

# Bad Books with Imprimaturs



R. J. M. I.

By

The Precious Blood of Jesus Christ,  
The Grace of the God of the Holy Catholic Church,  
The Mediation of the Blessed Virgin Mary,  
Our Lady of Good Counsel and Crusher of Heretics,  
The Protection of Saint Joseph, Patriarch of the Holy Family,  
The Intercession of Saint Michael the Archangel  
and the cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:  
ab hómine iníquo, et dolóso érue me*

Ad Majorem Dei Gloriam



“Woe to you lawyers, for you have taken away the key of knowledge. You yourselves have not entered in: and those that were entering in, you have hindered. ...Some, going astray, are turned aside unto vain babbling: Desiring to be teachers of the law: understanding neither the things they say, nor whereof they affirm.”  
(Luke 11:52 and 1 Timothy 1:6-7)



St. Paul's Preaching at Ephesus  
by Eustache le Seur-Alinari

“Many of them that believed came, confessing and declaring their deeds. Many of them who had followed curious arts brought together their books and burnt them before all.”  
(Acts 19:18-19)

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## Introduction

**Important Note:** This note regards books with imprimaturs that are not on the extinct “Index of Forbidden Books” and contain notoriously heretical statements, not ones that can be given an orthodox interpretation. Enemies of the Catholic Church have been known to tamper with the Catholics’ written or oral words by injecting heresy into them. They alter words by either additions or deletions. Being the enemies have more power than ever before, it logically follows that they have corrupted many good Catholic books with their heresies. Therefore, regarding bad books listed by me, a further investigation is necessary to see if there is notorious heresy in the authors’ original texts. Until then and if it can be proven that an author taught the orthodox position elsewhere, there is a strong suspicion that the heretical text attributed to him was added by someone else; thus, he should be given the benefit of the doubt. However, others must still be warned of the heresy in the books attributed to such authors.

Even if an author did not believe in a heresy, he would still be guilty of heresy if he inserted it into his book to appease the heretical bishop who gave it an imprimatur. In this case, the author would share in the heretical guilt of the bishop. Never are Catholics to obey sinful commands and help others to propagate sin. If they do, they share in the guilt.

## 1) Bad Books and Bad Teachers

### *How Catholics became corrupted*

#### **Question/Statement:**

Before the Second Vatican Council, when all was just fine in the Catholic Church, books with imprimaturs in the 19th and 20th centuries teach that men can be saved who lived and died worshipping false gods; many are saved instead of few; pagans who never heard the word of God are no longer to be referred to as pagans; most Protestants and schismatics are no longer to be referred to as true guilty heretics and schismatics and can be saved; Protestants and schismatics can receive the sacraments under certain circumstances; Moslems worship the one true God; and man could have evolved from some other creature, etc. Therefore, Vatican II and John Paul II are only teaching what was taught before Vatican II, and even what many traditionalists who oppose Vatican II and John Paul II believe and teach.

#### **RJMI Answer:**

Books with imprimaturs are not infallible. They are only as good as the bishops who give the imprimaturs:

*An Essay on Beatification, Canonization, and the Process of the Congregation of Rites*, by Fr. F.W. Faber, 1848: “It is plain also that the Imprimatur is of *some*

authority, whosoever it may be; and in this case of a series composed of volumes each of which has two or three or four Imprimaturs they form a cumulative pressure upon our inclination to believe or reject, which is by no means despicable. Perhaps at some periods in the Church the Imprimatur of the Sorbonne has been known to have been most rigid and scrupulous and so during those periods it carries all the more weight with it. The character of particular religious orders at times imparts a value to the Imprimatur of their theologians, especially when such orders have been distinguished through a long course of years for sound, solid, and discerning erudition, as was especially the case with the Augustinians and Dominicans. On the value of the Roman Imprimatur we cannot do better than quote the remarks of Gaume: ‘There is a great difference between Roman censors and those of other places. If it happens that a diocesan censor approves and gives his Imprimatur to a bad work, it is undoubtedly a great misfortune, but the evil is in some sort a private one. The Roman censors, it must not be forgotten, are the agents of the sovereign pontiff named by himself, or by his immediate representative, and we may say that the pope is himself, as it were, the guarantee of their censures. If then a Roman censor should approve, and particularly if he should eulogize a work which contained one word contrary to what Rome teaches or permits to be taught it would be a great evil for the whole Catholic world, and the pope would be obliged in condemning the censor to publish his mistake, in order to arrest the consequences of it.’” (pp. 103-05)

So we see that an imprimatured book is only as reliable as the person or persons who gave it the imprimatur, and even the Roman censors are fallible and can approve bad books.

The first major manifestation of a tree’s corruption (Vatican II and the Conciliar Church) logically indicates an interior and more hidden corruption that started long before that led to such a wretched state. The corruption wrought by the apostate Second Vatican Council, that created the non-Catholic Conciliar Church and its apostate antipopes, did not come about overnight. It took hundreds of years of preparation. Most Catholics had lost the faith long before Vatican II. The heretical bishops that signed the heretical Vatican II documents were bishops under Pius XII, proving they were already thoroughly corrupted before Vatican II. Doubt it not, God ordained the Great Apostasy as a worthy punishment of fallen-away Catholics who lost the faith long before Vatican II. *“Who hath given Jacob [Catholics] for a spoil, and Israel [Catholics] to robbers [Vatican II]? hath not the Lord himself, against whom we have sinned? And they would not walk in his ways, and they have not hearkened to his law.”* (Isa. 42:24) They walked not in God’s law, denied dogmas, long before Vatican II.

How did this mass corruption take place? How else does Satan corrupt bad Catholics if not by corrupting books that Catholics read to learn the faith? Bad and heretical theologians crept into the veins of the Church long before apostate Vatican II and injected their poisonous theology into books with imprimaturs, taking away the key of knowledge.

“Some, going astray, are turned aside unto vain babbling: Desiring to be teachers of the law: understanding neither the things they say, nor whereof they affirm.” (1Tim 1:6-7) “Woe to you lawyers, for you have taken away the key of knowledge. You yourselves have not entered in: and those that were entering in, you have hindered.” (Lk. 11:52) “You have departed out of the way, and have caused many to stumble at the law: you have made void the covenant... You have wearied the Lord with your words, and you said: Wherein have we wearied him? In that you say: Every one that doth evil, is good in the sight of the Lord, and such please him...” (Mal. 2:8, 17)



Bishops and priests are first corrupted in the seminaries and then pass the corrupted teachings to the flock hindering it from learning the faith. The laymen (flock) are not innocent. They were worthy of such a punishment because they could not endure sound doctrine when it was preached to them. Instead, they sought false teachers and readily embraced their heresies, their fables, when they entered bad books. *“For there shall be a time when they will not endure sound doctrine but, according to their own desires, they will heap to themselves teachers having itching ears: And will indeed turn away their hearing from the truth, but will be turned unto fables.”* (2Tim. 4:3-4) Yes, fables, heresies that deny the very basic dogmas of the Catholic faith that the good willed could detect by God’s actual grace and common sense, which the bad-willed, being under a veil of darkness, are worthy of embracing.

One must first look at the education in the seminaries that corrupted the bishops and priests. The source of corruption is found in the teaching instruments used in the seminaries, that being bad and heretical books with imprimaturs—theology, philosophy, canon law commentaries, and Church history books, etc. By logical turn of events, being God allowed this operation of error as a punishment to indifferent and fallen-away Catholics, these same corrupted teachings found their way into books that teach the laymen, such as catechisms, etc.

“[Antichrist] Whose coming is according to the working of Satan, in all power and signs and lying wonders: And in all seduction of iniquity to them that perish: **because they receive not the love of the truth**, that they might be saved. Therefore **God shall send them the operation of error, to believe lying**: That all may be judged who have not believed the truth but have consented to iniquity.” (2Thess. 2:9-11)

In spite of God’s persistent warnings by his prophets, His Blessed Mother Mary and the popes, bad and fallen-away Catholics have not obeyed and amended their ways. God has given rebellious fallen-away Catholics what they obstinately wanted, bad and heretical books with imprimaturs to defend their apostasy and heresy. God turned them over to Satan and placed them under an operation of error, bad books with imprimaturs, so that they would believe lying. This led to the fulfillment of the prophesied curse of Amos, the Word of God being as hard to find as bread in a famine and water in a drought.

### Amos’ Curse

“Behold the days come, saith the Lord, and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. And they shall move from sea to sea, and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it.” (Amos 8:11-12)

God would never allow such a thing unless His people were worthy of such a punishment. However, God never leaves as orphans His good-willed chosen. He warns them well ahead of time of impending punishment so they may amend their evil ways and do penance so as to appease His wrath, thus, either avoiding or mitigating the punishment. If there is no acceptable amendment, then the punishment is inflicted, while those of good will are aware of why they are being punished and will eventually know what they must do to hold on to the truth or find it if they are lost, while the majority, even having lost common sense, are totally bewildered, engulfed in darkness, confusion, and chaos that they are worthy of because they did not heed God’s warnings. Most have

become so indifferent they no longer care at all about the faith. They wallow in their confounded, confused, and lost state as if they are not confounded, confused, and lost, as if everything is just fine. They are so hardened and obstinate that they no longer have any shame. All one has to do, if one is of good will, is read their teachings and you can see they are confounded, confused, and hypocritical, whether they admit it or not. Our Lord promises that their visitation is at hand.

“They were confounded, because they committed abomination: yea, rather they were not confounded with confusion, and they knew not how to blush: wherefore they shall fall among them that fall: in the time of their visitation they shall fall down, saith the Lord.” (Jer. 6:15)

Fr. Brian Harrison denied Jesus Christ with great confidence, no shame, and mocking the fact that I denounced him as an apostate.

Fr. Brian Harrison, Letter to Richard Ibranyi, February 13, 2002: “...For the record: (a) I agree with Pope John Paul II that it can truly be said that the Muslims ‘worship the one true God’ ... I reject categorically your presumptuous accusation that I have lapsed into ‘apostasy.’”

To see how Fr. Harrison tries to weasel out of his denial of Christ by mixing the sacred with the profane, read “Exurge Michael Journal, Issue 10, “Fr. Brain Harrison says, ‘Moslems Worship God’” His day of visitation is surely at hand.

By denying infallible dogmas, they, readily and with joy, deny and blaspheme God while having an appearance of godliness.

“Know also this, that in the last days shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, Without affection, without peace, slanderers, incontinent, unmerciful, without kindness, Traitors, stubborn, puffed up, and lovers of pleasure more than of God: Having an appearance indeed of godliness but denying the power thereof. Now these avoid.” (2 Tim. 3:4-5)

All these crimes they commit, while thinking they are worshipping God and doing Him a service. “They ... will think that [they] doth a service to God.” (Jn. 16:2-3) Jesus says they teach doctrines of men, only honoring God with their lips, while their hearts are far from Him.

“But he answering, said to them: Well did Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and precepts of men.” Mk. 7:6-7)

### ***Enemies Plots' and infiltrations***

From the birth of the Church on Pentecost Sunday, evil men have infiltrated the Catholic Church in order to try and subvert Her and Her children. The apostle St. Jude says, “certain men are secretly entered in (who were written of long ago unto this judgment), *ungodly men.*” (Jude 1:4) St. Paul says, “*ravening wolves will enter in among you, not sparing the flock,*” (Acts. 20:29) and calls them “*false brethren unawares brought in.*” (Gal. 2:4)

These infiltrators sow discord in matters of discipline, morals, or faith, resulting in separations (schisms) among the flock. St. Paul, knowing infiltrators enter the Church, says that these schisms must come in order to expose and cast out the infiltrators and thus keep the flock pure and the Church undefiled. *“For first of all I hear that when you come together in the church, there are schisms among you. And in part I believe it. For there must be also heresies: that they also, who are approved may be made manifest among you.”* (1 Cor. 11:18-19) The approved (faithful Catholics) are made manifest by their denunciation and casting out the infiltrators from their communion.

Is the hierarchy immune to infiltration? No, they are not! They are the most dangerous of all the infiltrators. Jesus Christ prophesied that there would be infiltration in the highest ranks. The New Covenant prophets are Catholic bishops. Jesus warns that among them shall be false bishops, who look like bishops, but are wolves. *“Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.”* (Mt. 7:15) St. Paul witnessed the infiltration of bad bishops and warned the bishops to beware.

“Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood. I know that after my departure ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things, to draw away disciples after them.” (Acts 20:28-30)

There are three type of infiltrators, liberals, scrupulous Pharisees, and sworn enemies of the Catholic Church, and they are found in all the ranks, Cardinals, bishops, priests, and laymen. The sworn enemies of the Church are the most dangerous infiltrators, because of their willingness to resort to any tactic to destroy the Church; they refer to the Liberals and Pharisees as useful idiots, because they use them to further their plans. Without the useful idiots, their plots cannot succeed.

It had been prophesied that there would be a great falling away from the Catholic faith, a great apostasy. The most dangerous and damaging stage of the apostasy was when the infiltrators, liberals, and Pharisees did not leave the structures of the Catholic Church but stayed within them to try and corrupt Catholics from within the Catholic Church. The enemy gives us ample proof of this internal conspiracy against the Catholic Church.

### Elders of Zion

(Religious Zionists)<sup>1</sup>

*The Jewish Peril and the Catholic Church:* “Up to now we have been studying our strategy of attacking the Catholic Church from outside,<sup>2</sup> but this is not all. We are

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<sup>1</sup> Christ denying, religious Jews that support the State of Israel in order to bring about the reign of their Messiah, the Antichrist.

<sup>2</sup> They attacked the Catholic Church from outside by instigating and supporting the Protestant rebellions, as they had done in the past with all major heretical movements. They support any non-Catholic group, such as the Moslems in Spain, in order to assist all non-Catholics in their war against the Catholic Church. The Protestant rebellion was a limited success for the apostate Jews, because these heretics were cast out of the Catholic Church and could not work within Her structures to try and undermine Her. The most devious and dangerous of all plots was to infiltrate Her, which God allowed as prophesied by Pope Leo XIII, due to the enormous crimes of bad and fallen-away Catholics, primarily crimes against the faith by being ignorant of the faith that they must know in order to give glory to God and be saved.

now going to show the way how we have advanced in our work to accelerate the Catholic Church's ruin and how we have penetrated into her most intimate circles even making part of her clergy change into pioneers of our purpose. Completely apart from the influence of our philosophy, we have taken other steps to incite a schism within the Catholic Church. Allow me to explain how it was done: We have induced some of our sons to join the Catholic body with the clear mission to work in a much more efficient way for the disintegration of the Catholic Church, creating scandalous situations inside her. Here we have followed the advice of our prince of Jews who so wisely said: Make some of our sons Cardinals and Bishops so that they might destroy the Church."<sup>3</sup>

*Protocols of the Elders of Zion*, XVII: "2. We have long past taken care to discredit the priesthood of the goyim, and thereby to ruin their mission on earth which in these days might still be a great hindrance to us. Day by day its influence on the peoples of the world is falling lower. Freedom of conscience has been declared everywhere, so that now only years divide us from the moment of the complete wrecking of that Christian religion, as to other religions we shall have still less difficulty in dealing with them, but it would be premature to speak of this now. We shall set clericalism and clericals into such narrow frames as to make their influence move in retrogressive proportion to its former progress."

### The Alta Vendita of the Carbonari (Masonic Gentiles)<sup>4</sup>

The Conspiracy of the Alta Vendita of the Carbonari: "We have the little finger of the successor of Peter engaged in the plot; and this little finger is as good for the crusade, as all the Urban II's and all the Saint Bernards in Christendom. ... You will contrive for yourselves, at little cost, a reputation as good Catholics and as pure patriots. This reputation will put access to our doctrines into the midst of the young clergy, as well as deeply into the monasteries. In a few years, by the force of things, this young clergy will have overrun all the functions; they will govern, they will administer, they will judge, they will form the sovereign's council,"<sup>5</sup> they will be called to choose the Pontiff who should reign. ... You will bring friends around the apostolic Chair. You will have preached a revolution in tiara and in cope, marching with the cross and the banner, a revolution that will need to be only a little bit urged on to set fire to the four corners of the world."

Former communist Bella Dodd testified that she placed 1,100 communist infiltrators into the priesthood who have since ascended to the highest ranks within the Catholic Church:

"Communism & NWO: Wall Street's Utopian Hoax," by Henry Makow, Ph.D., March 16, 2003: "Bella Dodd was a leader of the Communist Party of America (CPUSA) in the 1930's and 1940's. Her book, 'School of Darkness' (1954) reveals that Communism was a hoax perpetrated by financiers 'to control the common man'

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<sup>3</sup> *Catholic Gazette*, "The Jewish Peril and the Catholic Church," p. 8, February edition, 1936, a London periodical and official monthly paper of the Catholic Missionary Society of England.

<sup>4</sup> The Masonic Gentiles are controlled and used by the apostate Jews, many unknowingly, until they seek to disrupt the conspiracy of the Jews and incur their wrath.

<sup>5</sup> As was evident at the robber's *Second Vatican Council*; an evil non-Catholic Council posing as a Catholic Council—a wolf in sheep's clothing—inspired and dominated by the enemy. The holy prophet of God, Isaias, foresaw this apostate Council, "Woe to you, apostate children, saith the Lord, that you would take counsel, and not of me: and would begin a web, and not by my spirit, that you might add sin upon sin." (*Isa. 30:1*)

and to advance world tyranny. ...The Communist Party operates by infiltrating and subverting social institutions like the churches, schools, mass media and government. ...Dodd reveals that the CPUSA had 1100 members become Catholic priests in the 1930's."

*Christian Order* magazine (November 2000) recounts how Dodd and her associate, Douglas Hyde, revealed the plan for communist subversion of the Church: "Ex-Communist and celebrated convert Douglas Hyde revealed long ago that in the 1930s the Communist leadership issued a worldwide directive about infiltrating the Catholic Church. While in the early 1950s, Mrs. Bella Dodd was also providing detailed explanations of the Communist subversion of the Church. Speaking as a former high ranking official of the American Communist Party, Mrs. Dodd said: '*In the 1930s we put eleven hundred men into the priesthood in order to destroy the Church from within.*' The idea was for these men to be ordained and progress to positions of influence and authority as Monsignors and Bishops. A dozen years before Vatican II she stated that: '*Right now they are in the highest places in the Church*' — where they were working to bring about change in order to weaken the Church's effectiveness against Communism. She also said that these changes would be so drastic that '*you will not recognise the Catholic Church.*'"

### ***God Warns of Bad Books, Clergy, and Laymen***

The just and merciful God always warns His chosen, the Israelites during the Old Covenant era and now Catholics under the New Covenant, of the enemies' plots well before they come to pass. God warns His chosen in three ways:

- 1) By prophetic warnings from heavenly creatures.
- 2) By prophecies from the Bible, popes, and saints.
- 3) By the historical record of God's punishments against His chosen when they fell away from the faith, as found in the Bible and Catholic Church history. Bad fruit is a sign of faithlessness and rebellion against God, which is always followed by Divine punishment, either chastisement unto repentance or utter destruction.

These three sources clearly reveal the infiltration of bad books with imprimaturs long before Vatican II that led to St. Paul's prophesied revolt, "The Great Apostasy," that brings Antichrist to power.

"That you be not easily moved from your sense nor be terrified, neither by spirit nor by word nor by epistle as sent from us, as if the day of the Lord were at hand. Let no man deceive you by any means: for **unless there come a revolt first**, and the man of sin be revealed, the son of perdition Who opposeth and is lifted up above all that is called God or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God." (2Thess. 2:2-4)

When the revolt comes, as it has, that is a sign that the day of the Antichrist is near, followed by second coming of Jesus Christ. In the 5th century, St. Nilus prophesied of these events as they have come to pass in our day.

### St. Nilus (+430)

St. Nilus, 1550: “After the year 1900, toward the middle of the 20th century... When the time for the advent of the Antichrist approaches, people’s minds will grow cloudy from carnal passions... Christian pastors, bishops, and priests will become vain men, completely failing to distinguish the right-hand way from the left. At that time the morals and traditions of Christians and of the Church will change. People will abandon modesty, and dissipation will reign. Falsehood and greed will attain great proportions, and woe to those who pile up treasures. Lust, adultery, homosexuality, secret deeds, and murder will rule in society... The Church of God will be deprived of God-fearing and pious pastors and woe to the Christians remaining in the world at that time; they will completely lose their faith because they will lack the opportunity of seeing the light of knowledge from anyone at all.”

The Amos’ Curse is alluded to by St. Nilus: “They will completely lose their faith because they will lack the opportunity of seeing the light of knowledge from anyone at all.” St. Nilus prophesied the faith would be lost and hard to find, just as the Prophet Amos did. This can only occur if almost every book with an imprimatur that is available to the public is infected with heresy. Nilus also accurately prophesied that this would come to complete fulfillment in the middle of the 20th century when the robber’s Second Vatican Council invented the non-Catholic Conciliar Church.

### Our Lady of Good Fortune 1634

God has ordained that His holy Mother Mary, the Prophetess of prophets, will crush the head of the serpent (Gen. 3:15). Holy, Queen Mary, the Immaculate, ever-Virgin Mother of God prophesied in the 17th century of the enemies’ plots to infiltrate the Catholic Church’s teaching instruments, and that they would have major successes in the 19th and 20th centuries.

*Our Lady of Good Fortune*, Quito, Ecuador, A.D. 1634: “...At the end of the 19th century and for a large part of the 20th, various heresies will flourish on this earth, which will have become a free republic. The precious light of the Faith will go out in souls... the air will be filled with the spirit of impurity which like a deluge of filth will flood the streets, squares and public places. The licentiousness will be such that there will be no more virgin souls in the world... Priests will abandon their sacred duties and will depart from the path marked out for them by God. Then the Church will go through a dark night (ed. The Eclipse) for lack of a Prelate and Father<sup>6</sup>... and numbers of priests will lose the spirit of God, thus placing their souls in great danger.”

This prophecy could never come to pass if it were possible for popes to inspect every book with an imprimatur. The mass corruption of Catholics can only take place if the corruption is in books with imprimaturs that allege to teach the Catholic faith, as Catholics were forbidden to read religious books without imprimaturs. For these books to flourish many of the bishops, and others the popes depend on to rule the Church, had to be corrupted. The corruption from within came from three types of men, liberals on the left, Pharisees on the right, and infiltrators. True Pharisees are effectively the same as

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<sup>6</sup> Here we read a prophecy of extended vacancy of the Holy See, in that there will be no pope (Father) to rule the Church. And so this truth, this punishment, has come to pass and the Church goes through Her dark night. She has now been eclipsed for a generation, for more the 40 years the Holy See has been vacant (*sedevacante*).

liberals because both fall into heresy and immorality in one form or another. When one loses the faith immorality quickly follows by way of the Romans One Curse.

Indeed we have empirical proof (evidence) from God's prophets on earth, the popes, of the corruption from within. We can trace a constant and increasing plea (demand) from the popes in 18th, 19th, and 20th centuries, warning of bad teachers and bad books within the structures of the Catholic Church, warning the bishops to remain faithful and vigilant, and pointing out that there were bishops who were not faithful, but corrupted.

#### Pope Benedict XIV (1740-1758)

Pope Benedict XIV, *Apostolica Constitutio*, 1749: "When a more difficult question or a new kind of deed is reported to the confessor and he must consequently consult books, he must do so carefully and selectively. For it is well known that among so many writings there are some whose opinions and assertions do not well agree with the simplicity of the Gospel and the teaching of the holy Fathers. 'Many opinions advocate a relaxation of Christian discipline and bring ruin to souls, some being old opinions revived, others newly invented, and the great license of rank minds grows daily more extravagant. By this means, a way of thinking completely at variance with the simplicity of the Gospel and the teaching of the holy Fathers has crept in concerning matters of conscience. If the faithful should adopt it as correct, a mighty corruption of the Christian life would ensue'"

#### Pope Clement XIII (1758-1769)

Pope Clement XIII had warned that bad catechisms were flourishing in several countries in 1761.

Pope Clement XIII, *In Dominico Agro*, June 14, 1761: "...St. Paul strongly encourages Us to protect the faith that the saints handed on to Us. He told Timothy to preserve the sacred trust because dangerous times were coming when evil and deceitful men would exist in the Church of God. The insidious tempters would use their work to try to infect unwary minds with errors which are hostile to evangelical truth. It often happens that certain unworthy ideas come forth in the Church of God which, although they directly contradict each other, plot together to undermine the purity of the Catholic faith in some way.... only what is necessary and very useful for salvation be clearly and plainly explained in the Roman Catechism and communicated to the faithful... the love of novelty almost wrested it from the priests' hands by inspiring the production of more and more catechisms which could compare in no way with the Roman Catechism. Thus two evils arose. Agreement on a method of teaching was almost destroyed, and the weak members of the faithful were scandalized at finding that they were no longer united by the same language and topics."

