**CRITICAL STUDY OF THE TEXTS
OF THE SECOND VATICAN COUNCIL**

« *Several other Bishops, Priests, men and women Religious were climbing****a steep mountain****, at the top of which there was****a large Cross****of rough-hewn trunks as of a cork-tree with its bark; before reaching there, the Holy Father passed through****a large city half in ruins****and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way* » (Third Secret of Fatima)

**VATICAN II CALLED INTO QUESTION**

«*What shall we do with Vatican II?* » asked Jean Rigal in *La Croix* of 20 February 2003:

« Forget it gradually? Endeavour to extend the promising paths that it opened? Undertake studies on entirely new realities?

« These questions are in the hands of Catholics, replies a theologian, personally according to the responsibility of each, and collectively [*sic!*]. John Paul II took care, several times, to specify that “*the teaching of the Council remains the path on which the Church must advance towards the future*”. » And then he added: « Vatican II can not be properly “welcomed” if not from within its intrinsic dynamic, in the spiritual and institutional transition that it wanted to carry out, in the fervour that it instilled in the Church… A wide open worksite is offered to us. »

We see the dialectic that for forty years has brought into conflict the supporters of the *Conciliar Reformation* who refer to the letter of the texts and to it alone, with those of the *Permanent Reformation,*claiming to draw from their “spirit”, in order to forge ahead. In other words, the *tardi*, seeing the building « *half in ruins* », say: that is enough now! While the *zelanti* want to complete the work and destroy what remains standing. What a pity!

And if one saw fit to ask him who, for forty years, has not ceased to announce such « ruins » and who was opposed to this insane enterprise of autodemolition from the beginning, the first and the only one! –this autodemolition that assumed the flattering titles of “reformation”, “aggiornamento”, “openness to the world”? If only one went to the trouble of questioning the Abbé de Nantes, the founder of the Catholic Counter-Revolution, on the future of Vatican II, or rather on that of the Catholic Church, which alone matters?

He had already replied on 11 October 1965, to the journalist, André Giovanni who had asked him:

« Give us an undisputed, an absolute sign of the truth of your convictions, of the charity of your fight. A sign of hope!

– ***This sign, we all have it and it belongs to everyone of us, it is the Secret of Fatima. When the Blessed Virgin decided to enlighten her children, one can only fall to one’s knees to listen to Her.*** »

Let us resume the study of the criticism of the Conciliar texts that was developed by the Abbé de Nantes at the very moment when they were being elaborated, discussed, promulgated, and then once again, ten years later, in a masterful way, in « Preparing Vatican III », the Council of Catholic Restoration.

**THE SPIRIT OF A NEW RELIGION**

On 11 October 1962, a new spirit raised a storm in the Church. A new religion attempted to substitute itself for the ancient one. To understand this, one only has to compare the opening discourse of the Council, which contains not less than eight heresies! with the *Letter* that the parish priest of Villemaur wrote the same day to his friends, in which one can sense the dawning of the *angor Ecclesiae* that seized him at the sight of the media hype that surrounded the Council:

« The Council has quickly ceased to be a divine fact prepared for in silence and prayer, in the ardour of penance, and has taken the very human shape of an enormous news item, *a sort of National Radical Party Congress.*In the eyes of the faith, it ought to be a thrilling mystery, a grandiose hope, because the Holy Spirit Himself should come to the aid of His Church to give her a clear and visible impulse. But in all the articles, discussions and surveys, open to exaggeration to make a greater impression, the Council has become a purely sensational human event… » (*Letter to My Friends* no120 [French edition])

In his speech, Pope John XXIII showed his « complete disagreement with the prophets of doom who always announce catastrophes » and promised that the Council would be « like a resplendent dawn rising on the Church ». As for him, the Abbé de Nantes, quoted the Prophet Jeremiah: « Without concern they dress my people’s wound, saying: Peace! Peace! whereas there is no peace. » (*Letter*no118)

In their well known “Message to the World” of 4 November 1962, the Conciliar Fathers, at least the progressivist minority of those who had taken charge right from the start, called on men of good will to « build in this world a more just and fraternal city ». In their humanist project, they scandalously forgot the persecuted from the Soviet Goulag: « *Never as much as in our present times have Christians, have civilised people been so indifferent to blood shed for our defence and our salvation* », noted the Abbé de Nantes (*Letter* no175) Yet at Fatima, Heaven took interest in the martyrs.

John XXIII convened the Council « somewhat like Louis XIV had convened the states general in 1789… We know how it turned into revolution, through the euphoria which swept over the Constituents… They wanted to create a new and rational world; all that they managed to do was to destroy the old one and amass ruins. » (*Letter* no153, French edition only)

**AMBIGUOUS TEXTS**

The phenomena well known to our democratic societies functioned: « The procession of bishops penetrated ***into a dreadful mixing machine***. The two thousand good willed conservatives that composed this mitred crowd, instead of being directed by the Pope towards the doctors of the faith, and there were some! were going to be continuously delivered up to the preaching and the pressure of the progressivist clan becoming every day more arrogant. The Council’s tribune gave it an authority, a means of propaganda which could never have been imagined! It floated its ideas, its mirages, its demands, in the face of Rome and its offices. The entire flock of bishops listened to these novelties, somewhat dumbfounded, then set themselves into motion, entered into this new game, while elsewhere, the same speeches taken up and amplified by the press went about rousing all the Catholic peoples of the universe. Progressivism came from Rome! The Curia? John XXIII had set it aside, cast suspicion on it from the first discourse. The doctors of the faith? Their opinions were still to be accepted, but like useless and regrettable complaints, which would be taken into account, but nothing more. From the start, they were unable to prevail. They were only allowed to make a gallant last stand » (*Letter*no184, 25 September 1964, French edition)

The outcome was « **compromise texts** whose lack of realism was situated half way between true dogmatic definitions, impossible in such a climate, and practical decisions for which no one could guarantee the enforcement in the anarchy into which the Church was sliding; half way between the truth of some and the error of others, between good and evil, according to opportuneness and the strength of external pressures. Neither theology nor discipline would find much to glean in these long texts steeped in ambiguities. ***The great work that had been announced was stillborn***. The innovators, certain that they would prevail, already saw even further and seized hold of the future. They lost interest in the texts that the compromising hacks were elaborating in the commissions. Already fixed before being promulgated, excessively tempered, they will have nothing but documentary interest; they will indicate the direction of the irresistible reformation which has already overtaken them, like beacons on the road of evolution. In the vanguard of progress, what is important is the speeches made by the leaders, their audacity, their extravagance. Uttered in Saint Peter’s they acquire the value of prophetic illumination. The innovators are preparing Vatican III, and this is not a joke. We must not remain idle » Everyone to their battle stations then!

