ's faithfuls the real and healthy doctrine on the same justification that the sun of justice (Mal. 4.2) Jesus Christ, Author and finisher of our faith (Hebr. 12.2) taught, the Apostles transmitted, and the Catholic Church, under the inspiration of the Holy Spirit, perpetually supported: thus prohibiting

Anti-Tridentine Revolution

Card. Ratzinger, O.R., 23.3.1995: *"The doctrine of justification... does not divide Catholics and Lutherans anymore, as it was in the past..."* [then, they were separated before. **Thanks, Mr. Cardinal!**]

Card. Ratzinger to the Pope, O.R., 29.1.2000: *"At the end, I wish to recall the effective collaboration that our decasters has offered for writing the "Official Common Statement" regarding the Attachment... to the Common Declaration."*

Card. Cassidy, O.R., 4.7.1998: *"...44 common statements... condemnations of the Council of Trent cannot be applied anymore..."*



The Masonic ideal of equality of religions

Globalism

The Pope, O.R., 24.6.1990: *"In the years ahead our moral task... must inspire the development of new political and economic structures... and the creation of an international order."*

The Pope, O.R., 2.4.1990: *"The started decade appears to Christians as a new Advent... to build a 'united World'."*

The Pope, O.R., 9.11.1994: *"...the forced transfer of ethnic groups... the United Nations hope to be able to solve the urgent problem... religious structures... are starting to think over the common values they must offer..."*

Cardinals Lustiger, Glemp, Somalo, O.R., 9.12.1991: *"...some of you continuing with the building started long time ago [the masonic temple r. n.]... we are sure that Christians, more than ever before wish to be servants and witnesses of union."*

Synod, Final document, O. R. 16.12.1991: *"In the construction of a new European world order, the dialogue among different religions is of great importance, and before anything else, with our 'eldest brothers' the Jews."*

Ecumenism

Second Vatican Council: *"Unitatis redintegratio" 21.11.1964: "Real Ecumenism does not exist without an interior conversion... we ask for forgiveness... to our separated brethren... In the teachings of the sacred theology... also done under the ecumenical regard... there exists... a hierarchy in the truths of the Catholic doctrine."*

The Pope O.R., 3.2. 1990: *"With the Second Vatican we have entered an ecumenical epoch."*

The Pope O.R., 19.8.1991: *"The Catholic Church is pledged to the ecumenical movement with an irrevocable decision... to renew the thinking..."*

The Pope, O.R., 16.2.1991: *"Second Vatican... has given us a new vision of the Church"*

The Pope, O.R., 20.10.1996: *"...hope that "the Assisi spirit"... may be communicated to men and women..."*

The Pope, O.R., 2.6.1997: *"One cannot go back in the way of Ecumenism... it is necessary to change the heart and renew the spirit."*

Permanent Council of the Italian Bishops Conference, O. R., 19.3.1997: *"The Permanent Council has restated the no going back in the way of Ecumenism."*

The Pope, O. R., 4.2. 1998: *"...the ecumenical work does not go only to contingent initiatives, but to the very will of Christ."*

Card. Ratzinger, Adista, 10.2.1993: *"...(ecumenism)... it is necessary to distinguish its last goal, that is to say, the unity of churches, of intermediate times necessary to reach there... It is necessary today to find models for intermediate time."*

Card Ratzinger, Report on the Faith, ch. XI *"The Ecumenical effort... of the Church, is an integral part of the development of faith... Confusions, impatience, superficialities, distance the goal more than getting it closer... Dialogue can... purify the Catholic faith."*

rigorously that from now on, anyone dares to believe, preach or teach in opposition to that stated and declared in the present decree.

Chapter 5 :...nor could be said that man himself does nothing at all upon receiving that inspiration, as he may also reject it...

Anathema: Law 9. If anyone says that impious man can justify himself by faith alone, thus understanding that nothing else is required but cooperating to get the grace of justification and that it is not necessary at all that he prepares and disposes himself by the movement of his will, he shall be anathema."

Against Globalism

Pius XII, 12.10.1952: *"Dear children of the Catholic Action... St. Leo saved Rome and Italy from the assault of the Barbarians... Do not ask me who the "enemy" is. In the course of the last centuries the enemy has attempted to achieve intellectual, moral and social disintegration of the unity achieved in the Mystical body of Christ.*

Now we face the attempt to build the structure of the world on a basis that we do not hesitate in indicating as the main cause of the threat that is now over mankind: an economy without God, a law without God, a politics without God. "The enemy" is urging that Christ becomes a foreigner in the universities, in schools and families, in judiciary administrations, in legislative activities of the nations' assemblies, anywhere peace or war is determined... It is, then, necessary that your action be present before anything..."

Leo XIII, Rerum Novarum, No. 5: *"...that is why if human society must be cured, it will only happen through returning to Christian institutions and life."*

Pius XII, 1.6.1941: *"...Upon the rules given to society, in accordance or disagreement with divine laws, depends the well or bad being of souls."*

Against Ecumenism

Leo XIII, Satis Cognitum: *"Jesus Christ has not conceived nor instituted a Church composed of more communities, which are similar but different and not united among themselves, due to the links forming a single and indivisible Church, in such a way that we say: 'I believe in the only Church' when we recite the symbols of the faith."*

Pius IX, 6.3.1873: *"...liberal Catholics... push the spirit to tolerance... they are more dangerous and harmful than declared enemies, unwise lovers of reconciliation... weaken our forces."*

St. Pius X, 26.12.1910: *"They accept with both temerity and falsehood, the idea that dogma about the precedence of the Holy Spirit from the Son, does not come at all, from the very words in the Gospel."*

St. Pius X, Pascendi, 8.9.1907: *"...the doctrine of experience united to that of symbolism, consecrates each religion as true, without excepting of the pagan religion..."*

Pius IX, Singularem Quidem, 17.3.1856: *"... some people have agreements with everybody, and teach that the eternal salvation is open to sectarians from all religions, whoever they may be."*

Pius XI, Mortalium Animos, 6.1.1928: *"...the Apostolic See cannot, under any pretext, participate in their congresses; this fact would grant authority to false religions... These pan-Christians... look to justify the Churches... develop charity... in spite of faith... we all know very well they will end... in indifferentism and in what we call Modernism... Definitely, it is up to the Apostolic See founded in this city, consecrated by the blood of Peter and*



Assisi, 1986: "it is the first time in history."

Doc. on the Revolution in the Church

How long will people wait to understand that Card. Ratzinger is the man recognized by the Left and covered under the conservative disguise? Enemies know it, (cf. Adista, 19.12.1985, Adista, 10.2.1993, etc.)... and what about us? We are stunned after 15 years regarding the matter of the Mass in Latin, yes... or no... by merely turning the altars back around... we are going to forget everything else promoted by Modernists

Delegitimation of former Popes

Card. Ratzinger, O. R., 27.6.1990:

"The document (Instructio)... states that it may be the first time that in such a clear way there are decisions of the Magisterium that may not be the last word in a matter as such... they are... also an expression of pastoral prudence, a kind of provisional disposition..."

Subsequent amendments could be needed, it can be thought that the declarations of Popes... on religious freedom... to anti-Modernist decisions... the decisions of the Biblical Commission..."

Card. Ratzinger, "The New People of God": "...criticism of Papal statements will be possible and necessary..."

An obligatory decision is not possible... where there is no unanimity of the Universal Church... That is why Christian reaction... in Pope Pius IX's Syllabus and in Pius X's Pontificate can be considered... as tergiversated."