The same pope wrote another encyclical dealing with bad books within the structures of the Catholic Church in 1766.

Pope Clement XIII, *Christianae Reipublicae*, 1766: "2. Therefore since the Holy Spirit has made you bishops to govern the Church of God and has taught you concerning the unique sacrament of human salvation, We cannot neglect our duty in the face of these evil books. We must arouse the enthusiasm of your devotion so that you, who are called to share in Our pastoral concern join together to oppose this evil with all energy possible. It is necessary to fight bitterly, as the situation requires, and to eradicate with all our strength the deadly destruction caused by such books. The substance of the error will never be removed unless the criminal

elements of wickedness burn in the fire and perish. Since you have been constituted stewards of the mysteries of God and armed with His strength to destroy their defenses, exert yourselves to keep the sheep entrusted to you and redeemed by the blood of Christ at a safe distance from these poisoned pastures. For if it is necessary to avoid the company of evildoers because their words encourage impiety and their speech acts like a cancer, what desolation the plague of their books can cause! Well and cunningly written these books are always with us and forever within our reach. They travel with us, stay at home with us, and enter bedrooms which would be shut to their evil and deception... It is principally your duty to stand as a wall so that no foundation can be laid other than the one that is already laid. Watch over the most holy deposit of faith to whose protection you committed yourselves on oath at your solemn consecration. Reveal to the faithful the wolves which are demolishing the Lord's vineyard. They should be warned not to allow themselves to be ensnared by the splendid writing of certain authors in order to halt the diffusion of error by cunning and wicked men. In a word, they should detest books which contain elements shocking to the reader; which are contrary to faith, religion, and good morals; and which lack an atmosphere of Christian virtue.”

### Pope Clement XIV (1769-1774)

Pope Clement XIV, *Cum Summi*, 1769: “3. ...Therefore, together we must all labor for the health and safety of the church, so that, without blemish or strain, it may flourish. With God's help we can accomplish this if each of you is enkindled by as strong a zeal for his flock as possible and if your one concern be to remove from his flock all contagion of evil and pitfalls of error and to strengthen it diligently with all the aids of sound doctrine and holiness.

4. If ever those in charge of the Lord's vineyard should be concerned about the salvation of souls, they must be so in this age especially. For many ideas aimed at weakening religion arise almost daily. When men are enticed by novelty and led on by an eagerness for alien knowledge, they come together more eagerly for this very purpose and more willingly embrace it. Wherefore, We lament that the destruction of souls is propagated more widely each day. Accordingly you must work all the harder and exercise diligence and authority to repel this audacity and insanity which stalks even divine and most holy matters. Be confident that you will accomplish this by simplicity of sound doctrine and by the word of God which penetrates more than any two-edged sword. You will easily be able to contain the attack of enemies and blunt their weapons when in all your sermons you preach and present Jesus Christ crucified. By His own laws and institutions He founded and reenforced this holy city which is His Church. To it he entrusted, as it were, the deposit of faith in Him to be preserved piously and without contamination. He wished it to be the bulwark of His teaching and truth against which the gates of hell would never prevail. We, therefore, the overseers and guardians of this holy city, must preserve the magnificent heritage of Our laws and faith which has been passed down intact to Us; We must transmit it pure and sound to our successors. If We direct all our actions to this norm found in sacred scripture and moreover cling to the footsteps of our ancestors, We will be best equipped to avoid whatever could weaken and destroy the faith of the Christian people and loosen in any way the unity of the Church.”

### Pope Pius VI (1775-1799)

Pope Pius VI, *Inscrutibile*, 1775: “Everyone must understand that such ravings and others like them, concealed in many deceitful guises, cause greater ruin to public calm the longer their impious originators are unrestrained. They cause a serious loss of souls redeemed by Christ's blood wherever their teaching spreads, like a cancer;



it forces its way into public academies, into the houses of the great, into the palaces of kings, and even enters the sanctuary, shocking as it is to say so.

“8. Consequently, you who are the salt of the earth, guardians and shepherds of the Lord's flock, whose business it is to fight the battles of the Lord, arise and gird on your sword, which is the word of God, and expel this foul contagion from your lands. How long are we to ignore the common insult to faith and Church? Let the words of Bernard arouse us like a lament of the spouse of Christ: ‘Of old was it foretold and the time of fulfillment is now at hand: Behold, in peace is my sorrow most sorrowful. It was sorrowful first when the martyrs died; afterwards it was more sorrowful in the fight with the heretics and now it is most sorrowful in the conduct of the members of the household... The Church is struck within and so in peace is my sorrow most sorrowful. But what peace? There is peace and there is no peace. There is peace from the pagans and peace from the heretics, but no peace from the children. At that time the voice will lament: Sons did I rear and exalt, but they despised me. They despised me and defiled me by a bad life, base gain, evil traffic, and business conducted in the dark’. Who can hear these tearful complaints of our most holy mother without feeling a strong urge to devote all his energy and effort to the Church, as he has promised? Therefore cast out the old leaven, remove the evil from your midst. Forcefully and carefully banish poisonous books from the eyes of your flock, and at once courageously set apart those who have been infected, to prevent them harming the rest. The holy Pope Leo used to say, ‘We can rule those entrusted to us only by pursuing with zeal for the Lord's faith those who destroy and those who are destroyed and by cutting them off from sound minds with the utmost severity to prevent the plague spreading’. In doing this We exhort and advise you to be all of one mind and in harmony as you strive for the same object, just as the Church has one faith, one baptism, and one spirit. As you are joined together in the hierarchy, so you should unite equally with virtue and desire.”

### Pope Pius VII (1800-1823)

Pope Pius VII, *Diu Satis*, May 15, 1800: “11. Therefore it is Our duty to help men and nations who are in distress, and to eliminate all present and threatening evils. For ‘Christ has given pastors and teachers for the perfecting of the saints, for the work of the ministry, for the building up of Christ's Body, until we all come together to the unity of faith and knowledge of God's son’. If ever anything deters, prevents, or delays any one of us from performing this task, what a disgraceful sin he will commit! Therefore, omit no watchfulness, diligence, care, and effort, in order to ‘guard the deposit’ of Christ's teaching whose destruction has been planned, as you know, by a great conspiracy.

“12. Do not admit anyone to the clergy, entrust to no one the ministry of the mysteries of God, allow no one to hear confessions or preach sermons, do not transfer any administration or office to anyone, before you carefully weigh, examine and ‘test their spirit to see if they are of God.’

“13. Would that We had not learned by experience how many ‘false apostles’ the present age has spawned! These are ‘deceitful workmen who transform themselves into apostles of Christ.’ Unless we are on our guard ‘they will destroy the understanding of the faithful as the serpent seduced Eve by his cleverness, and they will fall away from their simplicity which is in Christ’. While you must care for the whole flock over which the Holy Spirit has placed you as bishop...

“14. Do not allow ‘that the children of this world be wiser in their generation than the children of light.’ Carefully investigate the directors given charge of boys and young men in seminaries and colleges, and the courses they are to follow, the teachers chosen for secondary schools, and the schools which are to be run. Keep out the ravening wolves who do not spare the flock of innocent lambs, and expel them if necessary by the way they entered. Eliminate them at once ‘according to the power which the Lord gave you for edification’. We must use to the full this power

to eradicate this very serious threat to our children. This course is required for the safety of Church, state, leaders, and all human beings; their safety should be dearer and more important to Us than Our own life. Clement XIII treated this subject in his Brief to you on 25th November 1766.

“15. Books which openly oppose the teaching of Christ are to be burned. Even more importantly, the eyes and minds of all must be kept from books, which do so more stealthily and deceitfully. To recognize such books, as St. Cyprian says in On the Unity of the Church, ‘there is not need of a long treatise and arguments: The sum of truth is a proof easy for faith: the Lord says to Peter, “feed my sheep.”’ So the sheep of Christ should consider safe and eat cheerfully the food to which Peter’s voice and authority directs them; but despite any beauty and charm, they should shun as harmful and plague-ridden, what this voice forbids them. Those who do not comply are certainly not to be counted among the sheep of Christ.

“16. In this case We cannot overlook, keep silent or act sluggishly. For unless this great license of thinking, speaking, writing, and reading is repressed, it will appear that the strategy and armies of wise kings and generals have relieved us for but a short time from this evil which has crushed us for so long. But so long as its stock and seed is not removed and destroyed (I shudder to say it but it must be said), it will spread abroad and be strengthened to reach over the whole world. To destroy it later or to rout it, legions, guards, watches, the armories of cities, and the defenses of empires will not be enough.”

### Pope Leo XII (1823-1829)

Pope Leo XII, Apostolic Constitution, *Quo Graviora*, March 13, 1825: “...What happened long ago is still being renewed, especially during the deplorable epoch in which we live, an epoch that seems to resemble the last times announced so often by the Apostles, when ‘there should come mockers, walking according to their own desires in ungodlinesses’ (Jude, 18). It is not unknown to anyone what a prodigious number of guilty men have banded together in these very difficult times against the Lord and against His Christ, having done everything to deceive the faithful by the subtleties of false and vain philosophy, to wrest them from the bosom of the Church in the mad hope of overturning this same Church.”

Pope Leo XII, *Charitate Christi*, December 25, 1825: “15. ...Strive to cleanse the faithful from the evil destruction that has overtaken Christian education. Strive with all your ability to saturate youth with Catholic customs and rules of life, demanding this of them, of their parents, and of their teachers. Especially however, see that they are on their guard against seduction, so that they may shudder at the evil opinions propagated by these miserable times and at the books inimical to religion, morals, and public peace, from which this foul crop of wickedness has grown. May it be kept as a pest, far from the faithful people. Remind them again and again how popes and princes of the past attacked such books; in this matter do not consider your care and vigilance too great...”

“18. Guard the seminary as the pupil of the eye, and may the education of clerics, who grow up as the hope of the Church, be your first care. Watch sharply lest anyone who does not give evidence by talent, virtue, and knowledge that he is truly called to the lot of the Lord is ordained...Inspect the schools and colleges frequently, to keep out the poison of the present corrupt age...”

“20. ...You are pastors and teachers of the people. For this reason, venerable brothers, it is not enough for you to watch lest the flocks entrusted to you suffer attacks from spiritual beasts. You must also nourish them with the warnings and salutary laws of heavenly doctrine, and especially with good example....”

### Pope Pius VIII (1829-1830)

Pope Pius VIII teaches of the importance of good bishops and the evil caused by bad bishops. He warns of the infiltration of bad books in seminaries and elsewhere.

Pope Pius VIII, *Traditi Humilitati*, 1829: “8. Also watch the seminaries more diligently. The fathers of Trent made you responsible for their administration. From them must come forth men well instructed both in Christian and ecclesiastical discipline and in the principles of sound doctrine. Such men may then distinguish themselves for their piety and their teaching. Thus, their ministry will be a witness, even to those outside the Church and they will be able to refute those who have strayed from the path of justice. Be very careful in choosing the seminarians since the salvation of the people principally depends on good pastors. Nothing contributes more to the ruin of souls than impious, weak, or uninformed clerics.

“9. The heretics have disseminated pestilential books everywhere, by which the teachings of the impious spread, much as a cancer. To counteract this most deadly pest, spare no labor. Be admonished by the words of Pius VII: ‘May they consider only that kind of food to be healthy to which the voice and authority of Peter has sent them. May they choose such food and nourish themselves with it. May they judge that food from which Peter’s voice calls them away to be entirely harmful and pestiferous. May they quickly shrink away from it, and never permit themselves to be caught by its appearance and perverted by its allurements’.”

### Pope Gregory XVI (1831-1846)

Pope Gregory XVI, *Mirari Vos*, 1832: “4. We come to you grieving and sorrowful because We know that you are concerned for the faith in these difficult times. Now is truly the time in which the powers of darkness winnow the elect like wheat. ‘The earth mourns and fades away.... And the earth is infected by the inhabitants thereof, because they have transgressed the laws, they have changed the ordinances, they have broken the everlasting covenant.’ 5. ...Hence sound doctrine is perverted and errors of all kinds spread boldly. 6...It is not enough for Us to deplore these innumerable evils unless We strive to uproot them. We take refuge in your faith and call upon your concern for the salvation of the Catholic flock. Your singular prudence and diligent spirit give Us courage and console Us, afflicted as We are with so many trials. We must raise Our voice and attempt all things lest a wild boar from the woods should destroy the vineyard or wolves kill the flock. It is Our duty to lead the flock only to the food which is healthful. In these evil and dangerous times, the shepherds must never neglect their duty; they must never be so overcome by fear that they abandon the sheep. Let them never neglect the flock and become sluggish from idleness and apathy. Therefore, united in spirit, let us promote our common cause, or more truly the cause of God; let our vigilance be one and our effort united against the common enemies.... 7. Indeed you will accomplish this perfectly if, as the duty of your office demands, you attend to yourselves and to doctrine... 8. In this you must labor and diligently take care that the faith may be preserved amidst this great conspiracy of impious men who attempt to tear it down and destroy it. May all remember the judgment concerning sound doctrine with which the people are to be instructed... 15. Here We must include that harmful and never sufficiently denounced freedom to publish any writings whatever and disseminate them to the people, which some dare to demand and promote with so great a clamor. We are horrified to see what monstrous doctrines and prodigious errors are disseminated far and wide in countless books, pamphlets, and other writings which, though small in weight, are very great in malice. We are in tears at the abuse which proceeds from them over the face of the earth. Some are so carried away that they contentiously assert that the flock of errors arising from them is sufficiently compensated by the publication of some book which defends religion

and truth. Every law condemns deliberately doing evil simply because there is some hope that good may result. Is there any sane man who would say poison ought to be distributed, sold publicly, stored, and even drunk because some antidote is available and those who use it may be snatched from death again and again? 16. The Church has always taken action to destroy the plague of bad books. This was true even in apostolic times for we read that the apostles themselves burned a large number of books. It may be enough to consult the laws of the fifth Council of the Lateran on this matter and the Constitution which Leo X published afterwards lest ‘that which has been discovered advantageous for the increase of the faith and the spread of useful arts be converted to the contrary use and work harm for the salvation of the faithful.’ This also was of great concern to the fathers of Trent, who applied a remedy against this great evil by publishing that wholesome decree concerning the Index of Books which contain false doctrine. ‘We must fight valiantly,’ Clement XIII says in an encyclical letter about the banning of bad books, ‘as much as the matter itself demands and must exterminate the deadly poison of so many books; for never will the material for error be withdrawn, unless the criminal sources of depravity perish in flames.’ Thus it is evident that this Holy See has always striven, throughout the ages, to condemn and to remove suspect and harmful books. The teaching of those who reject the censure of books as too heavy and onerous a burden causes immense harm to the Catholic people and to this See. They are even so depraved as to affirm that it is contrary to the principles of law, and they deny the Church the right to decree and to maintain it.”

### Our Lady of LaSalette, 1846

After these papal warnings, Our Lady appeared again in 1846 at LaSalette, France, to confirm that her prophecy at Quito in 1634 was, indeed, being fulfilled; confirming, as she did at Quito, the prophesied extended vacancy of the papacy along with imposters sitting in Rome posing as popes.

*Our Lady of LaSalette, France, 1846 A.D.:* “...The chiefs, the leaders of the people of God have neglected prayer and penance, and the devil has bedimmed their intelligence. ...they will put an end to faith little by little, even in those dedicated to God. They will blind them in such a way, that, unless they are blessed with a special grace, these people will take on the spirit of these angels of hell; several religious institutions will lose all faith and will lose many souls... Evil books will be abundant on earth and the spirits of darkness will spread everywhere a universal slackening in all that concerns the service of God... Rome will lose the faith and become the see of Antichrist...”

To put an end to the faith of the vast majority of Catholics means that almost every imprimated book available to them is infected with heresy, a little at a time—“they will put an end to faith little by little”—the accumulation of which lead to the Great Apostasy

### Pope Pius IX (1846-1878)

After the prophecy of Our Lady of LaSalette, Pope Pius IX, taking up where his predecessors left off, confirms the fulfilling of the prophesied internal apostasy with more empirical proof (evidence).

Pope Pius IX, *Nostis et Nobiscum*, December 8, 1849: So you realize very well what vigilant and careful efforts you must make to inspire in your faithful people an utter horror of reading these pestilential books. ...See to it that in the entire program of the schools and especially in the matters which belong to religion, books are provided which are free from the suspicion of every error.”

Pope Pius IX, *Inter Multiplices*, March 21, 1853: “6. And here We cannot help but remind you of the admonitions and counsels with which, four years ago, We strongly summoned all the bishops of the Catholic world to exhort men outstanding for talent and sound doctrine to publish appropriate writings with which they might enlighten the minds of people and dissipate the darkness of creeping errors. Strive to remove this deadly pestilence of books and magazines from the faithful given into your care. At the same time encourage with all benevolence and favor those men who, animated by a Catholic spirit and educated in literature and learning, will endeavor to write books and publish magazines. Do this so that the Catholic doctrine is defended and spread, that the venerable rights and documents of this Holy See remain sound, that opinions and doctrines opposed to the same See and its authority may be suppressed, and that the darkness of error is banished and the minds of men illumined with the sweet light of truth. And it will be for your episcopal solicitude and love to arouse such inspired Catholic writers, so that they continue with ever greater zeal and knowledge to defend the cause of Catholic truth. You must also admonish them like a prudent father if their writings should offend Catholic teaching.”

Apostate Antipope Pope Pius IX,<sup>7</sup> *Singulari Quidem*, 1856: “15. The lips of the priests must protect the wisdom which allows them to respond to those who consult them on the law and to convince those who combat it. It is thus necessary that you apply yourselves with the greatest care to the correct and precise instruction of the clergy. Especially in your seminaries, see that an excellent and entirely Catholic course of studies flourishes, a course by which the young clerics, under the direction of approved teachers, might be formed right from their most tender years to piety, virtue, and a Christian spirit.... apply yourselves to teaching them carefully, for a sufficiently long period, dogmatic and moral theology based on the Holy Scriptures, on the tradition of the holy Fathers, and on the infallible authority of the Church. Give them a solid knowledge of the Holy Scriptures, of the sacred canons, of church history, and of the liturgy. Exercise the greatest precaution in choosing books, lest in the deluge of errors which prevails everywhere the young seminarians might be imprudently led off the path of sound doctrine...”

Apostate Antipope Pius IX, *Cum Nuper*, January 20, 1858: “8. With similar diligence instruct the faithful in the doctrines of Catholic religion by word and by writing. Defend the people from the contagion of so many diabolic errors. Warn them to stand firm and unmoveable in the profession of our most holy faith and to observe most diligently the laws of God and His holy Church, never allowing themselves to be deceived and led into error by the followers of perverse doctrine. However, unwholesome books emerge everywhere; in them the most skillful fabricators of lies attempt to mislead everyone by corrupt and evil opinions of all sorts and to confuse things human and divine in order to cause the foundations of Christian and civil society to collapse. Strive to avert and repel this deadly pestilence of books from your flock. And, that you may the more easily and readily protect sound doctrine and good morals and close even avenues of approach to error and corruption, do not fail to inspect accurately all books, especially those which treat of philosophy, theology, and sacred matters and also those which deal with canon and civil law.”

Apostate Antipope Pius IX, *Amantissimus*, April 8, 1862: “13. Most importantly, when we hear from you that in some places liturgical and ritual books are being used into which either some error has crept or a change has been arbitrarily introduced, it will be your duty to mention which books these are and if at any time they have been approved by the Holy See.

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<sup>7</sup> Pius IX lost the papal office in 1856. See RJMI article “Pius IX Denied the Salvation Dogma and Lost His Office.” (Added in October 2012)

“14. Hostile men in these lamentable times never stop planting thorns in the Lord’s field, first with destructive and ephemeral books and then with monstrous and depraved suppositions plainly opposed to Catholic faith and dogma.

Consequently, you rightly understand how you must labor and ever be on your guard to keep the faithful from those poisonous pastures, to urge them on to eternal salvation, and to imbue them in greater measure with the teachings of the Catholic Church.

“16. Then, too, that you may always have at hand diligent and industrious workers in cultivating the vineyard of the Lord, spare no effort, venerable brothers, that the most excellent teachers train young clerics in piety from the very beginning. May these be formed in a true ecclesiastical spirit and very carefully instructed, primarily in Sacred Scripture and the sacred sciences, against any danger of error. To be sure, we are by no means ignorant, venerable brothers, of the many difficulties you have been exposed to in the exercise of your Episcopal ministry.”

Pius IX warned that the worst enemies are those who call themselves Catholic while remaining in the structures of the Catholic Church, attempting to undermine Her from within:

Fr. Michael Muller, C.S.S.R., *The Catholic Dogma*, p. 281-3: “On the 18th of June, 1871, Pope Pius IX, in replying to a French deputation headed by the Bishop of Nevers, spoke as follows: ‘My children, my words must express to you what I have in my heart. That which afflicts your country, and prevents it from meriting the blessings of God, is the mixture of principles I will speak out, and not hold my peace. That which I fear is not the Commune of Paris, those miserable men, those real demons of hell, roaming upon the face of the earth—no, not the Commune of Paris; that which I fear is liberal Catholicism. . . I have said so more than forty times, and I repeat it to you now, through the love that I bear you. The real scourge of France is Liberal Catholicism, which endeavors to unite two principles, as repugnant to each other as fire and water. My children, I conjure you to abstain from those doctrines which are destroying you. . . if this error be not stopped, it will lead to the ruin of religion and of France.’ In a brief, dated July the 9th, 1871, to Mgr. Segur, the Holy Father says: ‘It is not only the infidel sects who are conspiring against the Church and Society that the Holy See has often reproved, but also those men who, granting that they act in good faith and with upright intentions, yet err in caressing liberal doctrines.’ On July 28, 1873, his Holiness thus expressed himself: ‘The members of Catholic Society of Quimper certainly run no risk of being turned away from their obedience to the Apostolic See by the writings and efforts of the declared enemies of the Church; but they may glide down the incline of those so-called liberal opinions which have been adopted by many Catholics, otherwise honest and pious, who, by the influence of their religious character, may easily exercise a powerful ascendancy over men, and lead them to very pernicious opinions.’<sup>8</sup> Tell therefore, the members of the Catholic Society that on the numerous occasions on which we have censured those who hold liberal opinions, we did not mean those who hate the Church, whom it would have been useless to reprove, but those whom we have just described. Those men preserve and foster the hidden poison of liberal principles, which they sucked as the milk of their education, pretending that those principles are not infected with malice, and cannot interfere with religion; so they instill this poison into men’s minds, and propagate the germs

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<sup>8</sup> This is a perfect description of the traditionalist so-called Catholics who offer the Roman Rite of the Mass codified by Pope Pius V. They have an exterior piety (as do the Greek Schismatics), but are not just holding these liberal opinions that Pope Pius IX condemns, but their liberal opinions have matured into outright heresy. As a side note, if the Holy Mass alone was enough to save a soul, then, how is it that these otherwise ‘honest and pious’ liberals, who offered the Roman Rite of the Mass, were leading men into damnation by their false opinions in the days of Pope Pius IX?

of those perturbations by which the world has for a long time been vexed.' ...A priest, therefore, who defends Liberalism, is in opposition to the teachings of the Church, and cannot remain a son of the Church. A Liberal Catholic then is no true Catholic."<sup>9</sup>

In the days of Pius IX there were faithful bishops to warn him about abuses that were taking place, but not enough of them, as it was impossible for them to check dioceses that were not under their control. How else could "the ruin of religion and of France" take place unless heretics were allowed to propagate their heresy unopposed by the local bishop? How else could the Catholic faith be lost in France unless almost every imprimatured book available to the public was infected with heresy?

### Pope Leo XIII (1878-1903)

As time went on, the apostasy only got worse. Catholics became more-and-more indifferent toward the faith and lost it in great numbers to the point that the vast majority had shipwrecked their faith before the turn of the 19th century. St. Paul teaches us what happens to those who shipwreck their faith. *"Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith. Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme."* (1 Tim. 1:19-20) St. Paul teaches that Catholics who shipwreck their faith get turned over to Satan as a punishment from God. This is precisely what happened to bad and fallen-away Catholics, clerics and laymen, worldwide in 1888, as witnessed by Pope Leo XIII. God had turned them over to Satan to be punished.