Taken from [*He is Risen* no 7, March 2003, p. 11-12](http://www.crc-internet.org/IER2003/march7_2Council.htm)

**I. THE SOURCES OF FAITH**

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In October 1964, the constitution *Dei Verbum* was bitterly discussed in the Council. Our Father made an in-depth commentary in issue 51 of the CRC. This should be carefully re-read. Right from its introduction, the Conciliar text is a product of an unacceptable illuminism:

« Hearing the word of God with reverence and proclaiming it with faith, the sacred synod takes its direction from these words of St. John: « *We announce to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we announce to you, so that you may have fellowship with us and our common fellowship be with the Father and His Son Jesus Christ* » (1 Jn 1.2-3). Therefore, following in the footsteps of the Council of Trent and of the First Vatican Council, this present council wishes to set forth authentic doctrine on divine revelation and how it is handed on, so that by hearing the message of salvation the whole world may believe, by believing it may hope, and by hoping it may love. »

The Fathers of the Council therefore imitated Saint John, not so as to be « in communion » with him, according to his own recommendation, but so as to claim to be in direct communication with the Word of Life. But where had they « seen and heard » Him? ***With an amazing presumption, the Council thought that it was the Apostolic College, direct witnesses and inspired by Christ himself***. « In referring to itself as “pastoral”, remarked the Abbé de Nantes, it had no intention of belittling its importance by comparison with the preceding dogmatic Councils, but wished rather to give the impression of being of greater worth than all the rest of them put together. For did it not pretend to be directly inspired by the Word of God, and endowed with a mandate to found the Church anew? »

Now, what message did our “inspired ones” deliver? If they had merely repeated « the authentic doctrine of divine Revelation », defined by the Councils of Trent and the Vatican, it would have been perfect! but it was not worth claiming to be inspired for so little. On the other hand, if they claimed to renew it, as was the case, then it was a second imposture. By going back before the common catechism, before the doctrine of the Church, before Tradition, before even Scripture and the Apostles’ teaching, to arrive at the Word of God Himself, spoken by the mouth of the Father – « *God said and so it was* » – and becoming incarnate in the Event, the Life, the History, the Fathers of the Council really prided themselves to much, and embarked on a path opposed to the age-old practice of the Church.

After having analysed the entire mechanism of this subversion, the Abbé de Nantes concluded: « From one pipe to the next, the entire channel of transmission of Revelation is dismantled, made useless. The People of God, having become a people of “witnesses”, are in direct touch with God, who speaks to it without any mediator and arouses in it “the Spirit”… This people gives witness through its entire life. It is a Word of God. »

How could such pretentiousness have been accepted, on 18 November 1965, by almost the unanimity of the Fathers (2344 against 6)? It is because in the meantime, the initial text had been interlarded with corrections that rectified it in the sense of the traditional faith, as in no21, to which the minority had succeeded in adding what is indicated between brackets: « The Church has always venerated the divine Scriptures… She has always maintained them, and continues to do so, [*together with sacred tradition*], as the supreme rule of faith, since, as inspired by God… they impart the word of God Himself without change, and make the voice of the Holy Spirit resound. The same is true of the excellent no10, imposed after a hard fight by the traditionalists.

However, the poison was inoculated into the veins of the Church by means of this dogmatic Constitution which smacked of heresy. Do you want a proof of its virulence?

In 1983, our Father chose in the interview of John Paul II with André Frossard this confidence: « I have never regarded my faith as “traditional”, explained the Pope. It had nothing to do with any kind of conformism; it was born in the depths of my own “me” [*sic!*], it was also the fruit of my mind’s efforts in seeking an answer to the mysteries of man and of the world… With interior maturity came the evidence that it contained a personal and *free* response to the Word of God expressed in Jesus Christ, Word incarnate. » (cf. CCR no 157, p. 13)

John Paul II’s faith is a self-worshipping one: « When God reveals Himself, he went on, and when faith accepts Him, it is man who sees himself revealed to himself and confirmed in his being as man and as person. »

This is what he taught in August 2000 at the World Youth Days of Rome, asking his “dear young people” to enter into the “school of faith” like the Apostles surrounding Jesus at Caesarea Philippi and in the Cenacle:

« You can all sense in *yourselves* the process of questions and answers that we have just been talking about. You can all measure the difficulties you have in believing, and even feel the temptation not to believe. But at the same time you can also experience a slowly maturing sense and conviction of your commitment in faith. In fact, *there is always a meeting between God and the human person*in this wonderful school of the human spirit, the school of faith. » The two of them alone, without the mediation of the Church?

**VATICAN III, A COUNCIL OF RECONCILIATION**

After having condemned Vatican II’s illuminism, it will not suffice to recall the ancient truths, explained the Abbé de Nantes. It would be necessary to make the effort to set out new dogmatic definitions. He wrote the first lines:

« Devoutly listening to the voice of the teaching Church, we are certain of receiving the peace, joy, and spiritual fruits of salvation and eternal life through the Church’s ministry, which is the true Word of God. Moved by the grace of the Holy Spirit, granted to us in accordance with Christ’s promise, we accept in its entirety the Revelation of these Mysteries which illumines and transforms our soul and heart unto the resemblance of Christ Himself. As for us, according to the status and particular gifts of each, we pass on and teach this doctrine to all men… »

« The next Council will be first of all a reaffirmation of the Church, for She has been vilified, disparaged, despised by the very men of the Church all through these ten years [*forty years!*] of Reform. It shall proclaim the Church as the Spouse of Christ, faithful, wise and loving, who alone is able to reflect the splendour of the Countenance – human and divine – of Jesus Christ. ***Yes, the affirmation of the Church as carrier of the Gospel****...* the genuine Gospel of Christ inflames men’s hearts with the desire to be converted and move forward along the Way, on the path to perfection. Thus each individual lets himself be docilely reformed by the Church, however painful the operation may be, in order to obtain Eternal life. » (*CCR* no 21, p. 12)

The Pope and the bishops are subject as well to the ordinary and common, traditional teaching of the Church. The Holy Spirit is only given to them so that they may better understand the doctrine of their predecessors, teach it in turn, and if necessary develop it, but in no case contradict it, under the pretext of adapting it to the modern world! When this submission is once again the norm, the harmony of the sources of the faith – Scripture, Tradition and the Church’s Magisterium – will be re-established on the basis of this fundamental principle:

« ***God’s revelation reaches us in and by the Church’s teaching, wherein are intimately mingled the living waters of all her sources.***»

Do not imagine the Church’s teaching as an unchanging, lifeless monolith. « These sources form a sort of organism with thousands of interconnections, constantly developing. In her teaching, the Church draws continually upon her sources. They are so vast, so rich, and divine! that she is constantly seeking to better understand these treasures that she appraises, meditates, classifies, interprets and translates into languages. » (*CCR* no 22, p. 12) Our Father, for fifty years, and Brother Bruno, his faithful disciple, are daily proof of this! Tomorrow, the world will drink from these living waters, when She who «*treasured all these things and pondered them in her Heart* » (Lk 2.19) will be known, loved and obeyed everywhere.