The Revolution in the Church in 1995

The change of ecclesiology or the anti-Church revolution

1) The Universal Church cannot be identified with the Roman Catholic Church; this is stated by Card. Ratzinger in defending himself from the accusation of having identified the Universal Church with the Roman Church in the *Letter of the Bishops in 1995*

O.R., 4.3.2000: "...the only **Universal Church is tacitly identified with the Roman Church**, with the Pope and the pontifical Court "de facto" is first introduced as a hypothesis, as a danger; but it later seems to be attributed in fact to the **Chart of the Congregation for the Doctrine of the Faith.**"

2) Card. Ratzinger states that there is a **Universal Church that is greater than the Roman Catholic Church**: O.R. 8.10.2000: **"FOR THE COUNCIL'S FATHERS, THE ESSENCE OF THE CHURCH IS WIDER THAN THE ROMAN CATHOLIC CHURCH"**

3) Card. Ratzinger says that the Universal Church is greater than the Roman Catholic Church.

O. R., 4.3.2000: *"The ontologic source of the Universal Church, unique Church, unique body, unique wife regarding the **empiric realizations (sic)**... it seems so evident to me that it is hard to understand the objections against her: In fact, I think they are possible only if... the great Church designed by God cannot be seen anymore."*

O.R., 4, 3, 2000: *"The Council is different, regarding Pius XII (Mystici Corporis)... who said: "The Catholic Church is (est) the only mystical body of Christ." In the difference between "subsisting" and of being ['est'] all the ecumenical problem is hidden."*

The anti-Roman Revolution

Card. Ratzinger, O.R., 4.3.2000, does not want that "...the only Universal Church is tacitly identified with the Roman Church..."

Card. Ratzinger, "The New People of God" Herder pub., II part, chapter 4: "...Patriarchates come from a **non-Roman privilege**... What I wanted to make evident is that **Rome has no other right on the other Patriarchates... no commission of central administration**..." (p. 145).

[Card. Ratzinger quotes Antelmus of Havelberg, defining him as "great": "... now the **Roman Church... has separated from us taking Monarchy to herself... Roman Church has always taken in the West... a rank that goes much beyond from the indications of Peter's Primacy**..." (pp. 147-148).



Ratzinger au Concile

Paul, princes of the Apostles, it is this See, we say, "generating the basis of the Catholic Church", to what separated children must return."

Pius XII, *Humani Generis*: "...in their eagerness, they have a great wish to **throw down the barriers**... then we see them adopting such an "irenism" that **leaving aside all dividing things**..."

Former Popes are right

Pius XI, *Mortalium Animos*, 1928: "Regarding dogma, there is still an absolutely unlawful distinction: that by which the introduction of articles of the faith called fundamental and non fundamental are believed to be good [it is the Second Vatican that introduces the idea of "hierarchy of truths" (Unitatis reintegratio)]; the first ones should be recognized by all and the others are left to the free assent of the faithful..."

That is why (on the opposite) all real disciples of Christ believe, for example, in the mystery of the Most Holy Trinity with the same strong faith as in the dogma of the Immaculate Conception..."

Pope St. Gelasius I, *Licet inter*: "Mistakes already condemned must not be discussed again... Are we allowed to liberate what was once condemned by the venerable Fathers and to deal again with the criminal dogmas uprooted by them?... What is the purpose of taking all cautions... if we insist in restoring what was already known, discussed, and refuted by our elders long ago?... **Are we by chance wiser than them** or could we remain on a solid basis if we throw down what they constituted?..."

Traditional Ecclesiology

Pius XII, *Mystici Corporis*: "...it cannot be denied that it is not only the writers separated from the true Church who diffuse serious mistakes in this matter, but also among the faithful themselves there sometimes circulate **inexact or completely mistaken opinions**... To define, for example, this **true Church of Jesus Christ, which is holy, Catholic, apostolic and Roman**, nothing can be found more clearly to describe it than the *mystical body*."

In fact, nothing can be conceived that is more glorious, noble and honorable than belonging to the holy Roman Catholic and apostolic Church, through which we become members of a holy body, are led by such a sublime chief and belong to a divine Spirit."

Pius IX, *Apostolicae Sedi*, 16.9.1864: "...founded in fact and led by the Protestants, was derived that the concept, specially state that the **three Christian confessions, that is to say, the Catholic, the Grecian-schismatic and the Anglican** although divided among themselves, **all of them have the right to be called Catholic**... the basis upon which (the ecumenical movement) is supported, is to totally subvert the divine constitution of the Church..."

In fact, it is founded on the concept that the **Church of Christ is partially formed by the Roman Church**, established and spread throughout the world partially by **Focio's schism** and partly by the **Anglican heresy**... **This cannot absolutely be approved."**

Romanity

St. Pius X, 11.2.1904: "As **Rome** is, by virtue of God's designs, the **center of Catholic unity**, that is why the light of revealed truth for the salvation of all, must be diffused from the head through the whole body... it is eminently necessary that this city may in the same way be the rule of faith, the example of life. It is necessary, then, to start this restoration of all things in Christ in which we have pledged ourselves, from the clergy and the people of Rome... for the exaltation of the Holy Roman Church."

Doctrine is the center and principle of identity of a society (Catholic, Protestant, liberal, socialist, etc.) Changing its doctrine results in changing that society

Card. Ratzinger: "...the enlisting of all West in the liturgy of the city of Rome... through which disappeared even more than which is plural of ecclesiae... the city of Rome incorporates the whole Orbis latino... all the West... looses ever more the ancient structure of unity in plurality..." (p. 149)

...the clearest example is the inversion of relationship between Patriarch and Cardinal. Cardinalate is an institution of the city of Rome... patriarchate is an institution at the level of the universal Church.

The Cardinalate appears now like an office of the Universal Church instead." [Card. Ratzinger points out where the error lies]: "...precisely due to the fact that the Universal Church identifies herself with the Church of the city of Rome... starting from the thirteenth century the Cardinal is higher than the patriarch... (p. 149) the plural of ecclesiae needs to attain its place in the one ecclesia: only the faith is indivisible... the rest can be divided (sic)... the portrait of state centralism... was not born in Peter's office..."

The single ecclesiastic law, the single liturgy, the single attribution of episcopal seats through Rome's central office, are things that do not necessarily result from the primacy as such... New Patriarchates... should be created and considered to be within the Latin (Roman) Church at once. Unity with the Pope would mean no more than being united to a single administration... the union with Rome in structure... could then be as impalpable as in the ancient Church" (p.155-156). [Here is where Card. Ratzinger "vaporizes" Rome].

[Card. Ratzinger has created one (his) Universal Church: "...the great Church God designed." O. R., 4.3.2000, that comprises, according to him, two Churches:

1) The Roman Church, 2) The true (sic) particular Churches that according the text of the Dominus Jesus, are those that "have the Apostolic Succession and the valid Eucharist" (17), like the orthodox and eventually the Fraternity of St. Pius X. The Pope shall exert primacy over the two of them].

To change Papacy, that is to say, the Anti-Papal Revolution

The Pope, Ut unum sint: "...to find a way of exercising the Primacy, without resigning in any way the essence of its mission, opens up a new situation..."

The Pope, O.R., 25.2.2000: "...to find out, together, a way in which this ministry may perform a service of recognized love of one to another..."

Card. Ratzinger, O.R., 2.12.1996, Acts from "Symposium on the successor of Peter": "...individualizing in this way what has been considered "depositum fidei" during the first millenium of the Primacy... to distinguish the substance in the ministry of Petrus... from the concrete forms of the exercise... to distinguish... what is necessary and irrenounceable from what is accidental and not essential."

Official Anglican and Roman Catholic Mixed Commission, 1999, "Il Regno", November 1999: "The gift of authority... the ministry of the Bishop of Rome, to be accepted by all..."