Pope Leo had a vision of a conversation between God and Satan. Satan asked God for more power so that within 100 years he could bring about the prophesied Great Apostasy (Revolt). God granted Satan more power; this was proof that most Catholics had shipwrecked their faith. God allowed it due to the great sins of Catholics and fallen-away Catholics, especially sins of disobedience to popes and the dogmatic teachings of the Church that led primarily to the loss of faith, which in turn led to massive immorality. This punishment culminated with the taking away of the popes, not the papacy, and the replacing of them with impostors, the apostate antipopes John XXIII, Paul VI, John Paul I, and John Paul II. Pope Leo XIII, in a special Exorcism Prayer he composed after his vision, prophesied of these imposter popes, these false prophets.

Pope Leo XIII, Exorcism Prayer, 1888 A.D.: "Her most crafty enemies have engulfed the Church, the Spouse of the Immaculate Lamb, with sorrows, they have drenched her with wormwood; on all Her desirable things they have laid their wicked hands. Where the See of Blessed Peter and the Chair of Truth have been set up for the light of the gentiles, there they have placed the throne of the abomination of their wickedness, so that the Pastor having been struck, they may also be able to scatter the flock."<sup>10</sup>

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<sup>9</sup> "The Catholic Dogma," Fr. Michael Müller, C.S.S.R., New York, Cincinnati, and Chicago: Benziger Brothers, Permissu Superiorum copyright, 1888, by Elias Frederick Schauer

<sup>10</sup> Pope Leo XIII, *Motu proprio*, Sept. 25, 1888. This portion of the prayer has been removed from the Raccolta. This prayer is from the Roman Raccolta of July 23, 1889 and the supplement approved July 31, 1902. The above portion of this prayer was included in The Raccolta, twelfth edition, published in London by Burns Oates and Wasbourne Ltd., published to the Holy See, 1935. It is the original, unedited St. Michael's prayer in context as originally written by Pope Leo XIII. In this Raccolta, below this prayer is the footnote, "Leo XIII, mot.pr. Sept. 25, 1888."

Pope Leo's vision was the beginning of coming fulfillment of a Biblical prophecy in the Book of the Apocalypse in which Antichrist is given power to blaspheme God. "*And there was given to him [Antichrist] a mouth speaking great things and blasphemies: and power was given to him to do, two and forty months.*" (Apoc. 13:5) God allowed Satan the extra power he needed to bring about the Great Apostasy, which in turn brings about the Antichrist. We can already see the pervasive spirit of Antichrist present worldwide in the multiple, abominable, blasphemes against God, His Blessed Mother Mary, and the saints, some of the worse coming from apostate Catholics who now teach the Moslem god and the Christ denying Jewish god are the one true God. They commit acts of spiritual fornication by respecting and honoring false religions and their false gods, and by praying with professed non-Catholics. All of this is blasphemy against the one true God, the God of the Catholic Church.

Before and after Leo's vision and Exorcism Prayer, he vigorously exposed the enemies' plots, warning of their goal to abolish the papacy.

### **Before Pope Leo's Vision**

Pope Leo XIII, *Inscrutabili Dei Consilio*, 1878: "5. And if any one of sound mind compare the age in which We live, so hostile to religion and to the Church of Christ, with those happy times when the Church was revered as a Mother by the nations, beyond all question he will see that our epoch is rushing wildly along the straight road to destruction..."

Pope Leo XIII, *Humanum Genus*, 1884: Goal of the one world conspirators: "No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of Holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Savior." (Apoc 13:7-8) and "Their ultimate purpose forces itself into view-namely, the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundation and laws shall be drawn from mere "Naturalism." (Apoc 13:7-8)... To wish to destroy the religion and the Church which God Himself has established, and whose perpetuity He insures by His protection, and to bring back after a lapse of eighteen centuries the manners and customs of the pagans, is signal folly and audacious impiety...In this insane and wicked endeavor we may almost see the implacable hatred and spirit of revenge with which Satan himself is inflamed against Jesus Christ...."

### **After Pope Leo's Vision**

Pope Leo now knows for certain, as proven in his Exorcism Prayer, that Satan will succeed in placing impostor popes in Rome; so he specifically exposes the enemies' plot to bring this about.

Pope Leo XIII, *Dall' alto Dell' apostolico Seggio*, 1890: "Instead, the Masonic influence is to make itself felt in all the circumstances of social life, and to become master and controller of everything. - Hereby the way will be smoothed towards the abolition of the Papacy; Italy will thus be free from its implacable and deadly enemy; and Rome, which in the past was the center of universal Theocracy will in the future be the center of universal secularization, whence the Magna Carta of human liberty is to be proclaimed in the face of the whole world. Such are the



authentic declarations, aspirations, and resolutions, of Freemasons or of their assemblies.”

The enemies cannot actually succeed in abolishing the papacy, for the gates of hell shall not prevail over the Church. But, they can and did put apostate antipopes in Rome, imposters who pose as true popes as prophesied by Pope Leo in his Exorcism Prayer. The loss of a pope ruling the Church does not mean the papacy defected. There have been many times in the history of the Church when there was no pope ruling the Church, such as between papal elections. During these periods of time the Holy See has been Vacant (*sedevacante*). (See: *Strange Voices*, Book One, “Church does not defect or lose Papal Succession when the Holy See is Vacant”)

## Popes Cannot Examine Every Book

### Pope Pius X (1903-1914)

Pope Pius X, taking up where his predecessors left off, confirms the worldwide external and internal apostasy in 1903, 1907, and 1910.

Pope Pius X, *E Supremi Apostolatus*, 1903: “...For who can fail to see that society is at the present time, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understand, Venerable Brethren, what this disease is—apostasy from God... When all this is considered there is good reason to fear lest this great perversity may be as it were a foretaste, and perhaps the beginning of those evils which are reserved for the last days; and that there may be already in the world the ‘Son of Perdition’ of whom the Apostle speaks (II Thess. 2:3).”

Pope Pius X, *Pacendi Dominici Gregis*, 1907: On the infiltration of seminaries: “43. And here we have already some of the artifices employed by Modernists to exploit their wares. What efforts do they not make to win new recruits! **They seize upon professorships in the seminaries and universities, and gradually make of them chairs of pestilence. In sermons from the pulpit they disseminate their doctrines,** although possibly in utterances which are veiled. In congresses they express their teachings more openly. In their social gatherings they introduce them and commend them to others. Under their own names and under pseudonyms they publish numbers of books, newspapers, reviews, and sometimes one and the same writer adopts a variety of pseudonyms to trap the incautious reader into believing in a multitude of Modernist writers. In short, with feverish activity they leave nothing untried in act, speech, and writing. And with what result? We have to deplore the spectacle of many young men, once full of promise and capable of rendering great services to the Church, now gone astray. It is also a subject of grief to Us that many others who, while they certainly do not go so far as the former, have yet been so infected by breathing a poisoned atmosphere, as to think, speak, and write with a degree of laxity which ill becomes a Catholic. They are to be found among the laity, and in the ranks of the clergy, and they are not wanting even in the last place where one might expect to meet them, in religious communities.

“51. We bid you do everything in your power to drive out of your dioceses, even by solemn interdict, any pernicious books that may be in circulation there. The Holy See neglects no means to put down writings of this kind, but **the number of them has now grown to such an extent that it is impossible to censure them all.** Hence it happens that the medicine sometimes arrives too late, for the disease has taken root during the delay... Let no Bishop think that he fulfils this duty by denouncing to us one or two books, while a great many others of the same kind are being

published and circulated. Nor are you to be deterred by the fact that a book has obtained the Imprimatur elsewhere, both because this may be merely simulated, and because it may have been granted through carelessness or easiness or excessive confidence in the author as may sometimes happen in religious Orders.”

Pope Pius X, *Editae Saepe* (On St. Charles Borromeo), May 26, 1910: “18. All of you know their purpose, subterfuges, and methods. On Our part We have denounced and condemned their scheming. They are proposing a universal apostasy even worse than the one that threatened the age of Charles. It is worse, We say, because **it stealthily creeps into the very veins of the Church, hides there, and cunningly pushes erroneous principles to their ultimate conclusions**. 19. Both these heresies are fathered by the ‘enemy’ who ‘sowed weeds among the wheat’ in order to bring about the downfall of mankind. Both revolts go about in the hidden ways of darkness, develop along the same line, and come to an end in the same fatal way.

“20. This impious and foolish war is waged and sometimes supported by those who should be the first to come to Our aid.<sup>11</sup> The errors appear in many forms and the enticements of vice wear different dresses. Both cause many even among our own ranks to be ensnared, seducing them by the appearance of novelty and doctrine, or the illusion that the Church will accept the maxims of the age. Venerable Brethren, you are well aware that we must vigorously resist and repel the enemy's attacks with the very weapons Borromeo used in his day.

“21. Since they attack the very root of faith either by openly denying, hypocritically undermining, or misrepresenting revealed doctrine, we should above all recall the truth Charles often taught. ‘The primary and most important duty of pastors is to guard everything pertaining to the integral and inviolate maintenance of the Catholic Faith, the faith which the Holy Roman Church professes and teaches, without which it is impossible to please God.’ Again: ‘In this matter no diligence can be too great to fulfill the certain demands of our office.’ We must therefore use sound doctrine to withstand ‘the leaven of heretical depravity,’ which if not repressed, will corrupt the whole. That is to say, we must oppose these erroneous opinions now deceitfully being scattered abroad, which, when taken all together, are called Modernism. With Charles we must be mindful ‘of the supreme zeal and excelling diligence which the bishop must exercise in combating the crime of heresy.’

“22. We need not mention the Saint's other words (echoing the sanctions and penalties decreed by the Roman Pontiffs against those prelates who are negligent or remiss in purging the evil heresy out of their dioceses. It is fitting, however, to meditate on the conclusions he draws from these papal decrees. ‘Above everything else,’ he says, ‘the Bishop must be eternally on guard and continually vigilant in preventing the contagious disease of heresy from entering among his flock and removing even the faintest suspicion of it from the fold. If it should happen to enter (the Lord forbid!), he must use every means at his command to expel it immediately. Moreover, he must see to it that those infected or suspected be treated according to the pontifical canons and sanctions.’”

Pope Pius X teaches of the pope's duty to warn, admonish, and discipline the bishops who rule the flock at the local levels (dioceses). He concedes that if a bishop is not faithful, and worse, if he were deceitfully unfaithful, such a bishop would be the cause of a great loss of souls under him, both priests and laymen. He makes his concerns known in the opening paragraph of his following encyclical.

Pope Pius X, *Pieni L'Animo* (On the Clergy in Italy), July 28, 1906: “Our soul is fearful of the strict rendering that We shall one day be called upon to make to Jesus

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<sup>11</sup> The first to come to the aid of the pope are the bishops.

Christ, the Prince of Pastors, concerning the flock He entrusted to Our care. We pass each day with great solicitude in preserving as much as possible the faithful from the dangerous evils that afflict society at the present time. Therefore, We consider addressed to Us the words of the Prophet: ‘Cry, cease not, lift up thy voice like a trumpet.’ Accordingly, sometimes by speech and sometimes by letter We constantly warn, beseech, and censure, arousing, above all, the zeal of Our Brethren in the Episcopate so that each one of them will exercise the most solicitous vigilance in that portion of the flock over which the Holy Spirit has placed him. ...you have a very serious obligation before God of guarding and fostering most solicitously the proper conduct of the seminaries. ...let the Bishops exercise the most prudent vigilance towards the professors’ teachings.”

Pope Pius X teaches the importance of bishops heeding his (the pope’s) warnings, and how important a bishop’s vigilance is in order to preserve the faith so as to save souls. It is common sense that a pope cannot personally supervise every diocese in the world; thus he must depend on the bishops under him to do so. If a bishop was an outright rebel, it would be easy to detect and expel him; but the fact is that most of the bad bishops were deceitfully spreading heresy and error, keeping it hidden from the popes, some even professing to the popes the truth while promulgating the lie in their local dioceses by written word and sermons. That is how heresy “stealthily creeps into the very veins of the Church, hides there, and cunningly pushes erroneous principles to their ultimate conclusions.” Pope Pius, knowing there were bad bishops under him, lays the responsibility on their shoulders if they should disobey him and allow heresy to enter in among their flocks.

Pope Pius X, *Pieni L'Animo*, 1928: “9. According to these rules, Venerable Brethren, you should judge those to whom you will entrust the ministry of the divine word. Whenever you find any of them departing from these rules, being more concerned with their own interests than those of Jesus Christ and more anxious for worldly applause than the welfare of souls, warn and correct them. If that proves insufficient, be firm in removing them from an office for which they have proven themselves unworthy. You should be especially diligent in employing this vigilance and severity since the ministry of preaching belongs in a special way to you, and is one of the chief functions of the Episcopal Office. Whoever outside your rank preaches, he does so only in your name and in your place. It follows, therefore, that you are always responsible before God for the way in which the bread of the divine word is distributed to the faithful. In order to remove all responsibility from Our shoulders. We notice and command all Ordinaries to discontinue or suspend, after charitable warnings, any preacher, be he secular or regular, and even if it be during a course of sermons, who does not completely obey the regulations laid down in the above-mentioned Instruction of the Congregation of Bishops and Regulars. Better by far would it be if the faithful were satisfied with the simple homilies and explanations of the Catechism their parish priests offer them than to attend sermons that do more harm than good.... 5. you have a very serious obligation before God of guarding and fostering most solicitously the proper conduct of the seminaries. Your priests will be as you have trained them... We especially recommend the immediate execution of Our orders...”

Whose fault is it if the bishops do not immediately execute the pope’s orders? It is the disobedient bishops’ fault and not the pope’s. Pope Pius X teaches that it is a bishop’s fault if heresies exist in his diocese when he says, “you are always responsible before God for the way... the divine word is distributed to the faithful.” He then removes all responsibility from him, the pope, in the following words, “In order to remove all responsibility from Our shoulders, We notice and command all Ordinaries to discontinue

or suspend... any preacher... who does not completely obey the regulations laid down... We especially recommend the immediate execution of Our orders.” Pope Pius X teaches that he, as the pope, has done his job by warning his bishops; if they do not do their job the guilt is theirs not the pope’s. What is Pope Pius X conscience free from? Of the heresies in books, sermons, and other teaching instruments with imprimaturs by bad bishops who either directly promote heresy or allow it.

St. Paul, after warning those whom he made bishops to teach nothing but sound doctrine, clears himself of any guilt if they do not obey him, and then, prophetically proclaims that, indeed, some will fall away from the faith drawing others with them.

“Wherefore I take you to witness this day that I am clear from the blood of all men. For I have not spared to declare unto you all, the counsel of God. Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood. I know that after my departure ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things, to draw away disciples after them.” (Acts. 20:26-30)

Whose fault is it if the bishops Paul made did not obey him and deviated from the truth? Just as it was not possible for St. Paul to examine every bishop he made, so also a pope cannot examine every bishop and every book with an imprimatur. I first ask the reader to comprehend the size of the world, all the different languages in the world, and the great number of books with imprimaturs that allege to teach the Catholic faith in those many different places and languages. The pope is one man. It is impossible for a pope alone to check all the writings in all the different languages of the cardinals, bishops, theologians, canon lawyers, historians, etc., in the world, not only before they publish their works but also afterwards to ensure there was no tampering. Also, if a pope did not know a language, he would have to depend on an interpreter to give him the proper interpretation of a book he wanted to inspect.

As the ruler of the Church, the pope must obviously depend on those under him to carry out his orders. Not even the pope’s “Sacred Congregation of the Propagation of the Faith” can examine every book with an imprimatur, be it a new book that a local bishop approved or an already approved book that is being translated into another language. That is why the pope and the Congregation, when they give general approval of a translation of a book, bind the conscience of the petitioner to faithfulness in interpreting it, while prudently freeing their consciences if the petitioner incorrectly interprets it so as to contain error or heresy. Below is an example of the Holy See giving permission to interpret a book into another language, making it clear that this permission does not guarantee the faithfulness of the translation and that if an error is found in the translation, then, the translator and bishop who approved it are responsible.

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St. Alphonsus Maria de Liguori, *Preparation for Death*, English Translation, Translated from Italian by Robert A. Coffin, C.S.S.R. Imprimatur +N. Card. Wiseman, May 1, 1867:

“RESCRIPT OF HIS HOLINESS PIUS IX (Translation) – The Bishop of Southwark in England... humbly begs to be authorized to bless, in the name of your Holiness the translation already commenced, and in part published of the pious works of St. Alphonsus *in English*.

“In an audience with his Holiness on the 13th of November 1853, our most holy

Lord, by Divine Providence, Pope Pius IX., at the request of me, the undersigned Secretary of the Sacred Congregation for the Propagation of the Faith, was graciously pleased to grant the above petition; charging, however, the conscience of the petitioner with faithfulness in the translation.

“Given at Rome, from the Palace of the Sacred Congregation, on the day and in the year above.

Gratis, &c. &c.  
Secretary.”

Al. Barnabo,

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General approval by the Holy See for a book to be interpreted into another language is not a guarantee that it will be properly interpreted. The Holy See admits that it cannot possibly inspect every book by binding the conscience of the petitioners to the ones it cannot personally inspect.

Therefore, just because Pope Pius X gave his approval for a new catechism to be written, *The Catechism of Christian Doctrine* (also known as *The Pius X Catechism*), that does not mean he approved of the finished product, being it was written by another and does not contain his imprimatur. Being the pope’s imprimatur is not on the book his conscience is free from the implicit faith heresy in it, as found in the answer to question 132. The guilt falls upon the man who wrote it, and the censor who approved it, and the bishop who gave the book his imprimatur.<sup>12</sup>

The same is true of all books local bishops approve with their imprimaturs. The local bishops’ consciences are bound to the books that bear their imprimaturs, not the pope and Sacred Congregation of the Propagation of the Faith. The Holy See is only bound in conscience to the books it directly inspects and approves that bear its signature.

The following passage from William Walsh’s book, *The Characters of the Inquisition*, proves the importance of a bishop, how he can be in heresy or error, and thus allow it to exist in books in his diocese without the pope knowing unless a faithful Catholic brings it to the pope’s attention.

*The Characters of the Inquisition*, William Thomas Walsh: “It was about 1366 when some of his books, with others erroneously attributed to him, fell under the inquisitorial eye of Brother Eymeric. From the works themselves, and from the characters of some of the people who distributed them, the Inquisitor became convinced that he was dealing with a most dangerous anti-Christian force, whose Manichean effects were already at work in all parts of Christendom. He brought the matter to the attention of Pope Gregory XI, who, in a bull, *Nuper dilecto*, instructed the Archbishop of Tarragona, in 1372, to collect Lull’s writings, and if he found them erroneous as charged, to have them burned. The Archbishop, after looking into twenty of the works, reported that no errors had been found. Eymeric, ‘with great labor’ as he tells us in the *Directorium*, took the twenty tomes to Avignon and insisted on showing them to the Pope. Then, he says, the Holy Father had them submitted to twenty masters of theology, who returned a verdict quite at variance with that of the Archbishop. No less than 500 errors, of which Eymeric gives 100 examples, were found; and the Pope, after condemning the teachings of Lull in a

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<sup>12</sup> See: my book *The Salvation Dogma* “Bad Books and Salvation, The Catechism of Christian Doctrine.”

Consistory, issued a Bull forbidding their dissemination, and warning the faithful against them.”<sup>13</sup>

If it were not for the faithful and diligent Inquisitor, Brother Eymeric, Pope Gregory XI may never have had a chance to thoroughly review the heretical books of Lull that were already approved by the local archbishop and read by many laymen, especially those in high places who persecuted Eymeric and cast him out of their land. Imagine if you will, as had happened as time progressed in the apostasy, that even the inquisitors under the pope become corrupted and were full of lies and deceit when reporting back to the pope.

During the Pontificate of Pope Sixtus V we learn how much a pope depends on those under him to detect heresy or error. Pope Sixtus approved a translation of the Bible that contained errors. He had written and signed a Bull of promulgation, had it printed in the introduction of the Bible, and printed and distributed it. When those under him, St. Robert Bellarmine being one of them, pointed out to the Pope that there were errors in the Bible, the Pope ordered the Bibles to be recalled and ordered another translation.

*The Catholic Encyclopedia*, 1913, Pope Sixtus V: “In 1588 he issued from the Vatican Press an edition of the Septuagint revised according to a Vatican MS. His edition of the Vulgate, printed shortly before his death, was withdrawn from circulation on account of its many errors, corrected, and reissued in 1592.”

More recently, Pope Pius XII in the 1940’s ordered a new Latin translation of the Psalms. This new Latin translation contains an essential error, one that totally changes the meaning of the passage. The error is found in the Book of Psalms, chapter 58 and verse 12.

#### Psalm 58:12 Latin Vulgate’s Original English Translation

“Deus ostendet mihi super inimicos meos, **ne occidas eos**: nequando oblivisçantur populi mei. Disperge illos in virtute tua: et depone eos, protector meus, Domine.”

“God shall let me see over my enemies: **slay them not**, lest at any time my people forget. Scatter them by thy power; and bring them down, O Lord, my protector.”

This true translation interprets as follows: Leave some of the enemy, the less obstinate ones, alive, while severely punishing them by scattering and bringing them down so as to make a living example to future generations as to the fate of all those who disobey God, especially God’s chosen who rebel. Also, this leaves the less obstinate a chance to repent and convert.

Catholic commentary, on Psalm 58, Ver. 12: “Over. S. Jer. ‘my spies.’ H.--Forget. Let them suffer a long time, (M.) that their punishment may be a greater warning. The ancients read, ‘thy law’ instead of people and apply this to the Jews, (C.) who still preserve the law and bear witness throughout the world that the prophecies were not a fabrication of Christians. H.--Their exemplary chastisement and continuance, may serve to caution all not to follow their example, Judæi testes iniquitatis suæ et veritatis nostræ. S. Aug. Euseb.—‘If all the Jews had been converted, we should have had only suspicious witnesses ; and if all had been

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<sup>13</sup> *The Characters of the Inquisition*, William Thomas Walsh, 1940, p. 123, Tan Books

exterminated, we should have had none.’ God permits our spiritual, adversaries to remain for our trial, (Tert.) that we may not forget ourselves in prosperity.”

The erroneous, new, approved translation of Pope Pius XII leaves out the word “not (*ne*)”:

#### Psalm 58:12

#### Pope Pius XII’s New Latin Translation

“Faciatur ut dlecter de hostibus meis. Deus, **occide eos**, ne offensae sint populo meo, conturba eos robore tuo et prosterne eos...”

“may He show me the fall of my foes. O, God **slay them**, lest they beguile my people; shake them by your power, and bring them down...”

To “slay” and to “slay not” are totally opposite meanings. Thus, an essential change found its way into the Psalms approved of by a pope, Pius XII. To slay them all would be to exterminate all the unbelievers and rebels of a race so as not to leave any witnesses for future generations, or leave hope for some of them to convert. God has, at times, decreed that certain races should be totally exterminated and they were, because of their overwhelming evil, but in most cases God allows the less obstinate of a race to survive. Which interpretation, then, is correct, “slay them” or “slay them not”? There can only be one answer, and it is found in the Latin Vulgate, because it is the only Bible that has been declared infallible by the *Council of Trent*. Either all the popes in the past who have used the infallible Latin Vulgate of St. Jerome were right, or Pope Pius XII’s new Latin version is right. Both cannot be correct and both were approved of and promulgated by popes. To exterminate a whole race that God does not want exterminated is truly a great evil.

Therefore, a pope’s imprimatur and even bull of approval and promulgation of a book be it the Bible, Code of Canon Law, catechism, or any book of lesser authority is not covered by papal infallibility. Only *Ex Cathedra* decrees of popes that deal with faith and morals are infallible, that being certain encyclicals/bulls that meet certain conditions and Councils that are approved of by the popes.

Now, I do not believe that Pope Pius XII even knew of this essential error that changed the entire meaning of the passage. It is not possible, with all the other duties a pope has, to thoroughly read every passage of the Psalms while diligently comparing them to the Latin Vulgate version, not only before it was printed but also after it was printed. That is precisely why a pope appoints men under him to do such work. Pope Pius XII had to trust those under him. An article in the Catholic Encyclopedia of 1913 speaks of how so-called Catholics in 1611 had deliberately and silently corrupted the text of the Bible, even after its publication.