Taken from [*He is Risen* no 7, March 2003, p. 12-14](http://www.crc-internet.org/IER2003/march7_2Council.htm)

**II. THE MYSTERY OF THE CHURCH**

The critical study of the dogmatic Constitution ***De Ecclesia***, also called ***Lumen gentium*** is the main axis of the Catholic Counter-Reformation. « It has so often been said, wrote the Abbé de Nantes already in 1972, that Vatican II was going to start the Church off again on new foundations that it is impossible for us not to find in this very novelty the primary reason for this crisis. ***It is therefore necessary to study the novelties of Vatican II if we wish to detect the evil and find a solution to the decline of the Church***. And the Church will be more beautiful, at Vatican III. » ([*CCR* no23, p. 5](http://www.crc-internet.org/jan72.htm#vatican3))

**A FAITHFUL WITNESS TO THE CHURCH**

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Before our modern times, the Church never felt the need to justify herself. She was satisfied to exist, to be a permanent miracle, a “Sign” raised up among the nations, to the exact extent of her fidelity to her divine Founder. And her children vied with one another to delight in their Mother’s perfections:

« *The very thought of belonging to the Church is enough to renew the soul’s jubilation, for the Church is holy, like Her Spouse Jesus Christ, whom She has been made to resemble to such an extent, so that there is nothing in the world so beautiful, so wise and so majestic as Her face and Her whole being...* » wrote our Father on 19 March 1963 in his *Letter to my Friends*no134 (in CCR no59, February 1975, p. 1)

To stand in the way of Protestant heresy, then that of modernism, the Church of the Counter-Reformation presented itself, however, as a « *perfect, visible and hierarchical society founded by Jesus Christ, whose members adhere to the same doctrine in submission to the same Roman authority, so as to obtain, by the grace of the Sacraments, eternal life* ».

To this juridical and exact definition, that the First Vatican Council already wanted to develop, Pius XII added a more complete, dogmatic, allegorical and spiritual view in his encyclical “*Mystici Corporis Christi*” of 29 June 1943: the Church, he taught, is a social Body, living and life-giving, whose uncreated soul is the Holy Spirit and whose created soul is the hierarchy. This very year, our Father entered the seminary:

« *During this first year, I entrusted myself to the Church like a child to his mother, in order to receive everything from her and from no one else… Because I lived, I received my first Catholic heritage and my first clerical imprint in the Church of always, in the absence of all contestation and division, I can say that****I am the legitimate child of this Church, the truthful and faithful witness****… A certain party, which will soon dominate, may claim that it already existed and mistrusted me, but it was then “clandestine”. Nothing that is clandestine is Catholic, and there is nothing that is Catholic that must make itself clandestine in the Church.* » (*Mémoires et Récits*, vol. II, p. 30)

**A SACRILIGEOUS REFORMISM**

In the years that followed the Liberation, this party of the contestation began to breathe a bad spirit into the Church of France. Its doctor was the Dominican Yves Congar, whose subversive doctrine the Abbé de Nantes had denounced as soon as his book “True and False Reform in the Church” was published in 1951. Challenging his distinction, harbinger of the great upheavals, between the « unalterable structures » of the Church and the « accessory, changeable superstructures », our Father protested:

« *I do not love a skeleton nor vital organs, I love Her face, Her sparkling clothes and even Her sandals, Her entire being. With the spiritual canticle I will sing of the hair on Her neck that charmed us as well, her children, like it ravished the heart of her Spouse.****Oh, may those who love the Church understand!****In her features and her slightest gestures, something indescribably exquisite enraptures us to the summit of her essential Mystery. The liturgical movements, the hymns, the ornamentation of churches, the words of the catechism and the sermon, this flesh, this manner of walking, the sound of the voice, the colour of the eyes, revealed the very soul, immediately, and we were struck, intoxicated by it, for Her ancient and universal soul, Her intimate life that came to comfort us, was the Holy Spirit in Person!* » (*Letter to my Friends*no178, 6 August 1964)

Furthermore, the Biblical notion – so rich – of the “People of God” was from that time twisted by the progressivist theologians from its Catholic and reactionary context into a revolutionary and democratic sense, according to which people in the Church would have the right and the capacity to govern themselves, the hierarchy exercising only a supportive, service role.

Now, « order and the true faith can only be saved by the parish priests in their parishes, the bishops in their diocese and the Sovereign Pontiff surrounded by his ministers at the centre, at Rome. All that is done to the contrary serves disorder and confusion. God grant that the authority of the Pope and the bishops emerge strengthened from the great struggle that is brewing » wrote the Abbé de Nantes, on 1 December 1962. The same day in the conciliar *aula*, the progressivist minority succeeded in keeping out of the discussion of the Fathers, the traditional schema prepared long before by the Curia, and in substituting for it another one, of a totally different spirit.

**A LUMINOUS MYSTERY**

The first chapter of the Constitution “*Lumen gentium*” states from the outset that the Church is a Mystery. The traditionalists protested in vain that the Church was not, at first sight, a mystery, since her historical and hierarchical reality made her visible to everyone, a curtain of artificial fog spread over the precise and clear classical definition.

« Christ is the *Light of nations*. Because this is so, this Sacred Synod gathered together in the Holy Spirit eagerly desires, by proclaiming the Gospel to every creature, to bring the light of Christ to all men, a light brightly visible on the countenance of the Church. »

The Abbé de Nantes denounced in these first words of the Counciliar text a new sense given to the word of Jesus. « *I am the light of the world* » « Whereas the Ancients would have understood this term as an attractive perfection, justifying Christ and the Church to convert and recapitulate within themselves all men, our Moderns intend to suggest the idea of a service that the Church must render to the world in its secular progress… ***It is no longer the Light of the Burning Bush which attracts men to the contemplation of the Divine Presence in the Desert. It is the light of the street lamp, of the powerful floodlight that men of the Church hold above the building site of the world in construction in order to light up the labour of their brothers, believers or unbelievers.*** » ([*CCR* no23, p. 5](http://www.crc-internet.org/jan72.htm#vatican3))

The supernatural Catholic idea gave way to humanist ideology. The Church was no longer self-sufficient. « She is no longer oriented towards the service of God, drawing men to this superior life for which she holds the keys. She is busy, with a passion for the world, for its success, providing it vaguely with an energy said to be divine, a light of the Spirit, a Christlike unction, in order to allow it to attain its complete fulfilment on earth. One could soon come to the conclusion that wherever “spiritual” or “cultural” animation, generosity, liberating struggles take place among men, in a new form, the Church is there! » (ibid.)

