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|  TO HIS HOLINESS POPE JOHN PAUL II**BOOK OF ACCUSATIONFORHERESY*****against the Authorof the supposed*****CATECHISMOFTHE CATHOLIC CHURCH*****a catechism of pride, a catechesis of deceit*****by****THE ABBÉ GEORGES DE NANTES** presented at the Vatican on 13 May 1993by the Abbé Georges de Nantes and two hundred and fifty representatives ofThe Catholic Counter-Reformation in the 20th century  |

TO HIS HOLINESS POPE JOHN PAUL II

BOOK OF ACCUSATION FOR HERESY
**against the Author of the so-called**
"CATECHISM OF THE CATHOLIC CHURCH"
a catechism of pride, a catechesis of deceit

Most Holy Father,

     In presenting the Holy Church, which has Jesus as her Spouse and King, with this new and universal Catechism in your Apostolic Constitution *Fidei depositum,*on October 11 last, You set down its doctrinal value in particularly impressive terms. Allow me to recall them here, for neither my conscience nor my reason allows me to give them my inward or outward consent

     "The *Catechism of the Catholic Church*, which I approved June 25 last and the publication of which", You say, "I today order by virtue of my Apostolic Authority, is a statement of the Church’s faith and of Catholic doctrine, attested to or illumined by Sacred Scripture, the Apostolic Tradition and the Church's Magisterium. I declare it to be a sure norm for teaching the faith and thus a valid and legitimate instrument for ecclesial communion. May it serve the renewal to which the Holy Spirit ceaselessly calls the Church of God, the Body of Christ, on her pilgrimage to the undiminished light of the Kingdom!"

     Is it possible to hesitate, is it permitted to question an instruction like this, when it is based on such categorical affirmations and attestations of your Apostolic Authority – concerning "the surety and legitimacy of the teaching of Catholic doctrine" – as are given in this book? It certainly is, since I, who am the least of the servants of the Church and who formulate today this reasoned accusation of heresy, schism and scandal against its author, am shocked by the great number of obvious contradictions that exist between the Scriptures, Tradition, and the irrefutable teaching of the Catholic Magisterium on the one hand and the six hundred pages of this supposed Catechism on the other hand. This Catechism is replete with errors, deceptions, insults against God, His Son Jesus Christ and Their Holy Spirit, and numerous manifest absurdities and incongruities. The whole work has been much too much governed and executed "in the light of the Second Vatican Council", Most Holy Father, and for that very reason has been drawn up, not in accord with "the whole of the Church’s Tradition" (CCC 11), but in contradiction with it. It is my well-founded conviction, therefore, that its author is either deceived or is deceiving us. To escape from this appalling situation, it is necessary for Your Holiness to deign to admit that an instruction given by his Apostolic Authority can be rejected on account of vices and errors which are judged to be unacceptable to the conscience of a part of the Church, however slender that part may be, and also for Your Holiness to agree to use your supreme Magisterium to make a sovereign decision on these matters or, to be more precise, to make them the object of an *ex cathedra*infallible judgement.

     Most Holy Father, it can be done, and it must be done. Your Holiness assures us in the present Apostolic Constitution – which certainly comes under your authentic Magisterium but not your infallibility – that this Catechism is in conformity with Catholic faith and moral teaching. The fact that you make such a statement – a statement that is far from being infallible, indefectible or impeccable – does not suffice to elevate these six hundred pages to the heights of certainty attained by an act of the infallible, and therefore indisputable, Magisterium of the hierarchic Church. That is plain. And yet, it is You, Most Holy Father, who suggest, who insinuate and who ultimately impose the opposite view. Namely, that this Catechism, given to the whole Church as the expression of her ordinary Magisterium and fervently received by the whole people of God – except for us, who count for nothing, to be sure! – must be regarded as infallible. That, according to us, is its first factual error, automatically proving its own errancy by erring like this and so undermining its own proofs and claims. It is this, therefore, that I shall demonstrate, before any other criticism, to be the first of the heresies of this postconciliar Catechism. On the result of this first demonstration will depend my right to criticise, to contradict, and ultimately to place this Book of Accusation in your hands, Most Holy Father.

     This demonstration I shall attempt before you, Most Holy Father, for, if I may say so, I cannot bring myself, despite all the given facts of this enigma, to think or believe that Your Holiness is the author and guarantor of this Book. My complaint, therefore is *"against*X", and that gives me the necessary assurance of heart in this agony, in which I seem to have set myself up as the accuser of my brothers, and even of our Father, persuaded that in so doing I am serving God, the Church and the salvation of souls. With this introduction, here then is my complaint, twelve times repeated and reasoned, against the author of this Catechism, before your apostolic Tribunal, Most Holy Father!

[*Next*](http://www.crc-internet.org/heresy1.htm)

**FIRST HERESY**

AN ABUSIVE EXTENSION OF THE INDEFECTIBILITY AND INFALLIBILITY OF THE CHURCH IN HER HEAD, IN HER PASTORS AND IN HER PEOPLE

 **ARGUMENT**

     Let us go to the chapter on **The transmission of Divine Revelation** and more specifically to the chapter on **The interpretation of the heritage of the faith***.*This has always been an important question. But it is particularly so in our times, and especially if the modernism of today, "the sewer wherein every heresy collects" (Saint Pius X), is to be identified with the forced march of the apostasy predicted by Saint Paul in his First Letter to Timothy: "The Spirit has explicitly said that during the last times there will be some who will desert the faith and choose to listen to deceitful spirits and doctrines that come from the devils; and the cause of this is the lies told by hypocrites whose consciences are branded as though with a red-hot iron." (1 Tim 4.1-2; cf. 2 Th 2.3-12; 2 Tim 3.1-*5;*4.3-4; Second Letter of Saint Peter 3.3; cf. the warning of Jesus Himself, Mt 24.4-13).

 **The heritage of the faith entrusted to the whole of the Church**

     **84. The "sacred heritage" of the faith *(depositum fidei)*contained in Sacred Tradition and in Holy Scripture was entrusted by the apostles to the whole of the Church. "By adhering to it, the entire holy people, united to its pastors, remain constantly faithful to the teaching of the apostles, to the brotherly communion, to the breaking of bread and the prayers, so that, in maintaining, practising and confessing the faith that has been handed on, a singular unity of spirit is established between the pastors and the faithful."**

     One can dream of an inaccessible ideal, but it is unhealthy. The "whole of the Church" is a woolly, democratic and unanimist concept. And the idyllic memory of the early community of Jerusalem (Acts of the Apostles 2.42; 4.32-35; 5.12-16) cannot pass without abuse as a definition of the Church of the centuries, still less of "the civilisation of love" proclaimed by Paul VI for the happy days following the Council, and which did not come.

     Such a concept of the totality of the Church is flattering for the people, reassuring for the mediocre and the bad, but it may quite easily turn out to enslave and persecute the witnesses of the true faith and of the true Cross in these pharisaical times.

 **The Magisterium of the Church**

     **85. "Responsibility for the authentic interpretation of the Word of God, whether written or handed on, was entrusted exclusively to the living Magisterium of the Church, whose authority is exercised in the name of Jesus Christ", that is to say, to the bishops in communion with the successor of Peter, the Bishop of Rome.**

**86. "Yet, this Magisterium is not above the word of God, but is its servant. It teaches only what was handed on to it, since by God’s mandate and with the help of the Holy Spirit, it hears this Word with love, guards it with dedication and expounds it faithfully. Everything that it proposes for belief as being revealed by God is drawn from this single deposit of faith."**

     Once again it is a dream of what should be! It paints an ideal of wisdom, fidelity and virtues pushed as far as holiness and heroism. It is, in fact, the portrait of Saint Pius X, that model of pontiffs! It is the affirmation of a duty to be fulfilled, if you like, but not the affirmation of an effective and continuous perfection, and still less a present perfection, seeing that the CCC does not once quote this saint, this doctor, this beacon of the Church for our 20th century!

     Besides, he himself would not have recognised himself in it, for this presumption of universal infallibility, compounded by a general indefectibility on the part of the episcopal body, is so unrealistic as to appear mendacious. It denotes a dangerous pride among the pastors, a pride which manages to pass itself off by flattering the pride of their people, granting them an infallibility and impeccability equal and complementary to that which they attribute to themselves by such novel absurdities as the following:

 **The supernatural sense of faith**

     **87. Mindful of Christ’s words to his apostles: "He who hears you, hears me"**(Lk 10.16)**, the faithful  receive with docility the teachings and directives given to them in different forms by their pastors.**

     That is a complete untruth. The optative mood or the imperative perhaps needs to replace this demagogic indicative, the result of which is before our eyes: universal anarchy beneath the delighted gaze of an impotent hierarchy.

     **91. The whole body of the faithful share in the understanding and the handing on of the revealed truth. They have received the anointing of the Holy Spirit, who instructs them and guides them into all truth.**

     Yet another counter-truth, which, if taken seriously, will lead the faithful to seek this "***anointing of the Holy Spirit***"in some Protestant, Jewish or Hindu sect. We shall return to this heresy in its own place later. It is number six of the twelve.

     **92. The whole body of the faithful cannot be mistaken in the faith, and they manifest this quality through the supernatural sense of the faith, which is that of the people as a whole when, "from the bishops to the last of the lay faithful", they manifest a universal consent to truths relating to faith and morals."**

     From exaggeration to exaggeration, where will it end, this absurd Catechism? The hundreds of millions of the faithful of today’s Church cannot be mistaken? It is grotesque and wholly imaginary. It is a caricature – which will collapse at the first impact of the proceedings we are instituting – of the very real Catholic infallibility of the Church, which is constituted as a hierarchy, a pyramid and a monarchy, and has the promise of Jesus that the gates of hell will never prevail against her! But as for the "***universal consent***"of this licentious and decerebrated "***people as a whole***"*,*declared by Vatican II to be the "***People of God***",that is pure fantasy.

     **93. "Thanks in effect to this sense of faith which is aroused and sustained by the Spirit of truth, and under the direction of the sacred Magisterium, the People of God unfailingly adhere to the faith once and for all delivered to the saints. They penetrate it ever more deeply by correctly interpreting it and they put it into ever more perfect practice in their lives."**

     We have not as yet attained the summits of this extravagance. But we are not surprised at this further degree of madness which, after Maurice Pujo, we shall call "***theodemocracy***".It is the paranoid delusion of the likes of Robespierre, Lenin, and Hitler, not to mention and incriminate Leo XIII and Pius XI! It is the radicalisation of ***unanimism***that Vatican II dreamed about. And it has become a gnosis at the same time as a euphoric and hallucinogenic drug: they imagine the reality that stares them in the face to be quite other than in fact it is and they shape it to please our desires.

     And so, in the very prologue of this Catechism we are warned that everything it invents will have to be accepted as the ***infallible***word of the Church’s Magisterium and embraced by the totality of an ***indefectible***people of gods. It is a conscious and deliberate act of madness. Let us read the rest:

     **99. Because of their supernatural sense of faith, the People of God as a whole never cease to welcome the gift of Divine Revelation, to penetrate it more deeply and to live it more fully.**

**100. Responsibility for authentically interpreting the Word of God has been entrusted solely to the Magisterium of the Church, to the Pope and to the bishops in communion with him.**

     In the image of Robespierre, Napoleon, Stalin, and a few other "fascists", there we have a picture of modem ecclesiastical totalitarianism: the people never cease to welcome, in the ambience of the one unanimous party, every impulse from the State executives who are entirely devoted to the Führer, to the Duce, or to the Pope who "***is always right!***"

     That is plainly not the reality, neither of yesterday nor of today. But it is the gnosis of the Pope and of the college of bishops, adopted enthusiastically by the totality of the Christian people. Most Holy Father, it is impossible! We are not part of this, and never will be, neither we nor You!

**ANATHEMA TO THIS UNANIMISM OF PRIDE AND THIS WILL FOR POWER! THERE IS NO CHARISMATIC INDEFECTIBILITY OR INFALLIBILITY, BUT ONLY THE LIMITED INFALLIBILITY OF THE CATHOLIC MAGISTERIUM**

     It is through the fallibility of human minds and the defectibility of human hearts that all the great crises to have shaken the Church from century to century can be the most simply explained. And this is so that none may glorify himself before the Lord for his personal infallibility and impeccability! Again, it is this same unfathomable and immeasurable human fragility that explains the increasing anarchy into which is decomposing this fabled people of God, theodemocratic and totalitarian. If is for this people, for us men today, that Jesus uttered his complaint when referring to the apostasy of the latter times: "But when the Son of man comes, will He find any faith on earth?" (Lk 18.8; cf. CCC 675!)

     How then is it possible to parade such a claim to an unlimited, perpetual infallibility and indefectibility for the Pope, the bishops and the whole people of God when, since 1960, everybody has known, or should have known, the Secret of Fatima, announcing the general apostasy of the Church, in her Roman Head and in almost all her members, in their abandonment of the true faith and their sin against the Holy Ghost, as a punishment for their contempt and rejection of Our Lady’s requests formulated in the name of her Son Jesus Christ our God?

     Thus, with no modesty or fidelity, this new Catechism proclaims itself to be the teaching of the present living Authority concerning the mysteries of our faith, presented in new words and adapted to our times and to modem culture. In fact, it is the other way round. Beneath the classical Christian words and language, it is another religion that is being taught, a dark humanist gnosis, where the supernatural is naturalised and the natural supernaturalised in a double contortion: our Christian mysteries are judaised, relativised, and emptied of their divine singularity, whilst brutal instincts and worldly, atheist thinking, everywhere triumphant, are divinised!

     It is understandable that such a project for harmonising God and Mammon should require that its inventors and pioneers begin by assuming an absolute, unquestionable, universal and perpetual authority, transcending the former classical rules and definitions concerning the exercise of the Catholic Magisterium. Thus they and their so-called people of God avail themselves of the direct illumination of the great Inspirer of this gnosis, which they call the Spirit.

     To me it seems urgent and indispensable to oppose this by dogmatic sentences and an anathema:

**DOGMATIC SENTENCES**

     **I.*No man, nor assembly – be they Pope, Council, college of bishops or priests, group of theologians or body of lay people, nor even an allegedly universal Church – may impose their doctrinal or moral opinions as though invested with some sort of infallibility, outside of the perfectly defined boundaries of the solemn or ordinary Magisterium.***

**II. *Every member of the Catholic faithful has the right, if not the duty, to stand up against any new teaching, even though emanating from the "authentic" magisterium of the Pope and the bishops, and to appeal from this imprecisely bounded magisterium to the decisions of the infallible Magisterium of these same legitimate authorities.***

***It is necessary to specify that the authority of the ordinary Magisterium can only be claimed when it is used to teach what the Church has always believed, at all times and in all places. Novelty is absolutely excluded from what is called the "ordinary magisterium". If novelty is proposed as "authentic", it is only through a regrettable abuse of trust.***

**III. *It is through an abuse of language or even of intention that in numerous texts the postconciliar Magisterium declares, without any room for doubt or discussion, that the Magisterium itself and the people of God constantly exercise the virtue of their Catholic faith, the former to teach doctrine and the latter to accept and consent to it, without the possibility of them either being deceived or intending to deceive.***

**IV. *A Council, a Pope even, and any episcopal or sacerdotal assembly, outside of the exercise of their official Magisterium in its canonical forms, can be materially and even formally heretical, schismatic or scandalous, for they are not gods but fallible and defectible beings like other men.***

**V. *Among the attributes of the Catholic Magisterium is the power and the duty to exercise discernment on revelations that are improperly termed "private". But having recognised them as "authentic", in both their supernatural facts and in their error-free doctrine, the Magisterium is not at liberty to place them below its own authority and pastoral power in order to ignore them or fight against them. Its office is to study their truth and reality and not to decide whether or not they are opportune or in the interests of the Church. Whatever is from Heaven imposes itself on all.***

***Of such a nature are the divine gifts recognised by the preconciliar Church: the cult of the Holy Shroud of Our Lord Jesus Christ, and especially the apparitions and requests of Our Lady of Fatima. These constitute world events, providential aid for the Church, and inner joy for souls of predestination.***

 **ANATHEMA**

     ***If anyone says that the Pope, the Council or the Christian people cannot be deceived or cannot deceive, but that they profess the divine truth and discharge the role of the teaching Magisterium or their prophetic charisms in a way that is indefectible, such that they can never be subject to any canonical complaint or accusation in the Church, let him be anathema.***

 [*Next*](http://www.crc-internet.org/heresy2.htm)

**SECOND HERESY**

ERROR CONCERNING THE UNIVERSAL AND ABSOLUTE PREDESTINATION OF ALL MEN TO GRACE, TO THE REMISSION OF SINS, AND TO LIFE ETERNAL

 **ARGUMENT**

     Here, in the first of the 2265 sections of this Catechism, is the kerygma of the postconciliar Church: its Good News to the world:

**The life of man - to know and love God**

     **1. God, infinitely Perfect and Happy in Himself, in a plan of pure goodness, has freely created man to make him share in His own blessed life. That is why, at all times and in all places, God draws close to man. He calls him, helps him to seek Him, to know Him and to love Him with all his strength. He summons all men, whom sin has dispersed, into the unity of His family, the Church. To do this, He sent his Son as Redeemer and Saviour when the fullness of time had come. In Him and through Him, He calls men to become, in the Holy Spirit, His adopted children, and therefore the heirs of His blessed life.**

     From the very first words, it seems to me that some lethal poison has been mixed with the exquisite Catholic nectar, some heretical gnosis, as old as the world.

     It has indeed! The man it speaks of at the outset might be Adam, Adam and Eve, and all their descendants. What it goes on to say about God’s concern for this man might still apply to the golden age of this earthly Paradise. But how can one believe in God’s supposed loving concern for all men at all times and in all places, calling and summoning them to enter into the unity of a Church that does not yet exist and of which, for the most part, they know nothing... thus to become, from all time, His adopted children and the heirs of His blessed life?

     Between the short duration of Paradise, before the Fall, and the time of the Church with its long duration of slow and uncertain growth, what an immense gap, what a time of ignorance and crime when God had not yet spoken, at least not to the pagan nations! Well, here we have to believe in God’s equal concern at all times and among all peoples, adopting all men and making them share in all His blessings.

     – Is it a fantasy? We shall be shown that it is not. It is up to us to revise our concepts. – But does this Good News, which is announced on the side of God, have its complement on the side of man? Yes, like this.

**Man has the "capacity" for God**

     **27. Desire for God is written into the heart of man, for man is created by God and for God; God never ceases to attract man to Himself, and it is only in God that man will find the truth and happiness he never stops searching for: "The most sublime aspect of human dignity is to be found in man’s vocation to commune with God. This invitation that God addresses to man to dialogue with Him begins with human existence. For if man exists, it is because God has created him through Love and, through Love, never ceases to give him being; and man can only live fully in accordance with the truth, if he freely recognises this Love and entrusts himself to his Creator."**

     Here we are again, transported to the earthly Paradise. And we understand that the desire of our first parents, whom God constituted in happiness and holiness, met with His own and most loving desire for this inexpressible communion, so desired by both parties. We could term this "Adam’s dignity", but it would be truer and more modest to speak of his holiness and justice... But lo, without any warning, these lofty desires and sentiments are now attributed to each man and to all men, mystics from their birth who find no rest except in God. You will notice that this time there is no longer even any allusion to sin, something which did not amount to very much anyway: nothing more than a seed of division among men.

     If I were to exclaim that this is baianism, I should scarcely shed much light on this mystery. But if I refer to our extended knowledge of the men of the Bible, Jews as well as pagans, the men of both history and pre-history, and the masses of people alive today, how is it possible to recognise in this miserable human race such virtue, such mystical restlessness, such communion with God in love, and ultimately such ecstatic abandonment, as is spoken of here?

     – And yet, that is what we have to believe, according to this Catechism. We must believe without seeing, because it is dinned into us until this esoteric gnosis takes hold of our minds – a gnosis that displaces the predestination of God, transferring it from us Catholics, who are showered with every gift, to all men of all times and to all peoples, claiming that they are invisibly, but no less certainly, as cherished and favoured by God as we are. We had better watch out then for the backlash!

     The idea is not understood any the better for being repeated, but its charm will inevitably invade our thoughts and gradually change our hearts:

**God comes to meet man**

**50.By natural reason man can know God with certainty, on the basis of His works. But there exists another order of knowledge which man cannot reach by his own powers, that of divine Revelation. Through an entirely free decision God reveals Himself and gives Himself to man. He does so by revealing His mystery, His benevolent design, which He formed from all eternity in Christ, for the benefit of all men. He fully reveals His plan by sending His well-beloved Son, our Lord Jesus Christ, and the Holy Spirit.**

     Here we recognise our Catholic religion; the words are similar to those of our former catechisms. Except, however, for an almost imperceptible nuance: It is to all men of all times that God reveals His plan. All men are the fortunate beneficiaries of God’s Revelation and His gifts, His Word and His Life, which will, however, be more perfectly communicated in the time of Christ.

     It is plainly a new and insistent teaching, giving us to understand that we are not the only ones to be loved by God! And who would be so ignoble even to think so! All men – even if this is impossible to see or prove – are predestined to the perfect life, and one must embrace this gnosis as being on a level with the ancient truths.

     – But how can the Cro-Magnon and Neanderthal men, not to mention those of China and Japan, have access to such an elevated life and doctrine? – Well… just like you do! How could you believe otherwise!

 **Man’s response to God**

     **142. *By His Revelation* "proceeding from the immensity of His charity, God, who is invisible, addresses men as His friends and converses with them in order to invite them to enter into communion with Him and to be welcomed into this communion." The adequate response to this invitation is faith.**

**143. *By faith*, man completely submits his intelligence and his will to God. With his whole being, man gives his assent to God the Revealer**(cf. DV 5)**. Holy Scripture calls this response of man to God revealing Himself "the obedience of faith".**(cf. Rom 1.5; 16.26)

     We are undoubtedly becoming acclimatised now to this novelty with its double language, in which the language of the gnosis appears, disappears and shows through again in the course of a teaching that in every point is Catholic. Here, the Catholic language is heard clearly: the catechumen is instructed in the Christian revelation and he will receive the life of Christ through baptism. And he believes in this Credo and in this sacrament with all his soul.

     The other language, that of a mysterious and secretly diffused knowledge – a "gnosis" therefore – quite clearly shows through here: like the Christians of all times, men everywhere receive signs and words from God who reveals Himself to them in secret, beyond the rites and words of the various religions like ours, and they trustingly abandon themselves to these communications. It is no longer the faith-knowledge of our former Church, but the faith-trust of Luther, which suffices for the salvation of all men of all times.

     One understands why the Council should have repeated ad nauseam that in revealing Himself, God revealed man to himself! This underlying religion, which constitutes the "dignity" of man, and this pre-established and satisfying communion of God with all men… are these not exhilarating revelations that quite surpass our old catechism lessons about the sin of Adam, the necessity of baptism, limbo, hell...?

     – In this dream religion, in this gnosis, man is immersed in Love. He is filled with Love and  his very self is transfigured in the Love that is God, in God Himself.

 **The implications of Faith in One God**

     **222. To believe in God, the One God, and to love Him with all our being has immense consequences for our whole life:**

**225. It means knowing the unity and true dignity of all men: everyone is made "in the image and likeness of God"**(Gen 1. 26)**.**

**229. Faith in God leads us to turn towards Him alone as our first origin and our ultimate end, to prefer nothing to Him and to substitute nothing for Him.**

     Section 222 is the literal transcription of the *shema ‘Israël*(Dt 6.4) and of the *shahada*(Sura II 163), a profession of "monotheistic" faith that has been drawn up today, both in Israel and in Islam, in opposition to "us", practising Catholics, in an inexpiable holy war. But the Author could not care less.

**God is Love. Love of man also.**

     **220. The love of God is "eternal"**(Is 54.8)**... "I have loved you with an everlasting love That is why I have continued my faithfulness to you".**(Jer 31.3)

**221. Saint John will go even further when he affirms that "God is love" By sending His only Son and the Spirit of Love in the fullness of time, God reveals His innermost secret: He Himself is an eternal exchange of love: Father, Son and Holy Spirit, and He has destined us to have a share in it.**

     As soon as one agrees to let go of the old Catholic religion and to overturn its narrow dogmas, everything becomes so wonderful! Thus, even before we have got to the second article of the Creed, we are already besotted by what is revealed to us in this delirious gnosis: God is Love, a Love of three Persons, an eternal exchange of absolute, unconditional and indefectible love... And the Church is reproached for having kept this hidden from us for so long under the influence of her petty interests and her personal, if not racial, vanity:

     God has destined us, all of us men, to enter into this same Love, which is God, Absolute, Unconditional, Universal, and Eternal. It is thus that God loves us in advance and thus that we love Him and love one another for ever and ever...