*The Catholic Encyclopedia*, 1913, Versions of the Bible: “(3) Printed English Bibles - ... (j) The Rheims Version had its influence on the Authorized Version (q.v.), which was begun in 1604 and published in 1611 (see Carleton, ‘The Part of the Rheims in the Making of the English Bible’, Oxford, 1902). The work was distributed among six committees of scholars, the Bishops’ Bible being taken as the basis to work on. A body of rules was drawn up which contained both a scheme of revision and general directions for the execution of their work. The actual work of revision occupied about two years and nine months, and an additional nine months were required for the final preparation of the press. But even after its publication in

1611 deliberate changes were introduced silently and without authority by men whose very names are often unknown.”

These enemies, be they liberals (useful idiots of Satan) or direct infiltrators, who are bold and rash enough to tamper with the Bible, most certainly will do the same with Papal bulls/encyclicals, Councils, and books of lesser authority.

If those under the popes are not trustworthy, being in heresy, error, or unvigilant, then the heresies and errors would not have been detected by the Holy See. If those under the popes were either infiltrators or liberals they would have deliberately said nothing and hid the heretical books from the eyes of the pope so heresy could “stealthily creep into the very veins of the Church, hide there, and cunningly pushes erroneous principles to their ultimate conclusions.”

Just because popes do not have the opportunity to investigate and denounce heretical Cardinals, bishops, priests, theologians, historians, and canon lawyers does not mean these underlings are not guilty. They are! Therefore, a pope can unknowingly promote a heretic to an office in the Church, such as a Cardinal or bishop. How else does the infiltration at the highest ranks, that had been prophesied to occur, succeed? [RJMI **Note:** I deleted this sentence in February 2009. To know the reason why, see my letter “On Popes Promoting Heretics.”] How many times in the temporal world of business does an owner of a company hire a manager whom he trusts, thinks is very good, and enters into intimate counsel with him, and later finds out he was bad only after he wrought destruction by lying, cheating, stealing, or just plain bad management (lack of vigilance)? Dear reader, how many people in your life have you trusted, only to discover they were untrustworthy? It has now been made absolutely clear that a pope must depend on those under him to obey his decrees and keep him properly informed. Anyone who justifies a heretical Cardinal or bishop in anyway, just because a pope did not detect him, is a heretic himself.<sup>14</sup>

## Warnings Continued

### Pope Benedict XV (1914-1922)

1917 Code of Canon Law: “Canon 336 – The bishop has the duty to... watch over the integrity of faith and morals, and must see that the people (especially the children and the illiterate) are properly instructed in Christian doctrine, and that the schools for children and young men and women are conducted according to the principles of the Catholic religion...”

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<sup>14</sup> For the record, a Cardinal who becomes a notorious heretic is no longer a Cardinal. (See: Strange Voices, Occult (Secret) Heretics, Vatican II (Conciliar) Bishops are Notorious Heretics; Unsuspecting Catholics are not Penalized) The same applies to pre-Vatican II heretic “Cardinals” and bishops.



### Pope Pius XII (1939-1951)<sup>15</sup>

Pope Pius XII, as did his predecessors, admonished and warned the bishops under him of the great responsibility they have, and that errors had crept in among the teaching instruments of the Church by bad clerics and laymen.

Pope Pius XII, *Humani Generis*, 1950: “27. Some say they are not bound by the doctrine, explained in Our Encyclical Letter of a few years ago, and based on the Sources of Revelation, which teaches that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing. Some reduce to a meaningless formula the necessity of belonging to the True Church in order to gain eternal salvation. Others finally belittle the reasonable character of the credibility of Christian faith. 28. These and like errors, it is clear, have crept in among certain of Our sons who are deceived by imprudent zeal for souls or by false science. To them We are compelled with grief to repeat once again truths already well known, and to point out with solicitude clear errors and dangers of error. ...41. For this reason, after mature reflection and consideration before God, that We may not be wanting in Our sacred duty, We charge the Bishops and the Superiors General of Religious Orders, binding them most seriously in conscience, to take most diligent care that such opinions be not advanced in schools, in conferences or in writings of any kind, and that they be not taught in any manner whatsoever to the clergy or the faithful.”

Whose at fault if the bishops disobey Pope Pius XII? Whose fault is it if they lie to the pope so they can covertly propagate their heresies? It is the bishops' fault!

### Pius XII's Fall: Evolution and Contraception

Sadly, it must be mentioned that Pius XII was extremely unvigilant in disciplining offenders, and was liberal himself. He compromised with those who were paving the road for the Conciliar Church and those who were bringing about the one world order of Antichrist. He opened doors to changes that were not necessary, imprudent, and even sinful.

Pius XII erroneously allowed debate on evolution regarding a doctrine that is part of the ordinary magisterium as taught by the unanimous consent of the Church Fathers—that doctrine being Adam was made from the slime of the earth (dirt). Pius XII allowed for the possibility that man came from some other creature, such as an ape, while not supporting the theory himself.

Pope Pius XII, *Humani Generis*, August 12, 1950: 36. The Teaching Authority of the Church does not forbid... research and discussions... with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter - for the Catholic faith obliges us to hold that souls are immediately created by God. However, this must be done in such a way that the reasons for both opinions, that is, those favorable and those unfavorable to evolution, be weighed and judged with the necessary seriousness, moderation and measure, and provided that all are prepared to submit to the judgment of the Church, to whom Christ has given the mission of interpreting authentically the Sacred Scriptures and of defending the dogmas of faith. Some

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<sup>15</sup> Pope Pius XII lost his office in 1951 for teaching contrary to an infallible dogma of morals. He taught a form of contraception, known as the Rhythm Method or Natural Family Planning, can be moral. (See: Exurge Michael Journal, Issue #8)

however, rashly transgress this liberty of discussion, when they act as if the origin of the human body from pre-existing and living matter were already completely certain and proved by the facts which have been discovered up to now and by reasoning on those facts, and as if there were nothing in the sources of divine revelation which demands the greatest moderation and caution in this question.

By allowing it to be debated, Pius XII undermined the veracity of Holy Scriptures as **unanimously** interpreted by the Fathers; all who teach Adam was made from the slime of the earth. “*And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.*” (Genesis 2:7) Therefore, he sinned grievously, mortally, for allowing a teaching that is part of the ordinary magisterium to be undermined for allowing for the possibility that it is false. Although he did not teach the false doctrine is true, he allowed for the possibility that it may be true; thus, he become suspect of denying a doctrine that is part of the ordinary magisterium, and allowed a false doctrine to make headway in Catholic teaching instruments.

Pius XII committed a similar sin that the heretic Pope Honorius I committed when Honorius taught Monothelite heresy<sup>16</sup> and allowed it to make headway in Catholic teaching instruments. After his death, Pope Honorius I was infallibly declared to have been an automatically excommunicated formal heretic by Pope St. Leo II at the Third Council of Constantinople.

Because of Pope Pius XII's great lack of vigilance, liberalism, and allowing for a doctrine that belongs to the ordinary magisterium to be denied, God allowed him to fall into explicit heresy and lose his office in 1951. Pius XII taught the heresy of Natural Family Planning, also known as the Rhythm Method, which is contraception as infallibly condemned by his predecessor, Pope Pius XI, in his encyclical *Casti Connubii*, December 31, 1930. Pius XII taught the heresy twice so as to remove all doubt, and by so doing was automatically excommunicated (*latae sententiae*) from the Catholic Church and lost his papal office by tacit resignation (Canon 188/4). (See: Exurge Michael Journal, Issue #8).

Pius XII, Eugene Pacelli, had a weak faith in God. This is absolutely indicated in the manner and in the way he spoke and acted regarding many topics. He was the very bad, weak, and liberal pope the enemy needed to bring about the total infiltration of the Church in order to bring about the Conciliar (Vatican II) Church and her apostate antipopes.

The Alta Vendita of the Carbonari: “We have the little finger of the successor of Peter engaged in the plot; and this little finger is as good for the crusade, as all the Urban II's and all the Saint Bernards in Christendom. Now then, to assure ourselves a Pope of the required dimensions, it is a question first of shaping for him, for this Pope, a generation worthy of the reign we are dreaming of... You will contrive for yourselves, at little cost, a reputation as good Catholics and as pure patriots... You want to revolutionize Italy, look for the Pope whose portrait we have just drawn. You wish to establish the reign of the chosen ones on the throne of the prostitute of Babylon, let the Clergy march under your standard, always believing that they are marching under the banner of the apostolic Keys... The fisher of fish became the fisher of men; you will bring friends around the apostolic Chair. You will have preached a revolution in tiara<sup>17</sup> and in cope, marching with the cross and

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<sup>16</sup> This heresy taught that Christ only had one will, divine, and not two wills, divine and human.

<sup>17</sup> A sign that they enemy had succeeded in this plan was the public surrendering of the Papal Tiara by Antipope Paul VI, when he gave the Papal Tiara and Papal Pectoral Cross to a representative of the United Nations who in turn sold it to a Jewish merchant.

the banner, a revolution that will need to be only a little bit urged on to set fire to the four corners of the world.”<sup>18</sup>

After the enemy succeeded in influencing true popes, especially Benedict XV and Pius XII, in helping their plans along, then, the road is paved for the reign of the imposter popes, the apostate antipopes of the Conciliar Church.

### **Popes’ Warnings Ignored**

God’s New Covenant prophets, the Popes, rising early in-and-out of season, warned of the great danger of bad bishops and bad books with imprimaturs. You can clearly hear the popes’ exhortations and warnings echoing God’s word as spoken through His Old Covenant prophets, Jeremiah and Ezechiel.

“And the Lord hath sent to you all his servants the prophets, rising early, and sending, and you have not hearkened, nor inclined your ears to hear. To give ear to the words of my servants the prophets, whom I sent to you rising up early: and sending, and you have not hearkened. I will make this house like Silo: and I will make this city [Rome] a curse to all the nations of the earth.” (Jeremias 26:4-6)

“Great pains have been taken, and the great rust thereof is not gone out, not even by fire. Thy uncleanness is execrable: because I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee. I the Lord have spoken: it shall come to pass, and I will do it: I will not pass by, nor spare, nor be pacified: I will judge thee according to thy ways, and according to thy doings, saith the Lord.” (Ezechiel 24:12-14)

Because bad and fallen-away Catholic bishops, priests, and laymen did not heed the popes’ warnings and amend their ways, and because of weak popes, we are witnessing the resultant punishment of the infestation of bad and heretical books with imprimaturs that led to the Great Apostasy that brought about the Conciliar (Vatican II) Church with its apostate antipopes and apostate bishops, which in turn led to massive immorality by way of the Roman One Curse—because they lost the faith, God turned them over to a reprobate sense (Rom. 1:28). (See: Romans One Curse Brochure) Their end is utter destruction and eternal damnation, unless they repent, convert, and abjure! Indeed, we are now witnessing the worldwide famine of the Word of God as prophesied by Amos.

“Behold the days come, saith the Lord, and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. And they shall move from sea to sea, and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it.” (Amos 8:11-12)

### ***What teachings are Trustworthy?***

Do not trust every book with an imprimatur, and almost none with an imprimatur from the late 19th century onward. When basic dogmas are denied in these books, common sense aided by God’s grace is all you need to detect them. Although certain dogmas cannot be known by reason, they do not contradict reason. A denial of a basic dogma contradicts reason that even the simplest Catholic can detect. Even a denial of a deeper dogma contradicts reason, but may not be easily detected by a simple Catholic. Only the

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<sup>18</sup> Published at the request of Pope Pius IX by Cretineau-Joly’s *The Roman Church and Revolution*

sin of pride or indifference will prevent a man from acting upon a clear contradiction by investigating further.

In 1749, Pope Benedict XIV, in his encyclical, *Apostolica Constitutio*, confirms the infiltration and corruption of bad books with imprimaturs in his day. He tells confessors not to trust every book when looking for advice, but to consult several books and follow the ones that conform to reason and are confirmed by authoritative Church' teachings.

Pope Benedict XIV, *Apostolica Constitutio*, 1749: "When a more difficult question or a new kind of deed is reported to the confessor and he must consequently consult books, he must do so carefully and selectively. For it is well known that among so many writings there are some whose opinions and assertions do not well agree with the simplicity of the Gospel and the teaching of the holy Fathers. 'Many opinions advocate a relaxation of Christian discipline and bring ruin to souls, some being old opinions revived, others newly invented, and the great license of rank minds grows daily more extravagant. By this means, a way of thinking completely at variance with the simplicity of the Gospel and the teaching of the holy Fathers has crept in concerning matters of conscience. If the faithful should adopt it as correct, a mighty corruption of the Christian life would ensue,' to quote Our predecessor Alexander VII (decree published September 7, 1665). ...It will be enough to advise confessors not to rely on their own opinion in a doubtful matter. Before judging the case they should refer to as many books as possible, especially those with more substantial doctrine, and then support the opinion which reason suggests and authority confirms. This is exactly what We taught in Our encyclical on usury where We wrote: 'They should not cleave excessively to their own private opinions, but before giving an answer they should examine many authors who are especially commended and then take the side which they see is upheld both by reason and authority' (Bullarii nostri, tome 1, ord. 143, sect. 8)."

Pope Benedict teaches there were bad books with imprimaturs in his day. Yes, with imprimaturs, because those are the only books confessors read to get advice. He tells confessors that in deciding between the good and the bad moral theology books they must use both reason (common sense) and confirm it by authority, meaning it must concur with papal bulls, encyclicals, and Councils.<sup>19</sup> This means confessors must make a judgment by rejecting bad advice in bad books with imprimaturs.

Teachings of saints, and most importantly infallible papal decrees, contradict the bad books with imprimaturs that infiltrated the seminaries and Church teaching instruments in a major way in the 19th and 20th centuries. Either the dogmas popes have infallibly defined are correct or the bad books with imprimaturs are correct. Both cannot be correct. The only sure path is to refer only to infallible decrees from popes, and Councils confirmed by popes, and bind your conscience to them, as all Catholics must. Make sure you have reliable translations of the papal bulls/encyclicals and Councils. If something in a papal teaching sounds wrong, clearly against the Catholic sense and is contrary to what

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<sup>19</sup> If the bishops under Pope Benedict XIV were trustworthy, faithful and vigilant, or if it were possible for Pope Benedict to check every book himself and condemn and remove them, he would not have had to give this warning. As time progressed the problem only grew worse, to the point where almost every book became corrupted, due to either infiltrator, or faithless, or unvigilant bishops. This ultimate catastrophe has been prophesied to occur by popes if the bishops did not amend their ways. And of course, God has allowed this deception because the great number of bad and fallen-away Catholics who were worthy of it. God's messengers have prophesied that all this would come to pass. "*The holy man is perished out of the earth, and there is none upright among men... He that is best among them, is as a brier*" (Micah 7:2-4)

popes have already infallibly defined, check other translations and make sure you are not taking it out of context. (See: *Topic Index*: Context, In and Out of)

The only saints' teachings that must be believed are those that have been infallibly defined by a pope or those that belong to the ordinary magisterium. (See my book *The Solemn and Ordinary Magisterium*). Saints' teachings may also be used as opinions regarding non-infallibly defined doctrines that are not part of the ordinary magisterium in which legitimate dissent is allowed. And they may also be used to show where saints have been in error.

Beware of those who take saints' teachings out of context in order to deny infallible decrees from popes. They are easily detected. They pit isolated teachings of saints—most times taking them out of context, or by using corrupted, fraudulent or mistranslated documents—against infallible decrees from popes. Thus, they present the saints' teachings as having more authority than infallible papal decrees. By doing this they usurp the popes' job to settle all disputes. It is the popes' job to tell Catholics what the saints actually taught or did not teach, which of their teachings are true and which are false, and which are legitimate opinions. (See: [Saints' Teachings](#))

Dear reader, even though we are under the Amos' Curse, God promised that His word shall not pass away. *"Heaven and earth shall pass away: but my word shall not pass away."* (Mk. 13:31) It can be found by the truly wise, those who are truly of good will, but only after a very strong trial, a trail by fire.

"But wisdom hath delivered from sorrow them that attend upon her. She conducted the just, when he fled from his brother's wrath, through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours. In the deceit of them that overreached him, she stood by him, and made him honourable. She kept him safe from his enemies, and she defended him from seducers, and gave him **a strong conflict**, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit. And in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and shewed them to be liars that had accused him, and gave him everlasting glory." (Wisdom 10:9-14)

"Many shall be chosen, and made white, **and shall be tried as fire**: and the wicked shall deal wickedly, and none of the wicked shall understand, but the learned shall understand." (Daniel 12:10)

If you are of good will and mortified, totally crucified to the world, then you will find the truth, the Word of God (the Catholic faith). Mortification includes detachment from all worldly things. You must love God, the Catholic faith, more than family, friends, home, job, and your very life itself. You must be prepared to lose all for the pearl of great price, or you will be damned to hell. If you find the truth and are not mortified, totally crucified to the world, then you will reject it and remain under a veil of darkness.

When one eventually finds the Word of God—the pure, unadulterated, Catholic faith—then, how light is the Lord's burden and sweet is His yoke (Mt. 10:30). Amos' Curse will be lifted; you shall no longer suffer the famine of the word and thus no longer be confounded in these evil times. *"They shall not be confounded in the evil time; and in the days of famine they shall be filled."* (Ps. 36:19) All the confusion, confoundment, chaos, and immorality in your life will end, for God is the protector only of those who seek Him in truth. (Ecclus. 2:13)

“Come ye to him and be enlightened: and your faces shall not be confounded.” (Ps. 33:6) “They cried to thee, and they were saved: they trusted in thee, and were not confounded.” (Ps. 21:6) “Then shall I not be confounded, when I shall look into all thy commandments.” (Ps. 118:6) “He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin.” (Ecclus. 24:30) “You shall not be confounded, and you shall not be ashamed for ever and ever.” (Isa. 45:17)

Date: January 14, 2003

## 2) Non-Judgmentalism: No one can be known to be Guilty

A heretical non-judgmentalism was rampant in the 19th and 20th centuries within the structures of the Catholic Church so that even theologians and canonists who did not agree with heretical teachings or practices were very timid in condemning them as heresy and their propagators as heretics. This new founded diplomacy among theologians and canonists—in which no matter how heretical a proposition is no one is to be accused of teaching heresy and especially of being a heretic—reduced their teachings to a mere human level void of the supernatural. Everything became merely academic no matter what position one held. There were no serious consequences for heretical offenders, such as being denounced as heretics who are outside the Church and on the broad road to hell along with a stern warning to others not to follow their heretical teachings and practices. With these factual judgments removed, all Catholics became free to think, teach, and do as they please and suffer no real consequences for their sins. This non-judgmentalism was necessary for the Great Apostasy to succeed. It stifled, weakened, and even eliminated the attacks of those who recognized the heresies and heretics. The silence of so-called good men, especially theologians and canonists who recognized heresy and heretics, was necessary for the heresies to enter bad books with imprimaturs. These so called good men, who no longer condemned heresies and heretics for what they are, allowed others to believe in heresies and follow the teachings of the heretics with no stern warning and threat of eternal damnation. Because of their silence, these so-called good men were not truly good. They became useful idiots and enemies of the Church, who, by their silence, unknowingly worked for the professed enemies of the Church. Pope Leo XIII condemns them as either devoid of character or believers in heresy themselves.

Pope Leo XIII, *Sapientiae Christianae*, 1890: “14. ...But, when necessity compels, not those only who are invested with power of rule are bound to safeguard the integrity of faith, but, as St. Thomas maintains: ‘Each one is under obligation to show forth his faith, either to instruct and encourage others of the faithful, or to repel the attacks of unbelievers.’ To recoil before an enemy, or to keep silence when from all sides such clamors are raised against truth, is the part of a man either devoid of character or who entertains doubt as to the truth of what he professes to believe. In both cases such mode of behaving is base and is insulting to God, and both are incompatible with the salvation of mankind. This kind of conduct is profitable only to the enemies of the faith, for nothing emboldens the wicked so greatly as the lack of courage on the part of the good. Moreover, want of vigor on the part of Christians is so much the more blameworthy, as not seldom little would be needed on their part to bring to naught false charges and refute erroneous opinions, and by always exerting themselves more strenuously they might reckon

upon being successful. After all, no one can be prevented from putting forth that strength of soul which is the characteristic of true Christians, and very frequently by such display of courage our enemies lose heart and their designs are thwarted. Christians are, moreover, born for combat, whereof the greater the vehemence, the more assured, God aiding, the triumph: 'Have confidence; I have overcome the world.' Nor is there any ground for alleging that Jesus Christ, the Guardian and Champion of the Church, needs not in any manner the help of men. Power certainly is not wanting to Him, but in His loving kindness He would assign to us a share in obtaining and applying the fruits of salvation procured through His grace. 15. The chief elements of this duty consist in professing openly and unflinchingly the Catholic doctrine, and in propagating it to the utmost of our power... Since, then, faith is necessary for salvation, it follows that the word of Christ must be preached."

The Modernist heretics did not care if others disagreed with them, and even expected it, but they did not want to be condemned as heretics; they especially did not want to be silenced. At all costs, they did not want to be silenced even if they were accused of being heretics. They knew that if they could just keep teaching their heresies uninhibited, then others will eventually believe them and they would then have plenty of books with imprimaturs from other authors to defend and justify their heresies.

It would be a major victory if they could get their opponents not to refer to them as heretics. They would then be assured of not being silenced, and better still, they would have credibility in the eyes of the flock. Others can then hold the same beliefs and not be in danger of being denounced as heretics. The next step to logically follow is that they would not be denounced for teaching heresy; thus, heresy becomes merely error or some other word that replaces heresy and diminishes it.<sup>20</sup>

### ***Bad bishops were necessary for success***

Bad bishops were necessary for the heresy of non-judgmentalism to succeed. They were needed to enforce it. They would not give their imprimaturs to any books in which the authors too strongly denounced heretical positions or the originators of them. Not until the authors downgraded their truthful and firm denunciations were their books given imprimaturs. And worse, bad bishops were needed to approve the bad theologians and their bad books that contained the heresies. Therefore, not only were effective attacks against heresy and heretics stifled, but also heretics were allowed to make public their heresies with the approval of bishops. Respect and equal time must now be given to heresy and heretics as enforced by bad bishops.<sup>21</sup> Examples shall be given in the following chapters.

The conspiracy got so bad that eventually there was not one good bishop to ward off the attacks from bad bishops and bad theologians. These bishops were and are nothing more than false prophets, hirelings, whose mission is to corrupt the Catholic faith and souls. The prophet Ezechiel, speaking for God, denounces them.

"There is a conspiracy of prophets in the midst thereof: like a lion that roareth and catcheth the prey, they have devoured souls, they have taken riches and hire, they have made many widows in the midst thereof. Her priests have despised my law, and have defiled my sanctuaries: they have put no difference between holy and

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<sup>20</sup> See *Strange Voices*, Book Four, Part One, "Replacements for the Word "Heresy" - Heresy!"

<sup>21</sup> We see this in the extreme in the Vatican II Church in which equal respect and time is given to false gods and false religions.

profane: nor have distinguished between the polluted and the clean: and they have turned away their eyes from my sabbaths, and I was profaned in the midst of them. Her princes in the midst of her, are like wolves ravening the prey to shed blood, and to destroy souls, and to run after gains through covetousness. And her prophets have daubed them without tempering the mortar, seeing vain things, and divining lies unto them, saying: Thus saith the Lord God: when the Lord hath not spoken. The people of the land have used oppression, and committed robbery: they afflicted the needy and poor, and they oppressed the stranger by calumny without judgment. And I sought among them for a man that might set up a hedge, and stand in the gap before me in favour of the land, that I might not destroy it: and I found none.”<sup>22</sup> (Ez. 22:25-30)

They mix the holy with the profane and the polluted with the clean in many ways. At first, by teaching certain men can be saved who die in profane religions, thus giving false religions a level of credibility. According to them, false religions do not always send people to hell (men can be saved in false religions). This is the root of all further profanations of the Catholic religion and rituals. Then they teach that one must respect and learn from false religions because there are many truths in them. And then the false religious doctrines and practices of these false religions enter into the teachings of the Catholic faith and rituals. It only takes one heresy, like a drop of poison, to corrupt a book. A book that teaches 99 percent Catholic truth and only 1 percent heresy is a corrupted book, a book that has mixed the sacred with the profane and the polluted with the clean.