**A PEOPLE OF GODS**

To assist this extension that the most revolutionary hoped for, the novelty was introduced surreptitiously by Cardinal Suenens. When the moment came to deal with the hierarchy, the Belgium prelate proposed that one attend first of all to the “People of God”, on the false pretext that the members of the hierarchy are a part of this people and that they are in their service. The majority of the Fathers exclaimed that this proposition was inspired by the Holy Spirit!

« ***It was a revolution***. It was as though you defined the family as consisting of a certain number of real live children, some of whom are designated to be parents, because it is their role to be at the beck and call of the remaining children. What would you say of this? That this definition falls down through idealism: just what is this “life”, where do the children get it from, when and how is it able to persist? And it falls down through a major omission: it disregards the fact of generation, an initial and constituent fact without which all the rest is subverted. This collection of children no longer has to recognise any authority if the parents, whose essential role has been denied, see themselves reduced to the level of the domestics of their progeny! Isn't it absurd? This is precisely what was invented at the Council, by simple inversion of the order of the chapters of the constitution *Lumen gentium*. ***There is, first of all, the People, and this People is presented, already existing, already illuminated, sanctified, gathered together before the slightest intervention of the Hierarchy***, by the direct, invisible, disinterested, unexpected, unlimited action of the Holy Spirit! The structure of the Church is inverted and its boundaries brought down. At last, we can breathe again! » ([*CCR* no23, p. 6](http://www.crc-internet.org/jan72.htm#vatican3))

And this people, created by the Spirit, is of course adorned with all the perfections, all its members are declared « *prophets, kings and priests* ». Luther had already advocated this in his time, recalled a Protestant observer at the Council, who did not hide his satisfaction in seeing the Catholic Church rallying to the key idea of the Reformation. This “People of God”, a marvellously friendly formula went beyond Catholic boundaries into heretical, schismatic and pagan lands:

« All men are called to be part of this Catholic unity of the people of God, which in promoting universal peace, presages it. And there belong [*sic!*] to or are related to it in various ways, the Catholic faithful, all who believe in Christ, and indeed the whole of mankind, for all men are called by the grace of God to salvation. » (*Lumen gentium,* no13) Since then the Popes have taken it upon themselves to make endless, significant gestures in view of the great universal gathering in love Have no fear! Open boundaries to Christ, especially those of the Church, by destroying its ramparts!

**« A CITY HALF IN RUINS** »

To this people inspired by the Spirit, Chapter III of the Constitution conferred, all the same, ***a hierarchy***, giving it the mission of exercising its powers of teaching, of sanctification and of government, insisting on its role of “service” to the aforementioned people.

Let it be understood: the Holy Roman Church has always been compared to the Jerusalem of the Old Covenant, « *built as a city, in one united whole* » (Ps 122.3) Consequently, it can be deduced that, wherever Her divine Constitution, Her traditional order and Her unchanging doctrine is safeguarded, the edifice will remain standing, somehow. Wherever they are called into question, there will be nothing but ruins and desolation.

This is what took place in the conciliar Church: the leaders of the “People of God” who forgot the duties of their function, pertaining to the good of their subjects, saw their authority destroyed in the storm that followed the Council. Others, such as Cardinal Luciani who became the holy Pope John Paul I, did not forget them and set as a line of conduct for himself the warning of his predecessor, Saint Gregory: « *May the Pastor be close to the faithful with compassion. Forgetting his rank, may he consider himself to be the equal of his good faithful, but may he not fear to exercise against the wicked the rights of his authority.* » (Homily at Saint John of Lateran, on 23 September 1978)

How can one’s mission be maintained, when ***collegiality*** – another epic battle of the Council – deprived the bishops of all personal authority, to the sole benefit of irresponsible assemblies, governed themselves by their bureaucracies. For the invasion of the democratic spirit into the Church with the help of the Council brought about the establishing of a parliament quite contrary to the traditional discipline of the Church. A new legalism was substituted to the former one, more demanding and more arbitrary, in the guise of good sentiments and of utopian “sheepfolds”. « Before the Council, our bishops, exercised a real and personal authority over a limited territory. They now exercise over immense regions and an unlimited universe, an appearance of power without real authority. »

Fortunately for the Church, a *Nota prævia* added to the text of *Lumen gentium*, made a last minute correction to what was too revolutionary in the new Constitutional Charter. But, as our Father pointed out, « what a strange idea to promulgate the poison in the conciliar Act and its antidote in an annexe »!

***The promotion of the laity***, to which Chapter IV is devoted, heralded many disorders as well. « The day when worship gives way to culture, the heavenly to the temporal, the day when politics encroaches on religion, the first role passes from the priesthood to the laity. To it falls, first of all, the task of “transforming structures in accordance with the Gospel”. The “ministers of the Gospel” hold the streetlight but it is the laity who do the work. » ([*CCR* no23, p. 7](http://www.crc-internet.org/jan72.htm#vatican3)) Already Luther dreamed of such a secular Christianity, a faith without worship, that does not get in the way of “good business”.

We will come back to the last chapters of the Constitution: ***holiness offered to everyone, religious life, and individual last ends.***They seem to maintain the ancient religion like erratic blocks of another age, in a context that seems quite unreal. The project is « a voyage to Venus, an invitation to dreamland, a good news born yesterday and still radiating with wonderful fire for the approaching happiness of all mankind. Old believers will not recognise in this language the gravity and humility of the true religion and of its austere preaching. » (Critical Analysis of the Catechism of the Catholic Church, *CCR* no253, p. 16)

Finally, Chapter VIII, on the ***Virgin Mary***, is added here as an appendix, without any connection with what precedes other than its insistence on showing the spirit of humility, of poverty and of service of She who called herself the “Servant of the Lord”. In the detestable democratic standpoint of *Lumen gentium*, one suffers from the abuse heaped on the Immaculate, Queen of Heaven, Mediatrix of all grace!

**TOMORROW, VATICAN III**

*In the restoration of the Church through a Council of Catholic Reconciliation, the Virgin Mary will play an essential role. She will be at the centre and the origin of any renewal. Her apparitions of the XIXth and the XXth century have sufficiently demonstrated the intimate connection between God’s plans for Her and for the Church that she carries in Her Heart. Today, it is in this Immaculate Heart that our Catholic faith and our hope in the Resurrection find refuge, like on the day of Holy Saturday. Tomorrow,****thanks to Her***, everyone will understand ***that there is nothing better, nothing more true and more beautiful, than to belong to the Roman Catholic Church***.