     The gnostic author of the Catechism comes close to winning us over. I myself read and re-read with enthusiasm his hymn of thanksgiving, an exultant hymn of gratitude to God for His infinite goodness towards "us" men, His so beloved creatures:

**The Divine Works and the Trinitarian Missions**

     **257. "O Trinity, blessed light, O primordial unity!" God is eternal blessedness, immortal life, unfading light. God is Love: Father, Son and Holy Spirit. God freely wills to communicate the glory of His blessed life. Such is the "plan of His loving kindness"**(Eph 1.9)**which He conceived before the creation of the world in His well-beloved Son, "predestining us to be His adopted sons"**(Eph 1.4-5)**, that is to say, "to reproduce the image of His Son"**(Rom 8.29)**, thanks to "the Spirit of adoption"**(Rom 8.15)**. This purpose is a "grace granted to us before the beginning of time"**(2 Tim 1.9-10)**, immediately proceeding from the love of the Trinity. It is unfolded in the work of creation, in the whole of salvation history after the fall, and in the missions of the Son and of the Spirit, which are continued in the mission of the Church.**

     I dare not put a damper on this perfect hymn of thanksgiving for "**our predestination**", that of us all, to the glory and blessedness of the sons of God, in Him our God, to total, perfect, absolute, and universal Love... I will simply show you the former Catholic hymn from which this wider, more generous and much more beautiful hymn is drawn. The duplicity shows through only momentarily, when the author of the CCC perfidiously plays on the words "**predestining us**", just like a turntable that diverts us from the Catholic faith and switches us onto the rails of his wondrous, but heretical, gnosis:

 ***Epistle to the Ephesians***

     **Address.** *"Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus and faithful to Jesus Christ. Grace to****you****and peace from God****our****Father and the Lord Jesus Christ."*

     **The divine plan of salvation.** *"Blessed be the God and Father of****Our****Lord Jesus Christ, who has blessed****us****in Christ with every spiritual blessing in the heavenly places, even as He chose****us****in Him before the foundation of the world, that****we****should be holy and blameless before him. He predestined****us****in love to be His adoptive sons through Jesus Christ, according to the purpose of His will, to the praise of His glorious grace which He freely bestowed on****us****in the Beloved.*

     *"In Him****we****have redemption through His blood, the forgiveness of****our****trespasses, according to the riches of His grace, which He lavished upon****us****...*

*"In Him, according to the purpose of Him who accomplishes all things according to the counsel of His will,****we***[the Jews] *who first hoped in Christ have been destined and appointed to live for the praise of His glory.*

*"In Him****you also***[the pagans]*, who have heard the word of truth, the Gospel of****your****salvation, and have believed in Him, were sealed with the promised Holy Spirit...*

     *"And****you****He made alive, when****you****were dead, through the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. Among these****we all***[the Jews] *once lived in the passions of****our****flesh, following the desires of body and mind, and so****we****were****by nature****children of wrath , like****the rest of mankind****...*

*But God, who is rich in mercy, out of the great love with which He loved****us****, even when****we***[pagans and Jews] *were dead through****our****trespasses, made****us****alive together with Christ – by grace****you****have been saved! – and raised****us****up with Him, and made****us****sit with Him in the heavenly places in Christ Jesus."*

     The whole Epistle needs reading, or rather the whole of the Scriptures! And all our dogmas and our whole Tradition need to be recalled in order to discern, reject, combat and pulverise this antichrist gnosis, whereby this baneful Catechism will corrupt the whole teaching of the hierarchical Church and thence the faith of all the faithful for the ruin of us all!

     That in itself opens up dramatic vistas on the extraordinary dishonesty of the CCC, falsifying the Scriptures to make every man "predestined". Let us pretend, however, to ignore this hitch and return to the doctrine we now know to be equivocal.

**"He does whatever He pleases" (Ps 115.3). "Thou art merciful to all, for Thou canst do all things" (Ws 11.23).**

**273. ... "for with God nothing will be impossible"**(Lk 1.37)**...**

**274. "Nothing therefore is more apt to confirm our faith and our hope than this conviction profoundly engraved in our souls that with God nothing is impossible. For then, everything that the Creed proposes to us for our belief, the greatest and most incomprehensible things, even things way beyond the ordinary laws of nature, will be easily and unhesitatingly accepted, once our reason has grasped the idea of the divine Omnipotence."**(Roman Catechism I, 2, 13)

     It’s heads or tails. Having duly warned us that nothing is impossible to God, the Roman Catechism will be able to propose to the faithful all of our Mysteries, without legitimately discouraging them. But this new Catechism awards itself this blind confidence in order to make us swallow without flinching its lethal mixture of Catholic nectar and antichrist venom.

     So it continues with incredible boldness:

**278. If we do not believe that the love of God is All-Powerful, how can we believe that the Father could have created us, His Son redeemed us and the Holy Spirit sanctified us?**

     Did you let yourself be taken in? So did I. For, indeed, is it not stupid, senseless and wicked to think that God-Love could have created ***us***, created man, all men, redeemed ***us*** and sanctified ***us***, to make ***us***fail in the end or to allow ***us*** to be damned at the gates of salvation and of eternal life? Listen to this limpid language, where the poison and the nectar are mixed:

     **321. Divine providence consists of the dispositions whereby God wisely and lovingly guides all creatures to their ultimate end.**

     This "guiding" by God is thus infallible and, of course, impeccable. All men will, therefore, reach their ultimate end through God’s all-powerful love. Sometimes perhaps by following paths that wind and undulate. That is the problem of Evil, which the CCC will treat with its habitual audacity, as though it were an incident of no consequence...

**God knows how to draw good out of evil**

     **323. Divine providence works also through the actions of creatures. God gives human beings the ability to co-operate freely with His designs.**

**311. Angels and men, as intelligent and free creatures, have to journey towards their ultimate destiny by a free choice and a preferential love. They can therefore go astray. Indeed, they have sinned. Thus it is that *moral evil* has entered the world... In no way is God, directly or indirectly, the cause of this. He permits it, however, out of respect for the freedom of His creatures and, mysteriously, knows how to draw good from it...**

     It is a soothing solution: all’s well that ends well. And on the other hand, God is exonerated from any insolent reproach! Wonderful. He respects the freedom of His creatures! That is a word not to be forgotten! Ultimately, it will allow us to explain the eternal damnation of the demons and the wicked as a glorious act of respect for their dignity. By going only a fraction further, we can now place this dignity above the "bourgeois" happiness or misfortune of Heaven and hell, our self-glorification having incited human grandeur and the freedom inherent in the Person to the point of defying God – an act which is the eternal glory of Satan! Do not laugh. You will behold such events in this gnosis, just as Dostoyevsky’s Kirillov had prophesied!

     For the moment, the CCC thinks of reassuring us:

     **324. Divine permission for physical and moral evil is a mystery that God illuminates through his Son, Jesus Christ, who died and rose to vanquish evil...**

     Evil, therefore, will be vanquished in the end, doubtless through the conversion and the salvation of both its authors and its victims. This mad idea is something that Dostoyevsky had also foreseen!

     With each new section, the certainty of the universal and absolute predestination of *"****man****"*grows. For the author it becomes a *truism*, an argument so simple that its conclusion is self-evident, even in the worst of cases:

**Even the power of Satan works for our good.**

     God cannot fail in his plan of salvation for those whom He loves. And that means *"****us****"*...yes, ***all*** of us... So certain is this that not even the devil can thwart it:

     **395. The power of Satan is, however, not infinite. He is only a creature, powerful from the fact that he is pure spirit, but still only a creature. He cannot prevent the construction of God’s Kingdom. Although Satan may act in the world out of hatred for God and His kingdom in Jesus Christ, and although his action may cause great harm – of a spiritual nature and, indirectly, even of a physical nature – to each man and to society, this action is permitted by divine providence, which strongly but gently directs human and cosmic history. Divine permission for diabolical activity is a great mystery, but "*we* know that God makes everything work for the good of those who love Him".**(Rom 8.28)

**So, it is quite clear: *all*will love Him and *all*will be saved.**

     It is a syllogismin*barbara*, but it is false! The author has not even taken the trouble to draw out his conclusion! Here it is in the last article of the Credo:

     **1058. ... If it is true that no one can save himself, it is also true that "God desires all men to be saved"**(1 Tim 2.4)**, and that for Him "all things are possible".**(Mt 19.26)

     The essential will be retained: ***With God all things are possible****;*now, ***God desires all men to be saved****;*therefore, all will be saved by their All-Powerful and Merciful God. True or false? The author banks on "True". It is "False"! This first heresy will give birth to ten and twenty others, changing the terrible drama of human destiny into a happy idyll... an idyll that is illusory, unholy, deceptive and cruel.

**"The world was created for the Glory of God".**

     **288. The revelation of creation is inseparable from the revelation and realisation of the covenant of the One God with His People. Creation is revealed as the first step towards this covenant, as the first and universal witness to God’s All-Powerful love...**

**294. … "The Glory of God is living man, and the life of man is the vision of God"**(St Irenaeus**)… And so, the ultimate purpose of creation is that God, "who is the Creator of all things, finally becomes ‘all in all’**(1 Cor 15.28)**, thus simultaneously assuring His own glory and our beatitude."**

     *"Us"*, that is indeed us. And *"all"*, that is all men. *"Our beatitude"*, that is the life in God, already here on this earth, and in Heaven for all eternity. It is ***all*** the happiness of God ***in all***.

     **865. ... Then [at the end of time] *all men* redeemed by Christ, made in Him "*holy and immaculate* in the presence of God in Love", will be gathered together as the *one* People of God...**

     Here and there we find references to the damned, but it is as though they did not count, as though they were a negligible and absolutely insignificant quantity. I have made this point too rapidly, so I shall return to it later.

**GOD? HIS NAME IS HOLY, HIS WILL IS SOVEREIGN**

**They ignore Him and hate Him, those who aspire to subject Him to their insolent reasoning and demands.**

 ***Is everyone predestined?*The trick of diabolical pride.**

**260. The ultimate end of the divine economy is the entry of creatures into the perfect unity of the Blessed Trinity...**

     And there we have it! With or without a wedding garment, man is at home with God and takes the place of honour! For the CCC, *no problem.*Cheating with the Word of God is not even a lie when it serves the cause of human Pride! And so it is that on *fourteen occasions* we are quoted and reminded of – but never fully or accurately – those words of Saint Paul, some of the most explicit in the Bible, which relate to the predestination of the saints to grace and to life eternal.

     On some occasions the CCC deals with this mystery in a tone of hope and of prayer for ***our*** salvation, the salvation of ***us all***(1821, 2012), but more often we swim in ambiguity (313, 395, 501, 2852); on other occasions this predestination is understood as that of all men, of "man" (1161). But in the end, even when the quotation is extensive and apparently complete, the divinely inspired Word is mutilated, so that it may be surreptitiously contradicted. It is not easy to notice. The essential passage, the major dogmatic truth, which I shall very plainly restore to where it belongs, is replaced by three innocuous little suspension points in the CCC. Here it is:

**Christian holiness**

     **2012. "We know that in everything God works for good with those who love Him, [THOSE WHO HAVE BEEN CALLED ACCORDING TO HIS PURPOSE], for those whom He foreknew He also predestined to be conformed to the image of His Son, in order that He might be the first-born among many brethren. And those whom He predestined He also called; and those whom He called He also justified; and those whom He justified He also glorified." (Rom 8.28-30)**

     At the cost of a *slight*lie of omission, it is a ***heresy*** that becomes a new dogma, and this dogma of human pride governs the entire Catholic faith in the service of this ***humanist gnosis*** whereby **MAN BECOMES GOD, according to his right, through THE INFINITE LOVE OF GOD FOR HIM.** We shall find the consequences of this on every page.

**DOGMATIC CONSIDERATIONS**

     I am not opposing the dogmatic novelties of this supposed Catechism lightly. In 1946, at the Seminary of Paris, I opposed this heresy, inspired by Baius, whose optimism is no less delirious than Baius' aberrant pessimism. It was a heresy upheld by Monsieur Callon, my professor of dogmatic theology, an adept of Fr de Lubac whose work "**Le surnaturel**"would be censured by Rome. In 1989, when the same de Lubac died, the whole Church celebrated him for his doctrine of***the Creation of man for immediately supernatural ends****,*a doctrineat one time condemned by the Church, but now become the corner stone of the cult of Man proclaimed by the Council. All the theological weathercocks pointed in the same direction as Lubac, turning with the prevailing wind.

     Here then is this heresy, on the first line of the six hundred pages of this Catechism, poisoning every other page:

**The life of man – to know and to love God**

     **1. God, infinitely Perfect and Happy in Himself, in a plan of pure goodness, has freely created man to make him share in His own blessed life. That is why…**

     Let us stop there. All is virtually lost.

     Of course, this postulate is true, historically and existentially. But theologically and phenomenologically it is false. One can indulge in this trickery, but only by violating the Catholic faith and pushing the insult to God to the point of apostasy, and human pride to the point of self-worship. *"Two kinds of love have built two cities: the love of God to the contempt and forgetfulness of self, and the love of man to the contempt and forgetfulness of God."*For here following is the radiant truth of our Catholic dogma:

     Between the work of man’s creation by God and the mysterious plan – so unexpected! – to raise these billions of future human beings to a share in the very Life of the adorable Trinity, through an extravagance of love incomprehensible to men and angels, there has always been in the faith of the Church – and in the philosophy of men –an unbridgeable gap.

     God, having "***freely***" created Adam and Eve, ***"in the beginning"***, owed it to Himself, by simple logical coherence and natural justice, to make it a Law for them to love one another, to increase and multiply, to subdue the earth and to live well. Just as He also made it a Law for them to love Him, their Creator and their good Providence. **The whole natural order**, ecological, political, moral and religious, derives from that Law and has survived sin. Saint Thomas expressed this philosophical need in the wonderful Latin expression: *Desiderium naturale non potest esse inane.* What was necessary for human nature, God wished to provide in Paradise for the human race as a whole, on the sole condition of their fidelity to their duties of thanksgiving, as dictated by natural religion.

     To this first plan, God’s love for His creatures – and secretly for the holiest, the wisest, the most loving, the purest and most resplendent of all, the Immaculate Conception, Mary ever Virgin – urged Him to add new relations of a **supernatural order**! with our first Parents, like those of a Father with His adopted children, of a Bridegroom with His spouse, of a Master and Friend with His intimate companions and brothers! This Covenant was clearly a renewal of the pure gratuitousness of the first Creation, but in regard to its proximate ends and it ultimate end, its means and its conditions, it clearly depended purely and solely on the **GOOD PLEASURE** of this Holy Trinity, to whom such a privileged creature could not but respond with the most eager submission, full of gratitude and love: *Magnificat anima mea Dominum...*

     Never would one have imagined that the Church might one day come to re-examine the contract of this Covenant, in order to denounce its injustice and to demand that it be corrected by virtue of men's absolute, unconditional, equal, free and universal right both to the Love of God and to the exercise of His Omnipotence to ensure the complete success of all the dreams and desires of their united humanity in this world and the next. As though the misfortune of having created the human race out of Love and with grace must lead to God being reduced to the rank of Man’s slave!

     I have said enough. We shall have to examine all the stages of this reversal of fates: Almighty God dethroned as a result of his own Law of Love, and the exaltation of men to this coveted throne, in the very name of the dignity in which He created them and wishes to see them grow and dominate the world!

**ANATHEMA**

     ***If anyone says that there is no difference between the natural order of the first Creation with its own proper demands, and the supernatural order of predestination to grace and to divine glory, considered as the effect of an absolute, unconditional and universal love of God for man, excluding all damnation, let him be anathema.***

 [*Next*](http://www.crc-internet.org/heresy3.htm)

**THIRD HERESY**

THE ERROR OF A SON OF GOD UNITED TO ALL MEN FOR EVER, BY HIS MYSTERIES INFALLIBLY SAVING THEM ALL

**ARGUMENT**

**"In the name of the Father and of the Son and of the Holy Spirit".**

**234. … "The whole history of salvation is none other than the history of the way and the means whereby the one true God, Father, Son and Holy Spirit, reveals Himself and reconciles and unites with Himself those men who turn away through sin."**

     Committed to this vision of aworld of saved souls, the CCC takes up its second chapter on the mystery of Jesus Christ with the major preoccupation of showing the perfectly successful character of such an undertaking, an undertaking that is divine and therefore necessarily crowned with total success, all things being possible to God.

     The CCC has already taught us that "all men are implicated in the sin of Adam, which he has transmitted to us, affecting us all from birth, and which is the death of the soul’" (403); and next that "through this ‘unity of the human race’, all are implicated in Christ’s justice" (404). It is full of promises. Now, if I may be so bold, Christ must keep the Father’s promises... or at least the CCC must succeed in its challenge by showing us that in Jesus all men are effectively saved! Before, we had the infinite love of God the Father leading men universally to their ultimate end, without losing a single one! an untenable pledge, as we have seen. Now, we shall be presented with the "the revelation, the reconciliation, and the unification wrought by Christ", all of which will enjoy a similar success, with no one excluded and everyone saved unconditionally!

     The formulas follow one after the other. After declaring, without the merest beginning of a proof, that the Creator is the "Father of all men" (268) and thus under an obligation to save everyone, will not the Son of God likewise be declared the "Universal Brother", and by that token be responsible for dispensing salvation to everyone?

     That is exactly how the CCC proceeds. Almost, except that its two different writers have followed two different lines of demonstration and affirmation. It is curious. One line is perfectly Catholic and solidly founded, inasmuch as it does not inevitably conclude in a universal and necessary result. The other line straightway gains its full object, but it is obscure and not well reasoned, and this is the one I accuse of heresy, both formal and material.

     Even more curious is the fact that the venom of heresy is mixed with the nectar of orthodox doctrine in such an integrated and yet, at the same time, isolated manner, that one has the impression of catching a forger in the act of introducing the poison into an honest text, where it can curl up like the serpent in the newly born baby’s basket. I shall put the heresy in small capitals surrounded by brackets to draw attention to this curiosity… so disturbing.

**Jesus in His Incarnation**

**430. *Jesus* in Hebrew means: "God saves."… In Jesus, God thus recapitulates the whole of His salvation history on behalf of men.**

**432. … It is the divine name that alone brings salvation and henceforth It can be invoked by all, for [HE UNITED HIMSELF TO ALL MEN THROUGH THE INCARNATION in such a way that] "there is no other name under heaven given among men by which we must be saved".** (Acts 4.12)

     By contrast with this bizarre novelty included in a mediocre but orthodox text, here is the splendour of pure Catholic truth to which I wish to pay homage:

**460. The Word was made flesh *to make us "partakers of the divine nature"***(2 Pet 1.4)**: "For such is the reason why the Word became man, and the Son of God became the Son of man: it is so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God."**(St. Irenaeus)**"For the Son of God became man to make us God."**(St Athanasius)**"The only Son of God, wishing to make us share in His divinity, assumed our nature, so that He, having become man, might make men gods."**(St Thomas Aquinas)

     Extraordinarily bold words, and yet perfectly Christian and Catholic, making room, in the work of our salvation by Christ, for the indispensable part played by each in welcoming it and consummating it in a meritorious and glorious union of hearts!

 **Our communion in the mysteries of Jesus**

**521. Everything that Christ Himself lived, He arranges so that we may *live it in Him* and He may *live it in us*. ["BY HIS INCARNATION, THE SON OF GOD HAS IN SOME FASHION UNITED HIMSELF TO EVERY MAN."] We are called to be but one with Him; that which He lived in His flesh for us and as our model, He makes us share in as members of his Body…**

     The two theses follow each other without being fused. The one is inhuman and intolerable, with no reference except to a single text, that of Vatican II:*Gaudium et Spes,*22, 2. The other is extended here by an admirable sermon of St John Eudes, who manifests its full truth and mystical beauty (521)!

     I am happy to point out that orthodoxy is recalled on nearly every page, contrary to the novelty. For example:

**542. … Into this union with Christ all men are *called*** [*my emphasis*].

**543. All men are *called*** [*my emphasis*] **to enter into the Kingdom... which is intended to *receive*** [*again, my emphasis*] **men of all nations. To *attain*the Kingdom, one must *receive* the word of Jesus.**

The dialectical tension between these two theses is clearly visible: should all men be shown as *entering*into the way of salvation or as *having entered* into salvation? *Having entered*, they are already saved! *Entering* is a small portion of those invited, who will by that fact be chosen!

And here, from a Catholic perspective, is what is decisive:

**545. … Jesus *invites* them to that conversion without which one cannot enter into the Kingdom…**

**546. Jesus *invites* us to enter..., but He asks for a radical choice: to gain the Kingdom, one must give everything; words are not enough, there must be deeds…**

Otherwise we are cut off and damned.

**Christ in His redemptive sacrifice**

To cancel this sad impression of failure, the other theory quickly makes its appearance a propos the sacrifice of the Cross:

**616. … The existence in Christ of the divine Person of the Son, which surpasses [AND, AT THE SAME TIME, EMBRACES] all human persons, [AND WHICH CONSTITUTES HIM AS THE HEAD OF ALL HUMANITY], makes possible His redemptive sacrifice *for all.***

Again and again we come across the poison in the nectar.

**618. The Cross is the unique sacrifice of Christ, the "one mediator between God and men"**(1Tim 2.5)**. But, [BECAUSE, IN HIS INCARNATE DIVINE PERSON, "HE HAS IN SOME WAY UNITED HIMSELF TO EVERY MAN" (GS 22, 2)], He "offers all men, [IN A WAY KNOWN ONLY TO GOD], the possibility of being associated with the Paschal mystery"**(GS 22, 5)**. He calls the disciples to "take up their Cross and follow Him"**(Mt 16.24)**... He wishes in effect to associate with His redemptive sacrifice the very people who are its first beneficiaries. This is achieved supremely in the person of His Mother, who was associated more intimately than any other person in the mystery of His redemptive suffering. "Apart from the Cross, there is no other ladder by which to climb to Heaven."** (St Rose of Lima)

**Christ in His glorious Resurrection**

A further irruption of heresy:

**654. … The Resurrection brings about *filial adoption*,for men become Christ’s brethren, as Jesus Himself calls his disciples after his Resurrection: "Go and tell my brethren." Brethren not by nature, but by the gift of grace, [because this THIS ADOPTIVE FILIATION PROCURES A REAL SHARE IN THE LIFE OF THE ONLY SON], which was fully revealed in His Resurrection.**

The thinking sways a little incoherently, the cause becoming the effect and the effect the cause. In this gnosis, the logic of the argument collapses together with the precise reality of the mysteries, the objects of our faith. Anything will do that provides an argument to support this major heresy, a heresy that is bereft of any foundation, but which would settle all the problems of religion by reducing them to a dull quietism and a total immoralism. Well, here is what it says apropos of marriage:

**1612. The nuptial covenant between God and His people Israel had prepared the new and eternal Covenant [in which THE SON OF GOD, BY BECOMING INCARNATE AND GIVING HIS LIFE, HAS UNITED TO HIMSELF IN A CERTAIN WAY ALL HUMANITY SAVED BY HIM (GS 22,2)], thus preparing for the "wedding-feast of the Lamb".** (Ap 19.7-9)

For the Author, this explains and justifies "Jesus’ unequivocal insistence on the indissolubility of the marriage bond" (1615).

This text adds to those that precede it the wholly novel idea that it is Christ’s union ***with all humanity*** that supposedly constitutes the indissoluble bond of the new Covenant – eternal and therefore retroactive – which exists between Christ the Bridegroom and … no, not the visible, hierarchical and, dare I say,*sacramental* Church that He was going to institute, but the Humanity that invisibly constitutes His Spouse ... a mystical or physical spouse? There is total uncertainty over the nature of this bond, and no attempt is ever made to define it for us ... with good reason! since a moral union by mutual consent has to be excluded! There remains the option of a Covenant by unilateral divine decree, a sort of mystical invasion, enforced and inescapable… but at least salvific.

**DOGMATIC CONSIDERATIONS**

Would at least that this union were consummated, by virtue of the merits of Jesus Christ in His redemptive sacrifice, through an effusion of His essential grace, received by faith in the sacraments of Baptism and of the Eucharist! But this bizarre "union", which Christ thus establishes with all men, seems to be an substantial*supplement* and soon, doubtless, an automatic *substitute* for baptism, as in *Gaudium et Spes*22, the only document, mark you, that can be quoted in support of this monstrous heresy. But what is *Gaudium et Spes*worth? The contempt of all men of spirit and the detestation of every mystic soul.

**1260. "Since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must believe that the Holy Spirit, in a manner known only to God, offers to every man the possibility of being associated with the Paschal Mystery."**(GS 22, 5)**Every man who is ignorant of the Gospel of Christ and His Church, but who seeks the truth and does the will of God inasmuch as he understands it, can be saved. It may be supposed that such persons would have *desired Baptism explicitly*, if they had known of its necessity.**

But why go so far in search of reasons to be this audacious? It was, in fact, our Pope John Paul II who, in his encyclical ***Redemptor hominis*** of 4 March 1979, formulated this novelty in the most audacious terms, a novelty which is today found wedged a little shamefacedly between texts that are firmly Catholic, though somewhat shorn of its more extreme and daring elements.