Pope Leo XIII, *Satis Cognitum*: He said the Church has always "regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own." The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians "did not certainly reject all Catholic doctrine: they abandoned only a certain portion of it. Still, who does not know that they were declared heretics and banished from the bosom of the Church? There can be nothing more dangerous, and yet by one word, as a drop of poison, infect the real and simple faith taught by our Lord and handed down by Apostolic tradition... The Church has always "regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own... St. Augustine notes that other heresies may spring up, to a single one of which, should any one give his assent, he is by the very fact cut off from Catholic unity... "if any one holds to one single one of these [heresies] he is not a Catholic" (S. Augustinus, *De Haeresibus*, n. 88).

Do not think that bad bishops came about over night, such as only since the 1960's and the robber's Second Vatican Council. No! That there were many bad bishops calling themselves Catholic long before the robber's Second Vatican Council is proven by reason, prophetic warnings from heavenly creatures, Biblical and saints' prophecies, popes' encyclicals, and the historical proof of God's punishments inflicted upon His chosen when they lost the faith. (See: "1. Bad Books and Bad Teachers.")

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<sup>22</sup> You will find a strong hedge, a bulwark, set up against these bad bishops and bad priests and their heretical teachings in their bad books in the specific abjuration I composed, which tries the faith of men by fire, separating Catholics from non-Catholics, the wheat from the chaff.



## ***Loss of Inquisition Mentality was the beginning of the downfall***

The origin of the heresy of non-judgmentalism was the loss among Catholics of the inquisition mentality, which led to the abolishment of its practice among Catholics and its institution in Catholic States. Anytime a Catholic arises with righteous anger and justly denounces something or someone, he is accused of re-instituting the Inquisition and having the mentality of an inquisitor, as if the Inquisition and inquisitors were bad and harmful, when the opposite is the truth.

What does the word “inquisition” actually mean? It means “an inquiring; inquiry; investigation.” (Webster’s Dictionary) All Catholics are duty bound to be inquisitors, to make investigations. Part of a Catholic’s obligation to profess the faith and perform the spiritual acts of mercy of converting and admonishing the sinner and instructing the ignorant is that he inquire first; only then can he make factual judgments, teach, admonish, and denounce. “*Before thou inquire, blame no man: and when thou hast inquired, reprove justly.*” (Ecclus. 11:7) It is only logical and just that one must first inquire before factual judgments can be made and the proper action taken to remedy the problem. Even the most godless societies have their own inquisitions in order to maintain their way of life, evil as it is.

To inquire is not enough. When facts are manifest, judgments must be made and sinners admonished, denounced, punished, and corrected if it is within the means of a Catholic to do so. All of this, and not one without the other, composes the inquisition mentality. What kind of parent does not inquire into his child’s doings or beliefs if his behavior indicates a problem? And, after a problem is detected, what kind of parent would do nothing to correct it, and worse, encourage it! Unfortunately, we see many of these parents today among so-called Catholics, precisely because they have rejected the inquisition mentality—their obligation to inquire, profess the faith, perform spiritual acts of mercy, and properly punish and correct sinners if it is within their means to do so. Why does this non-judgmental mentality exist among evil parents? One reason is because they are obstinate sinners themselves. They want to continue sinning without being admonished, denounced, punished, and corrected by Catholics or by anyone. They themselves have cast off the yoke of Christ and His Church and even the natural law.

Without an inquisition mentality among Catholics, inquisition is no longer made; therefore, factual judgments are not made followed by admonishments, denunciations, condemnations and punishments if necessary; consequently, the inquisition mentality has been replaced by a non-judgmental mentality which paved the road for all the heresies that entered the teaching instruments of the Catholic Church, and then the minds, hearts, and souls of the flock.

## **Inquisition mentality is an integral part of the religion of God’s chosen people**

An inquisition mentality was an integral part of the faith of God’s chosen people and religion during the Old Testament era and now during the New Testament era. God made inquiry of Adam and Eve after they sinned by eating the forbidden fruit, and then judged, denounced, and punished them with banishment, suffering, and death (Gen. 3). God made inquiry of Cain after he murdered his brother, Abel, and then judged, denounced and punished Cain with banishment and suffering (Gen. 4). From the time of Adam and Eve’s fall, this example was to be followed by God’s chosen whenever they witnessed sin—

inquiry, factual judgment, admonishment, denunciation, correction, and punishment. *“If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen, or is privy to it: if he do not utter it, he shall bear his iniquity.”* (Lev. 5:1)

“When there shall be found among you within any of thy gates, which the Lord thy God shall give thee, man or woman that do evil in the sight of the Lord thy God, and transgress his covenant, So as to go and serve strange gods, and adore them, the sun and the moon, and all the host of heaven, which I have not commanded: And this is told thee, and hearing it thou hast inquired diligently, and found it to be true, and that the abomination is committed in Israel: Thou shalt bring forth the man or the woman, who have committed that most wicked thing, to the gates of thy city, and they shall be stoned. By the mouth of two or three witnesses shall he die that is to be slain. Let no man be put to death, when only one beareth witness against him. The hands of the witnesses shall be first upon him to kill him, and afterwards the hands of the rest of the people: that thou mayst take away the evil out of the midst of thee. [17:8] If thou perceive that there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause, leprosy and leprosy: and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which the Lord thy God shall choose.” (Deut. 17)

Douay Commentary, on Deut. 17:8: “If thou perceive, etc... Here we see what authority God was pleased to give to the church guides of the Old Testament, in deciding, without appeal, all controversies relating to the law; promising that they should not err therein; and surely he has not done less for the church guides of the New Testament.”

“And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment. And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee, According to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel.” (Lev. 17:2-12)

This is one of the practices of the Old Law that Jesus did not abolish—inquiring, judging, admonishing, denouncing, and the punishing of sinners—because it deals with faith and morals.

“Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled.” (Mt. 5:17-18) Catholic commentary: “It is true by Christ’s coming, a multitude of ceremonies and sacrifices, and circumcision, were to cease; but the moral precepts were to continue, and to be complied with, even with greater perfection.”

Jesus Christ teaches that his chosen must judge what and who is just. *“Judge just judgments.”* (Jn. 7:24) *“And why even of yourselves, do you not judge that which is just.”* (Lk. 12:57) Jesus also teaches that Catholics must reprove sinners. *“Take heed to yourselves. If thy brother sin against thee, reprove him.”* (Lk. 17:3) To do this, Catholics must have an inquisition mentality: they must inquire, make factual judgments, and then reprove sinners. Jesus warned that heresies and heretics would appear in His Church.

*The Delict of Heresy*, Historical Survey of Heresy Legislation, p. 2-3: “The fact that heresies would appear in His Church was clearly foretold by Christ, and heretics

and their false teachings were strongly reprobated by Him. It is important to notice this fact, since it is this divine example which originated the severe attitude afterwards adopted by the Church in the treatment of this delict (Mt. 24:11, 23-26) ... The final destiny of those who refuse to accept the teachings of Christ and His Church was revealed in the final instructions given to the Apostles on the eve of the ascension, when Christ commissioned them to preach the Gospel to the whole world: "He that believeth not shall be condemned." (Mk. 16:16)

"These brief citations only partly represent the insistence which our Lord laid upon the absolute value and necessity of the truths He taught, and upon the authoritative role which the Apostles and their successors were to play in bringing His revelations to all men. Christ's mind upon this subject is found in the Gospels as a whole, and not merely in isolated texts. Heaven is not to be given to all indiscriminately, but only to those who sustain God's judgment as to the purity of their lives and their acceptance of the truths and regimen of Christ's Church. It is this doctrine which is indicated in the familiar parables of the guest at the wedding feast, of the separation of the goats from the sheep, of the postponement until the harvest of the separation of the cockle from the wheat, and of the exclusion of the foolish virgins from the wedding feast.

"Christ's own teachings were therefore the source of the view regarding heresy which are expressed in the apostolic writings and in the literature of the early Church."<sup>23</sup>

Catholics were to imitate their Master, Jesus Christ, in all things. Indeed, we read of the Apostles teaching Catholics that they must not just inquire, judge, admonish, and denounce sinners, but they must also avoid them if necessary.

"Reprove, entreat, rebuke in all patience and doctrine." (2 Tim. 4:2) "A man that is a heretic, after the first and second admonition, avoid: Knowing that he that is such an one is subverted and sinneth, being condemned by his own judgment." (Titus 3:10-11) "Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned and avoid them." (Rom. 16:17) "If any man come to you and bring not this doctrine, receive him not into the house nor say to him: God speed you." (2 Jn. 1:10) "But now I have written to you, not to keep company, if any man that is named a brother be a fornicator or covetous or a server of idols or a railer or a drunkard or an extortioner: with such a one, not so much as to eat." (1 Cor. 5:11) "We charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly and not according to the tradition which they have received of us.... And if any man obey not our word by this epistle, note that man and do not keep company with him, that he may be ashamed." (2 Thess. 3: 6, 14)

For Catholics to fulfill this obligation, they must inquire to obtain facts and make judgments as to what is sin and who is a sinner; regarding sins against the faith, they must know what is heresy and who is a heretic. They must then admonish and denounce the sinners and punish and avoid them if necessary. St. Paul teaches that Catholics must also do the same to their superiors when they sin, especially if they teach heresy, another gospel. "*But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.*" (Gal. 1:8)<sup>24</sup>

<sup>23</sup> *The Delict of Heresy* (hereafter DOH), "In its Commission, Penalization, and Absolution, A Dissertation," Rev. Eric F. MacKenzie, A.M., S.T.L., J.C.L., of the Archdiocese of Boston, Nihil Obstat: Patrick J. Waters, Ph.D. Censor Deputatus, Imprimatur: +William Cardinal O'Connell, Archbishop of Boston, Boston, June 3, 1932, Catholic University of America Canon Law Series.

<sup>24</sup> See my book *Strange Voices*, Book One, "Catholics must judge and condemn public sinners, including superiors."

From the birth of the Catholic Church on Pentecost Sunday and before Catholics controlled land (a State), obstinate offenders were not just denounced but also punished (anathematized) by being cut off from the body of the faithful.

*The Delict of Heresy*, Historical Survey of Heresy Legislation, p. 4-5: “The Church did not confine herself to mere warnings. Paul writes of Hymeneus and Alexander who have ‘made shipwreck concerning the faith’ and ‘whom I have delivered up to Satan, that they may learn not to blaspheme.’ (1 Tim. 1:18-20) Thus, from the first the Church noted those who transgressed in matters of faith, and cut them off from the body of the faithful. ...These early centuries excommunication was the established spiritual penalty for apostasy or heresy, accompanied logically by the deposition of clerics from the offices they had prove unworthy to fill.”

So from the beginning of Adam and Eve’s fall, God’s chosen are commanded to have an inquisition mentality, which is not just good, but also necessary if they are to remain obedient and faithful and thus be saved.

### **Inquisition mentality and institution make a blessed and strong Catholic State**

Jesus promised that His little flock would grow into a great kingdom.

“And he said: To what shall we liken the kingdom of God? or to what parable shall we compare it? It is as a grain of mustard seed: which when it is sown in the earth, is less than all the seeds that are in the earth: And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.” (Mk. 4:30-32)

Christ commanded His Apostles to teach and convert not just individual men but also nations. “*Going therefore, teach ye all nations... Teaching them to observe all things whatsoever I have commanded you.*”<sup>25</sup> (Mt. 28:19-20) And Jesus prophesied that this, indeed, would come to pass. “*And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations...*” (Mt. 24:14) As Christ’s Kingdom was to be taught and spread throughout the whole world, it naturally follows that at some point in time, when there were enough conversions, Catholics would also control once pagan lands, such as states, countries, nations, and empires. The blood of the martyrs from the first three centuries of the Church paved the road for many conversions and the eventual control of land.

*The Liturgical Year*, Abbot Guéranger, O.S.B., quoting Bossuet: “It is an established law... that every success the Church acquires costs her the life of some of her children, and that in order to secure her rights she must shed her own blood. ...It was by the blood of the Martyrs that she extended her conquests far beyond the limits of the Roman Empire. It was her blood that procured her both the peace she enjoyed under the Christian, and the victory she gained over the Pagan Emperors. So that as she had to shed her blood for the propagation of her teaching, she had also to bleed in order to make her authority accepted...” (St. Thomas of Canterbury, December 29, vol. 2.)

When the cup of the blood of the martyrs was full, God rose up the pagan Emperor Constantine to fight under the banner of the Holy Cross in A.D. 312. His victory over

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<sup>25</sup> What is to be said of a so-called Catholic Nation that does not observe all that Christ commanded? It is not truly a Catholic Nation and would fall under the wrath of God as witnessed by the fall of the Holy Roman Empire and its Nations.

Maxentius at Milvian Bridge and eventual conversion was the beginning of God's chosen, Catholics, ascent to power in the temporal realm in fulfillment of the conversion of many Gentile, not just peoples, but also nations. "*For the kingdom is the Lord's; and he shall have dominion over the nations.*" (Ps. 21:29) Constantine was worthy to become the first Holy Roman Emperor because he hearkened to the Catholic Church (the Word of God). "*He that hearkeneth to her [Catholic Church], shall judge nations [Catholic rulers]; and he that looketh upon her, shall remain secure.*" (Ecclclus. 4:16) Constantine, as well as any Catholic ruler, would remain secure as long as he remained faithful to God's Catholic Church.

In the ascent to temporal power, Catholics were first tolerated in non-Catholic States, such as the Edict of Milan in 313, and then transformed the states into Catholic ones. That is the ultimate goal of Catholics in the temporal realm. Once Catholics controlled land, it was then their obligation to maintain the Catholic State, to see that it observed all that Christ commanded, and to fight to death if necessary in order to do so. Once a Catholic State exists, woe to any man who tries to separate it from the Catholic Church.

Pope Pius X, *Vehementer Nos*, 1906: "Our soul is full of solicitude and our heart with anguish when we think of you. How could it be otherwise, indeed, on the day after the promulgation of the laws which, in violently sundering the ancient ties by which your nation was united to the Apostolic See has created for the Catholic Church in France a situation of humiliation for her and lamentable to all...To separate the state from the Church is a premise utterly false, a very pernicious error. Based in effect on the principle that the State should not recognize any religious cult, it is firstly gravely sinful towards God; because the Creator of man is also the founder of human societies and preserves them in existence and sustains them. We thus owe Him not only private worship, but should also honour Him publicly. Indeed this thesis clearly negates the supernatural order. It limits the action of the State to the sole pursuit of public prosperity during this life, which is not the end of political societies to act thus then they ought to keep in mind the eternal happiness awaiting man at end of their brief life... 'Thus, the Roman Pontiffs have, in season and out, refuted and condemned the doctrine of separation of Church and State...In fact, there is nothing more contrary to the freedom of the Church than this law.'"

Woe to any man who attempts to introduce pagan ways or allow non-Catholics to publicly propagate their false religions in Catholic States.<sup>26</sup>

Pope Pius VII, *Post Tam Diuturnitas*: "The fact itself that the liberty of all the cults without distinction is established, truth is intermingled with error, and the holy and immaculate Spouse of Christ, the Church outside of which there can be no salvation, is put into a class with the heretical sects and even with the Jewish perfidy. Moreover, by promising favor and support to the sects of the heretics, one tolerates and favors not only their persons but also their errors. It is implicitly the disastrous and forever deplorable heresy that St. Augustine mentions in these terms: 'It affirms that all the heretics are on the right path and speak the truth, an absurdity so monstrous that I cannot believe that any man really professes it.'"

Once Catholics controlled land, the inquisition mentality then applied not just to individual Catholics in their sphere of influence, such as their homes, businesses, and churches,<sup>27</sup> but also to Catholic rulers in Catholic States. Christ's Kingdom must be

<sup>26</sup> See my book *Strange Voices, Book Four*, "Men Have The God-Given Right To Religious Liberty - Heresy!"

<sup>27</sup> Even in a non-Catholic State, Catholics must have an inquisition mentality within their sphere of influence, the primary sphere being their homes. If they do not, they cannot save their souls, because they

sought after and maintained not just in souls but also in States. The conversion of souls is the primary concern because without this men cannot be saved, and without this there can be no Catholic State. The first 300 years of the Church, when there were no Catholic kingdoms, proves that the Kingdom of Christ must first begin in the hearts of men, just as Jesus teaches:

“And being asked by the Pharisees when the kingdom of God should come, he answered them and said: The kingdom of God cometh not with observation. Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you.” (Lk. 17:20-21)

Christ’s Kingdom can only be recognized in the hearts of men and the hearts of the States they control. A man can call himself Catholic but this claim is only proven if he is Catholic in his heart, if he lives a Catholic life. A State can call itself Catholic but is only recognized as such if its Catholic rulers and Catholic subjects are Catholic in their hearts and not just in their words. A Catholic State, just as an individual Catholic, proves it is truly a Catholic State by the good fruit it produces. It must be Catholic in its heart and not just in its name. *“For the kingdom of God is not in speech, but in power.”* (1 Cor. 4:20) *power...* manifested by faith and good works that merit miraculous protection from God.

A true Catholic State, which is the fruit of many faithful Catholics’ prayers and sacrifices, facilitates the salvation of souls especially of weaker Catholics who do not achieve saintly sanctity by removing near occasions of sin from the public domain and replacing them with holy, pious, and all good things. A Catholic State also greatly aids evangelization. It is much easier to save souls in a godly environment than an ungodly one. When a society became very ungodly and wicked, even saints fled to the desert to save their souls. Therefore, not just individual Catholics, but also Catholic States are obliged to have an inquisition mentality in order to maintain a godly government and society. Catholics must do whatever is within their power to correct and punish sinners and legally bring about Christ’s Kingdom on earth, a Catholic society obedient and submissive to God’s Holy Catholic Church. *“Do not withhold him from doing good, who is able: if thou art able, do good thyself also.”* (Prv. 3:27)

Just as Catholics and the Catholic Church had always denounced, excommunicated, and punished heretics from the birth of the Church on Pentecost Sunday, so also the Catholic State must comply with and facilitate this necessary practice as commanded by God. Just as the Catholic Church makes godly souls, so also rulers of Catholic States make godly States. We read of the good King Josias, King of Juda, who is a role model for Catholic kings and rulers in their attempt to make and maintain Catholic kingdoms and states:

“The memory of Josias is like the composition of a sweet smell made by the art of a perfumer: His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine. He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness. And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness... Josias... did that which was right in the sight of the Lord, and walked in all the ways of David, his father: he turned not aside to the right hand, or to the left... And the king commanded Helcias, the high priest, and the priests of the second order, and the doorkeepers, to cast out of the temple of the Lord all the vessels that had been made for Baal, and for the

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would deny their obligation to profess the faith, do the spiritual acts of mercy of admonishing and converting the sinner, and thus be mortally guilty of sins of omission.

grove, and for all the host of heaven: and he burnt them without Jerusalem, in the valley of Cedron, and he carried the ashes of them to Bethel. And he destroyed the soothsayers, whom the kings of Juda had appointed to sacrifice in the high places in the cities of Juda, and round about Jerusalem: them also that burnt incense to Baal, and to the sun, and to the moon, and to the twelve signs, and to all the host of heaven. And he caused the grove to be carried out from the house of the Lord, without Jerusalem, to the valley of Cedron, and he burnt it there, and reduced it to dust, and cast the dust upon the graves of the common people. He destroyed also the pavilions of the effeminate, which were in the house of the Lord, for which the women wove as it were little dwellings for the grove. And he gathered together all the priests out of the cities of Juda: and he defiled the high places, where the priests offered sacrifice, from Gabaa to Bersabee: and he broke down the altars of the gates that were in the entering in of the gate of Josue, governor of the city, which was on the left hand of the gate of the city. However, the priests of the high places came not up to the altar of the Lord, in Jerusalem: but only eat of the unleavened bread among their brethren. And he defiled Topheth, which is in the valley of the son of Ennom: that no man should consecrate there his son, or his daughter, through fire, to Moloch. And he took away the horses which the kings of Juda had given to the sun, at the entering in of the temple of the Lord, near the chamber of Nathanmelech the eunuch, who was in Pharurim: and he burnt the chariots of the sun with fire. And the altars that were upon the top of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the temple of the Lord, the king broke down: and he ran from thence, and cast the ashes of them into the torrent Cedron. The high places also that were at Jerusalem, on the right side of the Mount of Offence, which Solomon, king of Israel, had built to Astaroth, the idol of the Sidonians, and to Chamos, the scandal of Moab, and to Melchom, the abomination of the children of Ammon, the king defiled. And he broke in pieces the statues, and cut down the groves: and he filled their places with the bones of dead men. Moreover, the altar also that was at Bethel, and the high place, which Jeroboam, the son of Nabat, who made Israel to sin, had made: both the altar, and the high place, he broke down and burnt, and reduced to powder, and burnt the grove. And as Josias turned himself, he saw there the sepulchres that were in the mount: and he sent and took the bones out of the sepulchres, and burnt them upon the altar, and defiled it according to the word of the Lord, which the man of God spoke, who had foretold these things. And he said: What is that monument which I see? And the men of that city answered: It is the sepulchre of the man of God, who came from Juda, and foretold these things which thou hast done upon the altar of Bethel. And he said: Let him alone, let no man move his bones. So his bones were left untouched with the bones of the prophet, that came out of Samaria. Moreover all the temples of the high places which were in the cities of Samaria, which the kings of Israel had made to provoke the Lord, Josias took away: and he did to them according to all the acts that he had done in Bethel. And he slew all the priests of the high places, that were there, upon the altars; and he burnt men's bones upon them: and returned to Jerusalem. And he commanded all the people, saying: Keep the Phase to the Lord your God, according as it is written in the book of this covenant. Now there was no such a Phase kept from the days of the judges, who judged Israel, nor in all the days of the kings of Israel, and of the kings of Juda, As was this Phase, that was kept to the Lord in Jerusalem, in the eighteenth year of king Josias. Moreover the diviners by spirits, and soothsayers, and the figures of idols, and the uncleannesses, and the abominations, that had been in the land of Juda and Jerusalem, Josias took away: that he might perform the words of the law, that were written in the book, which Helcias the priest had found in the temple of the Lord. There was no king before him like unto him, that returned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses: neither after him did there arise any like unto him.” (Ecclus. 49: 1-4; 4 Ki.

The first Catholic State, observing all that Christ commanded, conducted inquisitions, made judgments, denounced and abolished sinful laws and practices, and denounced and punished sinners (criminals), and especially heretics, being the most dangerous because they kill souls.

*The Delict of Heresy*, 1932: “[p. 7] To all these spiritual ecclesiastical punishments were added various secular penalties, once the Empire was reconciled to the Church and Christianity became the religion of the Emperors. ...Christian emperors...issued many decrees for the repression of apostasy and heresy, in as much as these involved disturbance of the public order. From all this came a secular penalization of sins against the faith: forfeiture of goods, annulment of wills, exile, and even death. ...[p. 8] This came to be the accepted attitude of the Church: that in the Christian state, heresy is not merely a religious delict, but likewise a civil crime; and in the later aspect it may be punished by the state, even though the determination of the fact of heresy be ecclesiastical. ...[p. 10] The suppression of the heretics was a task undertaken by both the Popes and Emperors. Pope Alexander III, in the Lateran Council of 1179 pronounced against them the spiritual penalty of anathema, implying infamy, denial of Christian burial, deprivation of the Sacraments, etc.; and in addition called upon all princes to protect their Christian subjects from the outrages of heretics who were disturbing the public welfare. The same pronouncement inflicted the penalty of excommunication upon all those who defended and received the heretics. The secular penalty indicated for heresy was imprisonment and confiscation of property; but various rulers, such as Pedro II of Aragon (1179) add the further penalty of death at the stake. ...Innocent III... exerted his powers vigorously to overcome the heresy whose evil influence still was rampant. He likewise secured co-operation from Emperor Frederick II. Innocent’s legislation was largely devoted to systematizing the previous law and developing administrative processes.<sup>28</sup> It was approved and applied to the whole Church by the Fourth Council of the Lateran, in 1215.<sup>29</sup> In 1220, the Emperor issued a constitution, applying to the whole Empire, in which he ordered the strict punishment of heretics.<sup>30</sup> In this constitution he compared heresy with the crime of *laesa majestas*, and noted that rebellious insult directed against the majesty of God was more heinous than crime directed against human majesty. The import [p. 11] of this text was quickly noted. The secular penalty for the civil crime of *laesa majestas* was death at the stake; and while this penalty had often been applied to heretics, there had been no imperial law justifying this extreme punishment until the Emperor made this comparison.”