A common Pope 1) "...even before the full communion..." 2) who "...exercises collegiality ..." 3) who "...helps maintain diversity..." 4) who encourages Anglicans 5) "...a kind of primacy..."

Card. Ratzinger, "Les principes de la théologie catholique," Paris Tequi, 1985, p. 220: "...Rome must not demand from Orient, regarding the doctrine of the Primacy, more than what has been formulated or lived during the first millenium."

Msgr. A. Marchetto, O. R., 27.11.1998: "...distinguishing..."



Visit to the synagogue: "it is the first time in history."

Pius XI, 1.8.1922: "The Church embraces all nations in her bosom and shall continue until the consummation of centurie... this requires a universal language... the Latin language..."

Pius XII, 12.4.1952: "...to renovate in Rome the energetic longing for our faith... a better place could not be chosen...! You are here in the center of the faith... What Pagan Rome, with her political genius, with her army, and her wealth and strong administration could not do, has been done by Christian Rome and continues doing it: she builds unity."

Pius XII, 21.3.1957: "we can say that in this case, romanity may also mean wideness, extension, universality: as if romanity was a synonym of Catholicity."

Pius XII, 4.3.1940: "...here there are the two Romes to which you are traditionally linked. A divine pre-ordination had united one to the other.

Augustus' Rome prepared the foundation like the armor of the building Peter and Paul's Rome was going to start... throughout the centuries, being mixed with the supernatural current... that civilization... the genius of Greece... this complexity of doctrines and traditions that is called Romanity... on the footprints of the Empire's legionaries... have gone the missionaries of the Gospel."

Pius XII, 21.3.1957: "...Christ's Church is a living body... but here in Rome, that is to say, in the heart of this great organism... this Catholicity... unites all in a common embrace of



How can we disobey the doctrine taught always and everywhere by all the Popes?

Booklet on Apologetics

N° 1. How to prove the existence of God and the mistake of atheism.

N° 2. How to prove that there is only one God, Jesus Christ (with the Father and the Holy Spirit) and eliminate the error of false religions.

N° 3. How to prove that only the Catholic Church is divine, eliminating the mistake of false Protestant and Orthodox Churches.

N° 4. How it is shown that Modernists in the Catholic Church wish to make us disobey the ancient Popes and that the traditional Magisterium should be preserved in order to preserve the faith.

ineffable fraternity... You, from Rome, with your Roman priesthood, may take a higher degree of generous Catholicity... in which many see the future salvation of the world. In short, it seems to be clear that Romanity should also mean the profound and rooted feeling that in Rome is the center of Church..."

Defense of the traditional doctrine of the Pope's Primate

First Vatican Council. Dogmatic Constitution on Papacy, Chapter I. The institution of the Primacy: "The eternal Shepherd... instituted in him (Peter) a perpetual principle and a visible basis... and because the doors of Hell rise today with increasing hatred everywhere against this basis established by God... we wish... to propose the doctrine... and to proscribe and condemn the contrary errors.

...the Primacy was promised and conferred immediately and directly upon Peter by Christ...



Popes pass and die, but the Revolution in the Church continues: what will John Paul III do? The Revolution in the Church is a phenomenon superior to each Pope, who makes a part of it or a metamorphosis. The Church did not start in the Second Vatican Council. We want to get and know all the doctrine of the ancient Popes

different conceptions of Primacy, "Roman", "African" and "Oriental"... To distinguish... Primacy... from the 'privileges'... as 'Patriarch'... the Primacy comes from the interior of the Episcopal Colleage as munus conferred upon a particular member of the Episcopate itself... to open a path... with an ecumenical objective of liberating ourselves totally from contamination... still present in the Code of Cannon Law itself... a practical restructuration of the same (Papacy)... with more ecumenism and less centralism...



The Pope to Rabbi Toaf, O.R. 15.4.1996: "Your visit today is a benediction."

Also in the perspective of an eventual legitimate decentralization... the ecumenic strategy... we feel close to the vision... of Cullman" (Protestant).

Either Jerusalem or Rome

The Pope, O. R., 22.4.1999: "**Universal salvific will transforms human history into a great pilgrimage of peoples towards a single center, Jerusalem.**"

Communique O.R. 22.11.1998: "**...Jerusalem has been considered (sic) throughout the world as 'the Mother Church' throughout the centuries.**"

Asian Synod, O.R., 25.4.1998: "**The Church of Jerusalem, mother of Churches... Catholic, Orthodox and Protestant...**"

Vatican-Israel Agreement, O.R., 1.1.1994: "**...the road we have started is... irreversible... we are living the hope that one day the Holy City of Jerusalem may truly become the "city of the encounter"... of the three great monotheist religions.**"

Card. Etchegarray, O.R., 26.9.1994: "**I see some Moslems, some Christians, some Jews going together... to the City of God... I see Jerusalem receiving all nations...**"



The Anti-Philosophical Revolution

They deny universal worth of the Greek Philosophy, to restructure Catholic Theology.

The Pope, *Fides et ratio* 14.4.1998: "**The relationships between meaning and the truth... dogmatic statements... sometimes depend on culture... many concepts... whose meaning is imperfect** (nn.95-96)."

Card. Ratzinger, *Civiltà Cattolica*, 21.4.1990: "**The Church is opened to universality of languages... their concepts... The doctrine of the Church can only be understood and interpreted correctly through the faith.**"

The change in social doctrine, that is, the renouncing of the Social Royalty of Our Lord Jesus Christ

The Pope, O.R., 11.9.1993: "**...and in brief... the social doctrine of the Church is not a third path between capitalism and communism.**"

to this so clear doctrine... are openly opposed the false opinions of those who **pervert the form of government** instituted by Christ Our Lord... and who state that this primacy has not been conferred immediately and directly upon Peter but upon his Church instead... to him (only) as a minister.

Chapter 2. Perpetuity of the Primacy: "they necessarily **must by the will of Christ himself, remain in the Church...** and... **in the persons of His successors...** that is to say, the bishops of Rome... **If anyone denies it, he shall be anathema.**"

Chapter 4. The infallible magisterium of the Roman Pontiff: "...In fact, the **Holy Spirit has not been promised to Peter's successors to show a new doctrine through His revelation, but with His assistance, to saintly guard and truly expose the Revelation transmitted to the Apostles, that is to say, the deposit of the Faith...** we teach and define as a divinely revealed dogma: that the Roman Pontiff, when speaking 'ex-cathedra'... is infallible... so that the definitions (also given by former Popes) **are not reformable** by themselves and neither by the consent of the Church. If anyone denies it... **he shall be anathema.**"

Pius VI, *Super Soliditate*: "To renew **the errors condemned** by so many decrees... as if Christ would have wanted **His Church to be managed as a Republic.**"

Gregory XVI, *Cum in Ecclesia*: "It is not hidden or secret, nor with paraphrases, but openly and in a loud voice, through writing and also in schools, that they state promptly and audaciously pretend that: "**All bishops, as successors of the Apostles, have received from Christ a power equal and sovereign to rule the Church, and that such power does not remain only in the Roman Pontiff but in the whole Episcopate;** even more: Christ would have liked that the **Church were administered as a Republic,** thus not only the inferior clergy but also laymen would have **the right to vote.**"

Either Rome or Jerusalem

Pius XII, 28.3.1948: "**...Rome, the mother, the ambassador, the protector of civilization and of the eternal values of life, this Rome, called by the most sublime historian, almost divinely inspired, 'caput orbis terrarum' (the head of the world)" (T-Livy).**

St. Pius X, 26.1.1907: "**Church defines itself as one, holy, Catholic, Apostolic and Roman, and I would add, persecuted... The Faith gets stronger in the persecutions against it...** let us pray to the Lord to keep us **faithful in the fight.**"

St. Pius X, 11.6.1905: "**The Church...** has been the **inspirer** and very first builder of **civilization...** Christian civilization is the civilization of the world... *Instaurare omnia in Christo* has always been the motto of the Church."