"WE ARE DEALING WITH ‘EACH’ MAN", he spelt out, "FOR EACH ONE IS INCLUDED IN THE MYSTERY OF THE REDEMPTION, AND WITH EACH ONE JESUS CHRIST HAS UNITED HIMSELF FOR EVER THROUGH THIS MYSTERY." (no.13) "BECAUSE CHRIST IN SOME FASHION UNITED HIMSELF TO MAN, TO EACH MAN WITHOUT ANY EXCEPTION, EVEN THOUGH MAN MAY NOT BE AWARE OF IT." (no.14)

This new gnosis fits in perfectly with "the design of God" as the CCC would have us imagine it. This universal and unconditional salvation gains us some very beautiful and charming words, but ones that are specious and fallacious; they invite us to a deadly state of quietism in the work of our eternal salvation. Thus it is with the prayers of Jesus, according to our CCC:

**Jesus prays**

**2602. … *He includes all men* in his prayer, [SINCE HE ALSO ASSUMES OUR HUMANITY IN HIS INCARNATION], and He offers them to the Father in offering Himself. He, the Word who "took flesh", shares by His human prayer in all that "His brethren" experience.**(Heb 2.12)**…**

**2606. All the perennial distress of humanity enslaved to sin and death, all the requests and intercessions of salvation history are gathered up in this Cry of the Word incarnate. Now, the Father welcomes them and, beyond all hope, answers them by raising up His Son. Thus is fulfilled and consummated the drama of prayer in the economy of creation and salvation… It is in the Today of the Resurrection that the Father says: "You are my Son, today have I begotten You. *Ask* of Me, and I will make the nations Your heritage, and the ends of the earth Your possession!"** (Ps 2.7-8)

Yet, in this same sacerdotal prayer, Jesus said: "I am praying for them; I am not praying for the world but for those whom Thou hast given Me, for they are Thine."

When I read in this Catechism certain of its triumphant thoughts, lacking all fear or love of God, about the glory of man whom Christ has supposedly united to Himself for ever, I am fearful that this heresy – the master idea of this gnosis animating postconciliar catechesis – may triumph in the Church by means of this Catechism of pride.

**1741. By His glorious Cross, Christ *OBTAINED THE SALVATION OF ALL MEN.*He redeemed them from the sin that held them enslaved. "For freedom Christ has set *US* free"**(Gal 5.1)**. In Him *WE* have communion with the "truth that makes *US*free"**(Jn 8.32)**. The Holy Spirit has been given to *US* and, as the Apostle teaches, "where the Spirit of the Lord is, there is freedom"**(2 Cor 3.17)**. Even now *WE GLORY* in the "liberty of the children of God".**(Rom 8.21)

We? Who is we? Everyone! All men. I think I hear Jesus interrupting this insolent paean: "***You? I never knew you; depart from me, you evildoers!***" (Mt 7.23)

**ANATHEMA**

**I. *If anyone dogmatises that Christ in some fashion united Himself to man by his Incarnation, to each man without exception, even though man may not be aware of it, let him be anathema.***

**II. *If anyone says that each and every man is included in the mystery of the Redemption and of the Resurrection by virtue of the fact that Jesus united Himself to each individual for ever through this mystery, let him be anathema.***

 [*Next*](http://www.crc-internet.org/heresy4.htm)

**FOURTH HERESY**

ERROR ON THE INNOCENCE OF THE JEWS AND THE CULPABILITY OF CHRISTIANS IN THE PASSION AND DEATH OF JESUS CRUCIFIED

**ARGUMENT**

As God is pure love for humanity, a love that is infinite in its designs and all powerful in its methods, He devotes Himself – from the beginning of Creation to the consummation of history – to the task of helping the sons of Adam, pardoning their faults and, finally, saving them all in His Paradise! In fact, to read the CCC, the whole history of mankind, beginning with Adam and passing through Noah, develops happily and peacefully with no question of the divine Wrath or terrible chastisements, except for those that are merely episodic and quickly forgotten (55-59).

With Abraham there begins a new stage, that of the election of Israel, this people for whom Yahweh multiplies wonders and blessings for their earthly prosperity and their moral progress. According to the CCC, everything about this is exemplary:

**The First Covenant**

**60. The people descended from Abraham will be the trustees of the promise made to the patriarchs, the chosen people, called to prepare for that day when God will gather all His children into the unity of the Church. This people will be the root on to which the Gentiles will be grafted, once they become believers.**

**63. Israel is the priestly People of God, a people who "bear the name of the Lord"**(Dt 28.10)**. They are the people "to whom God spoke first", the people of "elder brethren" in the faith of Abraham.**

But now comes Jesus who, we are told by the CCC, "united Himself in some fashion with every man through His Incarnation" (521). So, everything will get even better!

**Everything converges on Christ**

**522. The coming of the Son of God to earth is an event of such immensity that God wished to prepare for it over the centuries. He makes everything converge on Christ: all the rituals and sacrifices, figures and symbols of the "First Covenant"**(Heb 9.15)**. He announces Him through the mouths of the prophets who succeed one another in Israel. And in the hearts of the pagans too He arouses an obscure expectation of this coming.**

Thus Jesus of Nazareth fits very well into both Jewish history and world history, each of which are apparently blessed by God, albeit in different degrees. In fact:

**528. … The pagans can only discover and adore Jesus as Son of God and Saviour of the world by turning towards the Jews and by receiving from them the messianic promise as contained in the Old Testament. The Epiphany shows that "the full number of the nations" now takes its "place in the family of the patriarchs"**(St Leo the Great)**and acquires the *Israelitica dignitas*.** (cf. Easter Vigil)

For Jesus is Jewish and will remain so:

**527. The *circumcision* of Jesus on the eighth day after His birth is the sign of His incorporation into Abraham’s descendants, into the people of the Covenant. It is the sign of His submission to the law and His deputation to Israel’s worship, in which He will take part throughout His life. This sign prefigures the "circumcision of Christ", which is what Baptism is.** (cf. Col 2.11-13)

I am amazed at such a clever choice of Scriptural quotations to express the prejudices and passions of the Author of the CCC! Thus Christianity is presented on every page as a Jewish sect whose ideas and rites are but the by-products of the glorious Mosaic institutions. Thus our baptism is the equivalent of the Jewish circumcision. It reminds one of a benevolent but chauvinistic rabbi telling the story of the *minim*(the Christians or literally "the heretics") to Jewish children in the synagogue’s *"beth ha-midrash"*.And the rest of the account is of the same inspiration. For example:

**530. *The flight into Egypt*and the massacre of the innocents manifest the opposition between the darkness and the light: "He came to His own home, and *His own*[*my emphasis*] received Him not."**(Jn 1.11)**The whole of Christ’s life will be lived under the sign of persecution. *His own*share it with Him**(Jn 15.20)**. His ascent from Egypt recalls the Exodus and presents Jesus as the definitive liberator.**

In John 1.11*"His own"*are His persecutors, but in John 15.20 they are His brethren who are persecuted with Him. So who exactly are they? Our *rabbi*calls them the *children of light*in one place and the *children of darkness*in another place. Useless to search any further: the trick continues...

**The mysteries of the life at Nazareth**

A cursory review of the hidden life of Jesus at Nazareth gives the impression that those thirty years passed without any notable event, without any stir or trouble from anyone. Jesus then was just an ordinary Jew, a fervent adherent of His religion... The least that can be said is that He was not lionised.

**The mysteries of the public life**

The mysteries of the public life are abridged to such an extent as to give the impression of a life exempt from any difficulty. The events recalled are all happy ones: the Baptism of Our Lord and the Temptation in the desert, the preaching of the Good News, **the** signs of the Kingdom, Saint Peter’s confession at Caesarea, the Transfiguration and the Palm procession: six pages in all (sections 535-560).

Jesus preaches in parables:

**546. … For those who remain "outside"**(Mk 4.11)**, everything remains enigmatic.**

Jesus multiplies "miracles, signs and wonders":

**548. … They are invitations to believe in Him… But they can also be occasions for "offence"**(Mt 11.6)**… Despite His obvious miracles, certain people reject Jesus; they even accuse Him of acting through demons.**

Who are these ***"certain people"****?*The rabbi does not say. It cannot be very important.

In fine, Jesus is given a sociological presentation. He has the typical profile and popularity image of religious founders or reformers. Some are ***for*** Him and some***against****.*The number of the former grows in accordance with the classical Gauss curve. Then the latter oppose and restrain the movement, which staggers, then collapses, until all is covered in silence, after or even before the death of the person concerned.

Thus, the ascent to Jerusalem is presented as the peak of Jesus’ media success, His Capitol, which He knows is only too close to the Tarpeian Rock:

**560. His *entry into Jerusalem*manifests the Coming of the Kingdom that the Messiah-King is going to accomplish by the Passover of His Death and Resurrection…**

**569. Jesus went up to Jerusalem voluntarily, knowing well that there He would die a violent death because of the opposition of sinners.** (cf. Heb 12.3)

The entire modernist deception lies in the skilful choice of its quotations; it uses events and texts that carry weight and make a strong impression. But the deception also lies in the total omission of anything that would contradict its thesis and reveal all too cruelly the facts in all their truth and the truth in all its unavoidable reality. In this, the CCC is a work that is powerfully modernist, grim, and proud, in fact pharisaical. It has already sifted, distorted and mutilated four fifths of the Old Testament, in its desire to praise the chosen People unconditionally and also to grant a wide and indulgent amnesty to the pagans. Are they not all innocent and pardoned in advance? Are they not all ***"united to Jesus Christ"***and consequently saved?

The lies of omission and falsification of the Holy Scriptures surpass themselves here by cynically passing over the plot of the Pharisees, whose hatred for Jesus becomes a homicidal obsession. We are on the eve of Our Lord’s Passion, and nothing has yet been said of the tragedy related by the four Evangelists, the Acts of the Apostles, and their Epistles.

All the same, Jesus died by crucifixion. A minimum of explanation will have to be given. It is for the Jews to justify themselves – that much is admitted! But it is for the Christians to prove the innocence of their Lord and Master and defend His reputation, His honour, His virtue, His truth, His Messianic divine power and His glory as Son of God! Now, who was it that wielded the pen during these seven pages (p.125-131) – the talmudic rabbi, the strongly westernised Pharisee or a modern renegade Judas – to establish that the Jews are innocent of this death on the Cross, that the Condemned is obviously to blame, and that the Christians are the ones chiefly responsible? Who dared to utter such blasphemy? And what Church, what Synagogue of Satan passed this sentence in the name of the Catholic Church in this universal catechism?

It was he who wrote this:

**598. … The Church does not hesitate to impute to Christians the gravest responsibility for the torments inflicted upon Jesus…**

If any man, since the infamous Judas, and Caiaphas, the worst man to have walked the earth till yesterday, ever deserves to bring down on his head the malediction of Almighty God, Father of Our Lord Jesus Christ and of the divine Virgin Mary, it is in truth – in Truth! – the Author of this antichrist indictment and the promoter of its world dissemination. I have brought my ***complaint against X***principally on account of this deicide, the second and much more serious deicide.

**THE GOSPEL ACCORDING TO ANTICHRIST, THE "BAD NEWS" OF THE DEVIL**

 **The Author presents his accursed intentions**

This Judas, like the other one, begins his deicide with a pledge of fidelity to his Master, a kiss:

**572. The Church remains faithful to "the interpretation of all the Scriptures" that Jesus Himself gave both before and after His Passover: "Was it not necessary that the Christ should suffer these things and enter into His glory?"**(Lk 24.26-27, 44-45)**The sufferings of Jesus took their concrete historical form from the fact that He was "rejected by the elders and the chief priests and the scribes"**(Mk 8.31)**who "handed Him over to the Gentiles to be mocked and scourged and crucified".** (Mt.20.19)

Thus the Author recognises the brutal fact of Jesus’ excommunication by the Jewish authorities – where the Pharisees are remarkable for their absence, mark you – and of His being handed over to the Gentiles to be maltreated and crucified. But the only significance of this event is that which it has received, and still receives, after two thousand years of reflection. The single important thing for the faithful of the Catholic Church is that which the Church faithfully retains of Jesus’ words both before and after the drama: it is the fulfilment of the Scriptures, it was the Father’s will that Jesus should endure this suffering and so save the world and enter into His glory.

That is how the devil and the Pharisees, his friends of yesterday and today, get out of the difficulty. Jesus suffered because He had to! It was written! He Himself willed it. So, if He willed it... why try to find the culprits?

**This learned historian presents his sources**

**573. Faith can therefore try to examine the circumstances of Jesus’ death, faithfully transmitted by the Gospels and illuminated by other historical sources, the better to understand the meaning of the Redemption.**

What does this Judas mean? He give us three justifications for the work of treason he must accomplish:

***1.***There are many obscure points in the various Christian accounts of the Passion and death of Jesus, not affecting the essential which has just been described, but only the circumstances. Learned Christians do not sin therefore against their faith in trying to establish by means of their science the most exact possible reconstruction of the events themselves. Here, our author justifies taking things back to square one.

***2.***Of course, the Gospels are our principal source and they are faithfully guarded and transmitted by the Church. Here, our Judas remembers what this Catechism recalled earlier, following the doctrinal teaching of the Council:

**Inspiration and truth of Sacred Scripture**

**103. … the Church has always venerated the divine Scriptures as she venerates the Lord’s Body. She never ceases to present to the faithful the Bread of Life taken from the Table of God’s Word and of Christ’s Body.**

An excellent definition of the Church’s sacred duty, which the very next chapter we are about to read in this Catechism is preparing to violate with a new deicide, an attack on the divine Word, a fresh murder of the Lord’s Body...

**104. The Church perennially finds her food and her strength in Sacred Scripture, for in it she not only receives a human word but what it is in reality: the Word of God. "In the Sacred Books, in fact, the Father who is in Heaven comes lovingly to meet His children and speaks with them."**

How then can this same Church in the next moment put this divine Word, this pure nectar, aside, preferring the venom of purely human words pronounced by some treacherous antichrists! Ah! there it is, the kiss of Judas!

I lay great stress on the crime about to be committed.

**105. *God is the author of Sacred Scripture.* "The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been committed to writing under the inspiration of the Holy Spirit." "Holy Mother Church, relying on the faith of the apostolic age, holds that the books of both the Old and New Testament in their entirety, with all their parts, are sacred and canonical because, having been written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself."**

**106. God inspired the human authors of the sacred books. "To compose the sacred books, God chose certain men who, all the while He employed them in this task, made full use of their own faculties and powers so that, though He acted in them and by them, they, as true authors, consigned to writing everything and only those things that conformed to His desire."**

That is the teaching of their sacrosanct Second Vatican Council in the Constitution ***Dei Verbum****, the Word of God*.

Well, despite this teaching, our Judas aspires to ally his Christian faith with the poison of external information and to associate the Truth of the divine Scriptures with the lying words which have been handed down through the centuries by the enemies of the Christian name, the sons of those who condemned and put to death Jesus, His prophets, and His apostles!

So what are the lacunae and the obscure points in the Gospels? There are none, there can be none and there never will be any. It is the Word of God in which "***the sacred authors consigned to writing everything and only those things that conformed to His desire***".It is the Council that said it. It is your Catechism that teaches it, as we have just recalled. So what need have we of these "***other historical sources***"?Are they supposed to be more accurate, more penetrating, and more certain than the wonderful divinely inspired accounts of our Apostles and martyrs? To suggest this is in itself a crime!

But what then are these "***other historical sources***"?Am I the first to ask this? Am I the only one to know nothing of what everyone else knows? Are these sources so well known that it would be superfluous to mention them? Not at all. Everyone pretends therefore, from the Pope down to the masses, who can neither deceive nor be deceived, to know what, quite plainly, they do not know. Or else they are accomplices of this Judas! For these "***other historical sources***"do not exist. All scholars, specialists or not, know one thing, which is that there are no "***other historical sources***"concerning the life of Jesus apart from our New Testament.

So I put this crucial question, the only one in this Book of accusation, to His Holiness John Paul II:

**I adjure you, in the Name of Jesus, Son of God, crucified for our salvation, to tell us what are these "*other historical sources*", which will end up reducing the Truth of the Gospels to a scientific error and the immemorial faith of the Church to infamy, rehabilitating the Jewish people represented by their *"religious elite"* of the time, *"the Pharisees"***(575)**, and a fortiori the people who applauded the action of the Pharisees, and their heirs who have been faithful to their traditions ever since.**

**Most Holy Father, tell us what these unnamed *"historical sources"*are. Are they supposed to be unmentionable? In which case this Catechism should be thrown on the fire because, under cover of a shameful secret, it would have spread the ignominy among the whole Christian people.**

**Most Holy Father, please answer.**

***3.*** The question is crucial because the Judas who has decided to pursue this criminal justice investigation further does not hide from us that his conclusions are revolutionary: "***the meaning of the Redemption***" will be "***better understood***" as a result – a calculated euphemism and moderation to prepare for an even more amazing triumph. Millions of Catholics will receive it like a sharp arrow, a dagger in the heart, and that is easy to foresee. Banking on these documents – which are quite unknown to us, never perhaps published, and certainly shattering – we shall discover that the Redemption wrought by Jesus did not involve the malediction of the Jewish people – decreed by the Church to be "*perfidious*" and "*deicide*" – nor the salvation of the "*Gentiles*" become the heirs and legitimate possessors of the "***Dignitas israelitica***" (Easter Vigil)! On the contrary, it involved the shame and confusion of the Christian people, the rehabilitation of the chosen people, the re-establishment of their immortal glory, and the disqualification of Jesus as a false prophet!

So, it is easy! These "***other historical sources***" are those that Talmudic Judaism has kept in its hidden treasury and has never ceased to comment on from age to age. They are the "*tôledôt Jéshu*" which the Church formerly banned and had burned out of respect for Christ and His Holy Mother. I have them here in front of me, from our library, published in French for the first time ten years ago. It is a book whose title, author or editor I shall not quote. For the precise reason that its contents are atrociously insulting to GOD, to our LORD JESUS CHRIST and to our SOVEREIGN MOTHER, THE IMMACULATE VIRGIN MARY. But also to save you wasting a hundred francs on nothing but a collection of vulgar fabrications, tales of a pathetic mental level, unworthy of the mind of any cultivated person and vile enough to sully the heart of any true Christian.

So are these your sources?! Yes, indeed. But this barrel of nonsense merely serves as a screen to conceal a whole flood of traditional rabbinical writings, in which our supposed Catholic Catechism finds the wherewithal to remodel – without contributing a single new fact or a single interesting – our immortal and divine Gospels. So this is the state we have got ourselves into! And if anyone has to pay with his blood for the flood of truths needed to free the Church from this*Antichrist Gospel,*from this *Bad News of Satan,*then I am willing do so out of love for Jesus and Mary (certainly!), through devotion to the Holy Church, my Mother, and for the salvation of souls as well; but even more straightforwardly, out of disgust for the sheer human vulgarity and stupidity imposed by Rome on so many admirable peoples of Christendom, whom she thus seeks to pervert.

**Here is the painful recall of this antichrist pamphlet.**

There are seven pages of it. Ten or a hundred times more pages would be necessary to point out all its malice, all its errors, falsifications and shameless lies. I cannot bring myself to do it, so unbearable do I find it to read under the heading of "***Catechism of the Catholic Church***" the worst fabrications that the enemies of Christ have brought against Him and His true and holy saving religion. Anyway, here are these criminal texts interspersed with a few brief comments.

***I. JESUS AND ISRAEL***

Five pages show us an idyllic picture of the Jerusalem of the time with its glorious sect of Pharisees. For this "***religious elite***",Jesus was "***a sign of contradiction***",in other words, a problem, a difficult case!

**574. From the beginning of Jesus’ public ministry, certain Pharisees and partisans of Herod together with priests and scribes agreed together to destroy Him. Because of certain acts of His – casting out devils, forgiving sins, healing on the Sabbath, His original interpretation of the precepts of the Law regarding purity, and His familiarity with publicans and public sinners – some ill-intentioned persons suspected Jesus of demonic possession. He is accused of blasphemy and false prophecy, religious crimes which the Law punished with death by stoning.**

**576. In the eyes of many in Israel, Jesus seems to act against the essential institutions of the Chosen People:
– submission to the Law in all its written precepts and, for the Pharisees, in the interpretation of the oral tradition;
– the central character of the Temple of Jerusalem as the holy place where God dwells in a privileged manner;
– faith in the one God whose glory no man can share.**

All this is cunningly and learnedly presented by an expert pen and sworn enemy of the Divine Name, I mean JESUS! It ends in this conclusion:

**594. Jesus performed acts, such as forgiving sins, that showed Him to be the Saviour God Himself. Certain Jews, not recognising the God made man, saw in Him "a man who made himself God"**(Jn 10.33)**and judged Him to be a blasphemer.**

That then was a reason for the death sentence, and it remains so in the Law of Moses. Certain Jews of the time, of the following centuries, and even of today, think likewise. They "***judge***"Jesus and the Christians "***to be blasphemers***",worthy of death. It is normal; it is their faith, their right and their duty. Acting with sincerity, it is thus that they are pleasing to God.

It all had to happen through the will of the Father and the obedience of the Son. In this drama, each played his role honestly. Each did his best... So that no one can say that everyone, Jesus Himself included, did not behave perfectly!

**591. JESUS ASKED THE RELIGIOUS AUTHORITIES OF JERUSALEM TO BELIEVE IN HIM BECAUSE OF THE WORKS OF HIS FATHER THAT HE ACCOMPLISHED. BUT SUCH AN ACT OF FAITH HAD TO PASS VIA A MYSTERIOUS DEATH TO SELF IN ORDER TO ATTAIN A NEW "BIRTH FROM ABOVE"**(Jn 3.7)**UNDER THE INFLUENCE OF DIVINE GRACE. SUCH A DEMAND FOR CONVERSION, IN THE FACE OF SUCH A SURPRISING FULFILMENT OF THE PROMISES, MAKES IT POSSIBLE TO UNDERSTAND WHY JESUS WAS SO TRAGICALLY MISUNDERSTOOD BY THE SANHEDRIN, WHO CONSIDERED THAT HE DESERVED TO DIE AS A BLASPHEMER. ITS MEMBERS THEREFORE ACTED OUT OF BOTH "IGNORANCE" AND THE "HARD-HEARTEDNESS"**(Mk 3.5; Rom 11.25**) OF THEIR "UNBELIEF"**(Rom 11.20)**.**

It was a "TRAGIC MISUNDERSTANDING"! If only Jesus had not asked His compatriots for more than they were capable of ... if only Jesus had explained Himself better... if only Jesus had prepared their minds more intelligently… Then this "religious elite" would not have refused him their faith, nor would they have become hardened in their incredulity. The situation reached a stalemate because of the demands made by Jesus. It was Jesus’ fault, and it still is to this day, for light has not yet been shed on those events amongst the Christian people, despite fifty years of Judaeo-Christian friendship, the Council and present day ecumenism. With this Catechism, the excesses of Jesus are at last going to be repaired!

***II. JESUS DIED CRUCIFIED***

In two pages of incredible perfidy *(Christian this time! and not Jewish)*,the greatest crime of all time is explained, trivialised and amnestied insofar as it relates to those who yesterday stood accused, whilst responsibility for it is laid on those who had never been suspected of it before, the Christian people itself, in its totality. I abandon my analysis of these two pages, which are a monument of bad faith, heresy, schism and scandal, for there is nothing to discuss. They must simply be brought before the supreme tribunal of the Roman Church to be anathematised.

It is on this basis that I reproduce in full the three parts of this triptych:

**Divisions among the Jewish authorities concerning Jesus**

**596. The religious authorities of Jerusalem were not unanimous about what stance to take towards Jesus. The Pharisees threatened with excommunication anyone who should follow Him. To those who feared that "everyone will believe in Him, and the Romans will come and destroy our Holy Place and our nation"**(Jn 11.48)**, the high priest Caiaphas proposed prophetically: "It is expedient for you that one man should die for the people, and that the whole nation should not perish"**(Jn 11.49-50)**. The Sanhedrin, having declared that Jesus "deserves to die"**(Mt 26.66)**for blasphemy, but having lost the right to carry out the death sentence, handed Jesus over to the Romans, accusing Him of political rebellion, a charge that puts Him in the same category as Barabbas who had been accused of "sedition"**(Lk 23.19)**. The high priests also use political threats with Pilate to get him to condemn Jesus.**

It is a meagre consolation, but you will note that in the margin where Caiaphas justifies putting Jesus to death, there is a reference to a section that will doubtless shed light on this decision. Let us look it up:

**1753. … The end does not justify the means. Thus the condemnation of an innocent person cannot be justified as a legitimate means of saving the nation…**

The allusion is clear, and the marginal reference "596" indeed refers to the trial of Jesus. So, these good people, all terribly perplexed and mixed up, condemned Jesus to death and, in order to secure the execution of their sentence, they lied to Pilate. It was a pious lie, for lying to a pagan is no lie. And so they wrested from him the necessary decree of crucifixion.