This Church is “One” and perfect, it is God’s only durable project in history, the only Ark of salvation for persons and societies. This Mother is “Holy”, an instrument of grace, the means and the place of the true religion. “Catholic”, she forms an organised whole, a mystical Body whose Head is Christ and whose Soul is the Holy Spirit, bringing His divine energy to strengthen her desire for fidelity. And since nothing good comes about without authority, she is “Apostolic”. It is through the Apostles and their legitimate successors that the work of God is accomplished. This is why, today like yesterday, the cry of the Abbé de Nantes and his children rise up towards our legitimate Pastors.

Taken from [*He is Risen* no 8, April 2003, p. 17-20](http://www.crc-internet.org/IER2003/april8_3.htm)

**III. THE HOLY LITURGY**

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The origin of the present liturgical reform does not go back to the Council, but to the XIXth century! It was not due to malicious intent of a Protestant or modernist infiltration, but sprang from the very heart of the Church. The ancient maxim *Lex orandi, lex credendi*, that Bossuet translated by: « *We believe as we pray* », explains the fact that the Popes who were the firmest in the faith were the instigators of an authentic liturgical renewal, since Blessed Pius IX supporting Dom Guéranger in his restoration of the Roman liturgy, Saint Pius X “the Reformer”, who desired that « his people pray sure of beauty » and « participate in the holy mysteries as the indispensable source of life », up to Pius XII, recovering the enlightened zeal of his predecessors in order to promulgate in 1947 the encyclical *Mediator Dei*, « a firm, dogmatic, magisterial act but also a liberating and pastoral act » (*CCR*no80, p. 5).

Under the direction of these Popes, not at all “fixist” or “integrist”, a team of scholarly Benedictines, driven on by a sound faith, honest in their service of the Church, worked at Solesmes, at Beuron in Germany, at Maredsous in Belgium, to promote this movement. One only has to think of the admirable reform of Holy Week, promulgated by Pius XII in 1955! The Council arrived just in time to sanction fifty years of studies and experiments.

**A MOST BEAUTIFUL TEXT, BUT…**

From the promulgation of the Constitution *Sacrosanctum Concilium* by the Fathers of the Council on 4 December 1963, the Abbé de Nantes had the impression that he was before a theoretically very beautiful text, coupled, however, with uncertain and disturbing “practical applications”:

« We find therein our faith, for which we suffer violence, oppression and persecution from the progressivists, our brothers, who have no other will than to lower the flame of Christian life from Heaven towards the earth, from the Spirit to the flesh, from contemplative adoration towards social struggle, from divine to human, a place of boredom, sin and despair. If they adopt the principles of this Constitution, if they organise their apostolate and their teaching around them, I maintain that we will all be reconciled! The discord lies in this essential point, and not elsewhere: ***religion is the service and the worship of God, not of man, but of man for God alone!*** » (*Letter* no162, January 1964)

**AN IMMENSE DEMOLITION SITE**

Eight years later, the Abbé de Nantes explained that the main error of the Second Vatican Council was to have dealt, first of all, with the liturgy while the truths of the faith which must form its basis, which must throw light on and orient the entire work, were no longer certain, but on the contrary contested. » ([*CCR* no24, p. 9](http://www.crc-internet.org/feb72.htm#vatican3))

In the vagueness of the reforms in process, a bad spirit crept in, tinged with modernism, for which religion is no longer a divine work, revealed, imposed from on high, but a “real life” experience, either collective or personal, and with progressivism which considers worship to be a shameful escape, a selfish preoccupation compared with concern for apostolate of the masses.

The malfeasance consisted in, « ***after having changed the liturgy so as to make it into the expression of the new faith, forcing us to adopt it on the pretext that the Church has always proposed to the people its law of faith in and through the forms of her liturgy*** ».

The second error, just as fatal, was to have announced a complete revision of liturgical rites, « before defining the exact nature of the hierarchical constitution of the Church. On the contrary, to have dealt with it in a climate of demagogy and revolt. » This was to neglect the priestly character of the liturgy, « the most divine of human works ». Everyone was free to experiment, since the “Spirit” blows like a gale on the People of God! Then they began removing and simplifying, in the name of pastoral effectiveness, and more often than not, to demolish and entirely wreck havoc in the Sanctuary. To reconstruct, it was another question!

The liturgical reform was no longer a matter for the hierarchy alone, for the Apostolic See and its Congregation of Rites or for each bishop in his diocese, but for the assemblies appointed for that purpose, from the Council’s “*Consilium*” commission right down to the lowliest of parish committees, forming a new parallel hierarchical chain, a canker of our modern democratic and decadent societies, driven by a sectarianism hitherto unknown in the Church. « The liturgy was the first thing to fall into the hands of reform maniacs, erudite archaeologists, professionals of subversion and group dynamics. » ([*ibid*., p. 8](http://www.crc-internet.org/feb72.htm#vatican3))

« Being no longer either a source of grace or sacred praise, the modern liturgy has become histrionic, fastidious, painfully trite, void of mystery, dead. » The decline of our parishes was rapid. « Paganism is at our doorsteps », announced the Abbé de Nantes, thirty years ago. This is where we now are.

**TOMORROW, WHICH LITURGY?**

How can one walk against such a current, reconstruct after such a cataclysm? On this point, our Father is cautiously and supernaturally optimistic: « Even though the feverish activity of the protagonists of the liturgical movement from the beginning of the century, has ended up transforming the Church into a heap of ruins, it has however, accumulated a large amount of material at the disposition of the wise builders of the future Counter-Reformation. ([*CCR* no24, p. 11](http://www.crc-internet.org/feb72.htm#vatican3))

The Third Vatican Council will, first of all, establish ***the divine faith of the Church***, in opposition to modernist illuminism, which substituted the cult of man in the place of the cult of God. The holy Liturgy will become once again, something eminently sacred, a participation in the “Mystery of faith”. Is not the Mass the very Action of the Lord Jesus Christ, made present by his Church?

After having established the mystical and hierarchical nature of the Church, Vatican III will also recall that the***liturgical function is a sacerdotal function***. The priest acts in the Assembly “*in persona Christi*”. « This power reserved for the sacerdotal Body has always spared the Church the fixism of dead religions and, at the other extreme, the mobilism of worship handed over to the whims of any human power or to the masses. An admirable reality that Vatican II ruined, that Vatican III will restore: the regulating role of Church life taken up by the clergy. » (*ibid.*, p. 10)

Finally, the liturgy will regain ***its pastoral character***. « The disastrous confusion made at Vatican II between pastoral and liturgy destroyed the liturgy and devaluated the pastoral », wrote our Father. Divine worship must not be stifled nor concealed, but prepared by a well adapted catechesis, so as to be celebrated by the entire people in intimate union with its pastor.