*The Catholic Encyclopedia*, 1913, Inquisition: The Final Verdict: “The Church established by Christ, as a perfect society, is empowered to make laws and inflict penalties for their violation. Heresy not only violates her law but strikes at her very life, unity of belief; and from the beginning the heretic had incurred all the penalties of the ecclesiastical courts. When Christianity became the religion of the Empire, and still more when the peoples of Northern Europe became Christian nations, the close alliance of Church and State made unity of faith essential not only to the ecclesiastical organization, but also to civil society. Heresy, in consequence, was a crime which secular rulers were bound in duty to punish. It was regarded as worse than any other crime, even that of high treason; it was for society in those times what we call anarchy. Hence the severity with which heretics were treated by the

<sup>28</sup> [Footnote 64: Vacandard, *o.c.*, p. 67.]

<sup>29</sup> [Footnote 65: Cap. III,--Mansi, XXII, 986.]

<sup>30</sup> [Footnote 66: Vacandard, *o.c.*, p. 127.]



secular power long before the Inquisition was established. ...Heresy should be punished with death, seeing that it was confessedly no less serious an offence than high treason. ...Theologians and jurists based their attitude to some extent on the similarity between heresy and high treason (*crimen laesae maiestatis*), a suggestion that they owed to the Law of Ancient Rome. They argued, moreover, that if the death penalty could be rightly inflicted on thieves and forgers, who rob us only of worldly goods, how much more righteously on those who cheat us out of supernatural goods—out of faith, the sacraments, the life of the soul. In the severe legislation of the Old Testament (Deut., xiii, 6-9; xvii, 1-6) they found another argument. And lest some should urge that those ordinances were abrogated by Christianity, the words of Christ were recalled: 'I am not come to destroy, but to fulfill' (Matt., v. 17); also His other saying (John, xv 6): 'If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth' (*in ignem mittent, et ardet*)."

Catholic States were strongest and most blessed when the inquisition mentality was the rule that was not just preached but practiced. The first purpose and good fruit of Inquisitions is that they give glory to God by eliminating, in the Catholic State, blasphemy and sacrilege which are direct sins against God, which merit the worst punishments from God.

St. Alphonsus Marie de Liguori, *The Four Gates of Hell*: "Let us pass on to the second gate of hell, which is blasphemy. ...Know, my brethren, what manner of sin blasphemy is. A certain author says: 'Every sin, compared with blasphemy, is light;' and first of all, St. John Chrysostom says, there is nothing worse than blasphemy. ...St. Bernardine of Sienna calls blasphemy a diabolical sin, because the blasphemer, like a demon, attacks God Himself.... We read in the preface of the Pragmatic Sanction in France, that King Robert when praying for the peace of the kingdom, was answered by the crucifix that the kingdom never should have had peace if he had not eradicated blasphemy. The Lord threatens to destroy the kingdom in which this accursed vice reigns. *They have blasphemed the Holy One of Israel, ...your land is desolate...it shall be desolate*. Oh, if there were always found some one to do what St. John Chrysostom advises: 'Strike his mouth, and sanctify thereby thy hand.' The mouth of the accursed blasphemer should be struck, and he should then be stoned, as the old law commanded: *And he that blasphemeth the name of the Lord, dying let him die: all the multitude shall stone him*. But it would be better if that were done which St. Louis, King of France, put in force: he commanded by edict that every blasphemer should be branded on the mouth with an iron. A certain nobleman having blasphemed, many persons besought the king not to inflict that punishment upon him; but St. Louis insisted upon its infliction in every instance; and some taxing him with excessive cruelty on that account, he replied that he would suffer his own mouth to be burned sooner than allow such an outrage to be put upon God in His kingdom."

The second purpose and good fruit of Inquisitions is for the salvation of souls, and the third is for the common good, which includes the salvation of souls. If a Catholic State does not do these things, then it is not bringing Christ's Kingdom upon earth as prayed for in the "Our Father" (*Pater Noster*) prayer taught by Jesus—"Thy Kingdom come one earth as it is in heaven." Instead, it works for Satan's kingdom. By allowing Satan's kingdom to make headway in a Catholic State, it works step-by-step toward the destruction of Christ's Kingdom and the success of Satan's kingdom. The first, most important, necessary thing it loses is God's grace and protection, because it allows blasphemy and sacrilege to go unpunished, which is a direct affront to God. Secondly, Christ's Kingdom on earth loses souls who by default serve Satan's kingdom. With the

loss of the inquisition mentality and practice, chaos, discord, and destruction of the Catholic State is soon to follow. At first, in many cases, a puppet Catholic State is set up, which is not truly a Catholic State, to appease the few faithful Catholics who may make trouble, and then that is removed also and replaced with a self-professed non-Catholic State.

### **Propaganda against Holy Inquisitions and Inquisitors**

The most lethal attack, then, against the Catholic Church is to abolish the inquisition mentality among Catholics and Catholic States, to discredit this mentality so that Catholics would begin to tolerate and respect heresy and heretics, and as a result become implicitly guilty of heresy by sins of omission, which, in most cases, leads to explicit belief in one or more heresies. The enemy would then have an army of self-professed Catholics, who are actually non-Catholic heretics—either explicitly or implicitly by sins of omission—working within the structures of the Catholic Church.

Professed enemies of the Catholic Church initiated the attack against the Holy Inquisition and its mentality. The Catholic Church and Her inquisition mentality go hand-in-hand with the mission God has given Her to preach, teach, convert and save souls, and bring Christ's Kingdom upon earth. This was an obstacle and bridle to bad Catholics and non-Catholics' freedom to sin against morals and faith—against faith, by publicly propagating heresy, the worshiping a false god or gods, and the practicing of false religions. Therefore, in order to further cast off and reject the sweet yoke of Christ in Catholic States, they started a propaganda campaign against the Inquisition and its mentality by enlisting in their army professed non-Catholics, bad Catholics, and fallen-away Catholics who professed to be Catholic. They also depended on bad and weak popes, bishops, kings, princes, judges, and priests who were greedy or power hungry or conceited or immoral or infiltrators—men who appear to be worshipping the God of the Catholic Church, but are lovers of men and pleasure more than God.

“Know also this, that in the last days shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, Without affection, without peace, slanderers, incontinent, unmerciful, without kindness, Traitors, stubborn, puffed up, and lovers of pleasure more than of God: Having an appearance indeed of godliness but denying the power thereof. Now these avoid.” (2 Tim. 3:1-5)

### **Inquisitors, as well as Doctors, can be bad**

The main ploy the professed enemies of the Church used was to point out a bad inquisitor and make it appear as if all inquisitors are bad, and thus the Inquisition itself is bad. In their attack, they present only the bad inquisitors to the public and even twist facts or fabricate lies to make the good inquisitors look bad with the hoped for result that the institution of the Inquisition itself would be denounced as bad and evil, which in turn would help abolish the inquisition mentality among Catholics.

A little common sense is all it takes to see this ploy for what it is, illogical. For instance, the institution of the Medical Profession and its doctors (physicians) are very good things ordained by God.

“Honour the physician for the need thou hast of him: for the most High hath created him. For all healing is from God... The skill of the physician shall lift up his head, and in the sight of great men he shall be praised. ... For the Lord created him: and let him not depart from thee, for his works are necessary.” (Ecclus. 38:1-12)

Because there are bad doctors does not mean all doctors are bad and the institution of the Medical Profession is bad. Likewise, because there were bad inquisitors does not mean all inquisitors were bad and the institution of the Inquisition was bad. If one constantly pointed out only the bad doctors to the public, eventually the people would think all doctors and the Medical Profession itself are bad.

Jesus Christ referred to Himself as a physician, primary because He heals souls by freeing them from sin. *“Jesus...saith to them: They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners.”* (Mk. 2:17) He also heals bodies, but souls are His primary care. All men will eventually lose their bodies when they die. It is the condition of the soul that determines man’s eternal home, heaven or hell.

Therefore, Catholics are primarily physicians of souls. As the work of doctors maintains physical life, so the work of Catholic bishops, priests, inquisitors, and laymen heals souls and maintain them in a state of grace so that they can gain eternal salvation when their bodies die, with the added benefit of getting their bodies back in a glorified state during the General Judgment,<sup>31</sup> both of which doctors cannot do. Therefore, the work of Catholic bishops, priests, inquisitors, and laymen is infinitely of more value than that of doctors who only temporarily heal bodies. It would be better for mankind to cast off the work of doctors than that of Catholic Inquisitors. *“For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake and the gospel shall save it. For what shall it profit a man, if he gain the whole world and suffer the loss of his soul?”* (Mk. 8:35-36) Because most men love their life in this world more than God, because most men are carnal, not truly spiritual, and love sin, they choose doctors over Catholic Inquisitors and Catholics with an inquisition mentality because true Catholics place obstacles, physical and mental, in front of sin and sinners. Oh, how readily evil men accept the healing strictures of doctors to heal their bodies, while they cast of healing strictures of the Catholic Church and Catholic State that would heal their souls and gain them eternal salvation.

What has been said above also applies to popes and Catholic kings. Just because there were bad or weak popes and Catholic kings, does not mean papacy and Catholic kingdoms are evil entities. Under the Old Covenant era, in the Southern Kingdom of Juda, there were only three good kings who remained faithful to God.

“Except David, and Ezechias and Josias, all committed sin.”<sup>32</sup> For the kings of Juda forsook the law of the most High, and despised the fear of God. So they gave their kingdom to others, and their glory to a strange nation.” (Ecclus. 49:5-9)

The Northern Kingdom of Israel had no good kings.

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<sup>31</sup> 1 Cor. 15:51-54; Apoc. 20:11-15.

<sup>32</sup> These are sins against the faith and not against the moral commandments. Even though King David violated two moral commandments by committing adultery and murder, he still maintained the faith. He repented of his immoral sins.

### Good becomes Evil and Evil Good

Once most people believed the Inquisition and its mentality are bad, the professed enemies of the Church then proceeded to condemn all the good that the Inquisition preached and practiced. Good becomes evil and evil good. (Isa. 5:20) The number one professed enemies of the Catholic Church, the Talmudic and Zionist Jews (hereafter referred to as the masterminds), plotted to make this happen. In the 19th century, they said that it would come to pass that “the people condemn the upright and acquit the guilty, persuaded ever more and more that it can do whatsoever it wishes. ... The word ‘freedom’ brings out the communities of men to fight against every kind of force, against every kind of authority even against God and the laws of nature.” (*The Protocols of Zion*, III: 19, 20) For instance, since the Catholic Inquisition and its mentality has been discredited and abolished, idolatry, heresy, blasphemy, sacrilege, adultery, homosexuality, witchcraft, and other sins are now good or at least acceptable instead of being what they are, sinful and evil. Not only are the laws of God’s Catholic Church ignored, but also the very law upon the heart, the law of nature is ignored and denied. Also, just punishments, corporal and capital (death penalty), and just wars are now bad instead of necessary and good. The rampant sins now committed in public and supported by the State are the result of the loss of the Catholic State and its Inquisitions and its mentality among Catholics. “All the evils that the Inquisition sought to repress, and did in great measure repress, have returned to the modern world, grown great and ravening, to feed upon our children.”<sup>33</sup>

### Non-Catholic Inquisitions replaced Catholic ones

Ironically and hypocritically, when the inquisition mentality is lost and replaced by the heresy of non-judgmentalism, the only man who under goes an Inquisition, is judged and punished, is the man who says just inquisitions must be made regarding sins and sinners, judgments rendered, and admonishments and punishments inflicted if necessary. For instance, if a man condemns homosexuality and denounces homosexuals or feminism and feminists, the non-judgmentalists become very judgmental and condemn him. They make inquisitions against him, and they punish him, if possible, such as by causing him to lose his job or status in the liberal community. They have even succeeded in using the State as their arm of “justice” to punish all those who dare condemn sin and the sinner for what they are, just as the Catholic State had done when it condemned true sins and punished true sinners. The laws of most non-catholic States promote and protect sins against the moral commandments and condemn, judge, and punish those who oppose them. Their judging and punishing the man who condemns sins and denounces sinners proves their hypocrisy. In practice, they admit the need of Inquisitions, judgments, admonishments, and punishments. In effect, non-Catholic Inquisitions replaced Catholic ones.

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<sup>33</sup> *Characters of the Inquisition*, William Thomas Walsh, 1940, Chapter VIII, Llorente, p. 284, P.J. Kennedy & Sons, New York.

### The real question is “Who will be the Inquisitors?”

The masterminds behind the plot to discredit the Catholic Church’s Holy Inquisitions and the inquisition mentality know that inquisitions and judgments must be made and punishments inflicted even in pagan states in order to maintain their own idea of order. The real question, the real problem, for the masterminds, is not inquisition, judgment, admonishment, and punishment, but who conducts the Inquisition, who makes the judgments and who does the admonishing and punishing. It is they who want to, and it is they that do since the fall of the Holy Roman Empire. In the States they control, principally by financial means, they give the people the illusion that they are free to do what ever they want while they secretly rule, directing and enforcing their goals and plans.

*The Protocols of Zion*, III: “16. At the present day [19th century] we are, as an international force, invincible... 18. ...to secure the welfare of the peoples, the international brotherhood of them all, their solidarity and equality of rights. Naturally they do not tell the peoples that this unification must be accomplished only under our sovereign rule...”

*The Protocols of Zion*, V: “4. Moreover, the art of directing the masses and individuals by means of cleverly manipulated theory and verbiage, by regulations of life in common and all sorts of other quirks, in all which the goyim understand nothing, belongs likewise to the specialists of our administrative brain. Reared on analysis, observation, on delicacies of fine calculation, in this species of skill we have no rivals, any more than we have either in the drawing up of plans of political actions and solidarity. In this respect the Jesuits alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob as an overt organization, while we ourselves all the while have kept our secret organization in the shade. However, it is probably all the same to the world who is its sovereign lord, whether the head of Catholicism or our despot of the blood of Zion! But to us, the Chosen People, it is very far from being a matter of indifference.”

The masterminds’ ultimate goal is to come to complete and visible power worldwide through the reign of their king despot, the Antichrist, whom almost the whole world will follow, adore, and obey. “*And they adored the beast... And all that dwell upon the earth adored him, whose names are not written in the book of life of the Lamb which was slain from the beginning of the world.*” (Apoc. 13:4, 8) It is they who will then conduct the Inquisitions worldwide and uninhibited. They have almost achieved this goal. They secretly, and many times not so secretly as they ascend to power, control most of the world dictating what people must think and do and punishing those who oppose them. Who would dare speak out against the apostate Jews and their worldwide power and conspiracy to bring about the reign of the Antichrist? Who would dare question their account of the so-called Holocaust during World War II? -Which if anyone does in Europe or Canada, he commits a crime and goes to jail. Yet, the apostate Jews, who deny Christ everyday and are guilty in a unique way of the crucifixion and blood of Christ, are respected and even praised for it. Yet, the apostate Jews teach and enforce their dogma that the whole German race and Catholic Church was responsible for and have inherited the bloodguilt of the so-called Holocaust. Yet, who would dare say that unbelieving Jews inherited the bloodguilt of their ancestors who murdered Christ? Who would dare say these Jews are under a curse from God for not believing in Jesus Christ and His New Covenant? Who would dare say it was unbelieving Jews who denounced and had Christ

killed, who were infinitely guiltier than the Romans, whom they used to kill Christ? Who would dare question the apostate Jews illegal occupation of Israel? Illegal, because God decreed that they should not have Israel as a home land until they accept Jesus Christ and become Catholic,<sup>34</sup> although God also said there will come a time when an abomination of desolation shall be in a place where it should not be<sup>35</sup>. The Anti-Christ state of Israel is an abomination in a place where it should not be. But who would dare call it such? Some Moslem nations have and that is why they are now targeted for attack to be replaced with docile leaders who will serve the coming One World Order of the Antichrist whose home base will be apostate Jerusalem in the Temple. The punishment of the Moslem nations is a punishment from God—who uses evildoers to punish evildoers—because of their worshipping a false god and practicing a false religion and their attacks against and hatred of God’s one, true, Church, the Roman Catholic Church. But because Moslems are not as evil as apostate Israel and fallen-away Catholics and Protestant nations, their punishment from God may help in their future conversion into the Catholic Church when God again shows His might and power through the few faithful Catholics, Mary’s Little Remnant, left on earth during the reign of the Antichrist whom most Moslems are already opposing. The same applies to others who see and expose the Jewish conspiracy to bring Antichrist to power and have some sense of morality, such as conservative Protestants, and many Jews who do not go along with the Talmudic and Zionist Jewish plot to bring Antichrist to power or who do but will become disenchanted with it.

Dear reader, do you now have an accurate picture that proves the Talmudic and Zionist Jews are the masterminds who control the world and are on the verge of bringing their Antichrist to power. This could not have happened if they did not succeed in infiltrating the Catholic Church and undermine Her from within, which God allowed because of the many bad and fallen-away Catholics.

### Liberalism follows non-judgmentalism

The discrediting of Catholic Inquisitions and its mentality among Catholics led to the heresy of non-judgmentalism that led to the discrediting of all that is good and holy: the discrediting of the Catholic State, Catholic religious orders, and good Catholics. This led most of the flock into the heresy of Liberalism—people wanting to be free to do and believe what ever they please, to sin without remorse and pang of conscience. Indeed, this was one of the goals of the masterminds that have come to pass, to infect, not just Catholics, but the whole world, except their own flock, with the poison of Liberalism.

*The Protocols of Zion*, X: 9-10: “When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change. States

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<sup>34</sup> *The Jerusalem Post*, “The pope’s visit: Hoping for the best,” by Michael S. Arnold, May, 25, 2000: “In 1896, at the start of the campaign to build international support for a Jewish national home, Theodor Herzl turned to Vatican officials in Vienna, only to get a frosty reception. Granted an audience with Pope Pius X in 1904, Herzl was told (according to his Diaries), ‘[We are unable to favor this movement.] We cannot prevent the Jews from going to Jerusalem - but we could never sanction it. [The ground of Jerusalem, if it were not always sacred, has been sanctified by the life of Jesus Christ. As the head of the Church, I cannot answer you otherwise.] The Jews have not recognized Our Lord; therefore we cannot recognize the Jewish people.’ If the Jews did reach the shores of Palestine, that pope says, churches and priests would be waiting to baptize them.” (Lev. 26:14-15, 30-33) (Jer. 31:36) (Lk. 13:34-35)

<sup>35</sup> Mk. 13:34.

have been seized with a mortal illness - blood poisoning. All that remains is to await the end of their death agony... 10. Liberalism produced Constitutional States, which took the place of what was the only safeguard of the goyim [Gentiles] namely, despotism; and a constitution, as you well know, is nothing else but a school of discords, misunderstandings, quarrels, disagreements, fruitless party agitations, party whims - in a word, a school of everything that serves to destroy the personality of State activity. ...[XV] ...While preaching liberalism to the goyim we at the same time keep our own people and our agents in a state of unquestioning submission.”

### Massive Immorality follows Liberalism

Once infected with Liberalism, massive immorality follows. Once bad and fallen-away Catholics are corrupted with massive immorality—because of the loss of the inquisition mentality and the Catholic faith that led to liberalism—, it then becomes very difficult for them to repent. *“For it had been better for them not to have known the way of justice than, after they have known it, to turn back from that holy commandment”* (2 Pt. 2:21)

St. Alphonsus Marie de Liguori, *Preparation for Death*: “Consideration XXII, The Habit of Sin, First Point: Now, we may say the same of the man who has contracted an evil habit: he must pass the sea of this life (a sea always tempestuous, in which so many perish) in the weak and shattered vessel of the flesh, to which we are united: and he overloads this vessel with sins of habit. It is very difficult for such a man to save his soul; because a bad habit blinds the understanding, hardens the heart, and thus makes the sinner obstinate till death.

“First, a bad habit *blinds* the understanding. Why do the saints always implore light from God, and tremble lest they should become the greatest sinners in the world? Because they know that if they lose God’s light they may commit the greatest crimes. How does it happen that so many Christians live obstinately in sin until they are lost in the end? *Their own malice blinded them* [Wis. 2:21]. Sin blinds them, and thus they are lost. Every sin produces blindness; the more sins are multiplied, the greater the blindness they produce. God is our light; and therefore, the farther the soul is removed from God, the more blind it becomes. *His bones*, says Job, *shall be filled with the vices of his youth*. As the light of the sun cannot enter a vessel filled with clay: so a heart replete with vices cannot admit the light of God. Hence we see certain sinners lose the divine light, so that they go on from sin to sin without ever thinking of repentance. *The wicked walk round about*. Fallen into the dark pit of sin, they do nothing but commit sins, they speak only of sins, they think only of sinning, and scarcely feel any longer that sin is an evil. The very habit of sin, says St. Augustine, does not allow them to see the evil which they do. Hence they live as if they no longer believed in the existence of God, or heaven, hell, or eternity.

“And behold! after an evil habit is contracted, the sins which before excited horror are now viewed with indifference. ...habitual sinners, who, sunk in an abyss of darkness, despise corrections, sermons, censures, hell, and God.”

Indeed, this was one of the goals of the professed enemies of the Church that has come to pass, to flood the five senses of bad and fallen-away Catholics with vice so that it would become very difficult for them to repent and convert, and they would despise, even more, the inquisition mentality, corrections, sermons, censures, hell, and God.

The Alta Vendita of the Carbonari: “It has been decided in our Councils that we must get rid of Catholics, but we do not want to make martyrs, so let us strive to popularize vice among the people. It must enter by their five senses: let them drink

it in and be saturated with it... make men's hearts corrupt and you will have no more Catholics. Keep the priest away from work, the altar and the practice of perfection: aim skillfully at occupying his thoughts and his time elsewhere... The best dagger with which to wound the Church to the death is corruption.”<sup>36</sup>

The professed enemies, then, long before Vatican II, had an army of bad and fallen-away Catholics, hardened in sin, within the structures of the Church aiding them in their plot to destroy the Church from within. Yes, the masterminds plotted for all this to come to pass and knew they would succeed, because God Himself has allowed the Antichrist to come to power<sup>37</sup> as a punishment for the massive sins of men, especially for the sins of bad and fallen-away Catholics. Who is ultimately to blame for the Great Apostasy? Bad and fallen-away Catholics are. If the majority of Catholics were good, there would be no Great Apostasy. The masterminds' plots would not have succeeded. They would have not fallen under the operation of error: “And in all seduction of iniquity to them that perish; because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying: That all may be judged who have not believed the truth, but have consented to iniquity.” (2 Thess. 2:10:11)

### Most importantly, Catholics must lose the inquisition mentality

The enemies' ultimate goal was to get most Catholics to also embrace the anti-inquisition mentality because even if Catholic States lost it—and thus, in reality, were no longer Catholic States—, but a good amount of Catholics retained it, another Catholic State would eventually arise, and most of all, the Catholic religion would still be preached and taught to a good part of the world even without a Catholic State.

Once most Catholics lost the inquisition mentality, they were Catholic in name only (Mk. 7:6; Titus 1:16). The Catholic Church was then infiltrated by a multitude of non-judgmental, useful idiots who willingly carried out the enemies' plans to destroy the Church from within. Especially deadly were the bad bishops and then the bad theologians and canonists, some infiltrators others liberals, which led to the corruption of Catholic teaching instruments. The corruption passed from bad bishops, theologians, and canonists to the priests and then to the laymen most of who were all too willing to embrace fables, heretical teachings. The priests and laymen migrated to these false teachers. They wanted to hear them because they themselves were rebels.

“For there shall be a time when they will not endure sound doctrine but, according to their own desires, they [clerics and laymen] will heap to themselves teachers [modern theologians and canonists] having itching ears: And will indeed turn away their hearing from the truth, but will be turned unto fables.” (2 Tim. 4:3-4)

The loss of the inquisition mentality, which by default was replaced by a non-judgmental one, led to the denial of a Catholic's obligation to profess the faith and perform the spiritual acts of mercy of admonishing and converting the sinner, which in turn led to an aversion (hatred) of the Catholic Church's just and necessary practices of condemning sins and sinners, of punishing them with penalties and penances, and of calling them to repentance or conversion. What was good and necessary for the survival

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<sup>36</sup> Certineau-Joly, *L'Eglise romaine en face de la Revolution*, vol. II., p. 28: Quoted from *The Kingship of Christ*, by Fr. Denis Fahey, p. 150-1.