**The Jews are not collectively responsible for Jesus’ death**

**597. Considering the historical complexity of the trial of Jesus as manifested in the Gospel accounts – whatever may be the personal sin of the protagonists of the trial (Judas, the Sanhedrin**[*well, well, CAIAPHAS HAS BEEN FORGOTTEN!*]**, and Pilate) which only God knows – we cannot attribute responsibility to the Jews of Jerusalem as a whole, despite the shouts of a manipulated crowd and the global reproaches contained in the calls to conversion after Pentecost. Jesus Himself, in pardoning from the Cross, and Peter following suit, both make allowance for "the ignorance"**(Acts 3.17)**of the Jews of Jerusalem and even of their leaders. Still less can we argue from the cry of the people: "May his blood be upon us and upon our children"**(Mt 27.25)**– simply a formula of ratification – and extend responsibility to other Jews of different times and places. As the Church declared at the Second Vatican Council: "What happened in His Passion cannot be indiscriminately blamed upon all the Jews then living, nor upon the Jews of today... The Jews should not be presented as repudiated or cursed by God, as if such views followed from the Holy Scriptures."**

One is dumbfounded by this torrent of shameless lies, concluded by an incredible declaration of the disastrous Second Vatican Council. Surely we must have reached the end of the nightmare, but no! We have not drained the cup to the lees yet. Here is the bitterness of this venom, without the slightest drop of consolation:

**Every sinner was the author of Christ’s Passion**

**598. In the Magisterium of her faith and in the witness of her saints, the Church has never forgotten that "sinners themselves were the authors and, as it were, the instruments of all the pains suffered by the divine Redeemer". Taking into account the fact that our sins affect Christ Himself, the Church does not hesitate to impute to Christians the gravest responsibility for the torments inflicted upon Jesus, a responsibility with which they have all too often burdened the Jews alone.**

*We should regard as guilty of this horrible sin those who continue to relapse into their sins. Since it is our crimes that have caused Our Lord Jesus Christ to suffer the torments of the Cross, those who plunge into disorder and evil by their sins certainly crucify the Son of God anew in their hearts, inasmuch as He is in them, and cover Him with shame (Heb 6.6). And it has to be admitted that our crime in this case is far greater than that of the Jews. For, as the Apostle testifies, "had they recognised the King of glory, they would not have crucified Him" (1 Cor 2.8). We, on the contrary, we profess to know Him. And when we deny Him by our deeds, in some way we lay our murderous hands on Him.*(Roman Catechism)

*Nor is it the demons who crucified Him; it is you who have crucified Him and crucify Him still, when you take delight in your vices and sins.* (St. Francis)

What a find are these two texts! More brilliant in its way than finding two needles in a haystack! And in the final words we can see the signature of Him who thinks he has won this last great battle, the devil! Ah, what a triumph for him: the Pope of Rome, the entire Church proclaims his acquittal! His rehabilitation will soon follow:

"**Nor is it the demons who crucified Him.**" Congratulate yourselves, you powers of hell, on your forthcoming liberation!

**ANATHEMA**

***If anyone claims to be the author, the responsible party, or the admirer of this supposed*Catechism of the Catholic Church*, let him be anathema and constrained, by public force if necessary, to hand over this apostate book, so that it may be thrown into the flames of an autodafé!***

 [*Next*](http://www.crc-internet.org/heresy5.htm)

**FIFTH HERESY**

ERROR OF A REMOTE HEREAFTER OUTSIDE SPACE AND TIME, OF A DISINCARNATE CHRIST, AND OF AN EVANESCENT KINGDOM

**ARGUMENT**

     We are very shaken in our faith and in our confidence in the Church by the double shock of this Catechism’s modernity which goes beyond our understanding of dogmatic Truth and which breaks with the living treasure of our Catholic Tradition. The first shock is experienced as a rent or schism, the other shock as a gnostic speculation or heresy.

     Whether it be a question of God’s supernatural relations with us, involving predestination and grace, or of our relations with the Word Incarnate, Jesus Christ, who calls us to follow Him by taking up our cross so that we might be saved, or of the drama of His sorrowful Passion suffered at the hands of wicked men for the redemption of the world, we cannot accept that the CCC should abuse Sacred Scripture with such dishonest and lying audacity nor that it should disdain and contradict the entire living, eloquent and edifying Tradition of the centuries in order to wrench us insolently from our own popular and universal religion. For such is the schism in which this Catechism is perversely and delightedly steeped. To us it seems like sacrilege.

     If only it were done to make divine Revelation speak to us and move us still more, to make it more accessible and to raise us up to the splendours of God! But no, it is completely the other way round. At every article of the Creed, our immemorial convictions, our common Catholic mentality are broken, annihilated and replaced by abstract theories that are totally inconsistent with our faith, or rather contrary and alien to its divine Truth and clarity. It is a multiform heresy that pursues its course and becomes more complex from one chapter to the next, leaving us shattered and miserable. It is an intellectual gnosis, an optimistic vision, but one that is demobilising and without love, where God speaks less and less and man withdraws into his all pervading me. It is a series of heresies leading to apostasy.

     So now that Jesus has completed His course and saved all men, for now and for ever, we wonder what paradox we shall be told about His future and ours. It will be a decisive test. If our traditions and sentiments are again upset, it will lead to despair or else a universal slide into this fanciful religion where man makes himself the centre of the world and gives glory to himself with no further regard for God, His Heaven, nor hell itself...

     And that is precisely what does happen!

**The Resurrection, an historical and transcendent event**

     **644. Even when faced with the reality of the risen Jesus, the disciples still doubt, so impossible did the thing seem to them: they think they are seeing a ghost… Which is why the hypothesis that the Resurrection might have been the "product" of the Apostles’ faith (or credulity) will not hold up. On the contrary, their faith in the Resurrection was born – under the action of divine grace – from their direct experience of the reality of the risen Jesus.**

     That sounds decisive and gladdens my old ancestral faith, saying to me: If He resumed His Body with such Truth, with such realism, it cannot be to dissolve it or lose it, neither tomorrow nor ever. Thus, the future before us is certain, that of a Kingdom of God that is complete and ravishing. Alas! The CCC quickly extinguishes this flame:

     **645. The risen Jesus establishes direct relations with His disciples through touch and the sharing of meals. He thereby invites them to recognise that He is not a ghost and above all to realise that the risen body whereby He presents Himself to them is the same body that had been tortured and crucified, since He still bears the scars of His passion. This real and authentic body possesses at the same time, however, the new properties of a glorious body. It is no longer situated in space and time, but is able to be present where and when He wishes, for His humanity can no longer be retained on earth and now belongs to the divine realms of the Father only. For this reason too, the risen Jesus enjoys the sovereign freedom of appearing as He wishes: in the guise of a gardener or "in other forms"**(Mk 16.12**) different from those which were familiar to the disciples, precisely in order to arouse their faith.**

     Here I wince at the expression "***It is no longer situated in space and time***". It may sound very learned and very original, but to be exact: 1). It contemptuously dismisses the traditional language, understanding and representations of the Mystery, which have kept alive the Church’s hope for two thousand years. That in itself is schismatic. 2). It plays on two levels at once, that of the ancient language and that of its esoteric interpretations, without any concern about their incoherence and permanent contradiction. This game of equivocation hides the obvious inability of the new gnosis to explain what the state of the Risen One is today, "outside time and space". Anything so inconceivable and defiant of Catholic dogma is necessarily heretical, and that is sufficient reason for rejecting it.

     The continuation confirms our criticism:

     **646. Christ’s Resurrection was not a return to earthly life, as was the case with the resurrections He had performed before Passover: the daughter of Jairus, the young man of Naim, Lazarus. These actions were miraculous events, but the persons miraculously restored to life through the power of Jesus returned to an "ordinary" earthly life. At a certain moment, they will die again. The Resurrection of Christ is essentially different. In His risen body, He passes from the state of death to another life beyond time and space. The body of Jesus, in the Resurrection, is filled with the power of the Holy Spirit; He shares the divine life in His glorious state, so that Saint Paul can say of Christ that He is "the heavenly man"**(cf. 1 Cor 15.35-50)**.**

     The whole of this alignment of propositions, of no logical consequence or realistic coherence, is a purely intellectual digression from the fact of the Resurrection, gradually whittling it down so that nothing is left of Christ’s reality except the spiritual, without location or substance, without duration and synchrony, and without bodily or intellectual relations with other beings like Himself.

     In fact, it ends up in this piece of verbosity, quite lacking in any historical or physical foundation:

     **655. … As they await the future resurrection, the risen Christ lives in the hearts of His faithful. In Him, Christians "taste the powers of the world to come" and their lives are swept up by Christ into the heart of the divine Life.**

     All of which no longer means anything...

**But now for the Ascension – an Ascension to nowhere**

**659. "So then the Lord Jesus, after He had spoken to them, was taken up into heaven, and sat down at the right hand of God"**(Mk 16.19)**. Christ’s Body was glorified at the instant of His Resurrection, as is proved by the new and supernatural properties His Body subsequently and permanently enjoys. But during the forty days when He eats and drinks familiarly with His disciples and instructs them about the Kingdom, His glory still remains veiled under the appearance of an ordinary humanity. Jesus’ final apparition ends with the irreversible entry of His humanity into the divine glory symbolised by the cloud and by the heavens, where He henceforth sits at God’s right hand. It is only in an exceptional and unique fashion that He will show Himself to Paul "as to one untimely born"**(1 Cor 15.8)**in one last apparition that will constitute him an apostle.**

     What is this "***irreversible entry***"of His humanity "***into the divine glory***"? An "***irreversibility***" *(sic!)*immediately contradicted by the return of Jesus – which we are assured was exceptional – during the apparition to Saint Paul on the road to Damascus! And more solemnly contradicted by these words of the angels in the very account of the Ascension, which belies this supposed irreversibility: "This same Jesus, who was taken up from you into heaven, will come back in the same way as you saw Him go into heaven." (Acts 1.11)

     Is it possible to treat the divine Word and the apostolic testimony with such contempt? – aligning this new gnosis with the faith and mixing everything up in hopeless confusion as in the following:

     **665. Christ’s Ascension marks the definitive entrance of Jesus’ humanity***(!)***into God’s heavenly domain***(sic!)*,**whence He will come again, but which, in the meantime, conceals Him from human eyes.**

     Here truly, schism and heresy energetically join forces, obliging us to make a decisive choice between this distressing, worthless, apostate gnosis and our robust Catholic hope in the resurrection of the body and in the life everlasting. Amen!

**The resurrection of the body no longer makes sense**

     This same perfidious language, this duplicity whereby pure gnostic imaginings are wedded to the substantial reality of our Catholic dogmas, may be an amusement for sceptical and destructive dilettantes. But nothing can come of it except the emptying of the Church and the dying of thirst of souls incapable of resisting alone the searing wind of these cursed inventions.

     But here initially – to ensnare the faithful? – are some solid affirmations concerning the dogma of the resurrection of the body:

     **989. We firmly believe, and thus we hope, that, just as Christ is truly risen from the dead and lives for ever, so likewise after their death, the just will live for ever with the risen Christ and He will raise them up on the last day…**

**990. The term "flesh " designates man in his condition of weakness and mortality. The "resurrection of the flesh" means not only that the immortal soul will live on after death, but that even our "mortal bodies"**(Rom 8.11)**will come to life again.**

     The CCC then goes on to multiply quotations from Sacred Scripture, from the Fathers, from the Councils, and from Benedict XII on Heaven, who is the most explicit (1023), all of which exclude the foolish and insubstantial idea of a bodily (and spiritual!) existence outside space and time. It is a pleasure to read and it reassures us:

     **997. *What does it mean to rise again?*In death, the separation of the soul from the body, the human body decays, whilst the soul goes to meet God, all the while awaiting its reunion with its glorified body. God in His Omnipotence will definitively restore incorruptible life to our bodies, uniting them to our souls by virtue of Jesus’ Resurrection.**

**1015. *"The flesh is the pivot of salvation"****(Tertullian)****.* We believe in God who is the Creator of the flesh; we believe in the Word made flesh for the redemption of the flesh; we believe in the resurrection of the flesh, the fulfilment of both the creation and the redemption of the flesh.**

     But if we allow ourselves to be taken in, our disappointment will be only too bitter. Why speak of the resurrection of the body, if it is not to go to a place just as material and to live out, along with the saints or demons, a destiny that is fully human? But instead, we are now presented with the void of a gnosis of "nowhere", where heresy and schism are exacerbated by a perfidious negation of the faith.

**Heaven, Purgatory, Limbo, and Hell: the states of souls who are nowhere!**

     Seeing that Christ is risen and the Virgin Mary raised up into the Heavens, according to the CCC:

     **966. "… having accomplished the course of Her earthly life, the Immaculate Virgin was assumed body and soul into the glory of Heaven, and exalted by the Lord as Queen of the universe, to conform more fully to her Son, the Lord of lords, victorious over sin and death" …**

     …Their mutual presence necessarily constitutes a space, inaugurates a place, called Heaven or Paradise, the happy abode of the elect. And consequently, other places will be allocated for the eternal destination of other humans, body and soul, for their happiness, their temporary purification, or their eternal damnation. Whenever the CCC speaks of these things it is in the traditional language, but it never misses an opportunity to dissolve their reality into gnostic fantasies of no substance or truth:

**Heaven? It is a state, not a place.**

     **1024. This perfect life with the Most Holy Trinity, this communion of life and love with the Trinity, the Virgin Mary, the angels and all the blessed, is called "Heaven". Heaven is the ultimate end and fulfilment of man’s deepest aspirations, the state of supreme and definitive happiness.**

**1025. To live in heaven is "to be with Christ". The elect live "in Him", but there they retain, or rather find, their true identity, their proper name. "For life is to be with Christ; where Christ is, there is life, there is the kingdom."**

**Purgatory? It is a purification that takes place nowhere.**

     **1031. The Church gives the name *Purgatory* to this final purification of the elect, which is quite distinct from the punishment of the damned*.*The Church formulated her doctrine of faith on Purgatory chiefly at the Councils of Florence and Trent. The tradition of the Church, referring to certain texts of Scripture, speaks of a purifying fire…**

**Hell? It is unhappiness without fire or place!**

     **1033. … Our Lord warns us that we shall be separated from Him if we neglect to meet the grave needs of the poor and the little ones who are His brethren. To die in mortal sin without having repented and without having welcomed God’s merciful love is to remain separated from Him for ever through our own free choice. And it is this state of definitive self-exclusion from communion with God and the blessed that is designated by the word "hell".**

**Here at last the Antichrist accidentally reveals himself:**

     I know of nothing more insulting to Jesus Christ, to His Church, to His preachers, and to generations of pious believers and saints, than this mockery of Christ’s words:

**1027. This mystery of blessed communion with God and with all those who are in Christ surpasses all understanding and representation. Scripture speaks to us about it in images: life, light, peace, wedding feast, wine of the kingdom, the Father’s house, the heavenly Jerusalem, paradise: "no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love Him."**(1 Cor 2.9)

     So much for the representations and conceptions that Christians unanimously, everywhere, and always, have formed, preached and believed on the word of Christ. They are swept aside as childish dreams and crude imagination, even though they are drawn from Sacred Scripture and were always respected as figures chosen by Jesus – and by Saint John! – to describe Heaven, where Jesus and Mary are enthroned in the fullness of happiness and glory. The inspired language of Scripture suggests, better than any learned discourse or quintessential abstraction, that the promised Paradise is a magnificent ***place*** of the same kind – though***better!*** – as the earth, the sky, the seas and the forests, and all the splendours of body and mind. It expresses a beauty, a tenderness, a delight in love and knowledge far greater than those of the mystery of the child in its mother’s womb, of the bride in the arms of her spouse, of the family gathered around the table at the wedding feast, of the liturgy for the consecration of virgins, of the ordaining of a bishop, of the ecstasy of Magdalene at the feet of the teaching Jesus, or that of the *disciple whom Jesus loved* listening to His divine heartbeat on the evening of the Last Supper.

     All of this is treated with contempt and its truth is contested. But is it rejected in favour of anything better? Yet it is JESUS who spoke thus, and it is what Saint John recounted to us in his visions! These admirable, holy, simple and touching allegories are certainly true. Has anything better ever been found to tell the crowds, in order to give them the love of this eternal life? To talk about "***the intuitive vision of the divine essence, without the mediation of any creature***" (1024) is too laborious and too late. If the faithful are deprived of a language that speaks to them and of all the allegories that form the material of Christian preaching, they will no longer see, savour or even understand the meaning of this word "Beatitude". Why should they sacrifice the substance for the shadow, the reality of happiness for its fiction, and finally earthly joys for the *boredom*of Heaven!

     For I know from pastoral experience – something in which our authors seem to be entirely lacking – that those who listen to their dreary talk are sadly afraid of feeling bored in Heaven. And perhaps just as much in hell – this new hell that is neither a place, nor a fire, nor any kind of crudely imagined torture, but merely the privation, pure and simple, of the direct vision of the divine essence... which means nothing to them. Boredom, I tell you, exudes from every page of this Catechism for intellectuals! It is a Catechism without imagination or poetry, and therefore closed to the divine mysteries.

     Which of course is its aim.

**AFTER THE CYCLE OF THE FATHER AND THE CYCLE OF JESUS ARE CLOSED, THE WAY IS FREE AT LAST FOR THE REIGN OF "THE SPIRIT"**

**ACCUSATION JUSTIFIED**

     Two religions have been fighting it out in the Church since the Council. And finally, in this Catechism, it is the new religion that must destroy the old. We are in an essential phase here. Jesus is risen, yes! but at the price of an obliteration into the invisible, of a loss of bodily being and of presence to the world. Such is the wish of our gnostics. He has gone"***beyond space and time***" (645-646), in a way that is *"****irreversible***" (659-660). One certitude: He will not return until all is accomplished.

     What is this mystery? Impossible to count on the least honesty from "the Catholic Church" as invoked by the catechism’s author. Among a thousand lies, here is one proof:

**Christ descended into hell**

     True or false? After a long quotation from an ancient homily, recounting this descent in realistic and touching terms, and nurturing the faith, hope and joy of Christians (635 b), the CCC throws out the following conclusions:

     **636. By the expression "Jesus descended into hell", the Apostles’ Creed confesses that Jesus really died and that, by His death for us, He conquered death and the devil "who holds the power of death"**(Heb 2.14)**.**

     That is the thinking – I dare not say the faith – of the Pope and of the Cardinal, "confessing" something other than what their lips pronounce! But, after the lie, here is the opposite:

     **637. The dead Christ, in His soul united to His diviner person, descended to the abode of the dead. To the just who had preceded Him He opened the gates of Heaven.**

     That is a clear and precise expression of the faith of all places and all times. In saying this, the CCC rejects as schismatic and heretical what it said before. Conclusion: it lies when it speaks the Catholic truth (637) in order to distract us from its gnosis, which is the truth behind its lie (636).

     With that proof established, here is my actual accusation: All that concerns the mystery of Jesus, Son of God made man, starting with the event of His Resurrection – namely articles 6 and 7 of the Creed: **He ascended into Heaven and is seated at the right hand of God the Father Almighty** (659-667),**From whence He shall come to judge the living and the dead** (668-682) – and continuing with articles 11 and 12: **I believe in the resurrection of the body and the life everlasting** – everything concerning the Life beyond death and beyond this earth is of absolutely no interest or value to X, the author of the CCC.

     Writers of every tendency are allowed to develop their ideas in the CCC. Those of a better heart have applied themselves to stating Catholic Truth. But correctors have intervened with a few words to relegate it all to the realm of vain images and doubtful tradition. Their principal aim is that Jesus should disappear from our horizon for the complete duration of our human history in order that the reign of the Spirit may arrive and realise, without further let or hindrance, what the ***humanist gnosis*** governing the mind and works of today’s Church has decided to see arrive.

     It is agreed that God the Father loves men and will see that their great projects in this world succeed. It is also certain that Jesus became the Saviour of all and that their absolute future is guaranteed. It only remains for man to work with the power of "the Spirit" in the construction of the Man in each and every one of us. That is what absorbs the attention of the Catechism, no other futile concern.

**ANATHEMAS**

     **I. *If anyone says that the risen Jesus Christ has gone beyond space and time, and that His ascent into Heaven is thenceforth irreversible, let him be anathema.***

**II. *If anyone says that Heaven, Purgatory and Hell are not places but states, nay moral situations or pure feelings of joy or sorrow, let him be anathema.***

**III. *If anyone says that no one can be the object of a damnation sentence to eternal hell, but that the rebel finds himself punished by his own self-excluding decision, whose freedom God respects, let him be anathema.***

[*Next*](http://www.crc-internet.org/heresy6.htm)

**SIXTH HERESY**

ERROR CONCERNING THE HOLY SPIRIT, THE ANIMATOR OF THE NEW WORLD

     We have been shown the "Sole" God in His unconditional and eternal love for man, predestining him for the divinisation of his personal being, both individually and collectively. The CCC then turned all its attention to His Son, who came amongst us to obey the Father’s Will, accomplishing His mission of grace in conformity with the predestination of all to eternal salvation. Thus, by His Incarnation He is united to every man; by His Redemption He saved everyone; and in His Resurrection He associated them with His glory, in God, His mission thus being completed...

     This departure without return (!), this leaving of space and time – so like a disintegration or a dehumanising dematerialisation – makes us fear a gnostic drift in the CCC, which will give those saved by Christ their complete freedom and which will give the Church, born of the Blood and water of His Heart, an autonomy, spontaneity and receptiveness quite distinct from than the intentions expressed by Jesus Christ and His Apostles. Fears which are, alas, fully justified, if only by this astonishing "In Brief":

     **743. From the beginning to the consummation of time, when God sends His Son, He always sends His Spirit. Their mission is conjoined and inseparable.**

**ARGUMENT**

**Thequarrelover the *filioque***

**246. The Latin tradition of the Creed confesses that the Spirit "proceeds from the Father *and the Son (filioque*)". The Council of Florence in 1438 explains: "… as from one single Principle and through one single spiration"…**

**247. … The introduction of the *filioque*into the Nicaean-Constantinople Creed by the Latin liturgy constitutes moreover, even today, a point of disagreement with the Orthodox Churches.**

**248. At the outset the Eastern tradition [*schismatic!*] expresses the Father’s character as the primary origin of the Spirit. In confessing that the Spirit "proceeds from the Father"**(Jn 15.26)**, it affirms that He *proceeds*from the Father *through the Son.*The Western tradition expresses first the consubstantial communion between the Father and the Son, by saying that the Spirit proceeds from the Father and the Son *(filioque).*It states this "in a legitimate and reasonable manner", for the eternal order of the divine persons in their consubstantial communion implies that the Father, as "the principle without principle", is the primary origin of the Spirit, but also that as Father of the only Son, He is, with the Son, "the single principle whence proceeds the Holy Spirit". This legitimate complementarity, provided it does not become rigid, does not affect the identity of faith in the reality of the same mystery confessed.**

     One smells ecumaniac sycophancy beneath this dogmatic relativism. It pleads for "the right to differ" whilst ignoring the price that must be paid for the schismatic rebellion against the introduction of the "*filioque*". Saint Thomas, whose death prevented him from attending the Council of Lyons in 1274, had nevertheless established the necessity of this "*filioque*" on an irrefutable basis, for, without it, the two processions of the Son and of the Spirit from one and the same Father would be mutually exclusive, God having but one Word, who is perfect and therefore without any possible double. Whereas the first procession is a generation in the mode of the intellectual expression of the Truth, the second, having the Father and the Son as a single principle, had to be of another mode, that of the union whence Love springs. Consequently the Holy Spirit is not like the Word either in His procession or in His mission within the world.

     Our CCC fails to appreciate this all-important Trinitarian theology which makes it clear that the missions of the Word and of the Holy Spirit are not conjoined or identical, but are complementary in their succession and subordination. According to our pure Catholic faith and its explicit Latin expression, the Holy Spirit acts by following Jesus Christ in all things, in accordance with the laws and progress of evangelisation always directed and realised by Him through the Apostles and Leaders of the Church, who are invested with His Power.

     Orthodox (*schismatic*) theology, on the other hand, allows for much more freedom in conceiving the works of the Spirit which, while they are doubtless entirely dependent on the invisible Father, are freed from the strict visible and historical limitations of Jesus Christ’s work and mission and from "Jesus Christ spread and communicated" (Bossuet), namely His Church. The Greek outlook favours "spontaneism".

**The Holy Spirit is primary. He comes first.**

     This priority and superiority comes as a shock:

     **683. "No one can call Jesus Lord except in the Holy Spirit"**(1 Cor 12.3)**. "God has sent the Spirit into our hearts, crying ‘*Abba*,Father!’"**(Gal 4.6)**. This knowledge of faith is only possible in the Holy Spirit. To be in contact with Christ, one must first have been touched by the Holy Spirit. For it is He who comes to arouse the faith in us. Through our Baptism, the first sacrament of the faith, the Holy Spirit in the Church communicates to us intimately the life that has its source in the Father and that is offered to us in the Son…**

     No ***contacts***, therefore, with Christ before the ***touch*** of the Spirit? That is to reverse the order of the divine missions!