Benedictus XV, 30.4.1921: "**Rome, that Rome of which, after the glory of so many triumphs, Christ, with His words and works confirmed the empire of the world... The Roman Church is the most pious Mother.**"

Pius XI, 19.9.1925: "... to visit this great and good **Mother...** she is here, under your eyes, one **and universal...** you have discovered these proofs, these testimonies in all stones of Rome. **Because even the stones talk in Rome.**"

Pius XI, 2.2.1926: "...the same regime, that denied freedom to the Catholics, grants it widely to a schismatic sect... because it is against the **Roman Church.**"

Pius XI, 12.5.1936: "... **the Catholic Church, as the only preserver of true and genuine Christianity.** What has been left of the Catholic Church after the **real collapses** made by the **free thinking of liberalism and the different so called Reforms?**"

The traditional magisterium teaches the universal worth of Greek Philosophy

Leo XIII, *Aeterni Patris*: "...**Greek Philosophy overthrows arguments contrary** to these truths for the sophists."

The Pope, O.R., 2.9.1991: "... the Church has no models to propose."

The Pope, O.R. 4.9.1996: "... the Church, recognizing the freedom of religions for each human being, is in favor of such legislation..."

Card. Sodano, O.R. 7.12.1994: "... the separation of Church and State is legitimate in itself..."

Gino Concetti, O.R. 13.10.1995: "In view of the religious reality, the State has the right-duty of not adhering to any creed, nor religion."

The change in the hierarchical and monarchical structure of the Church, that is to say, democratization

The Pope, on the occasion of the Bishops Synod, O. R., 28.10.1990: "Synod... a deliberative power may be conferred to it."

The Pope, on the occasion of the Diocesan (popular) Synod in Rome, O. R., 4.10.1992: "...each theme proposed by the Bishop to the Synod is subject to the free discussion of the Assembly to make the doctrinal Magisterium penetrate Council Vat. II ever more into the life of our Dioceses; this will be, then, the most important thing of the Roman Synod."

Card. Ruini, O. R., 11.10.1992: "...on the basis of this common work, we will later discuss and vote... everybody may speak truly and not only speak, but be protagonists in some way... we will get together again... above all for voting."

The Pope, O. R., 28.2.1993: "The Synod is probably the most efficient way to act, and to enliven that which has been established as magisterium by the Second Vatican Council."

The Pope does nothing else than promulgate the "Synod's Book" worded by the people, O.R., 27.6.1993: "... it is necessary that the final document of the Synod be proclaimed now in the name of Peter..."

This 'Book' reflexes... 'The Council's method', a method 'determined' by the integral vision of the Church given to us by the Second Vatican Council... each baptized one participates from the triple office (munus) of Christ."

Religious freedom and democracy (behold how these doctrines are identified with the Masonic doctrine)

The Pope, O. R., 24.3.1991: "...it is necessary to have the courage to accept this concept of freedom of conscience and of worship... in the same way that the respect of beliefs is one of the pillars of democratic societies."

The Pope, O. R., 19.2.1996: "...in religious matters, nobody should be forced to act against his conscience neither... in private nor publicly..."

The Pope, O. R., 11.4.1997: "Religious freedom, the separation of Church and State... For the Catholic Church that principle has been received in the documents of the Second Vatican Council." [So it has not been "received" before... thanks!]

Freedom, equality and fraternity

The Pope, O. R., 16.4.1997: "The values of Freedom, equality and fraternity upon which the French people have decided to found their collective life...without which man can not live..."

The Pope, O.R., 24.2.1992: "A juridical system has been elaborated that consecrates the equality and fraternity of all that country's children regardless... of religion... may God grant that... the rights of men... and of democracy... be reached."

The Pope, O. R. 17.1.1993: "...but it is the only way leading to progress, because democratization has as a goal the respectful service



The Catholic State
"is a dogma of the Catholic
faith."

Pius XII, *Humani Generis*: "...it is highly imprudent not to take into account, to disregard or to suppress the value of so many concepts... this received philosophy... defended in the Church... the indestructible principles of metaphysics... and its concepts that were so carefully established... the perennis philosophia..."

St. Pius X, *Pascendi*: "...to evolve, to change the dogma can not only be done but it should be done... the Modernists affirm."

The traditional doctrine on the Social Royalty of Our Lord Jesus Christ

Pius XI, *Quas Primas*: "...Christ has power over all creatures... Besides it is a dogma of Catholic faith that Jesus Christ has... a legislative, judicial... and executive power... over temporary things... the States... Chiefs of States shall not reject Him... with their own peoples, public homages... Laicism is the pestilence of our times."

St. Pius X, *Vehementer*: "It is a completely false and very pernicious thesis to say that Church and State must be separated. This thesis is seriously injurious for God as it is in fact founded on the principle that the State must not recognize any religious cult; in fact, the Creator of man is also the Founder of human societies... We owe him, then, not only a private cult, but a public and social worship to honor Him..."

The doctrine on the non-democratic structure of the Church.

We can see now how St. Pius X, in *Pascendi*, exposes the error of democracy in the Church. "And talking about the Church, where their fantasies offer a wider subject... In past times it was a common error to believe that authority comes to the Church from outside, that is to say, directly from God... but today we have corrected it. In the same way that the Church is a vital emanation of the collective conscience, the authority is a vital product of the Church..."

"We live in times where the sense of freedom is in full development; in the civil order, public conscience has created the popular regime. There are neither two consciences in man nor two roads."

"If the ecclesiastic authority does not want, in the depth of consciences, to start and promote a conflict, it should yield to democracy... That the ecclesiastic government be reformed in all its structures, especially in discipline and dogma. That her spirit and way to act externally be in harmony with the conscience, which turns to democracy; that in the government a seat to the lower clergy and also to laymen be granted; that authority be decentralized."

Benedictus XV, 29.1.1920: "Never, it is not necessary to repeat it, will the Holy See accept introducing democratic novelties in the Church."

The traditional Magisterium condemns religious freedom either of conscience or of worship, and the principles of freedom, equality and fraternity and the rights of man

Pius VI, 23.4.1791, on the Declaration of the Rights of Man: "the 17 articles on the Rights of man are nothing but an exact repetition of the Declaration made by the National Assembly of France of these same rights, so opposed to religion and to society."

Gregory XVI, 15.8.1832: "From this very corrupt source of indifferentism comes this absurd and mistaken judgment, or better said, delirium, by which each person's absolute freedom of conscience must be affirmed and rescued..."

...we truly say that the well of the abyss is opened, from which St. John saw smoke coming



...freedom and
equality to all cults

Is there a change in doctrine...? we “can” choose between the ancient Popes and those after the Council, but we can not say that it is the same doctrine or that there is a doctrinal continuity... so now whom do we have to disobey? How has it happened, why has it happened ?

of peoples and their freely expressed decisions.”