« Once the dogmatic reality of the worship of God has been assured and defended against any offensive return of the cult of Man, obedience to the will of God clearly signified by the sacred responsibility entrusted to the clergy to administer holy things and by the docility of the faithful to accept them according to the unchanging rites, then liturgical life will return to normal and will once again become, by the grace of God, an edifying, fruitful, unanimous work. » Our Father has many projects on this subject. Already, as country parish priest, he practiced in his parishes a “pedagogical bilingualism”.

« Vatican III will embark, he wrote, and all of us along with it, on vast and grandiose restoration, in which the liturgical Tradition put back in honour, will breathe new life into a body of well studied pastoral reforms. Everyone will find therein such spiritual benefit, such enthusiasm that this synthesis of new and old will create unanimity and concord amongst us in a general amnesty. ***One must have a big heart, delivered from all narrow-mindedness and all a priori other than the faith***. Every question deserves to be examined, going beyond systematic conservatism and blind reformism. Both of these are lazy solutions, cowardly and gregarious. True traditionalism is progressivist. It consists in conserving and enriching liturgical life by an effort of piety, intelligence, imagination and zeal. » ([*CCR* no24, p. 11](http://www.crc-internet.org/feb72.htm#vatican3))

But, it is the Virgin Mary herself who will work the miracle of breathing a new life into our poor Catholic liturgy, so that « *our “conversation” may be in Heaven* » (Ph 3.20), and that devotion to the Sacred Hearts of Jesus and Mary extend to the ends of the earth. » Is not the Immaculate, in the vision of Tuy, at the foot of the Cross, at the heart, therefore, of our ceremonies? It is She who will, once again, show us how to please God, Father, Son and Holy Spirit, and with what love we must carry out the prescribed rites, so that we may be assured that He gives Himself to us with his grace, and in return, our thanksgivings are accepted by his divine Majesty, in the joy of love and filial piety, the intoxicating drink of the Elect.

Taken from [*He is Risen* no 8, April 2003, p. 20-22](http://www.crc-internet.org/IER2003/april8_3.htm#liturgy)

**IV. THE CATHOLIC PRIESTHOOD**

**THE VATICAN II TYPE OF PRIEST**

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Priests were the poor relations of the Council. The Council Fathers, concerned on the one hand with claiming for themselves the fullness of the Priesthood, as a supreme Order, inherited from the Apostles, and on the other hand with the promotion of the laity by exorbitantly ascribing responsibilities to them in virtue of a supposed “common priesthood”, made no provision for their priests until the day when it became obvious to them that the Reform that they longed for could not be accomplished without those who are referred to as the “infantry of the Church”. The Decree on Priestly Training let this be understood: « *Animated by the spirit of Christ, this sacred synod is fully aware that the desired renewal of the whole Church depends to a great extent on the ministry of its priests...* »

Two texts were then elaborated rather hastily and in a spirit of rejection of the past most detrimental to a sound and solid theology: the first one dealt with the “Ministry and the Life of Priests”, *Presbyterorum Ordinis*, the second one with their training in seminaries, *Optatam totius*. The image of the priest and the nature of his ministry had to be renovated so as to adapt it to the needs of modern times! The result, forty years later: he has entirely lost the sacred character that derives from his role in the worship of God.

The Council of Trent had made him into the man of the Mass and the Sacraments, the minister of worship sacrificing at the altar and forgiving sins in the confessional, the “person in charge” of the salvation of souls and the praise of God. The Church of the Counter-Reformation, triumphing over Protestant negations, presented itself as « ***the Church of the Eucharist*** », our Father explained.

But, apparently, priests could no longer bear seeing their ministry confined solely to the execution of the functions of worship. They felt more like pastors and apostles, “ministers of the Gospel” sent into the world, involved in it, for a more authentic service of their brothers. « The Decree on the Ministry and the Life of Priests tells us what the true object of pastoral activity is, Cardinal Marty was pleased to say, its orientation is essentially missionary. It has a twofold theocentric and anthropocentric dimension [*!*]; as a result, it requires being present among men. The decree tells us how the priest must nourish and unify his entire priestly life. » (*Unam Sanctam,*p. 11)

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| **THE GOOD SHEPHERD OF THE PARISH**The parish priest having responsibility and care of a parish has the duty of being *a master, a leader, and a pastor*. The needs of souls must not make him forget his wider responsibilities, and he must participate, with his parish, in the great defence of the Church, of civilisation and of the country, against the armies of Satan. He must pursue the false brethren who maintain error, division, and crime among his flock. He must not only love and console, but reprimand, threaten, instruct, exhort all flock and especially the best of them… A word summarises his function, it measures his greatness, it explains his affections, it is the worship of God. ***The priest is the man of God, he who raises eyes towards God, he who fills the intelligences, the hearts, and the entire life of men with Him***. His cassock (Oh, how we love it!) bears witness to this superior concern; his simple and frugal life, his ceaseless ministry, continually recalls to his faithful and to others that God exists, loves them and calls them. His word adds a clear definition to the will of God; finally liturgical worship and prayer carries souls towards God in a foreshadowing of eternal life.(*The Abbé Georges de Nantes, parish priest of Villemaur, sermon of 15 September 1963, Pour l’Église,* t. I, p. 410) |

Priority is therefore given to “mission” over the Mass and the Sacraments; anteriority of the common priesthood of the faithful in relation to the “ministerial” priesthood of those responsible for worship. Primacy belongs to a life involved in the world so that the priest not be an “isolated man”, but living among men, his brothers, helping them to “consecrate” their secular and profane lives. And finally primacy belongs to the word over prayer and the pursuit of holiness; a spirituality entirely of action and “witnessing”: these are the new characteristics of the priest according to Vatican II.

The training of seminarians immediately felt the effects of this, favouring learning about ministry, with all that this presupposes, according to the terms of modern pedagogy and human formation, learning about responsibility, discerning the signs of the times… to the detriment of acquiring the sacred sciences, the discipline and traditional devotions of the priest « according to the Heart of God »

Seven years after the Council, the Abbé de Nantes’ diagnostic was overwhelming: « When priests will have distanced themselves in this way from what is divine and lost themselves in what is human, even what is human in the circle of bishops, they will realise that they have been “had”. But it will be too late […]. ***The priesthood was great, solid and prosperous, as long as it defined itself by its intimate relation to God in worship and in the apostolate relates to it. And I add: priests were happy***. It deteriorated, weakened, diminished, starting from the day that it tried to be missionary above all, turned towards men so as to occupy them with the things of the earth and no longer with those of Heaven. This is the crime committed against the Priesthood. » ([*CCR* no25, p. 9](http://www.crc-internet.org/march72.htm#vatican3))

**WHAT IS THE WAY OUT?**

Now the damage has been done: the priesthood is in ruins, in the midst of an entirely secularised society, we must not moan, but hope for a Council to restore the ancient discipline.