     **684. By His grace, the Holy Spirit is the first to awaken faith in us and to communicate the new life, which is to "know the Father and the one whom He has sent, Jesus Christ"**(Jn 17.3)**. However, He is the last of the Persons of the Holy Trinity to be revealed…**

     It is quite astounding to make the Holy Spirit, who comes last, the revealer of the Revealer of the Father! Does it not also amount to saying that the two Paracletes are found to be similar and in competition? Exactly! And which one will prevail over the other? Guess... Section 687 gives the answer: it is the Spirit that reveals the Son! And with that, the dimensions of Evangelisation extend to infinity: from the preaching of Jesus of Nazareth, the craftsman, to world animation by the Paraclete! How the barriers have been overthrown! Read on:

     **715. The prophetic texts that directly concern the sending of the Holy Spirit are oracles in which God speaks to the hearts of His People in the language of the promise, in a tone of "love and fidelity". Saint Peter will proclaim the fulfilment of these oracles on the morning of Pentecost. According to these promises, in the "last times" the Spirit of the Lord will renew the hearts of men, engraving a new law in them; He will gather together and reconcile the scattered and divided peoples; He will transform the first creation, and God will dwell there with men in peace.**

     After the stage of the Son’s humiliation, we now have the harvest of the Spirit: the ***renewal of hearts***, the ***gathering together and reconciliation of the peoples***, and finally the ***transformation of the world and its full communion with God.***

     This then is how He began to act at the beginning of time and how He continues His charismatic work until the last day:

     **761. The gathering together of God’s people began from the moment that sin destroyed the communion between God and man and between man and man. The gathering together of the Church is, so to speak, God’s reaction to the chaos provoked by sin. This reunification is secretly effected in the heart of all peoples: "In every nation anyone who fears Him and does what is right is acceptable to God"**(Acts 10.35)**.**

     This constitutes a further head start and pre-eminence for the Holy Spirit over Jesus of Nazareth: it is through Him that all men receive Mercy and Life, grace and final salvation, which are admittedly obtained by the Son, but which are always and everywhere "*secretly*" distributed by His Paraclete!

     In Mary, it is the Spirit who accomplished everything

     **721. Mary, the All-Holy ever-Virgin Mother of God, is the master-work of the mission of the Son and the Spirit in the fullness of time. For the first time in the plan of salvation and because His Spirit had prepared her, the Father finds the *Abode* where his Son and His Spirit can dwell among men. It is in this sense that the Church’s Tradition has often read the most beautiful texts about Wisdom in relation to Mary: Mary is acclaimed and represented in the liturgy as the "Seat of Wisdom"…**

     It is the Spirit again who inaugurates the marvels of the Father, and it falls to Him to accomplish them in Christ and in the Church.

     **721.***(continued)***In Her, we see the beginning of the "marvels of God", which the Spirit will bring to completion in Christ and in the Church.**

     The anointing by the Spirit initiates the Son’s mission:

     **727. The entire mission of the Son and the Holy Spirit, in the fullness of time, is contained in the fact that the Son is the One anointed with the Father’s Spirit since His Incarnation: Jesus is the Christ, the Messiah…**

     The Church becomes the Spirit’s own privileged instrument and straightaway transcends all frontiers:

     **775. "The Church, in Christ, is in some way a sacrament, that is, both the sign and instrument of intimate union with God and of the unity of the whole human race". To be the sacrament of *God’s intimate union with men* is the Church’s primary purpose. Because men’s communion with one another is rooted in their union with God, the Church is also the sacrament of *the unity of the human race*. In her, this unity is already begun, since she gathers men "from every nation, from all tribes and peoples and tongues"**(Rev 7. 9)**; at the same time, the Church is the "sign and instrument" of the full realisation of the unity yet to come.**

     This same anointing with the Holy Spirit, whereby Jesus was consecrated, now consecrates for Him a people in His likeness, filled with the same powers and virtues. It is important to notice how this Catechism stresses the omnipotence and pre-potency of the Holy Spirit to the point of disqualifying Jesus – who is removed from the picture and does nothing – and of raising the Church to a truly incredible triple degree of excellence:

     **783. Jesus Christ is the One whom the Father anointed with the Holy Spirit and established as "Priest, Prophet and King". The People of God as a whole share in these three offices of Christ and bear the responsibilities for mission and service that flow from them.**

**784. By entering into the People of God through faith and Baptism, one receives a share in the uniquevocation of this People, their*priestly*vocation: "Christ the Lord, a high priest taken from among men, has made this new People ‘a kingdom and priests to God His Father’. The baptised, by regeneration and the anointing of the Holy Spirit, are *consecrated*to be a spiritual house and a holy priesthood**(*Lumen Gentium* 10)**."**

**785. "The holy People of God share also in Christ’s *prophetic*office", especially through the supernatural sense of faith that belongs to the People as a whole, laity and hierarchy, when they "unfailingly adhere to the faith delivered to the saints once and for all" and when they deepens their understanding and become Christ’s witnesses in the midst of this world.**

**786. Finally, the People of God share in Christ’s *royal* office. Christ exercises His kingship by drawing all men to Himself through His death and Resurrection. Christ, King and Lord of the universe, made Himself the servant of all, for He came "not to be served, but to serve, and to give His life as a ransom for many"**(Mt 20.28)**. For the Christian, "to reign is to serve Him", particularly when serving "the poor and the suffering, in whom the Church recognises the image of her poor and suffering Founder". The People of God realise their "royal dignity" by living in keeping with their vocation to serve along with Christ…**

     And how can one oppose or even slightly moderate this exaltation of the Church and of the Spirit, when Saint Leo the Great extolled it fifteen centuries ago in the same terms, but in an entirely different "spirit"!

     **786.***(continued)***The sign of the Cross makes kings of all those reborn in Christ and the anointing of the Holy Spirit consecrates them as priests, so that, apart from the particular service of our ministry, all spiritual Christians using their reason recognise themselves as members of this royal race and sharers in its priestly office. In fact, what can be more royal for a soul than to govern his body in submission to God? And what can be more priestly than to dedicate a pure conscience to the Lord and to offer on the altar of His heart the spotless offerings of devotion?"**(Saint Leo the Great,*Sermo* 4, 1)

     One now understands why every gnosis has looked forward to the age of the Spirit, which will supplant Christ and extend to the world the riches of grace and glory previously confined to the Church!

**The Holy Spirit, animator of the liturgy**

     The omnipresence and total control of the Holy Spirit seem indisputable to our authors in that which is, as it were, the mystical breath of the universe: the liturgy of the blessing of God, the Almighty Father, the One and the Merciful, according to the formulas in use among the three monotheistic religions – Jewish, Christian and Muslim – and for that reason very much present in our Catechism. His immanent, invisible, subjective and secret action would seem to be decisive for the CCC in the operations of any community assembled for the sake of God. It is the Spirit, apparently, who does everything in these assemblies.

     **1091. In the liturgy the Holy Spirit is the teacher of the People of God and the artisan of "God’s masterpieces", the sacraments of the New Covenant. The desire and the work of the Spirit in the heart of the Church is that we may live by the life of the Risen Christ. When He meets in us the response of the faith that He has roused, a genuine co-operation is brought about. And through this co-operation the liturgy becomes the common work of the Holy Spirit and of the Church.**

**1092. In this sacramental dispensation of Christ’s mystery, the Holy Spirit acts in the same way as at other times in the economy of salvation: He prepares the Church to meet her Lord; He recalls and manifests Christ to the faith of the assembly; He makes present and actualises the mystery of Christ by His transforming power; finally, the Spirit of communion unites the Church to Christ’s life and mission.**

     Truly He occupies every place. In us and with us, He dialogues with Himself, making us remember Jesus – who is absent! – and communicating His grace to us.

**It is the Spirit who is the minister of our Eucharists**

     We are thus won over by a novelty – which appeared revolutionary in the Germany of the 1930s, but now surprises no one – according to which the Person present and active in our Eucharists is the Holy Spirit… rather than Jesus.

     Formerly, the Sovereign Priest – visibly present in His priest – used to be Jesus, and Jesus renewed His Sacrifice during the Mass as both priest and victim, just as He was on the Cross.

     The *Anamnesis* or "Memorial" corresponding to our "consecration" was the essential act of the Holy Sacrifice.

     But today, by an imperceptible shift, it is the Holy Spirit, the principal minister, who – through an outpouring of His miraculous power of which the assembly is the primary and collective beneficiary – confects the sacrament. With that, the Mass is no longer so much – or rather, not at all – an immediate and personal action of Jesus Christ renewing His Sacrifice, but an evocation in the Spirit of His unique Sacrifice of the Cross. It is the *Epiclesis,*therefore, or prayer to the Holy Spirit that takes centre stage. This is all made abundantly clear in the following sections:

     **1104. The Christian liturgy not only recalls the events that saved us, but actualises them and makes them present. Christ’s Paschal mystery is celebrated, but is not repeated. It is the celebrations that are repeated, and in each celebration there is an outpouring of the Holy Spirit that makes the unique mystery present.**

**1105. The *Epiclesis* ('invocation upon') is the intercession in which the priest begs the Father to send the Sanctifying Spirit, so that the offerings may become the body and blood of Christ and that the faithful, by receiving them, may themselves become a living offering to God.**

     And that is true of every sacrament:

     **1106. Together with the Anamnesis, the Epiclesis is at the heart of every sacramental celebration, most especially of the Eucharist:**

**"You ask how the bread becomes the Body of Christ, and the wine … the Blood of Christ? I shall tell you: the Holy Spirit comes upon them and accomplishes that which surpasses every word and thought... Let it be enough for you to understand that it is by the Holy Spirit, just as it was of the Blessed Virgin and by the Holy Spirit that the Lord, through and in Himself, took flesh."** (St. John Damascene)

     No doubt the quotation from Saint John Damascene is grist to the CCC mill, but it is not sufficient to authorise the alarming slide into the modem liturgical idea whereby Christ, the Sovereign Priest, is firmly supplanted by His conquering rival. One cannot therefore believe that this *Spirit*is the Spirit of the Father Most Holy, in so far as He turns out to be the supplanter of His own Beloved Son!

     Let us quote one text from among ten others, to convince ourselves that we are not seeing things:

     **1109. The Epiclesis is also the prayer for the full effect of the assembly’s communion with the mystery of Christ. "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit."**(2 Cor 13.13)**must remain always with us and bear fruit beyond the Eucharistic celebration. The Church therefore prays to the Father to send the Holy Spirit to make the lives of the faithful a living offering to God by their spiritual transformation into the image of Christ, by their concern for the Church’s unity, and by their participation in her mission through the witness and service of charity.**

     It is no longer the Mass. It is a charismatic assembly expecting the gifts of the Spirit. It currently takes place in the presence of an icon of Christ… but soon before the seven-branched candlestick on the day of the Jewish Sabbath?

**The Spirit of openness to every human liturgy**

     Here, a new observation finds its place. Obviously any allusion to Our Lord Jesus Christ is embarrassing for dialogue and for common prayer or philanthropic work between Catholics and dissident Christians, and still more with the Jews. Substituting the Spirit for Christ Jesus would help union... But we must not look at it like this. That is too polemical and too pragmatic.

     The nobler and more religious vision that runs through the various parts of the CCC is the primary intuition of the joint mission of the Spirit – the envoy of the Father – and of the Son. The latter is to accomplish His work as an incarnate, crucified and resurrected human individual, limited consequently to space and time. The work of the Paraclete, however, is to bear the grace thus won – in accordance with all men’s predestination to divine Life – to every nation without exception, with all their different cultures, ways of seeking after God, and religions.

     The role of the Holy Spirit overflows in every way the frontiers of Christ’s Church. It was essential that Christ should take Himself off beyond space and time, in order that His Spirit might be infinitely free! Thus influenced, our liturgists regard the successive covenants and their liturgies as one single charismatic flow from Adam to Noah, from Noah to Abraham, to Moses, and to Jesus Christ!

     Signs of this continuity in the grace of the Spirit are noticeable in the CCC, proving the validity of such an interpretation:

* The deliverance from the Babylonian captivity, the work of the Spirit (710).
* The salvation announced by Caiaphas’ prophecy about the death of the Just One, the work of the Spirit (596).
* The destruction of Jerusalem (586, 593).

**The return to the Judaic matrix**

     The biblical, liturgical, and charismatic movement of these last fifty years has "***freed the Spirit***", from what? From Jesus Christ, the Son of God. By going back up the layers of heretical strata – from Modernism to Lutheranism, from Lutheranism to the Talmudic religion or to its incidental Islamic version, and thence back to the Judaeo-Christian heresy, of Pharisaic origin (Acts 15.5) – in order to reintegrate the Synagogue, our Church of the Spirit had only to obliterate Jesus Christ to find herself perfectly at ease in the family cradle of original Judaism. She could then grant Judaism the glory of having the "Spirit of the Lord", and that before all others and indeed more than all the others:

     **1096. *Jewish liturgy and Christian liturgy.*A better knowledge of the Jewish people’s faith and religious life as professed and lived even now, can help us to a better understanding of certain aspects of the Christian liturgy. For both Jews and Christians Sacred Scripture is an essential part of their liturgies: in the proclamation of the Word of God, the response to this Word, the prayer of praise and intercession for the living and the dead, and the recourse to divine mercy. In its characteristic structure, the liturgy of the Word finds its origin in Jewish prayer. The prayer of the Hours and other liturgical texts and formularies, including those of our most venerable prayers such as the *Pater*, have parallels in Jewish prayer. The Eucharistic prayers also draw their inspiration from models of the Jewish tradition. The relationship between Jewish liturgy and Christian liturgy, but also the differences in their content, are particularly evident in the great feasts of the liturgical year, such as Passover. Christians and Jews both celebrate the Passover: for Jews, it is the Passover of history, looking towards the future; for Christians, it is the Passover that was fulfilled in the death and Resurrection of Christ, although its definitive consummation is still awaited.**

     Under the impulse of the Spirit, the Church is returning to the Synagogue…

**ANATHEMAS**

     **I. *If anyone says that the Holy Spirit proceeds from the Father without admitting that He proceeds equally from the Son, or says that His mission is wholly determined and visibly conducted by "Jesus Christ spread and communicated", that is to say, by His hierarchical Church, let him be anathema!***

**II. *If anyone says that the Holy Spirit has secretly revealed Christ to souls in every age and place, just as He has in the Church, let him be anathema!***

**III. *If anyone denies the presence of Jesus Christ in His Church or His corporate and active presence in the Holy Sacrifice of the Mass, preferring the presence of the Holy Spirit, let him be anathema!***

[*Next*](http://www.crc-internet.org/heresy7.htm)

**SEVENTH HERESY**

THE ERROR OF A PEOPLE OF GOD, CONVENED AND LED BY THE SPIRIT, GOD ALONE KNOWS WHERE! GOD KNOWS HOW!

     The whole of the science of any object studied by man is to be found in its definition, according to the Philosopher. Even so, the definition has to be exact, and if several definitions are possible, especial care must be taken not to reject any and to ensure that they mutually complement one another. Concerning the object of our study, the ***Catholic Church***, which this ***Catechism*** claims to base itself on, many definitions have been proposed.

     The CCC proposes three: **People of God, Body of Christ, Temple of the Holy Spirit** (781), and it appears to place them on an equal footing. Along with the Council, the Catechism has in fact opted for novelty, but it will not tell us this. Fifty years ago, in fact, a violent offensive was waged against a purely juridical definition of the Church, a definition that had at least the age-old advantage of being exact, precise and complete in its canonical sphere and, what is more, it was a match for the Lutheran-Calvinist heresy! The Church of the Counter-Reformation defined herself as a perfect, visible, and hierarchical society, founded by Jesus Christ, whose members all adhered to the same doctrine and submitted to the same Roman authority, in the hope of gaining eternal life through the grace of the sacraments.

     Pope Pius XII completed this canonical definition with this other profoundly dogmatic, allegorical, and spiritual definition, that of the ***Mystical Body of Christ***. This took place on 29 June 1943 and was applauded throughout the world. The balance of the two substantial parts of this mystery was achieved by considering the Holy Spirit as the ***uncreated Soul*** of this social Body and its hierarchy as the ***created soul***, wholly dependent on Christ, its Founder and supreme Head.

     As for the idea of the ***People of God***, rehabilitated by Fr Clérissac, it was very necessary and very fruitful, but, it has to be said, "*reactionary*". For it reminded the members of the Church that they were not only souls but bodies too, and that their spiritual life should also sanctify their social life and should transform their human communities – particularly their political States and nations – into mini Christendoms. By 1950 this entire ecclesiology had reached a rare degree of perfection, as is seen in the monumental work of Cardinal Journet, **The Church of the Word Incarnate**.

     It was all overturned by an intolerable and anarchical denigration campaign. ***Mystici Corporis*** was impugned without honest motive, and the canonical order, to which the Church had owed her stability and fruitfulness for centuries, was rejected. As for the notion of ***People of God***, the phrase was hijacked and the Catholic idea behind it was overthrown in favour of a democratic idea, which attributed to the faithful masses the right and the capacity to govern themselves through the intermediary of a hierarchy that was attentive to them in all that concerned the faith, the law, and the daily life of the Church.

     This idea prevailed at the Council and it also found its way into this Catechism. It is a partial and one-sided view of the "People of God", in which the Holy Spirit is its invisible and therefore unverifiable force, directly animating and continually inspiring each and everyone of the faithful, laity, religious or hierarchy, towards modern forms of thought, desire, and action. But it is far removed from the reality instituted by Christ and kept in being by the Roman Church.

     The novelty is populist and charismatic. The pyramid structure is overturned – to use the expression of Cardinal Suenens – for the sake of an atmosphere of freedom, equality, service and fraternity, for the coming of the "civilisation of love" announced by Pope Paul VI.

     The traditional institutions, however, are still in place, giving a semblance of coherence, a framework and a spine to this lump of flesh – disjointed, decerebrated, enervated and flabby – that is pompously called the *People of God*, and which I can only understand and refer to as a *people of gods*.

     Let us enter into this conciliar novelty in which our Catechism plunges us. Schism and heresy turn up on every page, under the influence of this same unbridled and resourceful ***Spirit***, which, as we have just shown, is the diabolical counterfeit of the Holy Spirit whom Jesus Christ breathed into His Church to enable her to do His works and thus to bear much fruit.

**ARGUMENT**

**The Church, a People that God gathers from the whole world**

**752. In Christian language, the word "Church" designates the liturgical assembly, but also the local community or the universal community of all believers. These three meanings are in fact inseparable. "The Church" is the People that God gathers from all over the world. She exists in local communities and takes shape as a liturgical, above all Eucharistic, assembly. She draws her life from the Word and Body of Christ and thus herself becomes the Body of Christ.**

     "**THE CHURCH IS THE PEOPLE THAT GOD GATHERS FROM ALL OVER THE WORLD.**" That, in its pure state, is the fantasy of Luther, de Lammenais and Teilhard: it is the new gnosis, the absolute heresy of a *theo-democracy,*where the "Sole" God and the peoples of the world are supposed to be miraculously united before any visible institutions, sacraments or knowledge of Jesus Christ!

     Now, no sooner has it been invented than this non-existent utopia is assigned a worldwide function:

**The Church, universal sacrament of salvation**

     **776. As sacrament, the Church is Christ’s instrument. "In His hands, she is the instrument of the Redemption of all men", "the universal sacrament of salvation" whereby Christ "manifests and actualises the love of God for mankind". She is "the visible plan of God’s love for humanity", because God desires "that the entire human race constitute one single People of God, come together in the one Body of Christ, and be built up into one single temple of the Holy Spirit."**

     Thus one dream is built on another: as a continual creation of the One and invisible God, this community must be a sign ***"of the intimate union of men and God"*** and a sacrament, or efficacious means for reconstituting ***"the unity of the human race"***(775).

It is all done, or remains to be done, in an entirely mysterious and spontaneous manner:

     **780. In this world the Church is the sacrament of salvation, the sign and the instrument of the communion that exists between God and men.**

     That is rather too quickly said! It is fortunate that behind this fantastic fiction there remains (still!) the old ecclesiastical institution to perpetuate the real substratum: those 900 million baptised Catholics kept in Catholic unity by their hierarchy, itself governed by the Pope!

     One step further into this fiction – regarded as a blueprint and development programme for the worldwide religion – and we have this:

**The Church - People of God gathered in the Spirit**

     **781. "In truth, in every age and in every nation, God has found acceptable anyone who fears Him and who practises justice. Yet it has pleased God that men should not receive sanctification and salvation as separate individuals, irrespective of their relationships with one another; on the contrary, He wanted to make of them a People who would know Him according to the truth and who would serve Him in holiness. That is why He chose the People of Israel to be His People, formed a covenant with them, and gradually instructed them (…). All that, however, was but a preparation for and a figure of the New and perfect Covenant to be concluded in Christ (…). It is the New Covenant in His blood, which invites a People, made up of both Jews and pagans, to come together in a unity not of the flesh but in the Spirit."**

     Notice the inner contradiction between this fiction – presented as principal dogma – of the ***"People that God gathers from all over the world"*** and the reality with which it is identified, the ***"People of Israel"***, which set itself against all other peoples, making liberal use of the sword! Then, at one bound, we are presented with the *fait accompli* of ***"a People called in the Spirit, made up of both Jews and pagans"***!

     According to this idealistic retrospective, there has always existed an agglomerate "from every nation, from all tribes and peoples and tongues" (775), having no origin other than "God", "the Spirit of God" – invisible! – and no end other than the restoration in Him and with Him of the primitive unity of the human race. It is the dream of a return to the earthly Paradise, inspired by noble feelings.

     All the same, the underlying reality of this fiction was formerly the people of Israel – which still exists! – and later the Catholic Church, both undeniable realities, without counting the other religions, Churches and innumerable sects. Our Catechism, which is not of Israel, but claims to be of the Catholic Church – where it will sell millions of copies! – arbitrarily identifies this "people that God gathers from all over the world", its dream, with this Church where it sells so well. But why one religion and not another?

**The Catholic Church... while we wait for something better!**

     **816. "The sole Church of Christ is that which Our Saviour, after His Resurrection, entrusted to Peter’s pastoral care, commissioning him and the other apostles to extend and govern it (…). This Church, constituted and organised in the world as a society, is realised in (*subsistit in*) the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him." …**

     That indeed is our faith. But why this bizarre expression: "*subsistit in*"? ***"This Church is realised in the Catholic Church"***? What does this hide? What trick is this, what perverse intention? We shall learn from what follows: The Church of yesterday, ***"according to our faith"***, is the one, true, perfect Church. But it is not the whole of the ***"People of God"***! There are also ***"believers"*** elsewhere whom God ***"gathers together"***:

     **816.***(continued)***The Second Vatican Council’s Decree on Ecumenism explains: "For it is through Christ’s Catholic Church alone, which is the "universal medium of salvation", that the fullness of the means of salvation can be obtained. According to our faith, it was to the apostolic college alone, of which Peter is the head, that Our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ into which all those should be fully incorporated who already belong in some way to the People of God."**

     Should these last words be taken to refer to those honest and sincere souls dispersed throughout the world who, although born into so many false religions, are predestined and loved by our heavenly Father, who alone knows their faith and virtues – souls who ***"belong invisibly to the visible Church"***, as Cardinal Journet so excellently wrote, and who would rush towards her, if happily they should ever come across evidence of her existence…? No, the CCC looks much further and much more widely than that. Before going over to the enemy, however, it first shows a touch of heart:

     **820. "Christ bestowed unity on His Church from the beginning. This unity, we believe, subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase from day to day until the end of time." …**

     Thereafter the hope of seeing the whole world convert to the Holy Catholic Church deserted the CCC, and it is then, like Judas, that it decided to betray its former fidelity, its faith in Jesus Christ, and to abandon itself to its gnostic dream of a new Church according to the Spirit. All it took was a little compromise and a recognition that divine goodness is to be found everywhere, for the Spirit breathes everywhere. With a touch of naivety and a fair amount of bad faith, anything can be achieved!

**Who belongs to the Catholic Church?**

     **836. "All men are called to the Catholic unity of the People of God… And to this unity, in different ways, belong or are ordered: the Catholic faithful, then others who also have faith in Christ, and finally all men without exception, since the grace of God calls them to salvation."**

     It could not be more muddled: some belong to the Church, others are called to her, and finally everyone, in different ways and to different degrees, is involved, interested or concerned...! Everyone is called by God to salvation!

**For Christians, union is already in progress**

     **838. "The Church recognises that, for several reasons, she is united with all those who are baptised and who bear the noble name of Christian without, however, professing the fullness of the faith or preserving the unity of communion with the successor of Peter." "Those who believe in Christ and who have validly received baptism, are put in a certain, although imperfect, communion with the Catholic Church." *With the Orthodox Churches*, this communion is so profound "that very little is missing for that fullness to be reached which would authorise a common celebration of the Lord’s Eucharist".**

**But the Spirit blows for others also**

     **839. "As for those who have not yet received the Gospel, they too, under different forms, are related to God’s People":**

     And above all the Jews, our "elder brothers":

     ***The Church’s relationship with the Jewish People.* The Church, the People of God in the New Covenant, discovers, through examining her own mystery, her link with the Jewish People, "the first to hear the Word of God". Unlike the other non-Christian religions, the Jewish faith is already a response to God’s revelation in the Old Covenant. To the Jewish People "belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ"**(Rom 9.4-5)**, for "the gifts and the call of God are irrevocable"**(Rom 11.29)**.**

**840. Moreover, if we consider the future, we see that the People of God of the Old Covenant and the new People of God tend towards similar goals: expectation of the coming (or the return) of the Messiah. One side awaits the return of the Messiah who died and rose from the dead and who is recognised as Lord and Son of God; the other side awaits the coming at the end of time of a Messiah whose features are still hidden, an expectation accompanied by the drama of not knowing or of misunderstanding Christ Jesus.**

     The Muslims also practically belong to the Church, even if they are not (yet) aware of it. Do they not also obey the will of the One God who gathers together His people from all over the world?