<sup>37</sup> 2 Thess. 2:2-3; Apoc. 13:5-8.



of the Catholic Church and the salvation of Catholics, as well as the salvation of non-Catholics by condemning them and calling them to repent and convert, has now become, in the eyes of the non-judgmentalists, bad, evil, and thus harmful to the salvation of souls. This attitude existed long before the robber's Second Vatican Council and paved the road for it and the Great Apostasy.

In 1932 bishops did not have an inquisition mentality. Instead, they had a non-judgmental one. To appease the anti-Inquisition mentality, which was deeply rooted in the world and among so-called Catholics, the bishops no longer wanted to denounce, penalize, and punish sinners.

*The Delict of Heresy*, 1932: "In actual practice, there are each year thousands of Catholics who fall into heresy or apostasy. In the majority of cases their delict is noticed only by friends and relatives, and has nothing of public importance or notable scandal to call it to the judicial attentions of the Church. Even when the offense is notorious in fact, so that the whole community knows that a former Catholic is now a heretic, the Bishop may consider that the general welfare will be better served by leaving the delinquent to his own conscience, than by instituting a judicial process which may be misunderstood in our non-Catholic age, as savoring of bigoted persecution. What has been here remarked of Catholic offenders applies even more clearly to non-Catholic heretics. The result is that there are few cases indeed in which the process and penalties of canon 2314, §1, n. 2, will be actually invoked against delinquents."<sup>38,39</sup>

So, instead of punishing notorious heretics, they are now left to follow their own conscience because the bishops are afraid of being denounced as bigoted inquisitors by sinful men. What need, then, is there for the Catholic Church, Her bishops, and Her laws if men can now come to the knowledge of the truth and be saved by following their own conscience? Modern men no longer need shepherds and a Church to rule, teach, admonish, correct, punish, and guide them. This is precisely what apostate Antipope John XXIII taught 30 years later, in 1962, in his opening speech of the Second Vatican Council when he enshrined the heresy of non-judgmentalism.

*Opening Speech of the Second Vatican Council*, 1962: "In the present order of things, Divine Providence is leading us to a new order of human relations which, by men's own efforts and even beyond their very expectations, are directed toward the fulfillment of God's superior and inscrutable designs... often errors vanish as quickly as they arise, like fog before the sun. The Church has always opposed these errors. Frequently she has condemned them with the greatest severity. Nowadays however, the Spouse of Christ prefers to make use of the medicine of mercy rather than that of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations. Not, certainly, that there is a lack of fallacious teaching, opinions, and dangerous

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<sup>38</sup> Here we also see a denial of automatic excommunications for apostates, heretics, and schismatics, which takes place by the authority of Canon 2314, § 1. There is no need for a bishop to invoke this penalty. It is automatically incurred upon the violation of the law. The bishops have no power to nullify this law and make Catholics who become apostates, heretics, and schismatics not excommunicated. What the bishop can and must do is invoke a public declaratory sentence against public apostates, heretics, and schismatics for the common good, to warn others as to their crimes so as not to follow them, and to warn those who do not know of their crimes to avoid praying in communion with them. This, the modern bishops no longer want to do, and worse, they do not even require the notorious heretic to abjure, either privately or publicly, when public abjuration is the law of the Church for notorious heretics, apostates, and schismatics. They simply leave notorious apostates, heretics, and schismatics to follow their own conscience.

<sup>39</sup> DOH, Chap. 4, p. 51.

concepts to be guarded against and dissipated. But these are so obviously in contrast with the right norm of honesty, and have produced such lethal fruits that by now it would seem that men of themselves are inclined to condemn them... They are ever more deeply convinced of the paramount dignity of the human person and of his perfection as well as of the duties which that implies.”

According to apostate John XXIII, modern man does need a Church to condemn heresies and heretics because “often errors vanish as quickly as they arise, like fog before the sun,” because “men of themselves are inclined to condemn them.” “By men’s own efforts,” by following their own conscience, they can now be saved in this modern era without the need of a Church to rule, evangelize, teach, condemn, punish, and guide them. Apostate John XXIII’s above non-judgmental heresy was not new. It was already deeply rooted in the Church’s teaching instruments in 1932. “Bishop may consider that the general welfare will be better served by leaving the delinquent [notorious heretic] to his own conscience.” (*The Delict of Heresy*, Ibid.)

These faithless pre and post Vatican II bishops are like shepherds who do not go after the lost sheep, but, instead, hope they will find their way back to the fold all by themselves; in the mean time, other sheep follow the lost ones while the shepherds do nothing. And worse, the shepherds either tell the lost sheep or let them believe they are not lost, that they are still part of the faithful flock. That is a destroying and tearing of the sheep by the shepherd (pastor) himself, who instead of gathering them and correcting them, allows and thus encourages them to scatter. God condemns these false pastors.

“Woe to the pastors, that destroy and tear the sheep of my pasture, saith the Lord. Therefore thus saith the Lord the God of Israel to the pastors that feed my people: You have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you for the evil of your doings, saith the Lord.” (Jer. 23:1-2)

The bad bishops have not visited notorious heretics with declaratory sentences, public abjurations and penances and thus forsook the common good of the flock by leaving among it notorious heretics to freely profess and teach heresies; in so doing, they have defiled their churches and flocks with heresy and notorious heretics. “*Their course is become evil... For the prophet and the priest are defiled: and in my house I have found their wickedness, saith the Lord.*” (Jer. 23:10-11) Instead of weeding out heresy and heretics from among the flock, the false shepherds allowed heresy and heretics to fester within the flock so that most of the flock would eventually accept heresy and heretics. Pope Pius X warned of this during his pontificate and that this attack started in the 16th century after the major Protestant revolutions, which was the beginning of the falling away of the gentile nations from the Catholic Church.

Pope Pius X, *Editae Saepe* (On St. Charles Borromeo), May 26, 1910: “18. They are proposing a universal apostasy even worse than the one that threatened the age of Charles. It is worse, We say, because it stealthily creeps into the very veins of the Church, hides there, and cunningly pushes erroneous principles to their ultimate conclusions. 19. Both these heresies are fathered by the ‘enemy’ who ‘sowed weeds among the wheat’ in order to bring about the downfall of mankind. Both revolts go about in the hidden ways of darkness, develop along the same line, and come to an end in the same fatal way.

“20. This impious and foolish war is waged and sometimes supported by those who should be the first to come to Our aid [bishops]. The errors appear in many forms and the enticements of vice wear different dresses. Both cause many even among our own ranks to be ensnared, seducing them by the appearance of novelty

and doctrine, or the illusion that the Church will accept the maxims of the age. Venerable Brethren, you are well aware that we must vigorously resist and repel the enemy's attacks with the very weapons Borromeo used in his day.

“21. Since they attack the very root of faith either by openly denying, hypocritically undermining, or misrepresenting revealed doctrine... We must therefore use sound doctrine to withstand ‘the leaven of heretical depravity,’ which if not repressed, will corrupt the whole. That is to say, we must oppose these erroneous opinions now deceitfully being scattered abroad, which, when taken all together, are called Modernism. With Charles we must be mindful ‘of the supreme zeal and excelling diligence which the bishop must exercise in combating the crime of heresy.’

“22. We need not mention the Saint’s other words (echoing the sanctions and penalties decreed by the Roman Pontiffs) against those prelates who are negligent or remiss in purging the evil heresy out of their dioceses. It is fitting, however, to meditate on the conclusions he draws from these papal decrees. ‘Above everything else,’ he says, ‘the Bishop must be eternally on guard and continually vigilant in preventing the contagious disease of heresy from entering among his flock and removing even the faintest suspicion of it from the fold.’ If it should happen to enter (the Lord forbid!), he must use every means at his command to expel it immediately. Moreover, he must see to it that those infected or suspected be treated according to the pontifical canons and sanctions.”

Once heresy was no longer called heresy and weeded out from bad books, once heretics were no longer denounced and punished, quickly to follow was the loss of the flock’s faith, which was scattered by heretical beliefs and practices, no longer being of one mind and one faith regarding dogmas. Dogmas no longer meant the same thing. They either changed their meanings or could be taken in two senses the strict (true) sense or the liberal sense.

How can these false shepherds bring back the lost sheep, when they themselves are lost, or worse, they are professed enemies of the Church who have infiltrated Her? These bad and faithless bishops were and are more afraid of what sinful men think and say—of being called “bigoted persecutors” by them—than what God thinks and commands to be done, because they love men, the world, and the flesh more than God; therefore, they fear men instead of God. They were not yet called to shed their blood for Christ. They only had to endure name-calling, calumny. Yet, like the cowards they are, they denied the faith at the first sign of persecution, at the first pinprick.

St. Louis De Montfort, *Friends of the Cross*: “Be careful not to admit into your fellowship those frail, sensitive persons who are afraid of the slightest pin-prick, who sob and sigh when faced with the lightest suffering...”

*The Liturgical Year*, Abbot Guéranger, O.S.B.: “All the strength of the Pontiffs and Pastors of the Church consists in their imitation of Jesus. It is not enough that they have the character of his Priesthood; they must also be ready, like him, to lay down their lives for the sheep. The Shepherd who thinks more of his own life than of the salvation of his flock, is a hireling, not a shepherd: he loves himself, and not his sheep. His flock has a claim upon his shedding his blood for them; and if he will not, he is no longer an image of the Good Shepherd, Jesus.” (St. Thomas of Canterbury, December 29, vol. 2.)

These faithless bishops were and are hirelings who flee upon persecution. They give in to the persecutors and forsake the spiritual welfare of the flock by throwing it to the wolves, notorious heresies and heretics and other notorious sinners.

The Catholic Church would not have survived half a century, a generation, if the Apostles or their predecessors conceded to the threats of their persecutors and calumniators and their anti-Catholic propaganda. Saint Paul warned Catholics to never yield to infiltrators who subvert the faith, not even for one hour. *“But because of false brethren unawares brought in, who came in privately to spy our liberty which we have in Christ Jesus, that they might bring us into servitude. To whom we yielded not by subjection: no, not for an hour: that the truth of the gospel might continue with you.”* (Gal. 2:4-5) Yield, and the truth, the Catholic faith, will be lost.

Jesus Christ taught that true Catholics would be hated and persecuted by all men because of their preaching, teaching, and enforcing the word of God.

“If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you.” (Jn. 15:19-20)

Persecution and unjust accusations bore without conceding is precisely what carrying the cross is all about. The blood of the martyrs testifies to this truth. To carry the cross is to continue doing God’s work, no matter what persecution is encountered, no matter if the whole world is against you. These faithless bishops have cast off the cross of Christ for the peace and security of this sinful world, and in so doing, denied the Word of God and proceeded to corrupt the flock. The blood of the martyrs cries out against them (Apoc. 6:9-11).

The bad bishops first corrupted the flock by their bad example (lack of condemning and punishing sinners properly), and then by their bad teachings in sermons and bad books they gave imprimaturs. In the earlier stages of the corruption, some Catholics recognized notorious heretics, but the bishops took no effective action in denouncing or punishing them. This eventually made Catholics indifferent to heresy and heretics. In the above quote from *The Delict of Heresy*, Catholics knew the delinquent was a notorious heretic: “Even when the offense is notorious in fact, so that the whole community knows that a former Catholic is now a heretic...” Yet, the bishop is instructed not to denounce or punish him and leave him to his own conscience: “The Bishop may consider that the general welfare will be better served by leaving the delinquent to his own conscience.” They allow notorious heretics (wolves) to prey upon the flock unopposed. Therefore, even when Catholics knew a so-called Catholic became a notorious heretic, their leaders, the bishops and priests, said and did nothing, and the non-judgmentalists among the flock did not want him denounced, censured, and punished either. This was the first stage in infecting the flock with non-judgmentalism.

Once known heretics were no longer properly denounced, censured, and punished by bishops, the flock eventually no longer cared either. Being their bishops did not care, why should they? The flock became indifferent toward and then outright hated just denunciations, penalties, and punishments. What was good and necessary became evil to the modernized flock.

*The Delict of Heresy*, 1932: “The decrees in... The Council of Carthage, 251, which were confirmed by Pope Saint Cornelius and sixty bishops in Rome. Determined to exclude from all ecclesiastical functions those bishops and priests who had sacrificed to the pagan gods, or who had procured for themselves certificates of sacrifice; to accord communion to laic [laymen] *libellatici* if they had done penance immediately after their sin; as to the laics who had sacrificed, their cases would be

decided individually, and the degree of culpability thus discovered would determine the duration of the penance to be imposed and the time to which reconciliation would be postponed. This course of action obviously implies a penal system of excommunication, trial, punishment, and authoritative absolution.

“Similarly, after the persecution of Diocletian, the Council of Ancyra decreed the same spiritual penalties against apostates, together with special legislation for those who could offer excuses that somewhat extenuated their delict.

““As to those who succumbed under threats, who sacrificed to idols through fear of confiscation of their property, and who have not yet done penance: if they will present themselves, it seems good to us to wait until the great day [Easter] to receive them among the auditors; then they will accomplish their penance during three years; the, two years after, they will be admitted to communion. And so, after six years complete, they will be restored to their first perfection. ...In danger of death from sickness or any other cause, even before the six years are elapsed, they will not be refused communion for viaticum.’ [Canon 6, Mansi, II, 513]

“The penalties inflicted by the Councils may seem exceedingly severe to modern readers...”<sup>40</sup>

For the just penalties of the past to seem severe to modern readers, means they have not been implemented for a long time. It also means they have been replaced by either no penalties or penalties that are not enforced or diminished, penalties that do not truly punish the crime. How are sinners from the past different from modern sinners? Has the mere passage of time made modern sinners better than sinners of the past? God says that as the end of the world approaches, the Second Coming of Christ, men do not get better, but become worse than any generation before it, similar to days of Noah when only eight men in the whole world were faithful. “*The Son of man, when he cometh, shall he find, think you, faith on earth?*” (Lk. 18:8) “*And as in the days of Noe, so shall also the coming of the Son of man be.*” (Mt. 24:37) Indeed, modern men have allowed themselves to be flattered by false prophets who tell them how good they are, how great is their dignity, as if they are no longer born with original sin and slaves to Satan; as if they no longer have concupiscence; as if they are no longer inclined to evil; and that non-Catholics are no longer under a veil of darkness or as if they can come out from the veil of darkness without the need to embrace the objective truth that set past men under the New Covenant free, the Catholic faith. This is known as the heresy of Humanism.<sup>41</sup> These false prophets, of whom apostate Antipope John Paul II is the foremost, flatter the flock all the way into hell.

These modern so-called Catholics are so full of pride that they no longer believe they are worthy of being punished when they sin against God. This manifests itself in their rebellion against the just laws of the Catholic Church as practiced in the past. They had lost the virtue of humility, which is necessary to be saved, and have replaced it with sinful and arrogant pride. Public admission of guilt for public sins is no longer acceptable to the modern, dignified men, such as abjuration from heresy.

*The Delict of Heresy*, 1932: “(p. 114) The absolution [from heresy] will regularly take the solemn form indicated in the Roman Pontifical and Roman Ritual. This may however be deemed little consonant with the modern distaste for ceremonies of personal humiliation.”

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<sup>40</sup> DOH, pp. 5- 6.

<sup>41</sup> See: my book *Strange Voices, Book Four*, Humanism.

The modern flock, which now believes in its own “great dignity,” no longer has the humility to admit when it sins, to make public confession or abjuration for its public sins. The modern flock, the bishops first-and-foremost, rebelled against Catholic ceremonies that were instituted by Christ to bind and loose, which are necessary for the salvation of souls and public order in the Catholic Church and State. They have become Protestants who think they are saved by simply believing in Jesus, with no need for a Church to guide, rule, and punish them, with no need for abjuration for sins against the faith and for true confession of sins with a firm purpose of amendment and true penance.

Once the flock no longer wanted heretics properly denounced and properly punished, they eventually no longer cared about heresy or the heretics, which is the mortal sin of religious indifferentism that was rampant among the flock in the 19th century as condemned by Popes Gregory XVI:

Pope Gregory XVI, *Mirari Vos*, 1832: “...And so from this most rotten source of indifferentism flows that absurd and erroneous opinion, or rather insanity, that liberty of conscience must be claimed and defended for anyone.”

Is this not precisely what the bad bishop do when they allow former Catholics who become heretics the liberty to follow their own consciences without denouncing and punishing them? “Even when the offense is notorious in fact, so that the whole community knows that a former Catholic is now a heretic, the Bishop may consider that the general welfare will be better served by leaving the delinquent to his own conscience...” This quote from *The Delict of Heresy*, in 1932, proves that most of the bishops were infected with the heresy of non-judgmentalism and religious indifferentism at that time. Instead of heeding and obeying Pope Gregory and other popes’ warnings, most of the bishops, priests, and laymen ignored and disobeyed them and went from worse to worse.

After most of the flock became religiously indifferent, the next stage of corruption followed: They eventually no longer knew what is heresy or who is a heretic.

*The Delict of Heresy*, 1932: “A Catholic might say deliberately and sinfully, that he did not believe in the Real Presence; and yet his words might pass unnoticed since this disbelief is common in our community, and the auditors would in no wise surprised at hearing this doctrine expressed and hence promptly forgot the utterance... Our urban civilization makes for a social anonymity, modern indifferentism causes the public to be little interested in the vagaries of individual belief.”<sup>42</sup>

*The Delict of Heresy*, 1932: “Infamy of fact is incurred apart from any judicial process, and represents the judgment of the community as to the religious character and standing of the individual involved. Among Catholics, such infamy of fact could well be incurred by a Catholic who publicly and knowingly apostatized or became a heretic. It is true that belief or unbelief today attract little attention, and that the defection of a Catholic would often pass unnoticed.”<sup>43</sup>

Thirty years before Vatican II, in 1932, the flock paid little attention to notorious (infamous) apostates and heretics. They passed unnoticed! This could only happen if the flock itself had defected from the faith because of the heresy of non-judgmentalism that led to religious indifferentism that led to the flock not knowing what is heresy and who is

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<sup>42</sup> DOH, p. 46.

<sup>43</sup> DOH, p. 96.

a heretic. And those who recognized a notorious heretic and did not denounce him shared in his guilt and thus implicitly denied the faith by sins of omission. (See my book *Canon Law, Infallibility, and Vigilance: Infamous no longer infamous.*)

### ***Out of sight out of mind***

A ploy used by the enemy to corrupt the flock with non-judgmentalism is “out of sight out of mind.” If a dogma or practice is not taught or done for a long enough period of time, then the flock will eventually no longer believe in the dogma or the practice. For instance, no longer speak of the soul or mortal sin or hell and the flock will no longer believe in the soul or mortal sin or hell. Of the children, teenagers, and young adults who profess to be Catholic that I attempt to convert, most do not know they have a soul, what is mortal sin, and that hell really exists. Being members of the Vatican II Church, these teachings are out of their sight and thus out of their mind. Well before Vatican II, this ploy was prevalent. Most so-called Catholics did not know what heresy is and who is a heretic, and as such, they were actually non-Catholic heretics who, once outside the Church, went from worse to worse to the point of the apostate Second Vatican Council that ushered in the Great Apostasy.

### **Infamy is out of sight out of mind**

In order to get the flock to accept, respect, and eventually commit infamous sins, bishops must no longer properly punish the infamous sinners who commit them; thus there is no example before the flock of the consequences for committing infamous sins. The next stage of corruption was that infamy and infamous sins must no longer be taught or spoken of—out of sight out of mind. The bulk of modern theologians and canonists, if not all, were non-judgmental heretics, who also held other heresies. After the promulgation of the 1917 Code of Canon Law, most no longer spoke or wrote of infamous sins, as if they no longer existed. In 1954, a canonist who wrote about infamy exhibits a sense of guilt in doing so, as no one had done it for so long, fearing other canonists and theologians would attack him for teaching this truth. He put in sight, infamy, what was already out of the flock’s mind, and this would upset the enemies’ plot to maintain the wayward flock’s non-judgmentalism.

*Infamy of Law*, 1954, Introduction: “Legal infamy has received scant notice since the promulgation of the Code. Commentators on the present law either omit all reference to this dire sanction, or they simply translate or paraphrase the canons pertinent to it. Few of the clergy, moreover, ever advert to either the penalty of infamy or its juridical consequences, and very few, if any, of the laity have the vaguest concept of it. Consequently, some may question the wisdom of devoting so much space, time and energy to the treatment of this penal institute. Many perhaps may doubt the expediency of a dissertation solely concerned with the historical review and canonical analysis of a penalty which seems almost archaic and far removed from the practical aspects of ecclesiastical discipline. Actually, however, legal infamy holds an important place in the Church’s law, and, because it is so little known, this vindictive sanction does deserve special study and consideration.”<sup>44</sup>

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<sup>44</sup> *Infamy of Law* (hereafter IOL), “A Historical Synopsis and a Commentary,” A Dissertation, Rev. Vincent A. Tatarczuk, A.B., S.T.L., J.C.L., priest of the Diocese of Portland, Imprimatur +Daniel J. Feeney

Penalties for infamous crimes (sins) were still on the books, part of Church law, but no longer enforced by bad bishops, being “far removed from the practical aspects of ecclesiastical discipline” to the point that infamous crimes seemed to be only a thing of the past, the distant past—“a penalty which seems almost archaic.” We see the three stages of corruption present in 1954:

- **First:** Bishops and priests did not penalize infamous sinners (criminals): “Few of the clergy, moreover, ever advert to either the penalty of infamy or its juridical consequences... a penalty which seems almost archaic and far removed from the practical aspects of ecclesiastical discipline.”
- **Second:** Infamous sins were no longer spoken of or written about for the most part: “Legal infamy has received scant notice since the promulgation of the Code [1918]. Commentators on the present law either omit all reference to this dire sanction, or they simply translate or paraphrase the canons pertinent to it.”
- **Three:** Laymen no longer knew what sins and sinners were infamous: “Very few, if any, of the laity have the laity have the vaguest concept of it.”

It is so bad in the Vatican II Church that so-called Catholic politicians who support abortion are not declared by the bishops as having been automatically excommunicated, a penalty that is even in their liberal 1983 Code of Canon Law. Instead, the abortionists are treated as faithful Catholics and given the sacraments. They are left to “follow their own conscience.”

The above quote from *Infamy of Law*, in 1954, is one proof of the mass corruption of pre-Vatican II bishops, canonists, theologians, priests, and laymen. The bad theologians and canonists planted their seeds of corruption in a multitude of bad books they wrote with bad bishops’ imprimaturs. The bishops no longer denounced or punished infamous sinners (criminals) and the canonists and theologians no longer spoke or wrote of infamy. This mass corruption indicates a massive conspiracy, a concerted and organized effort not to speak or talk on this topic, as well as many others.<sup>45</sup> It indicates a massive conspiracy to corrupt Catholic teaching instruments that by the force of things, after their many bad books with imprimaturs are made available, they could enlist useful idiots to carry out their plots and defend their heresies by referring to their bad books with imprimaturs. In turn, the useful idiots write more bad books with imprimaturs so that there are literally thousands and thousands of them.

Even though they have the numbers—the most books with imprimaturs to defend their heresies, as more books with imprimaturs were written in this modern era than all the books with imprimaturs before it—, they are easily exposed. Their erroneous and heretical teachings have no link with Tradition. To expose them, one must refer to papal and saints’ teachings as they condemn the errors and heresies in the bad books. These

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D.D., Portland, 5 April 1954, Catholic University of America Canon Law Series No. 357, 1954, The Catholic University of America Press, p. xi.

<sup>45</sup> Such as the guilt of the unbelieving Jews in the crucifixion of Christ, their bloodguilt, and the curse they are under until they accept Jesus Christ and get baptized into the Catholic Church. Such as, telling non-Catholics that they are on the road to hell until they convert into the Catholic Church. (See: my book *The Salvation Dogma*).



modernist heresies in bad books with imprimaturs, to a great extent, infiltrated the Church teaching instruments in the 19th and 20th centuries and many in the 18th. Look before that and you will find few if any. In these modern bad books, the authors attempt to link their heretical teachings with Tradition but are easily exposed, that is if one has common sense and truly cares enough about the Catholic faith to learn it. They refer to isolated papal or saints' teaching and either take them out of context, mistranslate them, or refer to forgeries. When all the evidence is considered, overwhelming proof condemns their erroneous and heretical teachings.<sup>46</sup>

## ***Diminishment Ploy***

### **1917 Code of Canon Law diminishes Infamy**

It needs to be pointed out that the 1917 Code of Canon Law itself contributed to the denial of infamy. It does legislate against infamy and punish infamous sinners, but it classifies many sins (crimes) that were infamous as no longer infamous, which diminishes (waters down) them; thereby, making them less offensive and thus more acceptable to the public.