It would be appropriate to rediscover the wise lessons of human order and supernatural holiness handed down to us by past centuries, in the times of the Counter-Reformation and the Catholic Renaissance. The Abbé de Nantes has worked for this simultaneously with his criticism of Vatican II

**RESTORATION OF THE PRIESTLY HIERARCHY BY VATICAN III**

« One possible means that would cost little would be the reactionary way of a pure and simple return to the theology of the Council of Trent. All that is essential would be saved and four centuries testify to its fruitfulness… ***A different way, a better one, would be to come to terms, in the very spirit of the Tridentine Tradition, with all genuine theological progress, and to conserve as well, the soundest part of the effort agreed to at Vatican II***, unfortunately ruined by the general orientations and the demagogical excesses of this fatal Council. The experts point out four novelties in this theology. Some of them appear just and fruitful. Others are false and exorbitant. Their discernment by Vatican III will be of the greatest interest! » ([*CCR*no25, p. 10](http://www.crc-internet.org/march72.htm#vatican3))

1. The “ministerial” priesthood as a product of the common priesthood: no! This constitutes a monstrous inversion, marked by the modern democratic spirit. ***The fullness of the priesthood***, and therefore its source and model, is not to be found in the people, but in Jesus Christ, Sovereign Priest of the new and eternal Covenant. He transmits it to his Vicar on earth, the Pope, as well as to the bishops in communion with him, through the Apostolic succession. It is therefore at Rome that unity of the priesthood is accomplished according to the inscription written in gold letters on the band of the dome of Saint Peter’s: *Inde oritur unitas sacerdotii*. The priestly ministry is effective “*ex opere operato*”, theology says, by virtue of the power itself which has been conferred and whatever the value of the man who exercises it, while the value of the worship of the faithful depends on their state of grace and on the measure of their moral virtues that keep them united to Christ.

2. The ministry of the priest must be more missionary than centered on worship: once again, what a deplorable inversion, a cause of countless defections! It is in this manner that priests and seminarians were turned away from their primary vocation, which made them “men of God”, consecrated to His unique Service. Through their consecration, they continue the action of Christ Sovereign Priest, Who makes them mediators of His essential grace for the salvation of the entire Body. To be other Christs, as it were, for the souls who are entrusted to them, to give them Jesus and to give them to Jesus, what a magnificent vocation, capable of filling these “sons of God” with enthusiasm and to sustain unlimited sacrifice and devotion by them during their entire life!

3. The Council recalled and theologically justified the sacramentality of the episcopate, and the subordination of priests to their bishops, which is the necessary corollary. This is true, in each diocese, only the bishop is Father and possesses the fullness of the priesthood. But the bishops united in a College must not rebel against Rome, nor the laity against the priests! In the disorder that reigns in the Holy Church, in which each order has emancipated itself from the control of its legitimate superiors, Vatican III must re-establish a wise equilibrium.

4. Finally, the powers of the priest must not be limited to the celebration of the Eucharist and the distribution of the Sacraments, but must include also preaching and governing, very well! These are three services of the Mystical Body of Christ that it is advisable not to set into opposition, but to reconcile. However, Vatican III will recall that ***the Mass is the centre of all***, preceded by the teaching of the faith and followed by the governing of souls: « Every priestly action must be viewed in relation to the essential one, which is the Eucharistic Sacrifice of the physical Body of Christ, the Source of life and holiness. »

**A PRIEST, A CHURCH, A PARISH!**

In concrete terms, the very forms of priestly life do not have to be invented, they have existed for centuries. If they appear dead today, they are ready to be reborn from the ruins of the Council.

« A bishop has only to announce, wrote the Abbé de Nantes in 1977, that he would give each new priest a church in a parish of which he would be the pastor with the promise that the priest would be left in peace to teach the catechism, distribute the Sacraments and govern the people according to the age-old custom and vocations would flourish. There would be no more searching for the priest’s identity, no more celibacy crisis, no problem of socialist commitment; candidates would pour in…

« ***It would seem that this is contrary to Vatican II; if this is so, then that is another solid and adequate reason for being against Vatican II***. For this system was born of the Apostles and springs up in their footsteps, at Corinth, Laodicea, Antioch, Rome… At every time and place this system has always been the most efficacious way of implanting and conserving the Church. Sent by his bishop, the man of God arrives at a place, builds his cabin or his igloo, then right beside it the cabin or the igloo that will serve as a chapel, where he calls the pygmies or the Eskimos, his new parishioners for instruction and prayer… The Church thus finds herself implanted as soon as the parish is established. » (*CCR* no103, p. 21)

When the Church will have come back to her ancient structures, and restored to her children Catholic pride, the joy and the taste for all that constitutes her own life, her rites, her hymns, her architecture, all the surroundings of her daily existence that make her live with fervour from the grace of the Lord *intra muros*, she will hasten to become missionary, *extra muros*, so as to « ***restore all things in Christ*** ». But it is necessary, first of all, for her to deny her cult of Man, together with her adulation of secular democracy, in order to become once again a Church of Christendom, whose cult is in continual exchange and symbiosis with family, educative, corporative and political life. Religious and the laity will then participate in the grace of priesthood, by means of subordinate, precise, useful and meritorious ministries.

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| **A CHURCH OF CHRISTENDOM**When the true faith returns, beginning with the Head, then the good Spirit will re-awaken everywhere among the best. They will want to be Catholic in name and in deed, Catholic through and through in private and in public. Then Christian glory will pour forth from our churches, not only on feast days and in processions, religious signs and emblems, but in public homage being rendered to Jesus Christ through proclaiming His Law as the law of the civil institution and in recognising His sovereignty over all things. Then the town hall, the law courts, the school and the hospital will no longer pretend to ignore God, which is the supreme insult – but they will all be bathed in His adorable light. The Church will become the radiant centre of communal life; the cathedral will be the high place of the town; the nation will know Christ for its King and the blessed Virgin Mary for its Queen. The people thus protected by God will recover their soul and their joy.In my *utopia*, all that will come about by itself. All that is necessary is to liberate the energies stifled today or as the Sage says “hinder not the music” (Eccl 32.5). When the Pope has faith enough to see that all respect and profess it; when freedom of opinion and fraternal charity will have recovered their age-old practice, then I am sure that the Holy Spirit will give both conservatives and progressivists, reunited in the same profound sentiments a taste and a love for all the treasures of Holy Mother Church, new as well as old.*A Church Utopia, Nova et Vetera, CCR* no103, p. 19. |

Taken from [*He is Risen* no 9, May 2003, p. 15-17](http://www.crc-internet.org/IER2003/may9_2.htm)

**V. THE FAITHFUL**

**THE LAY APOSTOLATE AT THE COUNCIL**

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Wedged between *Lumen Gentium*, which defines the new condition of the laity in the Church, and*Gaudium et Spes*, which exalts its tasks in the modern world, the decree “*Apostolicam actuositatem”*on the Apostolate of the Laity (AL) is, in the opinion of the experts of the collection *Unam Sanctam*, the most outdated of the conciliar Acts.