The Pope, O. R., 19.5.1994: **“It must be believed that the ancient abbey of Monte Cassino should be destroyed because upon its ruins a new life for all Europe could be started.”**

The Pope in U.S.A., O. R., 14.8.1993: **“These truths are encompassed in the Declaration of Independence, in the Constitution and in the Bill of Rights... Yes, America, you are truly beautiful (sic) and blessed in many ways.”**

The Pope, O. R., 24.9.1996: **“La Vendée... many actions were stained with sins on both battlefronts in the terrible battles... therefore, let us not cultivate sterile nostalgias...”**

The Pope, O. R., 21.6.1997: **“The social doctrine of the Church is one of my greatest concerns... starting with this anthropology, the social doctrine of the Church is proposed not as an ideology or “third way,” similar to other proposed political and social [ideologies]...”**

Msgr. Martini, O. R., 16.11.1997: **“The principle of separation of Church and State, opportunely recognized in the Constitutions of numerous States...”**

The Rights of man

The Pope, O.R., 12.1.1991: **“Natural law... does not attempt to be in itself a code of everlasting social behaviour...”**

The Pope, O. R., 12.6.1995: **“It is imperative to form a criteria of on-going behaviour with such a Declaration, for States and for the International Community...”**

The Pope, 12.10.1995: **“The Declaration of the rights of man... freedom of conscience have proven their constant timeliness by the test of time.”**

The Pope, on the occasion of his visit to the U.N.O., O. R. 6.10.1995: **“... that Universal Declaration of the Rights of Man that gives one of the highest expressions of the human conscience in our times... as it is important to preserve the fundamental right... to the freedom of conscience.”**

The Pope, O. R., 17.12.1997: **“The UNO General Assembly has promulgated “The Declaration of Rights of Man”... This should be entirely followed in letter and spirit.”**

The Pope, O. R., 5.7.1998: **“Considering man as the first and fundamental way of the Church, the meaning of “the objective, essential rights of man, has been shown.”**

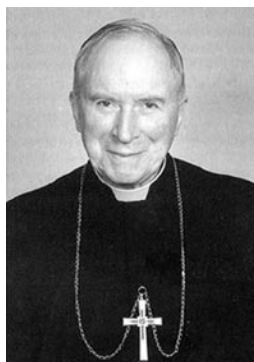
Against proselitism

The Pope, O.R., 27.1.1993: **“Proselitism is not the way to bring about the unity of Christians, but fraternal dialogue...”**

The Pope, O.R. 21.11.1995: **“...with full respect to the freedom of conscience of each faithful and without wishing to proselitize.”**

Modernists discover new infernal gates, that is why we feel bad.

These mistakes are poisoning the Church, must be corrected at once.



“I transmitted what I received.”
H. E. Msgr. Marcel Lefebvre

out and covering the sun, and worms invading the whole earth.”

Pius IX, *Quanta Cura*, 8.12.1864: **“Perfidious schemes of impious people who promising freedom... with their false opinions and harmful writings, are devoted to overthrow the very basis of religion and of civil society...”**

...with Our first encyclical... with the two allocutions... we have condemned the **monstruous errors...** so opposed to the Catholic Church... but there is also the eternal and natural law engraved by God... **Without making any difference between the true and the false religions.** And against the Scriptures and the Church (Magisterium) and the holy Fathers, they do not hesitate in stating... that highly harmful opinion against the Catholic Church and the health of the souls, called **“delirium”** by our predecessor Gregory XVI of happy memory, that is to say:

Freedom of conscience and of worship is the right of each man and should be proclaimed by the law in each well constituted society”... meanwhile with **our apostolic authority...** we condemn all... doctrines... mentioned in this letter... **and command all the children of the Catholic Church accept them as absolutely disapproved, proscribed and condemned.”**

[And now?... how can the Second Vatican be obeyed?... **Whom must we disobey?!**

Leo XIII, 19.7.1889: **“In this way, such a liberty places truth and error, faith and heresy, Jesus Christ’s Church and any human institution at the same level;** this freedom establishes a deplorable and regrettable separation between human society and God; and finally ends in the sad consequences of **the State indifferentism** in the religious aspect, or what is the same, **atheism.”**

Leo XIII, *Humanum Genus*: **“The tricks of Revolutions... Communist and Socialist associations... and the Masonic sects have not the right to say they are unrelated to their own criminal attempts, because these favor their design. In the field of principles, it [Masonry] is in complete agreement with them.”**

St. Pius X, *Notre charge Apostolique*: **“The “Sillon” that teaches such doctrines is sowing, then, in your Catholic youth mistaken and regrettable notions about authority, freedom and obedience. It is the same if we look at the sense of justice and equality.”**

It [Masonry] works in that way (it says) to realize an era of **equality... because every inequality...** is an injustice, this principle is supremely opposite to the.

Benedictus XV, 11.7.1920: **“It is enough to evoke in our spirit the principles of the 1789,** to understand that many **false prophets** had appeared in France, and from there devoted themselves to spread the evil influence of their perverse doctrines.

Some prophets pretended to affirm the rights of the peoples and announced an era of **freedom, fraternity and equality...**

False prophets. Pay attention... victims of the principles of 1789...

Torrents of mistakes and vices put into effect by the French Revolution... a simple look to the wounds opened by the principles of the ‘89... allows us to see... **the perverse seed spread by the French Revolution.”**

Traditional magistry pushes Catholics to proselytizing

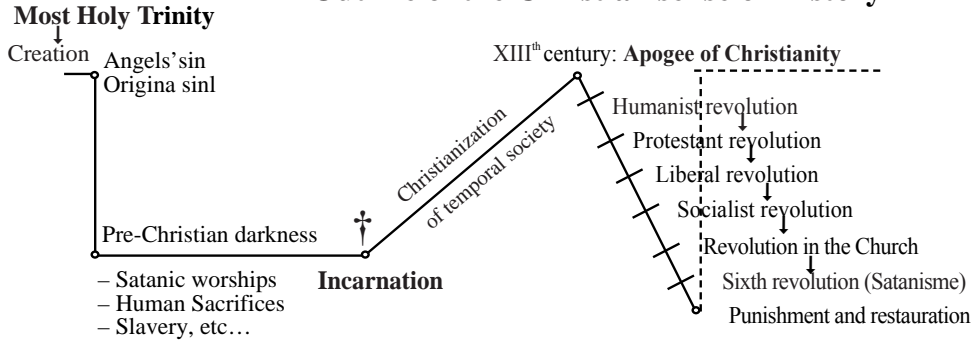
Pius XII, 7.9.1947: **“Not only defense, but also conquest... do not live in seclusion but try to penetrate the enemy’s ranks to open the riches of the Catholic faith to the eyes of lost and deceived people... You may also learn something from your adversaries in the art of winning men.”**

Pius XII, 6.12.1953: **“... either incense for the idols or blood for Christ.”**

Pius XII, Speech for Spain, 27.1.1955: **“Spain is still more beautiful... due to her strong adherence to the faith for which she has proven she knows how to die.”**

How has it happened, why has it happened...

Outline of the Christian sense of History

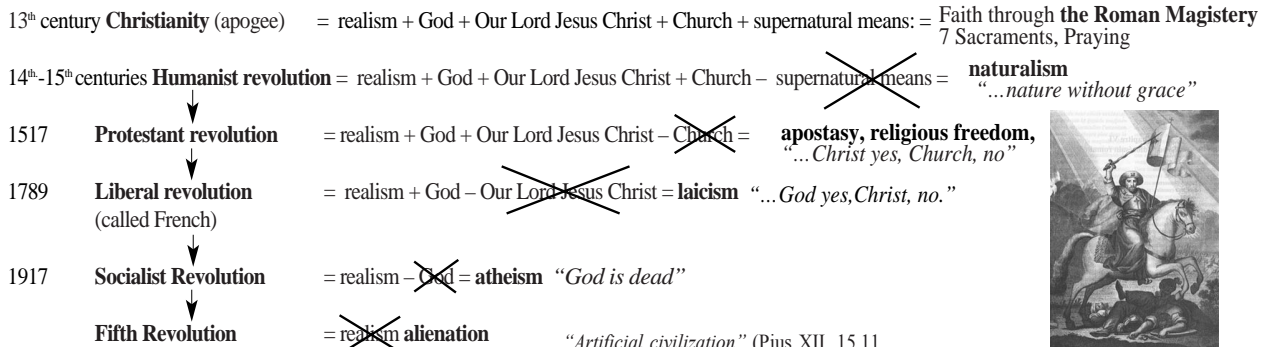


St. Lawrence of Brindisi in the Alba Reale Crusade against the Moslems

“At the end, my Immaculate Heart shall triumph” (Fatima)

Outline of the dechristianization of temporal society, Pius XII, 12.10.1952

“In the course of the last centuries, the moral, social and intellectual disintegration of unity in the Mystical body of Christ has been attempted. They wanted nature without grace, reason without faith, freedom without authority and sometimes, authority without liberty too. This “enemy” has become more concrete each time, with an audacity that leaves Us astonished: Christ, yes; the Church, no. Later: God, yes; Christ, no. And finally the impious shouting: God is dead; or better said, God has never existed. From here the temptation is to build the structure of the world (globalization) on a basis that We, without incitating, point with our finger at what is mainly responsible for the threat pending over mankind: an economy without God, a law without God, politics without God.”