     **841. *The Church’s relationships with the Muslims.* "The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims, who profess the faith of Abraham and who, along with us, adore the one merciful God, mankind’s judge on the last day."**

     The further one moves away from the Church, and even from Jesus Christ, the easier it becomes to oversimplify things and to discover God’s Spirit at work providing salvation to every one of His creatures:

     **842. *The Church’s connection with non-Christian religions*is primarily that of the common origin and destiny of the human race:**

     *All peoples, in fact, form one single community and have one single origin, since God has made the whole human race to inhabit the face of the earth. They also have one single destiny, God, whose providence, evident goodness, and saving designs extend to everyone, until the elect are gathered in the holy city.* (Nostra Aetate 1)

     Who in 1950 would have imagined that Rome would one day promulgate a Catechism where the Church would thus dare to prostitute herself to every people, religion and irreligion, paying her lovers, – as Ezekiel rightly prophesied – who hail from all over the world, to caress and sully her with their vile and demented idolatries!

     Where is the adage of our old Roman faith ***"Outside the Church, no salvation"***? The CCC replies:

     **846. How are we to understand this affirmation, often repeated by the Fathers of the Church? Formulated in a positive way, it means that all salvation comes from Christ the Head through the Church which is His Body:**

     *Basing itself on Sacred Scripture and Tradition, the Council teaches that this Church, a pilgrim now on earth, is necessary for salvation. In fact, Christ alone is the mediator and the way of salvation, and He becomes present in His Body, the Church. In teaching us the necessity of faith and Baptism, Christ at the same time confirmed the necessity of the Church herself, which men enter through the door of Baptism. That is why those who would refuse either to enter the Catholic Church or to persevere therein, knowing that she was founded by God through Jesus Christ as necessary, may not be saved.*(LG 16)

     **847. This affirmation is not aimed at those who, through no fault of their own, do not know Christ and His Church:**

     *In fact, those who, through no fault of their own, do not know the Gospel of Christ and His Church, yet seek God with a sincere heart and, under the influence of grace, strive in their actions to fulfil His will as revealed and dictated to them by their conscience – these too may attain eternal salvation.* (LG 16)

     **848. "Although in ways known to Himself alone God may lead those who, through no fault of their own, are ignorant of the Gospel, to the faith – ‘without which it is impossible to please God’**(Heb 11.6)**– the Church still has the duty as well as the sacred right to evangelise" all men.**

     Vain, lying and accommodating words. Just like the section that follows, dealing with the Church’s missionary mandate with the same deceitful intention. Behind the words which express our Catholic faith there takes shape the gnosis of a universalism of the Spirit, eminently Teilhardian and, dare I say it, Wojtylian too, since they are the Pope’s very own words:

**Mission, a requirement of the Church’s catholicity**

     **849. *The missionary mandate.* "Having been sent by God to the nations that she might be the universal sacrament of salvation, the Church, through the inherent demands of her proper catholicity and in obedience to the command of her Founder, strives to extend the preaching of the Gospel to all men": "Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, until the close of the age."**(Mt 28.19-20)

     That is all very good, but what *if the salt loses its taste?*

     **854. By her very mission, "the Church travels the same journey as all humanity and shares the same earthly lot as the world; she is like the yeast and, as it were, the soul of human society called to be renewed in Christ and transformed into the family of God". Missionary effort, therefore, demands *patience.*It begins by announcing the Gospel to peoples and to groups who do not yet believe in Christ; it continues by establishing Christian communities that are "signs of God’s presence in the world" and by founding of local Churches; it institutes a process of inculturation to incarnate the Gospel into the cultures of the peoples; and it will also experience failures. "With regard to individuals, human groups and peoples, it is only by degrees that the Church touches and penetrates them, and thus assumes them into the Catholic fullness."**

     With all this patience, one eventually begins to have doubts over such an uncertain result and resolves instead to consolidate everyone in their own belief system. This is supposed to lead to men’s happiness in this world and in the next, in a communion with one and the same divine Spirit, who is worshipped under different forms:

     **856. The missionary task implies *a respectful dialogue* with those who do not yet accept the Gospel. Believers can themselves profit from this dialogue by acquiring a better knowledge of "those elements of truth and grace which are already found among the nations, as if by a secret presence of God". If they announce the Good News to those who do not know it, it is in order to consolidate, complete and elevate the truth and goodness that God has distributed among men and nations and to purify them from error and evil "for the Glory of God, the confusion of the devil, and the happiness of man".**

     *… with what shall it be made salty again?*

     **752. …"The Church" is the People that God gathers from all over the world…**

     A pitiful definition in a Catechism by renegades who have no other Church than the World of Satan.

**ANATHEMAS**

     **I. *If anyone terms unacceptable the words of Jesus Christ reported by Saint Mark: "He who believes and is baptised will be saved; but he who does not believe will be condemned" (Mk 16.16), let him be anathema.***

**II. *If anyone says that the Church "subsists in" the Roman Catholic Church, signifying thereby that the people of the just gathered by the Spirit form a much vaster ideal community known only to God and regarded by Him as His own, let him be anathema.***

**III. *If anyone says that schismatic, heretical, or excommunicated communities remain adequate means of salvation on account of the Christian riches they preserve, notwithstanding the fundamental vice that sets them against the Church of Jesus Christ, let him be anathema.***

**IV. *If anyone says that the sacraments received in heresy and schism are sufficient to ensure the union of dissenting persons and communities with the one Church, let him be anathema.***

**V. *If anyone acknowledges the Talmudic religion as the true heir to the Mosaic Covenant, waiting for the promised Messiah who is supposedly held in reserve for it, let him be anathema.***

**VI. *If anyone says that the One God of the Jews and the Muslims is the same as the Christian God, thus insulting the Father, the Son and the Holy Spirit in their most Holy and consubstantial Trinity, let him be anathema.***

**VII. *If anyone dares positively to affirm, with regard to souls or multitudes who live or have lived outside of the Church since the time Christ, that they are either in a state of grace down here or are in Heaven with God, thus encroaching upon the secrets of divine predestination, let him be anathema.***

**VIII. *If anyone says that the Holy Spirit works to gather together the human race and to unite it with God outside of Jesus Christ and His Church, let him be anathema.***

[*Next*](http://www.crc-internet.org/heresy8.htm)

**EIGHTH HERESY**

ERROR OF THE COMMON PRIESTHOOD, THE ANTITHESIS OF THE HIERARCHIC PRIESTHOOD. THEODEMOCRACY OPPOSES CHRIST, SOVEREIGN PRIEST AND KING.

**ARGUMENT**

     If, by a miracle of the Holy Spirit of Jesus Christ, this catechism could rid itself of its grotesque inventions – which are heretical, schismatic, blasphemous and scandalous – what a joy that would be! As it is here, when it deals with the human, visible, and hierarchical Constitution of the Church. How straightforward it might all be! Witness the gentle taste of this nectar:

**The hierarchical constitution of the Church**

     **874. Christ is Himself the source of ministry in the Church. He instituted it and gave it authority, mission, orientation and purpose…**

**875. "How are they to believe in Him of whom they have never heard? And how are they hear without a preacher? And how can men preach unless they are sent?"**(Rom 10.14-15)**. No one, no individual or community, can proclaim the Gospel to himself. "Faith comes from what is heard."**(Rom 10.17)**. No one can give himself the mandate and the mission to proclaim the Gospel. He who is sent by the Lord speaks and acts not in his own name and authority, but by virtue of Christ’s authority; not as a member of the community, but speaking to it in the name of Christ. No one can bestow grace on himself; it must be given and offered. This fact presupposes ministers of grace, authorised and empowered on Christ’s behalf. It is from Him that they receive the mission and the faculty (the "sacred power") to act *in persona Christi Capitis*. This ministry, in which those sent by Christ act and give by God’s gift what they cannot do and give by their own powers, is called a "sacrament" in the Church’s tradition. The ministry of the Church is conferred by a special sacrament, the sacrament of Order.**

     There we have something that is essential, enlightening, accessible to all and truly admirable. I shall pass over the concessions to current fashions: the obsession with protesting that every ministry in the Church has a "character of service", obliging bishops and priests to become "slaves of Christ" – I am quite happy with that! – and therefore "freely slaves of all" – and I am even happy with that... but not their domestic servants, if you please! (876), And then there is the obsession with "collegiality" (877).

     In this wonderfully harmonious and reassuring chapter, we are told about the Pope and the bishops, about their threefold divine power of teaching, sanctifying and governing the flock of the faithful (880, sq.). It is refreshing...

     Alas, after this vision of a sacred hierarchy acting "in the Person of Christ the Head", we are plunged back into the catechism’s nightmarish obsession with the splendours and privileges of the rank and file faithful. And this takes up several pages of increasing and obsessive extremism, eventually making the laity equal to the Hierarchy in their powers and dignity, and exalting them above the holiest part of the flock, the religious, who are treated with disdain!

**The lay faithful**

     **897. "The term laity is here understood to mean all Christians, except for those members who are in Holy Orders or in a religious state approved by the Church. It includes all Christians who – having been incorporated into Christ by Baptism, integrated into the People of God, and made to share in their own way in Christ’s priestly, prophetic and royal office –individually exercise in the Church and in the world the mission which is that of the whole Christian people."**

     People of kings, people of priests, people of prophets!

     **898. "The vocation proper to the laity consists in seeking God’s kingdom precisely through the management of temporal affairs, which they order according to God… It falls to them, in a special way, to illuminate and direct all the temporal realities with which they are closely involved, so that these may always be effected and prosper in accordance with Christ and to the praise of the Creator and Redeemer."**

     Apart from the turgid nature of its language, what is so rare about that? Is it really all that royal, prophetic and priestly! It is the simple duty of state, informed by humble and hidden virtues. But here, alas, is the crowning piece, taken from a speech by Pius XII, pronounced in the euphoria of 1946.

     **899. … The lay faithful find themselves in the front line of the Church’s life; through them, the Church is the vital principle of society. That is why they in particular must have an ever clearer awareness of not just belonging to the Church but of being the Church, that is to say the community of the faithful on earth under the direction of the common Head, the Pope, and the bishops in communion with him. They are the Church.**

     A dreadful text! It sounds like those autocrats Leo XIII and Pius XI, getting the populace on their side through the greatest contempt for the Church’s infantry, the parish priests, the curates, and the Church’s heroes, the men and women religious engaged in a thousand tasks, preaching, working as missionaries, suffering and dying! What a revolution of pride emerged from that theory of Catholic action of the "milieu by the milieu". It involved the pride of Popes, the pride of activists and their chaplains; it was a disaster for parishes, colleges, societies, third orders, missions...

     But let us leave these grotesque incitements to the laity, made in the name of their royal and prophetic functions. Let us concentrate on denouncing the satanic pride with which the laity have been puffed up with and this deranged theory of a "priesthood" given to each and everyone, *gratis pro Deo.*Listen to this:

**The participation of lay people Christ’s priestly office**

     **901. "The laity, by virtue of their consecration to Christ and the anointing of the Holy Spirit, receive an admirable vocation and the means to allow the Spirit to produce in them ever more abundant fruits. In fact, all their activities, their prayers and their apostolic undertakings, their married and family life, their daily tasks, their recreations of mind and body, if lived in the Spirit of God, and even the trials of life***[!]***, provided they are patiently borne, all become "a spiritual offering, acceptable to God through Jesus Christ"**(1 Pt 2.5)**; and in the Eucharistic celebration these offerings join with the oblation of the Lord’s Body to be offered in piety to the Father. Thus do the laity consecrate the world itself to God, by the holiness of their lives offering everywhere to God a cult of adoration."**

     That is how the edifice established by Jesus Christ is overturned to be replaced by a new sphere of activities outside, or rather above, the supernatural works of the clergy and the religious. This sphere of purely worldly and natural activities is supposedly supernatural by virtue of the invented "common priesthood", which is none other than a gust of vanity and an antichrist overturning of Catholic order.

**What is this supposed "common priesthood"?**

     This absurd theory, based on a few badly understood passages of Sacred Scripture, begins with a disdain – as I have already indicated – for Jesus Christ the Sovereign Priest, giving preference to an alleged Holy Spirit, which is none other than a Spirit of Darkness.

     It starts with this modernist idea that Jesus, a man like any other, was consecrated by the anointing of the Spirit for His mission of salvation. Read this nonsense.

     **436. … The Messiah had to be anointed by the Spirit of the Lord as both king and priest as well as prophet. Jesus fulfilled the messianic hope of Israel in His threefold office of priest, prophet and king.**

     As Son of God, God Himself, Jesus had no need of consecration by anyone, not even by the Holy Spirit, to be the Messiah, Priest, King and Prophet over all and everything. Consequently, following the will of His Father and in the unity of the Holy Spirit, He will choose His disciples, designate them to be His Apostles, and will confer on them a part of His power in order to found the Church, govern her, instruct and sanctify her. This Hierarchy, this Priesthood come from Jesus, the God Man, and from Him alone, to form the sacramental Order... which is so admirably dealt with in the chapter on the sacrament of order (1536, sq.).

     In opposition to this ***sacerdotal theocratism***, democratism has worked on lay opinion, through Luther, Calvin and other anticlerical, anti-Roman, and antichrist revolutionaries, to persuade us all that, as Jesus of Nazareth had received the Spirit on the day of His baptism and His mission as Saviour of the world through His priestly, royal and prophetic anointing, every Christian is therefore made Christ’s brother through his faith and his baptism, and finds himself, with no particular effort or religious commitment, invested with the same priesthood, kingship, and prophecy as Jesus Christ and in exactly like Him! For the Spirit blows on all today like a hurricane, without one knowing whence He comes or whither He will lead us...

     **1268. The baptised have become "living stones to be built into a spiritual house, to be a holy priesthood"**(1 Pt 2.5)**. By Baptism they share in the priesthood of Christ, in His prophetic and royal mission. They are "a chosen race, a royal priesthood, a holy nation, God’s own people, that they may declare the wonderful deeds of Him who called them out of darkness into His wonderful light"**(1 Pt 2.9)**. *Baptism gives a share in the common priesthood of the faithful.***

     Emphasised in the text as a dogma, this last proposition is based on nothing, no conciliar authority and no tradition, unless it be that of Luther or Calvin... or Vatican II!

     Here then we have this ***"Priestly people"*** (63) – as the chosen race still claims to be today – suddenly raised in authority and holiness above everything:

     **1273. … The baptismal seal enables and commits Christians to serve God by a vital participation in the Church’s sacred liturgy and to exercise their baptismal priesthood through the witness of a holy life and an effective charity**[*LG, of course*]**.**

**1322. … Those who have been raised to the dignity of the royal priesthood by Baptism, and configured more deeply to Christ by Confirmation, participate with the whole community in the Lord’s own sacrifice by means of the Eucharist.**

     The third estate overtakes the second order and will soon subjugate the first:

**Christ’s faithful: Hierarchy, laity, and the consecrated life**

     **871. "Christ’s faithful are those who, inasmuch as they have been incorporated into Christ through Baptism, have been constituted as the People of God. For this reason they share, in their own manner, in the priestly, prophetic and kingly office of Christ and are called to exercise, each according to his own condition, the mission that God has entrusted the Church to fulfil in the world."**

     Clergy, religious and laity, all on a level pegging!

     **872. "Because of their regeneration in Christ, there exists among all Christ’s faithful a true equality of dignity and activity, by virtue of which all co-operate in building the Body of Christ, each according to his own function and condition."**

     But here the laity are promoted and the religious relegated:

     **873. The very differences that the Lord has pleased to put between the members of His Body serve its unity and mission. For "there is in the Church a diversity of ministries, but a unity of mission. Christ entrusted the apostles and their successors with the office of teaching, sanctifying and governing in His name and by His power. But the laity are made to share in Christ’s priestly, kingly and prophetic office and so assume in the Church and in the world their share in what is the mission of the whole People of God." Finally, there exist "members of the faithful who belong to one or other category (hierarchy or laity) and who, through professing the evangelical counsels (...) are consecrated to God and co-operate, in their own special manner, in the salvific mission of the Church".**

**Finally, the laity carry all before them, as sovereign People**

     Incredible but true! The Hierarchy domesticated:

     **1546. Christ, the high priest and unique mediator, made the Church "a kingdom, priests for His God and Father"**(Rev 1.6)**. As such, the whole community of believers is priestly. The faithful exercise their baptismal priesthood through their participation, each according to his own vocation, in Christ’s mission as Priest, Prophet and King. It is through the sacraments of Baptism and Confirmation that the faithful are "consecrated to be (...) a holy priesthood".**

**1547. The ministerial or hierarchical priesthood of bishops and priests, and the common priesthood of all the faithful, although "each shares in its own way in the one priesthood of Christ", are nevertheless essentially different, whilst being "ordered one to the other". In what sense? While the common priesthood of the faithful is exercised by the unfolding of baptismal grace – a life of faith, hope and charity, a life according to the Spirit – the ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all Christians. It is one of the *means* whereby Christ ceaselessly builds up and leads His Church. That is why it is transmitted by a proper sacrament, the sacrament of Holy Orders.**

**1591. The whole Church is a priestly people. Through baptism, all the faithful participate in Christ’s priesthood. This participation is called the "common priesthood of the faithful". Based on this common priesthood and in its service there exists another participation in Christ’s mission: that of the ministry conferred by the sacrament of Holy Orders, which has the task of serving the community in the name and person of Christ the Head.**

**1592. The ministerial priesthood differs in essence from the common priesthood of the faithful because it confers a sacred power for the service of the faithful. The ordained ministers exercise their service for the People of God by teaching (*munus docendi*), divine worship (*munus liturgicum*), and pastoral direction (*munus regendi*).**

**ANATHEMA**

     **I. *If anyone says that the sacrament of order is a creation of the Church and not divinely instituted by Christ, let him be anathema.***

**II. *If anyone says that the priesthood only gives authority and power to those who have been ordained if they have been chosen to be ministers by the people, let him be anathema.***

**III. *If anyone claims that the common priesthood of the faithful is a democratic institution of the early Church, long suppressed by the episcopal Hierarchy, which is now obliged to restore it in this century, let him be anathema.***

[*Next*](http://www.crc-internet.org/heresy9.htm)

**NINTH HERESY**

THE APOSTASY OF AN ANTICHRIST CULT OF MAN BASED ON THE REPUDIATION OF THE HEART AND CROSS OF JESUS

*OF NECTAR AND VENOM*

     All the peoples are invited to drink from the two cups of the great prostitute of the Apocalypse (17.4). Beware! The one is filled with the venom of all the filth of her prostitution, the other with the pure nectar of Jesus Christ, crystal clear, sweet, sanctifying and intoxicating with the chaste love of His Cross and His Glory. You, the predestined of the Almighty Father’s love and grace, may you know how to discern the treasure of Christ’s Revelation and the grace of His Holy Spirit from the venom of man’s idolatry for man, from its filth and its crimes against Christ and against His faithful servants.

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| **THE CATHOLIC NECTAR*"Life in Christ"***    **1691. "Be conscious, Christian, of your dignity. Now that you share in the divine nature, do not return to your former base condition by leading a corrupt life. Remember whose body it is of which you are a member, and who is its Head. Never forget that it is He who has delivered you from the powers of darkness and has transferred you into the light of the Kingdom of God."**(St. Leo the Great)**1692. The Symbol of the faith confesses the greatness of God’s gifts to man in His work of creation, and even more in man's redemption and his sanctification. That which is confessed by the the faith, is communicated by the sacraments: by the sacraments of rebirth, Christians have become "children of God"**(Jn 1.12; 1 Jn 3.1)**, "partakers of the divine nature"**(2 Pt 1.4)**. In recognising the new dignity that their faith has given them, Christians are called to lead henceforth a life "worthy of the Gospel of Christ"**(Phil 1.27)**. They are made capable of doing so through the grace of Christ and the gifts of His Spirit, which they receive through the sacraments and through prayer.****1693. Christ Jesus always did what was pleasing to the *Father*. He always lived in perfect communion with Him. In the same way His disciples are invited to live in the sight of the Father, "who sees in secret", in order to become "perfect as your heavenly Father is perfect"**(Mt 5.47)**.****1694. Incorporated into *Christ* by Baptism, Christians are "dead to sin and alive to God in Christ Jesus"**(Rom 6.11)**and so participate in the life of the Risen One. Following Christ and in union with Him, Christians can strive to be "imitators of God as beloved children, and walk in love"**(Eph 5.1)**by making their thoughts, words and deeds conform to the "mind… which is yours in Christ Jesus"**(Phil 2.5)**, and by following His example.****1695. "Justified in the name of the Lord Jesus Christ and in the Spirit of our God"**(1 Cor 6.11)**, "sanctified … called to be saints"**(1 Cor 1.2)**, Christians have become "the Temple of the *Holy Spirit*".**(cf. 1 Cor 6.19)**This "Spirit of the Son" teaches them to pray to the Father and, having become their life, makes them behave so as to "bear the fruit of the Spirit"**(Gal 5.22)**through active charity. Healing the wounds of sin, the Holy Spirit renews us interiorly through a spiritual transformation**(Eph 4.23)**. He enlightens and fortifies us to live as "children of light" through "all that is good and right and true"**(Eph 5.8, 9)**.****1696. The way of Christ "leads to life"; the contrary way "leads to destruction"**(Mt 7.13)**. The Gospel parable of the *two ways* remains ever present in the catechesis of the Church. It illustrates the importance of moral decisions for our salvation. "There are two ways, the one of life, the other of death; but between the two, there is a great difference."**(Didache 1,1)*N.B. All the quotations contained in this text of perfect doctrine are taken from the Holy Gospels and the Epistles of the New Testament, and from the teachings of the Fathers of the Church.* | **THE SATANIC VENOM*"The vocation of man: life in the Spirit"*****1701. "By the revelation of the mystery of the Father and His love, Christ fully reveals man to man himself and makes his exalted calling clear."**(GS 22, 1)**It is in Christ, "the image of the invisible God"**(Col 1.15)**, that man has been created in "the image and likeness" of the Creator. It is in Christ, Redeemer and Saviour, that the divine image, disfigured in man by the first sin, has been restored to its original beauty and ennobled by the grace of God.****1702. The divine image is present in every man. It shines forth in the communion of persons, which resembles the union of the divine persons among themselves.****1703. Endowed with a "spiritual and immortal" soul**(GS 14)**, the human person is "the only creature on earth that God has willed for its own sake"**(GS 24, 3)**. From his conception he is destined for eternal beatitude.****1704. The human person shares in the light and power of the divine Spirit. By his reason, he is capable of understanding the order of things established by the Creator. By free will, he is capable of directing himself towards his true good. He finds his perfection in "seeking and loving what is true and good".** (GS 15, 2)**1705. By virtue of his soul and his spiritual powers of intellect and will, man is endowed with freedom, a "privileged sign of the divine image"**(GS 17)**.****1706. By his reason, man recognises the voice of God urging him "to do what is good and avoid what is evil"**(GS 16)**. Everyone is bound to follow this law, which resonates in the conscience and is fulfilled in the love of God and of neighbour. The practice of the moral life testifies to the dignity of the person.****1707. "Enticed by the Evil One, since the dawn of history, man has abused his liberty."**(GS 13, 1)**He has succumbed to temptation and committed evil. He still desires the good, but his nature bears the wound of original sin. He is now inclined to evil and subject to error: "Man is split within himself. As a result, all human life, whether individual or collective, shows itself to be a dramatic struggle between good and evil, between light and darkness."**(GS 13, 2)**1708. By His passion, Christ delivered us from Satan and from sin. He earned for us the new life in the Holy Spirit. His grace restores what sin had spoiled in us.****1709. He who believes in Christ becomes a son of God. This filial adoption transforms him, making him able to follow Christ’s example. It enables him to act uprightly and to do what is good. In union with his Saviour, the disciple attains the perfection of charity, which is holiness. Having matured in grace, the moral life blossoms into eternal life in the glory of Heaven.***N.B. With one exception, all the quotations contained in this abominable text are taken from the Pastoral Constitution*Gaudium et Spes*of the Second Vatican Council.* |

 **ANATHEMA**

***If anyone dares to say that a compromise is possible between truth and error, or that an understanding is possible between justice and wickedness, between light and darkness, between Christ and Belial (cf. 2 Cor 6.14-15), let him be anathema.***