*Infamy of Law*, 1954: “[p. 20] - 7. *Adultery*. Although the sin of adultery is no longer punished with the automatic sanction of legal infamy...” “[p. 21] - 10. *Murder and Abortion*. Although the crimes of murder and abortion are no longer punished with the grave sanction of Infamy...” “12. *Sacrilegious Acts*. Until the promulgation of the Code of Canon Law, the perpetration of any sacrilege rendered a layman or cleric perpetually infamous. This category included a multitude of sins which, with the exception of the desecration of the Sacred Species and the violation of the person of the Holy Father, or of a Cardinal Legate of the Holy See, are no longer punished with the penalty of legal infamy.”

How can sins of murder, adultery, and sacrilege pass from one day being infamous to the next day not? Does the passage of time make these once infamous crimes no longer infamous for modern man?<sup>47</sup> This is the very first step in corrupting faith and morals, the introducing of bad laws that are not heretical, but which diminish the gravity and consequences of sins (crimes). Infamous sins are made less offense to the flock and thus more acceptable.

### **Penance and mortification were diminished**

Bad laws were also passed that greatly diminished penance for sin and acts of mortification, which in turn greatly diminished the gravity of sin and the necessity of true works of mortification.<sup>48</sup>

For instance, on January 6, 1953, Pius XII introduced a bad and illogical law regarding the Eucharistic Fast.<sup>49</sup> He reduced the fast time from 12:00 Midnight to 3 hours

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<sup>46</sup> See: my book *Strange Voices, Book One*, “Saints’ Teachings” and “In and Out of Context.”

<sup>47</sup> See my book *Canon Law, Infallibility, and Vigilance*, “Infamous No Longer Infamous.”

<sup>48</sup> See my article *Where are the Catholic Bishops and Priests?*, “Penance and the Sense of Sin Diminished.”

<sup>49</sup> Fortunately, Pius XII was not the pope when he promulgated the new Eucharistic Fast in 1953. He automatically lost his office in 1951, by the authority of Canon 188, §4, for notoriously teaching the contraception heresy of Natural Family Planning, also known as the Rhythm Method. (See: my article *Natural Family Planning is Contraception*, “Pius XII Contradicts Infallible Dogma and loses his office.”)

before Mass. People who do not fast take more time than that between morning, afternoon, and dinner meals, such as, approximately 4 hours between 8:00 am breakfast and 12:00 pm lunch and approximately 5 hours between 12:00 am lunch and 5:00 pm dinner. It is a mockery and attack against true fasting to call deprivation of food for three hours fasting when even gluttonous pagans take more time than that between meals. This bad law led to the diminishment of true fasting and then to its elimination, as is rampant in the Vatican II Church including Traditionalists. Apostate Antipope Paul VI went further, he reduced Pius XII's 3 hour Eucharist "Fast" to an absurd 15 minutes before Mass, and the Lenten Fast was reduced from 40 days to 2 days, Ash Wednesday and Good Friday. Indeed, the diminishment of the fast laws led to the elimination of fasting, true fasting.

The bad fruit that followed the diminishment ploy proves it succeeded in planting the seeds for the eventual loss of faith among most Catholics, not in an explicitly heretical way, but by making sin more acceptable by diminishing the seriousness of sin itself; by diminishing penance, a just punishment that fits the sin; and, by diminishing the necessary practices of prayer and sacrifice (acts of mortification) that provide Catholics with the necessary grace to keep the faith and live a moral life.

Non-judgmentalism is the end result of diminishment. First a thing is diminished and then it is no longer spoken of, "out of sight out of mind." First infamy was diminished: Certain sins that were infamous are no longer infamous. Then, even the sins that are infamous are no longer spoken of and thus forgotten (out of sight out of mind) and denied if ever brought to one's attention. Once a dogma is forgotten for a generation, only the man who remembers it and brings it to the attention of the people is condemned for bringing forth a novel and heretical teaching, when in truth, those who condemn him are bringing forth a novel and heretical teaching, even if one million modern books with imprimaturs defend it, it has no link with the solemn or ordinary magisterium of the Church.

### ***Non-Judgmentalism's Erroneous and Heretical Theologies***

Erroneous and heretical theologies were formulated and taught in bad books with imprimaturs to bring about and then defend the heresy of non-judgmentalism. Some are as follows:

- 1) Certain Protestants and Schismatics, being baptized, can be of good faith and be saved in their false religions.
- 2) Once most people believed the heresy that certain Protestants and Schismatics of so-called good faith could be saved, the next heresy followed: Unbaptized persons who do not believe in Jesus Christ and the Most Holy Trinity could also be of good faith and be saved in their false religions. They can be saved if they died worshiping a false god or gods and practicing false religions.
- 3) Because certain Protestants and Schismatics of so-called good faith could now be saved, likewise, certain so-called Catholics who deny or do not believe in a basic dogma of the Catholic faith can now be saved.

- 4) Subjective/internal/formal and objective/external/material dispositions of men are taken out of context to the point of absurdity so that it can never be known if any man is guilty of sin no matter how notorious (public and inexcusable) his sins are. Therefore, the heresy is taught that no one can know what is in another man's heart no matter how notorious his sins (crimes) are.<sup>50</sup>
- 5) And, even if evil and sin is in a man's heart, he, too, can be justified and saved as long as he does not know it is evil and sin, as long as he thinks it is right and good. Thus, they now believe men can be saved by following their own conscience no matter how wrong and sinful it is. This heresy has God judging men according to what men think is right and wrong and not according to what God decrees is right and wrong. Objective truth, then, a God and Church that reveals and teaches men the truth no longer really matters. All that matters for salvation is what men (subjectively) think is right and wrong. Pope Pius X, in his encyclical *Pascendi Dominici Gregis*, 1907, condemned this heresy, that all men can find the truth within himself, and only what men believe is true regarding salvation matters.<sup>51</sup>
- 6) Along with the heresy that men can be saved by following their own conscience comes another, the denial, by implication, of the law that God places in all men's hearts. The law upon the heart, which makes men guilty when they violate the moral commandments or worship a false god and practice a false religion, is denied.<sup>52</sup>
- 7) Along with the heresy that men can be saved by following their own conscience comes yet another, the rejection of the necessary religious truths to be saved is no longer a sin. According to these heretics, certain men can hear the truths necessary for salvation, reject them, and not be culpable and thus be saved. The only way a man becomes guilty (culpable) is if he hears the truth, believes it, and then rejects it. If he heard the truth and does not believe it, then he is not guilty. Therefore, unbelief of the truths necessary for salvation is no longer a sin, and God's power and grace are blasphemed as insufficient by implying God made men without the proper faculties to understand His religious truths necessary for salvation, and His grace is insufficient to enlighten men so that they could believe the truth when they hear it. The fault, then, is transferred from man to God. Man is good; God is weak and bad and the source of all evils. The creature instead of the Creator is worshipped. They "changed the truth of God into a lie and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen," (Rom. 1:25) which placed bad and fallen away Catholics under the Romans One Curse.<sup>53</sup>
- 8) All these heresies have now given a possible excuse to Catholics who deny basic dogmas, and also deeper dogmas either when taught to them or when they are culpably ignorant for not learning them. Thus, automatic (*ipso facto*) excommunications, also known as *latae sententiae* excommunications, are effectively denied. The new heresies make it impossible for a Catholic to know when another Catholic becomes a heretic, no matter how notoriously heretical he is; therefore, he has no way of knowing if anyone incurred an automatic excommunication; as a result,

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<sup>50</sup> See: my article *On Judging*, "Judging Hearts."

<sup>51</sup> See my book *Strange Voices*, Book Three, "Pope Pius X: 'The Hammer of Implicit Faith Heretics!', Vital Immanence" and "Satan's Trap: Follow Your Own Conscience"

<sup>52</sup> See: my book *The Salvation Dogma*, "Salvation in Context," "The Law upon the Heart."

<sup>53</sup> See my article *The Romans' One Curse: Massive Immorality*.

he cannot denounce notorious heretics, inform them they are outside the Church because of automatic excommunication, that they must repent and abjure to enter the Church, and that they must be treated as *tolerati* heretics.<sup>54</sup>

- 9) Because modernist heretics have now, in their minds, granted salvation to new classes of men, those living in unbelief and denial of the necessary truth for salvation and bad and fallen away Catholics, many are now saved instead of few, which is yet another heresy, or at least a mortal sin for teaching contrary to a doctrine the belongs to the ordinary magisterium, because few are saved has been unanimously taught by the Fathers and saints, who followed the teaching of Christ (Mt. 7:13-14; 20:16).<sup>55</sup>
- 10) Once the heresy that most are saved is embraced, hell is a place where very few go, or in the extreme, it does not exist.

Anyone who does make a proper judgment regarding a religious matter is attacked by any number of these heretical theologies in an attempt to either silence him or at least discredit him. According to the non-judgmentalists, God has left men orphans so that they can never know if they are in mortal sin and on the broad road to hell, of which Jesus says most men are, and what narrow and straight road they must follow in order to be saved. The end result of non-judgmentalism is that no man can be told he is on the road to hell and that he must repent, convert, and do penance in order to be saved.

With all these above heresies entrenched in the minds of fallen-away Catholics, all judgment in religious matters is dead. Being it is now possible for all men to be saved who live and die worshipping a false god or gods and practicing false religions; being Catholics who either do not know or deny basic dogmas can now be saved; and, being Catholics who commit mortal sins can now be not guilty if they followed their own conscience, no one can judge any man to be in the way of damnation, denounce and admonish him, and call him to repentance and conversion because all men can actually be in the way of salvation according to the above modern heresies. Non-judgmentalism reigns supreme and true evangelization dies, the very first apostolic mandate our Lord gave to the apostles: *“Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. ...He who does not believe shall be condemned.”* (Mt. 28:19-20; Mk. 16:16) These modernist heretics imply that Jesus a liar. According to them, there is no real need to carry out this command of our Lord because all men have the possibility of being saved without hearing and believing the necessary truths for salvation and even those who hear it and do not believe can be saved.

Non-judgmental heretics are an abomination to God for justifying the ungodly and condemning the just. *“Accept no person to sin thereby: Of the law of the most High, and of his covenant, and of judgment to justify the ungodly.”* (Ecclus. 42:1-2) *“He that justifieth the wicked, and he that condemneth the just, both are abominable before God.”* (Prov. 17:15)

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<sup>54</sup> See: my “Refutation and Condemnation Of Catholic Apologetics,” Parts one and two.

<sup>55</sup> “...I likewise accept Holy Scripture according to that sense which our holy Mother Church has held and does hold, whose (office) it is to judge of the true meaning and interpretation of the Sacred Scriptures; I shall never accept nor interpret it otherwise than in accordance with the unanimous consent of the Fathers.” (Vatican Council of 1870, Session 2, Profession of Faith)

## ***Vatican II Church Enshrines non-judgmentalism***

Once most of the flock was corrupted with the heresy of non-judgmentalism, the time was right for the apostate Second Vatican Council, which ushered in the Great Apostasy and enshrined, with so-called papal approval, the heresy of non-judgmentalism. Apostate Antipope John XXIII was the first so-called pope to teach “no more anathemas (condemnations)” in his opening speech of the Second Vatican Council in 1962.

*Opening Speech of the Second Vatican Council, 1962:* “The Church has always opposed these errors. Frequently she has condemned them with the greatest severity. Nowadays however, the Spouse of Christ prefers to make use of the medicine of mercy rather than that of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations.”

Apostate John XXIII implies the Church before Vatican II was unmerciful (uncharitable) and calls Her just punishments, severe: “Nowadays however, the Spouse of Christ prefers to make use of the medicine of mercy rather than that of severity.” He also implies the Church in the past was wrong for condemning sinners and false religions: “She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations.” Thus, all judgment regarding religious matters is as dead as can be in the Vatican II Church because its leader condemned all condemnations.

Many who verbally oppose John XXIII’s statement in practice believe it, such as the non-Catholic Traditionalist and non-Catholic Sedevacantist sects that profess to be Catholic. They, too, are corrupted with the heresy of non-judgmentalism, as this heresy was present among most of the flock long before the robber’s Second Vatican Council. They are all known to teach and practice that no one can firmly and with conviction be denounced, condemned, and called to repentance and conversion. They are all united to the Vatican II Church whether they admit it or not because of the heretical theologies in pre-Vatican II bad books with imprimaturs that led to the Vatican II Church.

The Vatican II Church has progressed to the next logical step. If past condemnations are no longer just or correct, then the condemnations of the past must have been unjust and incorrect. Apostate Antipope Paul VI proved this when he lifted the past excommunication of the Eastern Schismatic Church, of which apostate Antipope John Paul II gives his approval.

Apostate Antipope John Paul II, *Ut Unum Sint*, 1995: “17. My Predecessor, Pope John XXIII, understood this clearly: in calling the Council, he refused to separate renewal from ecumenical openness. At the conclusion of the Council, Pope Paul VI solemnly sealed the Council's commitment to ecumenism, renewing the dialogue of charity with the Churches in communion with the Patriarch of Constantinople, and joining the Patriarch in the concrete and profoundly significant gesture which: ‘condemned to oblivion’; and: ‘removed from memory and from the midst of the Church’; the excommunications of the past.”

Apostate Antipope John Paul II, *Oriente Lumen*: “18. ...All this praiseworthy work was to converge in the reflections of the Second Vatican Council and to be symbolized in the abrogation of the reciprocal excommunications of 1054 by Pope Paul VI and the Ecumenical Patriarch Athrenagoras I.”

Paul VI and John Paul II, being faithful to John XXIII's no more condemnations, condemned the Catholic Church's just condemnation of the Eastern Schismatic Church, which is heresy and hypocrisy. It is hypocrisy because they are condemning the true Catholic Church when they promised not to condemn anyone or Church; therefore, only those who condemn, even just condemnations, are condemned for condemning.

The Eastern Schismatic Church will always be a Schismatic, and also heretical, Church. That Church, by its very definition, by its very reason for existence, denies papal supremacy and that the Holy Ghost proceeds from the Son and that Purgatory exists, and other dogmas. The excommunication against that Church was for those crimes and stands for all eternity. That Church can never become the Catholic Church. It set itself up as a Church in opposition to the one true Church, the Roman Catholic Church. It will eventually cease to exist, but it will always have been a non-Catholic Church. Its members can convert and abjure from it and enter the Roman Catholic Church, but never can the non-Catholic Church they left become the Catholic Church. Any pope who attempts to lift the past excommunication of a non-Catholic Church or sect would be justifying that Church or sect's heretical or schismatic teachings and practices, and thus fall into heresy or schism himself and become automatically excommunicated and lose his office. The same would apply to an individual heretic, like Martin Luther, who died unrepentant. He lived and died a heretic, and no future pope can wave a magic wand and make it seem as if he were not a heretic or that he repented and abjured before he died. Even if Martin Luther did repent, his original excommunication was just and can never be condemned as if it were unjust. Just excommunications can only be lifted if the offenders make an abjuration in which they admit their guilt and are then absolved by a Catholic Bishop. For instance, a man who is a Lutheran that converts into the Catholic Church by abjuring his false religion is no longer a Lutheran, but a Catholic. He left the Lutheran Church, which, just as the Eastern Schismatic Church, will always be an excommunicated non-Catholic Church.

Also, apostates Paul VI and John Paul II give credence to the Schismatic Church's "excommunication" of the Catholic Church as if it were a valid excommunication, when they approved the lifting of its excommunication against the Catholic Church. "*The Second Vatican Council and to be symbolized in the abrogation of the reciprocal excommunications of 1054 by Pope Paul VI and the Ecumenical Patriarch Athrenagoras I.*" (John Paul II) Patriarch Athrenagoras I and his Schismatic Church had no jurisdiction whatsoever to excommunicate anyone or anything. Only the Catholic Church has the power from God to excommunicate. The true Catholic Church cannot be excommunicated by anyone or anything, for She is pure, spotless, and undefiled as reflected in Her infallible teachings on faith and morals.

Douay Commentary on Zacharias 14:10: "...the church, and kingdom of Christ, the true Jerusalem, which alone shall never fall under the anathema of destruction, or God's curse."

Therefore, the Catholic Church's excommunication against the Eastern Schismatic Church is valid for all eternity. Whereas, the Eastern Schismatic Church's "excommunication" of the Roman Catholic Church is meaningless, powerless, null-and-void for all eternity because the Catholic Church "shall never fall under the anathema of destruction, or God's curse"; and, because the Eastern Schismatic Church has no power to excommunicate anyone or anything. To teach that they do is to imply that it is a true

Church, a Church that God approves of by giving it the power and jurisdiction to judge in religious matters and to excommunicate, which is heresy.

Being the Vatican II Church teaches the true Catholic Church was wrong for excommunicating the Eastern Schismatics and their Church, it follows that they must now apologize to them, and not just them, but all the non-Catholics and their non-Catholic Churches that were condemned by the true Catholic Church. Indeed, this is what we see in the Vatican II Church, which implies the true Roman Catholic Church is defiled, is not the spotless, undefiled, infallible, pure Bride of Christ.

Pope Pius XI, *Mortalium Animos*, 1928: “During the lapse of centuries, the mystical Spouse of Christ has never been contaminated, nor can she ever in the future be contaminated, as Cyprian bears witness: ‘The Bride of Christ cannot be made false to her Spouse: she is incorrupt and modest. She knows but one dwelling, she guards the sanctity of the nuptial chamber chastely and modestly.’”

How can the Eastern Schismatic Church’s denying the supremacy of the papacy and that the Holy Ghost proceeds from the Son pass from schism and heresy one day to not being schism and heresy the next? How can those who lived and died as schismatics and heretics not be schismatics and heretics by the mere passage of time? The heretical non-judgmentalists, indeed, have attempted to do just that. They now explicitly teach that the Eastern Schismatic Church and its members are not guilty of the crime of heresy. That it is no longer heresy to believe the Holy Ghost does not proceed from the Son. The apostate bishops of North America, following the lead of their apostate antipopes, speak:

“An Agreed Statement of the North American Orthodox-Catholic Theological Consultation Saint Paul’s College,” Washington, DC, October 25, 2003 (U.S. Catholic Bishops – Secretariat for Interreligious Affairs: <http://www.usccb.org/seia/filioque.htm>): “IV. Recommendations - We are aware that the problem of the theology of the Filioque... Although dialogue among a number of these Churches and the Orthodox communion has already touched on the issue, any future resolution of the disagreement between East and West on the origin of the Spirit must involve all those communities that profess the Creed of 381 as a standard of faith. Aware of its limitations, our Consultation nonetheless makes the following theological and practical recommendations to the members and the bishops of our own Churches...

- that in the future, because of the progress in mutual understanding that has come about in recent decades, Orthodox and Catholics refrain from labeling as heretical the traditions of the other side on the subject of the procession of the Holy Spirit...
- that the Catholic Church, as a consequence of the normative and irrevocable dogmatic value of the Creed of 381, use the original Greek text alone in making translations of that Creed for catechetical and liturgical use.
- that the Catholic Church, following a growing theological consensus, and in particular the statements made by Pope Paul VI, declare that the condemnation made at the Second Council of Lyons (1274) of those ‘who presume to deny that the Holy Spirit proceeds eternally from the Father and the Son’ is no longer applicable.

“We offer these recommendations to our Churches in the conviction, based on our own intense study and discussion, that our traditions’ different ways of understanding the procession of the Holy Spirit need no longer divide us.”

The Second Council of Lyons infallibly condemned anyone who denies that the Holy Ghost proceeds from the Son. Therefore, it is an infallible dogma of faith that the Holy

Ghost proceeds from the Son, as also professed in the Nicene Creed; to believe otherwise is heresy.

Second Council of Lyons, 1274: “This the holy Roman church, mother and mistress of all the faithful, has till now professed, preached and taught; this she firmly holds, preaches, professes and teaches; this is the unchangeable and true belief of the orthodox fathers and doctors, Latin and Greek alike. But because some, on account of ignorance of the said indisputable truth, have fallen into various errors, we, wishing to close the way to such errors, with the approval of the sacred council, condemn and reprove all who presume to deny that the holy Spirit proceeds eternally from the Father and the Son, or rashly to assert that the holy Spirit proceeds from the Father and the Son as from two principles and not as from one.”

So we see, heresy is no longer heresy and a heretic is no longer a heretic, according to the heretical non-judgmentalists: “The condemnation made at the Second Council of Lyons (1274) of those ‘who presume to deny that the Holy Spirit proceeds eternally from the Father and the Son’ is no longer applicable.” What was first diminished, and then put out of sight and out of mind—by allowing so-Catholics and Schismatics to pray the Creed that omits to mention the Holy Ghost proceeds from the Son—has now been wiped off the record book of the Vatican II Church. According to them, it is no longer heresy to believe the Holy Ghost does not proceed from the Son, and thus, those who believe this one time heresy are no longer heretics.

A little known movie, *The Catholics*, made in the 1970’s, that stars Trevor Howard and Martin Sheen, portrays the state of the Catholic Church after a fictitious Vatican III Council, which actually applies to Vatican II. It contains many revealing truths regarding the aftermath of Vatican II and its apostasy. I quote below from one scene.

**The Abbot** [Trevor Howard]: “What if you have a case of heresy on your hands?”

**The Priest from Rome** [Martin Sheen]: “This is the end of the 20th century, not the beginning of the 13th. I mean, how can we even define a case of heresy today?”

**The Abbot**: “I’ll define this one for you. Yesterdays orthodoxy is today’s heresy.”

### ***Traits of non-judgmentalists***

Below are some of the watchwords and heretical statements that non-judgmentalists use to defend their heresy of non-judgmentalism:

- 1) “Judge not lest you be judged.” They use this Bible verse out-of-context to condemn all religious judgments, especially by anyone less than a bishop with an office. Armed with this out-of-context Bible verse and the heretical and erroneous theologies developed by non-judgmentalists, they forward more excuses.
  - a. “You are only a laymen or a priest without an office; therefore, you have no authority to make factual judgments and admonish, denounce, and call sinners to repentance and conversion.”
  - b. “You have no right to tell anyone that he is on the road to hell.”
  - c. “You do not know what is another man’s heart; therefore, you cannot denounce men no matter how notorious their sins are.”
  - d. “You have no right to tell a notorious heretic or schismatic that he has been automatically excommunicated.” This is logical, according to their heretical doctrines, because they believe only a bishop with an office can



point out and denounce notorious heretics and schismatics. This results in the effective denial of automatic (*ipso facto* or *latae sententiae*) excommunication for apostates, heretics, and schismatics.<sup>56</sup> It has no practical purpose among the non-judgmentalists.

- e. “You can dialogue with us as long as you do not make any *ab homine* (against a man) attacks.” They are not just referring to personal attacks upon a man’s character, which could be unjust, but also attacks against notorious heretics and schismatics and other public sinners, which is not only just but obligatory.
- 2) “You are not being charitable.” “Honey catches more flies than vinegar.” They appeal to a false charity. They condemn anyone who denounces sinners as being uncharitable. The opposite is the truth! They are the ones who are very uncharitable for letting sinners repose comfortably in sins that will send them to hell. And, they are being very uncharitable to their own souls by committing sins of omission that cause them to share in the guilt of the sinners they do not denounce, which in turn will send them to hell if they do not repent. Lastly and most importantly, they attack God because sin and sinners offend God. To remain silent when one should admonish and denounce, is to choose to offend God instead of men, to love men instead of God, to reject God!

All of these excuses are heretical. Those who use them are non-judgmental heretics. They are heretics because they deny the basic dogmas of a Catholic’s obligation to profess the faith and to do the spiritual acts of mercy of admonishing and converting the sinner. Not only do Catholics have the authority to make factual judgments and then denounce and call sinners to repent, they have the obligation to do so. See my book “On Judging” and my letters “Poison Honey” and “Calumny, Detraction, and Judging.”

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<sup>56</sup> 1917 Code of Canon Law: “Canon 2314§1. All apostates from the Christian faith, and all heretics and schismatics: (1) are *ipso facto* excommunicated.”