Historical apparition of Apostle St. James in the Battle of Clavijo, to help Christians against Islam. What does Heaven think about Ecumenism?

This is the logical itinerary, complete dechristianization accomplished by intelligent forces that the traditional Roman Magisterium has always identified as the devil and the secret societies.

“Artificial civilization” (Pius XII, 15.11.1946). Also the destruction of the natural order, for example, the Revolution of the Homosexual Culture, etc. “Grace perfects nature, it does not take it away.”

The outline of dechristianization and the introduction of Masonic principles of freedom, equality and fraternity into the State and the Church.

We have turned into Masons and Protestants not because we have enrolled in them, but for having assimilated their liberal doctrine.

	Temporal society: the State	Ecclesiastic society: The Church
<p>Liberty: Of worship and ideas: relativism</p>	<ol style="list-style-type: none"> 1. Humanist tolerance weakens the Medieval firmness against heresy. 2. 1517, Protestant Religion is born; 1648, Westfalia Peace: from now on, each one is free to practice religion freely, according to his conscience. 3. 1789, the French Revolution makes a constitutional principle out of this freedom. 4. The UN takes it as hers in 1948 and imposes it in 1981 with the Decree for the elimination of any kind of discrimination. 	<p>Second Vatican Council's decree: Dignitatis Humanae, on religious freedom: “in religious matters, nobody may be impeded from publically acting according to his conscience.”</p> <p>Renouncing to dogma, voluntary suppression of the Catholic States, new social doctrines, laicity, neutrality, State aconfessionality.</p> <p>Denial of the universal worth of the Greek philosophy, the basis for objective truth as opposed to relativism. The Encyclica “Faith and Reason”. Doc. on the interpretation of dogmas.</p>
<p>Equality: All religions and ideas are equal, and who denies it, is discriminating</p>	<ol style="list-style-type: none"> 1. Religious: Protestant Revolution. 2. Civil and Political: French Revolution 3. Economical: Socialist Revolution 4. Between man and animal: animalism 5. Etc... 	<p>Collegiality: The democratization of the Church, has created the Bishops Conferences and Synods to limit the Pope's authority; priests Conferences to limit the Bishop's, and the Pastoral Council to limit the parish priest's.</p> <p>The new Code of Canon Law is inhibited by this equalitarianism.</p> <p>Equality among religions, among the high and low clergy, among the clergy and the laity (base communities), etc.</p>
<p>Fraternity: Instead of being brothers in the same doctrine (Christianity) they call themselves brothers with different doctrines (Masonry).</p>	<ol style="list-style-type: none"> 1. New world order (globalization) 2. One and only government (UN, Unesco...) 3. A single currency: IMF 4. Etc. 	<p>Ecumenism in all its forms: Congress of religions in Assisi, visit to the Synagogue... To join to the Protestants the new Mass was created, the liturgical reform, the change and diminishing of the Primacy, the inter-confessional Bible, changes in the doctrine on the Virgin, etc. Other religions are now allowed to enter the Catholic temples. To build a Universal Church greater than the Roman Church: an only and universal religion.</p>

The Pseudo-restoration of the Church

I. Why do people believe that Card. Ratzinger is conservative?

As the Revolution in the Church is a process and as such, it has different strategies, like: *“two steps ahead and one step backwards.”*

As the Revolution is an historical phenomenon that has causes and a precise logic, its study is a science (and the same can be said about the **Counter-revolution**). In its historic development, it has expressed a transformation; so that as with to the temporal society, we find the same metamorphosis in the Revolution inside the Church.

In order to understand this situation it is necessary to know that the enemies of the Church, after having introduced the **Masonic principles of freedom, equality and fraternity** in the temporal society, have also introduced them in the ecclesiastic society with the **Second Vatican Council**; this is what **H.E. Msgr. Lefebvre**, raised by God in this current of autodestruction of the Church, **denounces** with authority in his book: *“A Bishop speaks.”*

The action of Pope John Paul II and of Card. Ratzinger is presently characterized like a step backwards, but only in some things, in comparison to the times of Paul VI.

II. Why is this transformation made?

Because after a doctrinal and cultural revolution like that of the Second Vatican Council, some **reactions** appear **that must be deactivated, lulled or recuperated.**

Those leading the world and the change in the Catholic doctrine knew this before, as it happened after the French Revolution (Liberal) with what was called “restoration.”

Those who limit the **mass media image** of the present men in the Church and do not follow the doctrine of Card. Ratzinger and the Pope, **fall in the trap**. *Do you have eyes and do not see?* (Mc. 8.18).

In order to create a *public conservative image*, Card Ratzinger: 1) **Attacks** (only) **exaggerated Modernism**; for instance, he condemns the liberation theology, certain theologians who are excessively heretical, etc. 2) **He makes Progressivists attack him**, in order to get the admiration of the right, of the conservatives and of those who are obstinate against the Second Vatican Council. 3) He states, on a particular item, that we should go back to *“tradition”*, as in liturgy, for example; **he states that there exists doctrinal continuity** among ancient Popes and the present ones.

III. The strategy of pseudo-restoration

Please take a look to the Cardinal’s doctrine: a) He always affirms collegiality and religious freedom, ecumenism; **but he always wishes to avoid exaggerated postures**, “isolated escapades” (Card. Ratzinger, *Report on Faith*, BAC publishers, page 23), as these result in excessive reaction. **Only the Left understood well his subversive method**: *“Revolution, yes; but unitarian and controlled”* (*Adista*, 19.12.1985 [Catholic-Communists] *Il manifesto*, 10-12.1985. [extreme left] *Rinascita*, 14.12.1985 [left] etc.)

b) But who does not limit his watching to the mass media image is aware of the fact that the Cardinal even condemned the traditional Roman Magisterium. The method consists in accusing progressivism of exaggeration and the traditional Magisterium as anachronistic. (Cf. *Report... chap. 2 page 37. A recipe against anachronism*). **Thus he created the intermediate doctrinal line**: this is Ratzinger.

IV. The results of Card. Ratzinger’s method

Appearing as a conservative, he attempts to change the Catholic doctrine with impunity, binding himself to this goal more enthusiastically than the open progressivists; besides, **attracting to him the conservative Catholics with their eyes full of thankful tears.**

Here is what he achieved with his method in less than a year:

1) To prepare (Card.Ratzinger’s letter dated 11.6.1981) and to have the Pope sign the **agreement with the Lutherans**, subjecting in this way Catholics to the Protestant doctrine of **Justification for the Faith**, of 31.10.1999.

2) To declare that the universal Church **does not identify itself** with the Roman Catholic Church, O.R. 4.3.2000.