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| **CHRISTIAN CATECHESIS****1697. In *catechesis* it is important to reveal clearly the joy and the demands of the way of Christ. The catechesis of the "new life"**(Rom 6.4)**in Him will be:****1. – *a catechesis of the Holy Spirit*, the interior Master of the life according to Christ, a gentle guest and friend who inspires, guides, corrects and fortifies this life;****2. – *a catechesis of grace*, for it is through grace that we are saved, and again it is through grace that our works can bear fruit for eternal life;****3. – *a catechesis of the Beatitudes*, for the way of Christ is summed up in the Beatitudes, the only path towards eternal happiness to which the heart of man aspires;****4. – *a catechesis of sin and forgiveness*, for unless man recognises himself as a sinner, he cannot know the truth about himself, which is a condition for acting justly; and without the offer of forgiveness he would not be able to bear this truth;****5. – *a catechesis of the human virtues* which makes one grasp the beauty and attraction of the right dispositions towards goodness;****6. – *a catechesis of the Christian virtues* of faith, hope and charity, generously inspired by the example of the saints;****7. – *a catechesis of the twofold commandment of charity* set out in the Decalogue;****8. – *an ecclesial catechesis*, for it is through the manifold exchanges of "spiritual goods" in the "communion of saints" that Christian life can grow, develop, and be communicated.****9. – The first and last point of reference for this catechesis will always be Jesus Christ Himself, who is "the way, and the truth, and the life"**(Jn 14.6)**. It is by looking to Him in faith that Christ’s faithful can hope that He Himself will fulfil His promises in them, and that, by loving Him with the same love with which He has loved them, they may perform works in keeping with their dignity:***"I beg you to consider that Jesus Christ Our Lord is your true Head, and that you are one of His members. He is to you as the head is to its members; all that is His is yours, His spirit, His Heart, His body, His soul and all His faculties, and you should make use of them as things that are yours, to serve, praise, love and glorify God. You belong to Him, as members belong to their head. And so He longs for you to make use of all that is within you, as if it were His own, for the service and glory of His Father."* (Saint John Eudes)*"For to me, to live is Christ."*(Phil 1.1) | **CATECHESIS OF PRIDE****1700. The dignity of the human person is rooted in his creation in the image and likeness of God***(article 1****).*****1. –**This is the first article of the CCC’s gnostic Creed: God freely created another god similar to himself, whom he calls to act through himself and for himself, in complete freedom.**2. – This human person fulfils himself in his calling to the divine beatitude***(article 2)***.**This beatitude is no longer the joy in the cross that merits Heaven; it is the happiness of a god, a happiness that is desired and sought after in this life, through oneself and for oneself, egoistically.**3. – It is for the human being freely to direct himself to this fulfilment***(article 3)***.**This is a claim for complete emancipation from the Creator and from all other beings except oneself, in order to set oneself a plan of life and to fulfil it using one’s own resources.**4. – By his deliberate actions***(article 4*)**...**It is the grandeur of man to take the full initiative in everything, to be active rather than passive, to be conscious and responsible.**5. – … the human person does, or does not, conform to the good promised by God and attested by his moral conscience***(article 5)***.**Man follows, or does not follow, the promises (?) of God and the injunctions of his moral conscience: that is his business only!**6. – Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives the material for this growth***(article 6)***.**That is clearly idolatry of the self: autolatry, autism.**7. With the help of grace they grow in virtue***(article 7)***.**There we have a timid allusion to the supernatural; but grace and virtue appear to be the means of success that is purely human.**8. – They avoid sin, and if they should commit it, they entrust themselves, like the prodigal son, to the mercy of Our Father in Heaven***(article 8)***.**Sin is simply a chance mishap, worth avoiding, but always reparable and quickly repaired by God and by man.**9. – In this way they reach the perfection of charity.**This last point doubtless refers to the evangelical law of charity. It is impossible to see how such pride and such egoism can get there. |
| **Here is an apprenticeship in Christian holiness ...**1. The Holy Spirit guides souls according to Jesus Christ.
2. It is a life in, through, and for grace – a divine movement.
3. The aim is to carry one’s cross and so merit Heaven.
4. Contrition for sin alone allows one to live constantly in the truth and to obtain God’s pardon.
5. One must learn to practise the natural virtues.
6. And also the Christian virtues, following the saints.
7. Finally, to do everything out of love for God and one’s neighbour.
8. In communion with the saints, those in Heaven and those on earth.
9. Our unique model is Our Lord Jesus Christ.
 | **… and here an insolent proclamation of the cult of man.**1. A horror of contemplating the self *per se*, leading to idolatry.
2. Satisfaction with oneself in the present moment, in this world.
3. An assertion of one's liberty, in opposition to God.
4. It is pagan: "The joy of man lies in his actions."
5. It is the insolence of a mechanical self-justification.
6. It is the pride of man who makes himself God.
7. It is an arrogant confidence in God’s help.
8. And a presumptuous certitude of His forgiveness.
9. It is the worst aberration to believe oneself to have attained holiness when one has already fallen into damnation.
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**ANATHEMAS**

**I. *If anyone dares to say, write, teach, publish and, more seriously, make use of his authority in the Church to impose on the faithful people and the clergy a mixture of truths and errors, either in discrete juxtaposed blocks of truth and error – thereby demonstrating an insolent scepticism – or cleverly mixed together in accordance with the modernist hypocrisy denounced and solemnly condemned by Saint Pius X – the truth merely being presented in order to abuse the faithful and the clergy and to throw their minds into worse errors – let him be anathema.***

**II. *If anyone says that man is the summit and supreme end of creation, substituting Adam and Eve and their descendants for Jesus and Mary, the true Adam and Eve, by whom and for whom everything has been created in the universe, let him be anathema.***

**III. *If anyone says that the human person is destined from his conception for eternal life, let him be anathema.***

**IV. *If anyone impugns Christ’s Cross in order to advocate the development of the free, autonomous, and independent human person, let him be anathema.***

**V. *If anyone disdains the grace of Christ who said, "Without Me you can do nothing" (Jn 15.5), relying on his own strength, let him be anathema.***

**THE APOSTASY OF AN ANTICHRIST CULT OF MAN**(*CONTINUED*)

 **ARGUMENT**

**On article 1: Man is the image of God**

This is the first article of the cult of man, of faith in man, of respect for his freedom and his rights: that, created in the image of God, he is the possessor of an inalienable natural dignity.

**1702. The divine image is present in every man. It shines forth in the communion of persons…**

**1701. … man has been created in "the image and likeness" of the Creator…**

In what way is that apparent?

**1703. Endowed with a "spiritual and immortal" soul, the human person is "the only creature on earth that God has willed for its own sake". From his conception, he is destined for eternal beatitude.**

Let us leave this prospect of eternal beatitude, which for us is obscure, and keep to the positive study of man’s superiority:

**1704. The human person shares in the light and power of the divine Spirit. By his reason, he is capable of understanding the order of things established by the Creator. By free will, he is capable of directing himself towards his true good. He finds his perfection in "seeking and loving what is true and good".**

**1705. By virtue of his soul and his spiritual powers of intellect and will, man is endowed with freedom, a "privileged sign of the divine image".**

There is nothing here that exceeds the natural state of man and of all men, nothing that requires God to come out of His transcendence and reveal to man some dignity, or destiny, or vocation that raises him above his human condition. Even when the CCC adopts a solemn style to teach us some mystery, it remains dry:

**1701. "By the revelation of the mystery of the Father and His love, Christ fully reveals man to man himself and makes his exalted calling clear." It is in Christ, "the image of the invisible God", that man has been created in "the image and likeness" of the Creator. It is in Christ, Redeemer and Saviour, that the divine image, disfigured in man by the first sin, has been restored to its original beauty and ennobled by the grace of God.**

As God’s grace cannot be seen, breathed in, or made manifest in any way in every man, we arrive at the very point on which all philosophers agree:

**343. *Man is the summit*of the work of creation. The inspired narrative expresses this by clearly distinguishing the creation of man from that of other creatures (Gen 1.26).**

**222. To believe in God, the One God, and to love Him with all our being has immense consequences for our whole life:**

**225. It means knowing the unity and true dignity of all men: everyone is made "in the image and likeness of God".**(Gen 1.26)

That is pure *indoctrination*, pure brainwashing! It is not a revelation! It is not even true.

**1710. "Christ fully manifests man to himself and uncovers for him the sublimity of his vocation."**

**1711. Endowed with a spiritual soul, with intellect and will, the human person is from his very conception ordered to God and destined for eternal beatitude. He pursues his perfection in "seeking and loving what is true and good."**

Apart from the unprovable promise of an eternal beatitude, which in truth nobody is bothered about – outside of a small circle of fervent, believing and baptised Christians –, all this leads us back to universal, natural man, to his dominion over the other elements of our world, beneath the benevolent gaze of his Creator, who never addresses a word to him, leaves him to manage by himself, and possibly, as a reward for his good life and behaviour, will send him after death to a dwelling place equal to or even better than this one, where he will live in the happiness he always dreamed of on earth, neither more nor less, always providing he has been neither better nor worse than the others.

And so, Fathers, your entire Catechism is one enormous lie. From which it follows that your readers, and you yourselves, infallible Doctors in Israel, have a choice before you, which you cannot elude:

***Either,*** persisting in your lies, you will swear to men that it is precisely this natural order that is divine. And that being "Man" and "Woman", or "Human Person", is something to be adored. And men who know nothing else will consequently believe themselves to be gods and will gratify themselves with all kinds of pleasure, all kinds of crime, pretensions, and pride. Few will find matter for sanctification there.

***Or else,*** you will admit your apostasy and the odious blasphemy of your cult of Man. You will tell them that **ONLY ONE MAN** is God, Son of God, and that He came on this earth to give those who should believe in Him a share in His grace, in His divine life, and therefore in His virtues and perfections, in His enlightenment on the mysteries of this world and the next…**ONLY ONE WOMAN** has been predestined to such grace and perfection ***"from her conception"***, as you blasphemously say about every man (1703)! And it is He, Jesus, and She, Mary, who are the sources and models of all supernatural order.

And from there you can start your Catechism all over again from A to Z, eliminating all you have written about man’s ***"inalienable dignity"***, crying out to those you have abused: ***"O men, do penance and be converted, for the Kingdom of God is at hand."***

**On your article 2: Our vocation to beatitude**

It begins with the nine evangelical beatitudes, ignoring the corresponding antithetical maledictions that are found in Luke’s Gospel. In choosing Matthew, you picked a winning hand... These paradoxical beatitudes tell the unfortunate of this earth of the happiness of the world to come; and, according to Luke, of appalling miseries for the rich and happy of this world. Your concern in this article is to promise great happiness to men on behalf of God who loves them, who respects their ***"dignity"*** and even holds them – all of them! – to be His children, His chosen ones.

**1725. … The Beatitudes respond to the desire for happiness that God has placed in the heart of man.**

And here your primordial lie obliges you to promise them – they who are all of such dignity and nobility of heart and mind – a supernatural and specifically divine beatitude, the best that can exist: that which Christ and His Church make their faithful desire and which they promise them on God’s behalf:

**1726. The Beatitudes teach us the ultimate end to which God calls us: the Kingdom, the vision of God, participation in the divine nature, eternal life, filiation, rest in God.**

How you go to it! Take a look at these men – and yourselves! – to whom you promise these marvels, as though they were all worthy and rightly desirous of them, so much so that they are ready to sacrifice everything for such a ***"supernatural destiny"***! But neither you nor they have the least desire or idea of it. They are just words.

Yet having spoken with such assurance of the happiness and blessedness for which God created man, and which He owes them by virtue of His all powerful Love, do you know what they make of this lure of happiness you show them? They hurl themselves into the natural joys and pleasures that please and satisfy them, with the feeling that for them this is the only ***"supernatural"*** within their reach.

Re-read what you have written and bemoan the result:

**1718. The Beatitudes respond to a natural desire for happiness. This desire is of divine origin; God has placed it in the heart of man to draw him to Himself, who alone can fulfil it…**

They have all found their fulfilment elsewhere!

**1719. The Beatitudes reveal the goal of human existence, the ultimate end of human acts: God calls us to His own beatitude. This vocation is addressed to each one personally, but also to the Church as a whole, the new people made up of those who have welcomed the promise and live by it in faith.**

There, your realism has instinctively made you recoil from your cult of man and its sycophancy and turn towards the unique truth: Heaven speaks only to Christians, and then only to those who have not yet been touched or corrupted by your cult of man.

**On your article 3: Man’s freedom**

Here you persist in your cult of man to the point of folly. To all these sublime beings, possessing dignity, wisdom, and free will, you grant complete and entire freedom to go to God with their whole soul:

**1730. God created man a rational being and conferred on him the dignity of a person who can initiate and control his own actions. "God ‘left man in the hand of his own counsel’**(Sir 15.14)**, so that he might of his own accord seek his Creator and, cleaving freely to Him, attain his full and blessed perfection." …**

That is what the Council says, and you rejoice in it. Your cult of man, your faith in man allow you to hope all things and to fear nothing from this supposed blind generosity of God, which grants full and entire freedom to mankind...

**1731. Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one’s own responsibility. By free will one shapes one’s own life. Human freedom is a force for growth and maturity in truth and goodness. Freedom attains its perfection when it is directed to God, our beatitude.**

The dignity of the human Person can only direct man towards his highest and purest happiness; it will tend in that direction with all its force and in complete freedom, you say?

**1732. As long as freedom has not been definitively bound to its ultimate good – which is God – freedom implies the possibility of *choosing between good and evil*, therefore of growing in perfection or of failing and sinning. This freedom characterises properly human acts. It becomes the basis of praise or blame, merit or reproach.**

The possibility of evil does not hold you back. You fear nothing. And you have not had the opportunity or the courage to see that because God, in your dreams, offers men ***the liberty to go to their happiness*** – divine, sublime, and heavenly! – everyone, except the Christians – and even then only the best of them! – has engulfed themselves and wallowed in ***the happiness of their liberty***! And with such pride and passion that they can no longer tolerate any restriction of their libidinous and wicked licence.

Enslaved by your cult of man, you dare to take their side, the side of freedom, against order, against God!

**1738. Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognised as a free and responsible being. All owe to each other this duty of respect. The *right to the exercise of freedom* is an inalienable requirement of the dignity of the human person, especially in moral and religious matters. This right must be recognised and protected by civil authority within the limits of the common good and public order.**

That is where your lies lead you and, worse still, to insults and contempt for God:

**1747. The right to the exercise of freedom is an inalienable requirement of the dignity of man, especially in moral and religious matters. But the exercise of freedom does not imply the putative right to say or do anything one likes.**

It would be good to hear you specify the limits you wish to place on this right.

**Finally, on your article 6: Moral conscience**

How can such limits be! Would you now place shackles and handcuffs on your idol! Would you fetter the liberty of persons? That would be to think that you suspect them of having no moral conscience! Being ***"in the image of God"***, every man has his conscience to enlighten him on his duty. You agree with that. But I will teach you something even more: All these men in whom you have such great confidence – ***they all have a conscience that is personal to them!***

Here again, your confusion of the natural and the supernatural obliges you to think that man, on every occasion, has only to follow his upright, enlightened and informed conscience. And you plead that he be allowed to exercise it in complete sovereignty. Have you never been told that when *nature* has been chased out and is believed to have departed, it *comes back at a gallop?*

**1776. "In the depths of his conscience man discovers a law which he did not give himself but which he is bound to obey. This voice, which ceaselessly urges him to love and to do what is good and to avoid evil, resonates in the intimacy of his heart at the appropriate moment ... It is a law inscribed by God in the heart of man. Conscience is man’s most intimate and secret centre, the sanctuary where he is alone with God and where God’s voice makes itself heard."**

Parents, teachers, judges, magistrates of every standing, priests and bishops, and even Pope, there you are with your hands tied and your mouth gagged lest you hinder this son of God, this Satan, from boasting of his crimes whilst invoking his conscience.

**1782. Man has the right to act in conscience and in freedom so as personally to take moral decisions. "Man must not be forced to act against his conscience. Neither must he be prevented from acting according to his conscience, especially in matters of religion."**

Behold man, the image of God, in all his dignity, in his freedom of conscience and religion, and in his freedom of thought and action. And since all this is the effect of the love that the Creator and Redeemer has for such a sublime creature – whom He deigns to regard as His son and brother – imagine what sentiments and devotion the society of other men will have to develop for this Lord so that he may be helped to blossom in accordance with all his aptitudes, all his desires, and all his rights. That is what we shall go on to study.

**ANATHEMAS**

**I. *Whoever professes the cult of man, faith in man, and respect for the dignity, conscience, and liberty of man by reason of his kinship with God, let him be anathema.***

**II. *Whoever professes the inalienable dignity of every human being and the inviolability of his rights to freedom of conscience and religion in the political and religious society of his fellow men, let him be anathema.***

[*Next*](http://www.crc-internet.org/heresy10.htm)

**TENTH HERESY**

ERROR OF THE SO-CALLED CHRISTIAN DEMOCRACY,
SECULAR, PERSONALIST AND SOCIALISED

**ARGUMENT**

You militate on behalf of respect for man, you preach the cult of the "human person" as if he were a son of God, or a god himself. You have faith and confidence in him, you love him. He is, if you will pardon me, the idol you offer us for our worship and service. Yes, the entire world must be in his service.

**1892. "The human person is and ought to be the principle, the subject and the object of every social institution."**

But, how can you make billions of little gods – or great Gods! – live together in this world in accordance with this lofty principle? That is what you are going to tell us.

**Your article 1: *The person and society***

You will look for the solution in God, and you will present this solution as the rule for ***"human community"***... when it is already difficult enough to approximate to such perfection in a Carmelite convent or among the Jesuits, let alone in your Roman Curia at the Vatican!

**1878. All men are called to the same end: God Himself. There is a certain resemblance between the union of the divine persons and the fraternity that men must establish among themselves in truth and love. Love of neighbour is inseparable from love for God.**

After this daring comparison between our fraternity and the divine Persons in Their marvellous union and circumincession of wisdom and love, the return to reality is brutal:

**1879. The human person needs to live in society. Society is not for him an extraneous addition but a requirement of his nature. Through the exchange with others, mutual service and dialogue with his brothers, man develops his potential; he thus responds to his vocation.**

This suggests that you are somewhat cynical. Is one to conclude that man is "social" through self-interest and self-love? Between the options of making use of others for oneself or working for the common good and for the eternal salvation of one’s neighbour, can you hesitate?

**1880. A *society* is a group of persons bound together organically by a principle of unity that goes beyond each one of them. As an assembly that is at once visible and spiritual, a society endures through time: it gathers up the past and prepares for the future. By means of society, each man is constituted an "heir" and receives certain "talents" that enrich his identity and whose fruits he must develop. Each individual rightly owes loyalty to the communities of which he is part, and respect for the authorities who have charge of the common good.**

Having said that, you return to your intolerable principle:

**1881. Each community is defined by its purpose and consequently obeys specific rules, but "the *human person*is and must be the principle, the subject, and the end of every social institution."**

You think a modern realistic solution lies in ***"socialisation"*** tempered with ***"the principle of subsidiarity"***. That was fashionable during the time of the Church’s ***"connivance"*** with the Communists, when a happy and fraternal social-democracy was anticipated, at the time of John XXIII – but it is bankrupt now. I shall not speak of that here, but I wonder at the way you scale the highest heavens to save your fantasy from the ridiculous situation in which it is stuck:

**1884. God did not wish to reserve for Himself alone the exercise of every power. He entrusts to each creature the functions it is capable of exercising, according to the capacities of its own nature. This mode of governance ought to be imitated in social life. God’s conduct in the government of the world – which testifies to such great respect for human liberty – should inspire the wisdom of those who govern human communities. They should conduct themselves as ministers of divine providence.**

This proves how little you know of God and of human reality.

In fact, without clearly admitting it, you steer your readers towards the choice of a particular system – one that is opposed to "instinctive and brutal" *forms of fascism* and respectful of "spiritual and personalist" values – *Christian democracy* therefore. In this system the primacy of the Person is affirmed and lived out daily, preventing any aggressive comeback by the abominable theory of the primacy of the common good over any private temporal good: it is Pius XI against Mussolini. You are working for our *"conversion"* on a global scale *to* a social democracy that is "personalist" and therefore "Christian".

**1886. Society is indispensable to the realisation of the human vocation. In order to reach this goal, it is necessary that the correct hierarchy of values be respected, which "subordinates physical and instinctual dimensions to interior and spiritual ones"…**

**1887. The inversion of means and ends, which results in giving the value of an ultimate end to that which is only a means of attaining it, or in considering persons as mere means towards a goal, engenders unjust structures which "make it very hard and practically impossible to behave in a Christian way in conformity with the commandments of the Divine Lawgiver".**

That speech is, alas, from Pius XII. His excuse is its date: 1 June1941, the darkest moment of the Nazi-Communist alliance. Three weeks later the German eagle would pounce on the Russian bear, and as a result the USSR would pass over to the camp of the great personalist democracies! Fifty years later you generalise this momentary teaching to make it serve your ideology.

**1888. It is necessary, then, to appeal to the spiritual and moral capacities of the person and to the permanent need for his *inner conversion*, so as to obtain social changes that will really serve him. The priority granted to the conversion of heart in no way eliminates but on the contrary it imposes the obligation of bringing the appropriate remedies to institutions and living conditions when they are an inducement to sin, so that they conform to the norms of justice and advance the good rather than obstruct it.**

***"Sin"*** is fascism, it is nationalism, even Catholic nationalism! It is man’s authority over man. Horror and putrefaction! beneath the cover of the Gospel, here is your ***"Liberation theology"*** – the daughter of Lammenais, the mother of all revolutions and the subsequent evil dictatorships – embellished here with Tolstoyan non-violence:

**1889. Without the help of grace, men would be unable to "discover the often narrow path between cowardice which yields to evil and violence which, though thinking to combat it, only makes it worse. It is the path of charity, that is to say, of the love of God and of neighbour. Charity represents the greatest social commandment. It respects others and their rights. It requires the practice of justice and it alone makes us capable of it. It inspires a life of self-giving: "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it"**(Lk 17.33)**.**

It is the self-giving of the *guérillero* – who is only violent in a necessity! What hatred in these pharisaical words, where it is all a question of love. You would be well advised to teach instead the doctrine of Saint Pius X, in order to save your soul and to spare the world rivers of innocent blood. But your CCC refuses even to pronounce the name of this Pope, the only really poor and saintly pope of our century.

**Your article 2: *Participation in social life***

You have some excellent things to say about political authority, but then, as you proceed, there are other things that are certainly questionable, until finally you return to your vomit and re-state your absurd and impious Christian-Democrat doctrine that was condemned by Saint Pius X in his *Letter on the Sillon*of *25*August 1910.

Here are a few sound principles, ones that are classical and wise:

**1918. "There is no authority except from God, and those authorities that exist have been instituted by God"**(Rom 13.1)**.**

**1920. "The political community and public authority find their foundation in human nature and therefore belong to an order fixed by God."**

**1921. Authority is exercised legitimately if it is committed to the pursuit of the common good of society. In order to attain this, it must use means that are morally acceptable.**

This next one is false, and you know it as well as I do:

**1901. Though authority relates to an order fixed by God, "it must be left to the free decision of citizens to determine their political regime, in the same way as they determine their leaders"…**

Then your CCC becomes completely bad.

**1902. Authority does not derive its moral legitimacy from itself. It must not behave in a despotic manner, but it must act for the common good as "a moral force based on...***[I was expecting:****on God****, or better still:****on Jesus Christ****]****…*on freedom and on a sense of responsibility"…**

That is to build on sand. The immediate continuation shows that this sand is nothing but sludge and permanent anarchy:

**1903. Authority is only exercised legitimately when it seeks the common good of the group concerned and if it uses morally licit means to attain that end. If it happens that rulers enact unjust laws or take measures contrary to the moral order, these arrangements would not be binding in conscience. "In such a case, authority ceases to be itself and degenerates into oppression."**

The first demand refers to the second, which is madness. So is the following section:

**1904. "It is preferable that every power be balanced by other powers and by other spheres of competence which keep it within proper bounds. This is the principle of ‘the just State’ in which sovereignty belongs to the law and not to the arbitrary will of men."**

I doubt whether anyone will fully understand what I find so pernicious in this maxim of John Paul II on ***"the just State"***. Possibly only disciples of Maurras... But Maurras is the great demon, the only one excommunicated by the Church of Leo XIII, of Pius XI, and of the conciliar generation. So is there no one left who understands anything about political science? I fear so.

**Your article 2, continued: The common good**

And by way of proof that a world which has become *democrat,*even personalist and… Christian is unable to understand political wisdom and science – without which societies are doomed to die of appalling convulsions – we are given these three principles which your CCC has drawn from *Gaudium et Spes*, on the common good!

**1905. In keeping with the social nature man of man, the good of the individual is necessarily related to the common good. And the common good can only be defined in reference to the human person…**

The first proposition is true; the second contradicts it. But it is the second part that prevails and corrupts the whole discourse.

**1906. The common good has to be understood as "the overall social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily". The common good concerns the life of everyone. It demands prudence from the individual, and even more so from those who exercise the office of authority. It consists of *three essential elements*:**

The first *element* is in fact the fierce enemy of the common good; the second its dangerous rival. Finally, the third is its servant, assumed to be naturally capable, dedicated and efficient, so there is no need to worry or say anything about it!

**1907. It supposes in the first place *respect for the person*as such. In the name of the common good, public authorities are bound to respect the fundamental and inalienable rights of the human person. Society must allow each of its members to fulfil his vocation. In particular, the common good resides in the conditions for the exercise of those natural freedoms which are indispensable for the development of the human vocation, such as "the right to act according to the correct rule of one’s conscience, the right to protect one’s private life, and the right to a just freedom, including freedom in matters of religion."**

That is the auto-destruction of all society...