3) To word, by his Congregation, the text of the **“repentance”** about some doctrines of ancient Popes, O. R. Documents, 8.3.2000.

V. Card. Ratzinger himself states that he is doing the pseudo-restoration

It could be said that we are in the eve of the operation of a great event a little inferior to the Second Vatican, which could be the breaking up of the conciliar Church into two parts, exaggerated Modernists and moderate Modernists (Ratzinger). The Cardinal says:

“in this sense it could be said that the first phase after the Post-council has been closed...” (*Report...* p. 44)

Card. Ratzinger officially declares it and with authority, in the famous interview he had for *“Jesus”* magazine (November 1984) published with the marginal note: *“text approved by H.E. Card. Ratzinger on October 1st,”* and in the *“Report...”* page 44 it reads: **“Restoration?... If it is understood for “restoration” to go backwards, then no restoration is possible. The Church walks towards the fulfillment of**

history, fixing her eyes on the Lord that is coming. There is not, then, “restoration” in this regard.

But if we understand for “restoration” the search for a new equilibrium, after the exaggerations of an indiscriminate opening to the world, after the highly positive interpretations of an agnostic and atheistic world, then a “restoration” understood in this sense would be fully desirable, and is already under way in the Church...”

In page 42 of the *“Report...”* he already said: *“There are values that even having appeared outside the Church [Freedom, Equality, Fraternity] that may find – duly purified and corrected – a place in her vision. Much has been done in this regard in these last years.”*

VI. The goal of the pseudo-restoration

The Cardinal openly declares the intention of undo “Lefebvre’s case”: *“Report on the Faith”* ch. 2: *“a recipe against anachronism”*; and *“30 Giorni”*, October 1988: **“operation recuperation continues.”** **But in spite of the aggressive “recuperation operation” well managed and started by the Vatican authorities the traditionalist army of Msgr. Lefebvre has not been defeated nor is calling retreat as many people believe today, but just on the opposite.** (*Il Sabato*, July 8, 1989).

Card. Ratzinger wants to place a wedge between those who only like traditional liturgy and those who also want the Kingship of Our Lord Jesus Christ. In the book **“The new people of God”** (page 160), the Cardinal states that there should not exist “the uniform liturgy”; that is why we hope he allows in the use of St. Pius V’s Mass to anyone wishing it, in exchange for the traditionalists to stop criticizing the conciliar Church. At least that is what they want to do.

Lets get ready! When the pseudo-restoration is ripe and comes covered with all its charm and with the help of powers outside the Church, then we will have a chance to start **listening the unceasing phrases of traitors**: *“let’s accept, it is better to give up a little than to loose everything, we should not fight so we won’t be defeated; we must save what we can save, etc.”* And this is not the logic of faith, but of pure sentimentalism.

During his visit with Card. Ratzinger on 14.7.1987, H.E. Msgr. Marcel Lefebvre said: *“Eminence... You have attempted to show me that Our Lord Jesus Christ neither can nor should reign in society... we in our seminaries... prepare the Kingdom of Our Lord Jesus Christ... we work for the christianization; you and I can not understand each other.”*



Revolution and the exaltation of the Most Holy Virgin

In this struggle between Good and evil, **everything announces an extraordinary intervention** of the Most Holy Virgin, *Quae est ista, who is this Woman?* She is the Mother of the Creator of heaven and earth. She is the only woman fecundated by God.

One cannot exaggerate having confidence, in honoring and loving the Most Holy Virgin because the example **has been given to us by the Most Holy Trinity**: God The Father, entrusting to Her the Eternal Word; God the Son, honoring Her as His Mother; God the Holy Spirit loving Her as His Wife.

Now: if theology attributes the Creation to the Father, Redemption to the Son and the spreading of the Church to the Holy Spirit, **theology always recognizes in the Most Holy Virgin the historical assignment of crushing the Serpent's head and its works: The World Revolution.**

After the last great apparitions of the Most Holy Virgin in La Salette, Lourdes and Fatima, that were recognized by the Magisterium, Providence is getting the attention of Catholics regarding the historical task of the Virgin.

Conclusion: What to do?

1) **Try to understand** what is going on in the world and in the Church, **because the day we do not understand it anymore, we will be lost.**

2) History is the struggle between Good and evil until the end, *"I place an enmity between you and the Woman"* (Gen. 3.15).

The doctrinal problem is:



Romanity

either... objective truth with all its consequences:

religious political social economical

or... relativism with all its consequences

religious political social economical

Is there an intermediate way? There are two fundamental concepts that are mutually exclusive.

3) With the Incarnation of Our Lord and the Christianization of the world after the darkness of pre-Christian world, the fruit of the original sin, the admirable Catholic CIVILIZATION of the Middle Ages was erected: the Sacred Roman Empire. **It was the religious, political, social and economic incarnation of objective truth:** God Our Lord, His Catholic Church, His Social Order. (This was, is and will be in the political Catholic program).

4) The story of the last six centuries proves that without Christ nothing can be done *"Omnia per Ipsum... sine Me nihil..."*

5) During the last six centuries, objective Truth was gutted and progressively covered with relativism: **all religions and ideas are the same** and man has the right to publicly practice any idea... **and who ever does not agree is discriminating. But, if everything is relative... everything is possible.** New ideas and laws come from this principle: equality of all religions, laicism, divorce, abortion, euthanasia, homosexuality, drugs, polygamy, initiation into monstrous, homicide (*"the devil is a liar and a killer"*), satanism, etc., and all that what is still to come, because new doors to hell are being opened... it is the permanent Revolution.

The world and society founded in objective truth have already existed and are our history. We will see if the world founded on relativism will be better than our CIVILIZATION.

6) **It is Masonry** which has inherited this equalizing system (Lucifer wished to be equal to God) and proclaimed it officially in 1717 in London; but it is the UNO that after the last war teaches and has equalitarism taught with the *"Universal Declaration on the Rights of Man"* (1948). It now looks **to penalize objective truth** with the "Decree to eliminate



To penalize objective truth

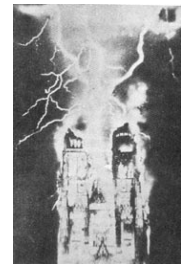
"St. Bernard (Doctor of the Church) is right when he says that God has created the whole world because of this Virgin in order for Her to be His mother, and St. Buonaventura (Doctor) in saying that the world perseveres at the disposition of Mary; St. Bernardinus (Doctor) adds that God has not destroyed man after his original sin due to His love for Mary." (St. Alphonse of Liguria, Doctor, *"Mary's Glories,"* second part, fourth speech).

We repeat with St. Bernard: *"De Maria nunquam satis"* (one cannot praise Mary enough). In this long night of history, imitating the Most Holy Virgin who, on Holy Saturday was **the only one keeping Faith** (St Bernard, St. Alphonse), we wait, with the sword in our hand, like the 27 last knights of Covadonga, **the sacred light that foretells the dawn of the next triumph of the Immaculate Heart of Mary that was prophesized in Fatima.**

May the Kingdom of Mary, that was announced by St. Luis Maria Grignon de Montfort, come!

Maria vincit-Maria regnat-Maria imperat!

"Oh, most unblemished Virgin Mary, I adore Your Most Holy Heart." (St. Alphonse, *Mary's Glories*, V.1, ch. 3 No.2)



"Autodemolition of the Church" (Paul VI, 7.12.1968)

intolerance founded upon creed" (1981).

7) But this is nothing compared with what the Church has already lived: *"other winds and other tempests."*

What is even worst, **what had never happened before, is that with the Second Vatican Council, the highest authorities in the Church** have introduced this relativism inside the Church, being ashamed and repentant over what former Popes taught, they teach the contrary.

That is why certain doctrines of Catholic Faith of all times are **progressively forbidden, doctrinally criminalized** and after a cultural Revolution shall be legally forbidden and **penalized** by law as **fundamentalism...** let's be prepared!

Because if you are not interested in Revolution, she is interested in you and is planning your future...

8) We repeat it: all other things had already happened before, but what had not happened yet, is that the utmost authority of the Church is **delegitimizing former Popes and Councils.** Let's get into this matter.

9) The important thing for us is **to succeed in defending our CIVILIZATION against globalism, Modernism, and Islamism;** to defend our culture, our Catholic Faith of all times, and that is why **we denounce and condemn the Modernist sect that is incrustrated in the Vatican.**

These people, in order to get united to the Protestants, **were not ashamed** of changing and downgrading the Most Holy Virgin.

From such men we await the worst in the face of Modernism, globalism, Islamism...

The test is great, but **our roots, our Tradition, are greater;** we are the children of the Romans, of the martyrs, of the monks, of the knights, the saints, the poets and the artisans that built Europe, Christianized

America... we are what our parents were, the children of sailors that were victorious in Lepanto, of the “**cristeros**”, of the Spanish people that liberated their homeland from Communism in 1936...

We have examples: “*Our CIVILIZATION should not be invented, for it already existed,*” (St. Pius X). Let’s look at them.

We have the principles: let’s use them. Most of all, do not allow our roots to be cut off. We need men with strong convictions.

We are being concerned about the men in the Church infatuated by ecumenism; documents on the **changes in doctrine** casts, **confirms and legitimizes**, as H.E. Msgr. Lefebvre says, **the right of our Catholic resistance** to Modernist authorities. **Do not ask us to disobey former Popes**, do not ask us to be indolent before the “*autodemolition of the Church.*” Our Lord said already that wolves come when mercenaries flee...

What to do? Concerned by the course taken by the events in the Church, we must find once more, with tenacity, as **our people** has always have, the strength to react: **we have already started.** But as History shows, human strength is not enough; we must attract supernatural strength from heaven. We have already started the **Crusade for Rosary** as the promise has already been made in Fatima: “*At the end, my Immaculate Heart shall triumph.*” Even Ecumenist sectarians recognize that: “*Many other factors of disunity (with Protestants) are reflected and polarized in Her (the Most Holy Virgin)*” (Il Regno, 2.1988 p. 96).

“*The perfecting of the method of the Revolution is to have it preached by the clergy itself*” Father Barrielle used to say. **Remain away from Modernist priests and tie ourselves to the Virgin with the Rosary.** Nothing is needed to pray the Rosary, not even being confessed. **Let’s found groups to pray**, as the Holy Padre Pio taught, he who foresaw the modernist crisis. It is also said by St L.M.G. de Montfort in “*The admirable secret...*”: “*If you had sold your soul to devil as a sorcerer, if you were a hardened heretic, you will also be saved if you pray the Rosary every day.*”

What should not be done? Partial analysis.

We have to **identify the unitarian vision of the satanic Revolution** in order to fight it at all levels, being the only victorious attitude; to avoid then less important and peripheral battles, etc... Avoid loosing sight of the enemy... when the body is attacked by viruses it is not enough to eliminate one or two of them, but every man becomes intolerant with all viruses in order to be healthy again.

Leo XIII, *Humanum genus*: “*first of all, tear off the mask of Freemasonry*”. Taught either by ecclesiastics or laymen, the doctrine is Masonic. **Our enemy’s power lays also in the fact that we do not fight** and allow them to take positions. No, we cannot remain neutral nor sympathetic. The only alternative is **to fight or become slaves.** The crisis has not passed yet, it is still in front of us, **let’s awake**, if not, we shall punish ourselves.

In the same way we refuse political, social, economic globalization... we also refuse religious globalization. No comments. Our parents are and we wish to be Catholics **only, we want to be ourselves**, as we have been formed by Tradition. Do not let others perform surgery in our personality. **Don’t touch us!**

Knowing the historic methods of the Revolution, we find some false reactions already: “*two steps forward and one step backwards,*” in order to divide, lull, and to anesthetize the reaction. Due to these **pseudo-restorations**, some of us have already fallen, but **new fighters are already coming** and others are being born: “*brothers, have children!*”, they are the future of CIVILIZATION. Religion goes on. Men pass and get killed, but **the idea lasts.** It is not for hatred, but

for love, that we wish to die for our CIVILIZATION and to **free Rome from the Modernist sect.** If we loose our personality, we shall fall into apostasy, into frustration and shall be the slaves of relativist fundamentalism. Be courageous! God has already conquered and what is now happening is another test for our CIVILIZATION. We do not know either defeat not discouragement, for **we are the instruments of an undefeatable world.** And definitely, it is not bad to spend our life fighting for Truth and justice.

Those who loose the Catholic Faith end up by defending the “*structure.*”

When obedience is a mistake.

If you have a private chapel and the Pope asks you to deliver it to Protestants to perform their rites as he did in Assisi, if you obey, you deceive yourself and do a blasphemous thing.

St. Catherine of Sienna to Pope Gregory XI: “*Holy Father, those who obey get lost in disorder, in iniquity...*”

“*We do not feel ourselves tied to obedience about the novelties that go against Tradition and threaten our faith.*” (Msgr. Lefebvre, 3.9.1975)

“*... millions of Christian consciences are being wounded, are mixed up... by a martyrizing dilemma: to obey with the risk of loosing the true faith and to disobey to preserve the faith intact*” (Msgr. Lefebvre) The problem is before our eyes, no matter if we are little aware of the present crisis in the Church: “*Can I refuse ecumenism?... Am I forced to listen to that sermon...*”

what to do? If I do not agree with the Congress of all religions in Assisi, am I disobeying the Pope? What do I have to teach my children? What do I do if the catechist is teaching evolution... if the priest...?”

Those are the practical problems Catholics face now.

Many people think the solution is to take a refuge in prayers; others do not want to see and act as an **ostrich**, or in order to be free from problems, they abandon themselves to blind obedience: “*I obey!*”

But ignorance is not always an excuse; praying is not enough: “*help yourself, so God may help you,*” **obedience has its limits.**

Avoid false problems: it is not up to you to decide if the Pope is free or prisoner; the possibilities and limits of infallibility or other doctrinal problems that are not easy... **you must preserve Catholic Faith of all times. That you do know.** You must not go to Church if there are Protestants, Moslems or Buddhists inside, being ecumenical with the priest or the bishop. **That you do know.**

As Msgr. Lefebvre reminds us, in times of confusion, of novelties, one should **keep on believing and doing** what all Popes have done **always and everywhere**, this is Catholic Tradition; new things, unfortunately, are new, they did not exist before and so errors may then get into them.

Legitimacy of “*disobedience*” depends on the need to defend Faith, that is why it must be proven that doctrine is in danger.

There have already been famous examples in the history of the Church: **St. Paul opposed St. Peter** who wished to circumcize the pagan neophytes. – **St. Athanasius** was excommunicated by Pope Liberius, who was under the Arian influence. – **Pius VII** had to withdraw the heretical Concordat granted to Napoleon, etc.

Msgr. Lefebvre resisted like St. Paul to defend the same Faith and like St. Athanasius, he suffered the same condemnations.

Thanks, Monseigneur !

Help us defend ourselves:

- 1) By sending us the addresses of people interested in this bulletin;
- 2) By informing us on your availability to spread this bulletin in your city
- 3) With your contributions to account No. 2038 2481 85 3005849317. Banca Nazionale del Lavoro, Sondrio.
- 4) By duplicating and spreading this bulletin. **Mail it to Father Giulio Maria Tam, Via Ca Bianca, 1 – 23100 Sondrio – Italy**

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