**1908. Secondly, the common good requires the *social well-being*and the *development*of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests. But it should make accessible to each person what he needs in order to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on.**

Thus governments will be absorbed in satisfying the desires and passions of their citizens: economic and social considerations will cause the neglect of public security.

**1909. Finally, the common good implies *peace*, that is to say the stability and security of a just order. It presupposes that authority should guarantee by honest means the *security*of society and its members. It is the basis of the right to legitimate personal and collective defence.**

**1910. Though each human community possesses a common good, which allows it to be recognised as such, its most complete realisation is to be found in the *political community.*It is for the State to defend and promote the common good of civil society, of its citizens, and of intermediate bodies.**

In the end, the minimum of attention is given to **"*security"*** and ***"peace"***, as if these were automatic and were not worth a moment’s effort, all this in a climate of utopia and pleasure which makes such an effort impossible. This idolatry of man is all too contradictory to the service of one’s country and the Church, as it is to the worship and service of the God of Jesus Christ.

I have said enough said to conclude…

**ANATHEMAS**

**I. *If anyone says that "the human person is and must be the principle, the subject and the end of all social institutions", without positioning him under the benign law of Jesus Christ, let him be anathema.***

**II. *If anyone asserts the primacy of the human person over the common good of temporal and spiritual societies, family, country, and Church, let him be anathema.***

**III. *If anyone calls any human authority sovereign without referring its power back to God, sole sovereign Lord and Master of all His creatures, let him be anathema.***

**IV. *If anyone says that the most natural political regime for the human race and the closest to the Gospel ideal is democracy, let him be anathema.***

**V. *If anyone accepts as legitimate forms of government those regimes that base their entire system on the principle of the sovereignty of the nation, let him be anathema.***

[*Next*](http://www.crc-internet.org/heresy11.htm)

**ELEVENTH HERESY**

STATE SECULARISM, MAN’S FREEDOM IN CONTEMPT OF GOD’S LAW, SIGN OF THE FINAL APOSTASY AND OF GOD’S CHASTISEMENT

**"HEAR, O ISRAEL!"**

**"Hear, O Israel!… I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me. You shall adore the Lord your God; you shall serve Him… You shall not go after other gods…"** (Ex 20.2; Dt 6.4, 13-14)

**ARGUMENT**

     All Abraham’s descendants according to the flesh, according to the Spirit, recognise this call and never hear it without a holy shudder of reverential fear, a fear that is both servile and filial: ***Hear, O Israel!***

     There is nothing more grandiose or more terrifying than the institution of this Old Covenant, nothing among the pagans, nothing among the Jews even, where God shows Himself so close to His people and yet so terrible in His thrice holy Majesty. Now, to this people chosen amongst all others He gives His love on condition that they respect the Law that He decrees and submit themselves absolutely to it. This is accompanied by the promise of blessings if the people are faithful to Him and harsh chastisements if they infringe the least commandment… allowing them to foresee that this twofold calamity, of transgression and chastisement, will constantly occur as long as His people are unequal to the offer they are made.

     They must therefore be obedient, they must press forward if they are not to be wiped out in this horrible desert. But if they remain faithful and keep their trust in this merciful and all powerful God, they will arrive at the gates of the promised Land and they will enter this glorious country flowing with milk and honey, where they will experience peace and happiness.

     Even so, Israel must heed the law of Yahweh and put it into practice. For us, the new Israel, the Son of God recalls this same law, which He has come not to abolish but to perfect:

     **2196. … Jesus says: "This is the first commandment: "Hear, O Israel! The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength!" The second is this: "You shall love your neighbour as yourself." There is no other commandment greater than these."**(Mk 12.29-31)**…**

     Reading these immortal words in this catechism as in one’s Gospel or one’s Bible, who does not see the whole human race, at least all Christendom, at least the whole Church, and particularly France, or at the very least one’s parish, one’s family or one’s community, receiving from Jesus – far greater than Moses! – this same law in order that we may put it into practice, both individually and collectively, each one of us responsible for himself, but under the direction and with the help of our spiritual and temporal Authorities, Pope, bishops, kings and princes, governors, managers and fathers of families:

     **"You shall worship… You shall love… You shall not kill… you shall not lie…"**

     It is for our leaders to command us. With their orders and their just threats, as well as their encouragement and recompense, we shall get there, wicked and cowardly though we be! Like this, it is achievable. And we shall merit the promised blessings, and escape the chastisements!

     So my surprise was great to see this catechism adopt – with a scandalous cunning and an unrivalled pharisaism – a wholly individualist, subjective and intimist interpretation of this Decalogue that was proclaimed on behalf of the world amid the roar of thunder and lightning on Mount Sinai!

**"Hear, O Israel!"**

     No, it is no longer a question of Israel, but of man:

     **2063. The covenant and the dialogue between God and man are attested to by the fact that all the obligations are stated in the first person ("I am the Lord…") and addressed to another subject ("You…"). In all the commandments of God, the *singular* personal pronoun designates the addressee. At the same time as He makes it  known to the whole people, God also makes His will known to each person in particular:**

     The Lord prescribed love towards God and taught justice towards one’s neighbour, so that man would be neither unjust, nor unworthy of God. Thus, through the Decalogue, God was preparing man to become His friend and to be of one heart with his neighbour… The words of the Decalogue remain the same for us (Christians). Far from being abolished, they have been amplified and developed through the Lord’s coming in the flesh. (St. Irenaeus)

     What cunning! What lies! What betrayal! Those soothing words, **"*At the same time as He makes it known to the whole people"***, are only there the better to silence the general and public character of God’s Law, and to lock it up within the secrecy of the individual conscience! Already the insult to God is all too certain, the rebellion against His Law all too evident, and malediction will fall on those people who preach the secularisation of temporal powers… and ultimately their own powers!

     I know! It is in the human heart that the Law of God is now engraved, a happy progress announced by Jeremiah. But that is not to say that the heart of Princes and of Popes, that the constitutions of States and ecclesiastical law, that fathers and mothers of families, may offload their duty on to the conscience of poor people and children! ***"Woe to you, scribes and Pharisees, hypocrites!"***(Mt 23)

     **2072. Since they express man’s fundamental duties towards God and towards his neighbour, the Ten Commandments reveal, in their primordial content, *grave* obligations. They are fundamentally immutable and their obligations are always and everywhere valid. No one can ever dispense with them. The Ten Commandments are engraved by God in the heart of the human being.**

**2084. God makes Himself known by recalling His all-powerful, loving and liberating action in the history of the one He addresses: "I brought you out of the land of Egypt, out of the house of bondage." The first word contains the first commandment of the Law: "You shall adore the Lord your God, and you shall serve Him… You shall not go after other gods."**(Dt 6.13-14)**The first call and just demand from God is that man should accept Him and adore Him.**

     It is to the Israel of God that this Law is given, to its leaders so that they might submit to it and oblige their people to do the same! And to each one of its members so that they might work out their salvation. Is not this clear and certain? But you will not have any of it! So you sidestep the issue:

     **2085. The one and true God first reveals His glory to Israel. The revelation of the vocation and truth of man is bound up with the revelation of God. Man’s vocation is to make God manifest by acting in conformity with his creation "in the image and likeness of God"…**

***"You shall adore the Lord your God."***

     Practising Jews, still today, hold the Law of Yahweh to be the primary Constitution for their people in Israel. They demand of their legislators and governors that this Decalogue be their***fundamental Law***, which they must keep to the letter in order to maintain its spirit and to impose and protect its practice.

     And what about us, the Church, the new Israel? It was likewise in what is called the *Ancien Régime*. But then the masonic revolutions followed one after the other and imposed on our Christian peoples as a **fundamental law** their hypocritical and atheistic *Rights of man and of the citizen*. Finally, the worst came when the Church made a theory out of this monstrous practical apostasy. She recognised the adversary’s right to emancipate himself – himself and his nation, the whole world that he had subjected to himself – from God thrice holy, from Jesus Christ, King of kings and Lord of lords. Eventually she genuflected, adored, and served none but Man, her idol, behind whom Satan can be glimpsed.

     This is the horror of this eleventh heresy. It consists in diverting the meaning of the Law – decreed by our Creator for His Glory and service – away from God towards man, to serve man’s minor individual happiness and whim.

     **2070. The Ten Commandments belong to God’s revelation. At the same time they teach us the true humanity of man. They bring to light the essential duties, and therefore, indirectly, the fundamental rights inherent in the nature of the human person. The Decalogue contains a privileged expression of the "natural law":**

     From the beginning, God had planted in men’s hearts the precepts of the natural law. At first He was content to remind men of these precepts. Hence arose the Decalogue. (St. Irenaeus)

     They invoke Saint Irenaeus and make the devil walk with the good God in order to reduce the universal Law to an obligation of the individual conscience, and then to reduce the duty of religious submission to the inherent right of the human person to follow nothing more than his pleasure and his idea of true humanity! Thus will be established in the heart of the Church the perfect cult of man in his indomitable dignity and total freedom. That is called the Apostasy of the last times.

***"Him alone shall you worship!"***

     There we have man back up on his pedestal. His prostration at the foot of Mount Sinai did not last long. Israel is no more; Man has replaced it. The worship of God and the other commandments of the Law are promulgated so that everywhere in the world each individual may have the right to practise *religion.*One more word and the insult to God will be total: each one may practise *his* religion, according to *his*conscience, in *his*inviolable freedom within the very heart of the Church, according to *his*personal faith and *his*original charism.

     In this chapter devoted to the worship and the submission due to God, you will read the justification for non-worship and non-submission, in a jumble of words in which atheism finally penetrates the heart of the Church and each member of the faithful and completely triumphs. It is staggering.

***"The social duty of religion and the right to religious liberty."***

     Here is the first commandment of the new law!

     **2137. Man "must be able freely to practise religion in private and in public".**

     Note the refined treachery in what might be thought of as an erratum or a printing error: ***"religion"*** is for each individual ***his*** religion! Whence the consequences:

     **2104. "All men are bound to seek the truth, especially in what concerns God and His Church; and when they know it, to embrace it and remain faithful to it." This duty derives from "the very nature of men". It does not contradict a "sincere respect" for the various religions which "often reflect a ray of that truth which enlightens all men", nor the requirement of charity, which urges Christians to "treat with love, prudence and patience those who are in error or in ignorance with regard to the faith".**

**2105. The duty of offering genuine worship to God concerns man both individually and socially. That is "the traditional Catholic doctrine on the moral duty of men and societies towards the true religion and the one Church of Christ". In her constant work of evangelisation, the Church labours so that men might "infuse the Christian spirit into the mentalities, customs, laws and structures of the communities where they live". The social duty of Christians is to respect and awaken in each man the love of the true and the good. It requires them to make known the worship of the one true religion which subsists in the Catholic and Apostolic Church. Christians are called to be the light of the world. The Church thus manifests Christ’s kingship over all creation and in particular over human societies.**

**2106. "In matters of religion, no one should be forced to act against his conscience, nor should anyone be restrained from acting, within just limits, in accordance with his conscience, both in private or in public, alone or in association with others." This right is based on the very nature of the human person which transcends the temporal order. That is why it "continues to exist even in those who do not live up to the obligation of seeking the truth and adhering to it".**

**2107. "If, because of the particular circumstances that people find themselves in, special civil recognition is accorded to one religious community in the constitutional organisation of a state, the right of all citizens and religious communities to religious liberty must be recognised and respected as well."**

**2108. The right to religious liberty is neither a moral licence to adhere to error nor a supposed right to error, but a natural right of the human person to civil liberty, that is to say, to immunity, within just limits, from external constraint in religious matters by the political authorities. This natural right should be recognised in the juridical order of society in such a way that it constitutes a civil right.**

**2109. The right to religious liberty cannot of itself be unlimited or limited only by a "public order" that is conceived of in a positivist or naturalist manner. The "just limits" which are inherent in it must be determined for each social situation by political prudence, according to the requirements of the common good, and must be ratified by the civil authority in accordance with "legal principles which are in conformity with the objective moral order".**

     Through all the wiles and contradictions of this text which has been copied from *Dignitatis Humanae*, through its heretical advances and its withdrawals calculated to gain the votes of the still Catholic conciliar minority, religious liberty is here so well constructed that it leads two pages further on to a eulogy – qualified of course but still unmistakable – of atheism and agnosticism. Its final lines must have stirred hell:

     **2126. Atheism is often based on a false conception of human autonomy, exaggerated to the point where it rejects all dependence on God**(GS 20, 1)**. Yet "to acknowledge God is in no way to oppose the dignity of man, since it is in God Himself that this dignity is rooted and perfected"**(GS 21, 3)**. The Church knows "that her message is in harmony with the most secret desires of the human heart"**(GS 21, 7)**.**

     In other words, with Satan! Unfortunately these texts were Mgr Karol Wojtyla’s personal contribution to Vatican II and the decisive reason for his election to the sovereign pontificate. They form his "mission", his "service" to the Church today, according to his own terms.

***"You shall love your neighbour as yourself."***

     Having nullified the greater part of the precepts contained in the first Tablet of the Law, which relate to the worship and service of God out of love for Him, one can only fear that this catechism will be no more courageous or faithful in expounding and defending the seven precepts of the second Tablet, which relate to the love of one’s neighbour and to respect for oneself, moral principles that support one another, though in different ways – whether it be progress in personal virtue which directs us towards the warmest and most effective service of our neighbour to the point of self sacrifice for our brothers, or respect for our neighbour’s rights and the pursuit of his welfare, which stem from the calculated prudence found in the Old Testament, namely the expectation of seeing our neighbour doing the same for us and leaving us in peace and safety.

     But for itself the CCC adopts the personalist conception, the philanthropic and modern socialist conception of the ***universal reign of human rights***, each person being able to construct himself on the basis of this ideal without harming anyone else. Let us examine in detail the various ingredients of such an "ethic":

     **1. The love of oneself** is, in truth, perfectly innocent; it is instinctive, it is ontological and vital. It is something good:

     **2264. Love towards oneself remains a fundamental principle of morality. It is therefore legitimate to insist on respect for one’s own right to life…**

     That is all, and it is too little! What a great pity! According to Christ, this love of oneself forms the measure of the love of our neighbour (2196)!

     **2. The love of God** appears to me also to figure very little as the motivating force for moral heroism! … to a disturbing degree. One would like to see the Ten Commandments recommended and founded quite simply on the primary reason – so dear to Saint Thérèse of the Child Jesus – that "such is the pleasure of the good God"! It is not just a morality of action; it is action’s great motivating force! But no... our catechism prefers to be secular, ecumenical and liberal.

     **3. The authority of the State** is not at all required to act in the area of its competence and to faithfully carry out God’s commandments, unless it is to restrain some disorder or to guarantee some threatened freedom. Already, with regard to the obligation to practise the worship of God, we had been struck by the underhand manner with which the CCC dispensed the modem secular state from it – thereby acting in complicity with the godless against God! But in the important sphere of social life, where state intervention is today constant and despotic, never to remind the State of its sacred duty to defend virtue and to fight against all disorder and crime is equally reprehensible!

     **4. So what values will incite people to moral effort?** Here we have a page in which the CCC provides the measure of its vacuity:

     **2244. Every institution is inspired, at least implicitly, by a vision of man and of destiny, from which it derives the point of reference for its judgement, its hierarchy of values, and its line of conduct. Most societies have referred their institutions to a certain pre-eminence of man over things. Only the divinely revealed Religion has clearly recognised man’s origin and destiny in God, the Creator and Redeemer. The Church invites political powers to refer their judgements and decisions to this inspired Truth about God and man:**

*Societies which ignore this inspiration, or reject it in the name of their independence from God, are led to seek it in themselves or to borrow their references and finality from an ideology, and, since they do not accept that an objective criterion of good and evil can be defended, they arrogate to themselves a totalitarian power – declared or surreptitious – over man and his destiny, as history shows.*(Cf. Centesimus annus 45; 46)

**2245. The Church who, by reason of her office and competence, is in no way to be confused with the political community, is both the sign and the safeguard of the transcendent character of the human person. "The Church respects and promotes the political freedom and responsibility of citizens."**

**2246. It is part of the Church’s mission to "make moral judgements even in matters related to politics, whenever the fundamental rights of the person or the salvation of souls requires it, using all the means – but only those means – that are in conformity with the Gospel and in harmony with the good of all men, according to the diversity of times and situations".**

     That is all! The postconciliar Church wants nothing further to do with it. There is a vague reference to God, Creator and Redeemer (without this phrase necessarily referring to Jesus Christ). Then there is an allusion to the "salvation of souls", without any clarification or sequel. It amounts to saying... nothing. The Church has nothing to offer, still less to impose on the civil authorities and temporal powers. By dint of cowardice, it is an act of apostasy.

**What remains with which to build a fervent moral doctrine?**

     Human rights and the cult of man.

     **2467. Man naturally tends towards the truth. He is bound to honour it and to testify to it: "By virtue of their dignity, all men, because they are persons, are impelled by their very nature and are bound by a moral obligation to seek the truth, especially that truth which relates to religion. They are bound to adhere to the truth once they come to know it and to regulate their whole lives in accordance with the demands of the truth."**

     But this catechism never tells them clearly what this Truth is that would oblige them to choose to love God and to serve Him in their poorest neighbour, instead of "constructing themselves" as idols devoted to their own worship! For, when all is said and done, the love of God, the imitation of Jesus Christ, wholehearted adherence to His Gospel, love of the Cross, the desire for expiation and reparation to the Sacred Heart and to the Immaculate Heart of Mary, missionary thirst for the salvation of souls, the desire for martyrdom, all of this is frighteningly absent from this explanation of the Decalogue.

**ANATHEMAS**

     **I. *If anyone says that the divine law imposed on Israel, the people of God, is not to be imposed on the peoples of the New Covenant through the ministry of their spiritual and temporal heads, with all the constraining force of their civil and ecclesiastical obligations and sanctions, let him be anathema.***

     **II. *If anyone exempts the temporal power from total subjection to God, from total spiritual submission to the Vicar of Jesus Christ, and from total application to the service of the Catholic Church and to the salvation of souls, let him be anathema.***

     **III. *If anyone says that the divine law is imposed on everyone through the voice of conscience, the expression of the natural law, leaving each person complete freedom and responsibility to respond to it or to reject it without the assistance, nay the spiritual and temporal constraint of anyone, let him be anathema.***

     **IV. *If anyone says that the spiritual and temporal authorities must recognise, over and above mere tolerance, the natural right of each man to religious and civil liberty, as well as the right to submit to or free himself from the divine law of the Decalogue, let him be anathema.***

     **V. *If anyone says that atheism and agnosticism must be respected as a positive expression of the search for truth and are not a criminal impiety leading to eternal damnation*, *which everyone should warn and guard their neighbour against as a matter of charity, let him be anathema.***

     **VI. *If anyone says that one can please God without knowing His law or without wishing to practise it to the best of one’s ability, let him be anathema.***

     **VII. *If anyone says that the recognition of God is in no way opposed to the autonomy of man demanded by his dignity, since this dignity finds its origin and its perfector in God Himself, let him be anathema.***

[*Next*](http://www.crc-internet.org/heresy12.htm)

YOUR GNOSIS, MOST HOLY FATHER

**TWELFTH AND LAST HERESY**

Jesus! Mary! Joseph!

Most Holy Father,

     The first and last error of this Catechism is of a great simplicity. It is admittedly ingenious in its new synthesis of divine Revelation. It is generous in its intention to gladden humanity and thus bring it back to our God and Father, and thence to its original brotherhood. But it transposes our natural history, such as our Creator has traced it and as it irrevocably unfolds, into a world of unreality. And so, in the historical reality of this divine predestination – which your Catechism contradicts and apparently outclasses, but it is all a mirage! – your Catechism takes its place, at the appointed time, in the ultimate and primaeval battle of Satan against the Immaculate and against Her blessed Son. It is the manifesto of Christ’s rivals and their Synagogue, it is the manifesto of Man and Woman, idols in their own eyes, whom God will destroy with His divine mouth, which is Christ, and with His fiery breath, which is His Holy Spirit of Justice and Love.

     Your reverie began with the creation of the first man, and is renewed at the conception of each one of us. You see us all in that first instant, images and likenesses of the Face of God. But He did not make it so. It is His Word and it is the divine Lady Dove of His Holy Spirit whom He predestined to be like Him and to receive from Him every possible grace and blessing, so that they might tend directly and uniquely, united one to another in tenderness, towards the abode of Glory and Beatitude which He had prepared for Them from the beginning of the world and where They now reign.

     What your Catechism grants to man, to every man, to every woman as well, without distinction, and to each of us, poor sinners, the Father wished to give to Jesus and Mary alone. In acting in this way, You are usurping for the children of your dream, the men and women of your gnosis, the graces that were to appear only in Our Saviour and His divine Mother, Our Lord and Our Lady, our King and our Queen.

     The marvels which have been paraded before our fascinated eyes, from one chapter to the next in this Catechism, were not ours nor for us, but Theirs and for Them, from before the beginning of the world. They were accorded that we might be enriched by our likeness to Them, a likeness received through Their merits and generosity. In His Incarnation, Redemption and Resurrection, the Son was intensely united to His Father through His reparatory obedience, whereby He earned our salvation. And the Blessed Virgin, in Her sorrowful Co-redemption, knew in the Holy Spirit all the joys and ecstasies of Heaven, but it was to distribute them graciously to all Her children, with the motherly tenderness of Her Immaculate Heart, the reflection of the Love of the Sacred Heart of Jesus. Without Them, what else would we be but wretched creatures without strength or beauty?

     From page to page, you constantly and quite rightly celebrate these marvels of the Father’s solicitude for His children. This error is close to the Truth that it plagiarises. It is indeed true that this solicitude fills us with blessings, but it is at the prayer of the Virgin Mary and through the merits of Jesus Christ. And as for the flight to the bosom of God which you promise to us all, it is in following Them in their glorious Ascension and Assumption that we will come to this happiness and glory, if at any rate we have believed what we have been preached, if we have been baptised, and if we have received the Body and Blood of Christ in anticipation of this happy resurrection!

     Although you misled us about our first birth, calling us sons and daughters of God, perfect in all things and saints too, He, our Creator, in His Wisdom, did give us a nature in His image, it is true, but one that was fragile and fallible. And, to keep us in the humility which flourishes under trial before entering into glory, He Himself established it for us a condition on this earth that we live in obscurity and in obedience to His law, with all the strength of our spiritual soul, but not without some providential help.

     Original sin was not, as we read in you, a minor affair that was quickly overcome and forgotten. Our earthly abode became a misery and a snare for us. Immense multitudes of degenerate human beings – why hide the fact? – have rebelled against their Creator, followed the demons, attached themselves to earthly goods and turned their eyes away from the Beatitude that God contemplated giving them in a better and final abode. But this you did not wish to say, lest you displease the men of our proud times. Thereupon, they heard you with pleasure and sunk themselves in their errors, their rebellions, their disorderly loves, and their earthly greed, and you – excusing them for everything, praising and idolising them – you again applauded them for their corruption and their apostasy. They made idols of themselves, taking themselves as genuinely being what they were not, but which you falsely told them they were: a people of gods, a people of priests, of prophets and of kings!

     And now, what are they going to devise? You have completed your eulogy of man, and they have heard you only too well. They are claiming to construct a more perfect nature, without the aid of Jesus Christ, but driven by a Spirit of distraction which you call divine! Out of their earthly abode where God detains them, they want to make a Heaven of their own, there to come inebriated on the same goods and the same satisfactions they have always known. And this arrogance, this pride, this dignity, this liberty, which they boast of and which you profess to admire in them as an exact likeness to God the Father and Son, they delight in as a perpetual defiance of their Creator. It has reached the point where a battle is going to break out between the two worlds. Theirs is the world of your gnostic anthroposophy – will you be part of it? Ours is that of Jesus and Mary, ever triumphant.

     What is to be done now? Nothing other than to preach Jesus and Mary, Jesus crucified and Mary transfixed. Men must be taught that the moment has come to adore the true Man, the true image and likeness of the Father, His Son Jesus Christ, and the Immaculate Conception, His Holy Mother who gives Him for us to cherish in order that we may grieve over our dissimilarity and our misfortune in this vale of tears, while we wait for the grace of salvation, which proceeds from an incomprehensible and inestimable predestination.

     Our mirages have led us astray, Most Holy Father; we have lost our way because of your gnosis and we are filled with pride for having dreamed of a plan of grace more wonderful than that of God even! We have thrust the human race back under the yoke of Satan, a Liar from the beginning. Today, he believes he can triumph through our false Gospel. Ah, let us repent, let us preach the true paths of salvation! It will never be too late to repair our errors and our extravagant behaviour. Through the Immaculate Heart of the Blessed Virgin Mary, the Sacred Heart will allow Himself to be touched, and our world, humbly athirst for Life, Truth and Love, will find or rediscover the way of the Church, the way of Rome, which is that of the Kingdom of Heaven in this world and in the next.

     I am Your Holiness’ humble servant,

*signed:*Brother George of Jesus