« The teaching of Vatican II, the Abbé de Nantes noted in 1972, is so new that the entire work of Pius XI relating to Catholic Action was declared out-of-date, useless. But seven years after the Council, everything has progressed to such an extent that Vatican II is already obsolete in turn! Really, what a circus… All the same, let us attempt to describe this train that dashes before our eyes at such speed and try to discover in what direction it is headed, towards an undoubtedly mysterious destination »

The first novelty deriving from the definition of the Church as a People of God, is that ***the laity must be considered as full-fledged members of the community in which they are all equal***, and no longer as a member of the “faithful” submissive to a dominating hierarchy.

« The laity derive the right and duty to the apostolate from their union with Christ the head; incorporated into Christ's Mystical Body through Baptism and strengthened by the power of the Holy Spirit through Confirmation, they are assigned to the apostolate by the Lord Himself. They are consecrated for the royal priesthood and the holy people (cf.1 P 2.4-10) not only that they may offer spiritual sacrifices in everything they do but also that they may witness to Christ throughout the world. The sacraments, however, especially the most holy Eucharist, communicate and nourish that charity which is the soul of the entire apostolate. » (AL, no3)

All of them prophets, priests, and kings! All active and responsible subjects! Responsible for whom, for what? For everyone and everything… There we are thrown into complete illuminism and direct democracy. « The keyword of this advancement of the laity is no longer “*participation*” but “*cooperation*” by the laity in the apostolate of the hierarchy, or better yet, in the mission of the Church. Being sent directly by God and guided by Him, they will claim to work *with* but not *under* their priests! » ([*CRC* no26, p. 7](http://www.crc-internet.org/april72.htm#vatican3))

And the field of activity, or rather of apostolate, that is specific to them is ***the service of the world for its complete human success***: « Christ's redemptive work, the Council said, while essentially concerned with the salvation of men, includes also the renewal of the whole temporal order. Hence the mission of the Church is *not only*to bring the message and grace of Christ to men but also to penetrate and perfect the temporal order with the spirit of the Gospel.

In fulfilling this mission of the Church, the Christian laity exercise their apostolate both in the Church and in the world, in both the spiritual and the temporal orders. These orders, although distinct, are so connected in the singular plan of God that He Himself intends to raise up the whole world again in Christ and to make it a new creation, initially on earth and completely on the last day. » (AL, no5)

This text can be interpreted in two ways. Conservatives will understand: « Evangelise, restore everything in Christ, and the rest, the progress of peoples will be given in addition » Progressivists, more faithful to the Council’s dynamic, will say: « Construct the world, make it a success, afterwards, you will offer it in homage to God » Number 7 proves them right:

« God's plan for the world is that men should work together to renew and constantly perfect the temporal order… The development and progress of all that forms the temporal order, not only aid in the attainment of man's ultimate goal but also possess their own intrinsic value. This value has been established in them by God. »

It is no longer a question of being faithful to the law of God in the world, but of being faithful to the law of the World in order to make it a success. This is indeed the progressivist messianism that the Abbé de Nantes denounced even before the Council, ***in its twofold guise of naturalising the supernatural and supernaturalising the natural***.

« It is not surprising, then, that the Council was the signal of a frantic laicisation of the Church; the secularisation of the clergy, the decline of worship and works, even a crisis in Catholic Action, a single word sums it up: ***apostasy***. The transposition of religion into a political humanism, the transfiguration of earthly works into Gospel salvation and Eucharistic worship mark the ultimate contamination of the Church by the Promethean pride of modern man. It brought no propaganda success, moreover, since man has no need of the Church to nourish his old dream of becoming God… But the negative consequences of this immanent apostasy are disastrous: religion is emptied of its own substance, priests are deprived of their dignity and their sacred powers, while the laity find themselves endowed with a royal liberty, a priestly dignity and a prophetic insight in order to carry out their political action as a sublime oblation to God. » ([*CRC* no26, p. 9](http://www.crc-internet.org/april72.htm#vatican3))

Let us now turn away from this fatal self-satisfaction and come back to the humble and conquering sprit of the Catholic Action dear to St. Pius X, illustrated by so many figures of our sweet and holy France.

**REHABILITATING THE HOLY WORKS OF THE FAITHFUL**

Vatican III will reunite the Church by putting everyone back in his proper place, in the whole Christ who alone is Prophet, Priest and King. This will not be a “return to clericalism”, explained the Abbé de Nantes, « because the priestly and monastic work continues and develops in the religious and ecclesial works of the entire faithful people. The priestly hierarchy’s hold and the religious orders’ influence is not detrimental to the dignity and the activity of the faithful, on the contrary, they create them, nourish them, coordinate them and assure their immense fruitfulness. » ([*CRC* no26, p. 7](http://www.crc-internet.org/april72.htm#vatican3))

In two exciting pages, our Father puts forward the program of a Catholic Action for the resurrection of the Church, whose key word is “participate”.

« ***To participate*** is, firstly, to *get the most out of*the rich blessings that the superior or the most perfect can pass on to the inferior or the less perfect. But it is equally and in the course of time, each according to his own condition and his personal energy, to *take part* in the perfect life and the action of those from whom he receives even the power of living and serving with them… Such is the exalting life and Christian perfection offered to the faithful, as much as they dare desire it. »

The “participation” of the faithful in the priesthood of the hierarchy, that is to say in the grace of its teaching, of its efforts of sanctification and of its spiritual government, will not come about in a democratic and libertarian manner, but each according to the exact degree of authority and power that he exercises over those who are entrusted to him.

« Thus, everyone, after having listened well to the preaching of the priests, will repeat it with his own authority to those for whom he is responsible: like the mother teaching catechism to her children. Everyone will sanctify himself through the Sacraments, but he must feel responsible for the religious life of his own, and is authorised to preside over domestic worship. All accept the Church’s discipline, but they all yearn to be the relays, the driving belts, everywhere their competence is exerted, the prince in his State through his laws, the industrialist in his factory through his justice, the mayor in his city through his solicitude, the worker in the management of the corporative patrimony and union action, etc. »

As for the “participation” of the faithful in the consecrated life of religious, it will have no other limit than each person’s spiritual perfection: « The perfect life and its influence does not depend in the least on social condition, but solely on charity, that is to say on one’s purity generosity and piety. It is in full liberty, open to everyone, that takes place this union of the faithful with the mystical life of the religious… How many laymen have rushed into it through the ages! Eager to know, love and serve God, they have risen very high and have raised up the multitude. Enamoured of God, sent by Him to the service of their brothers, they educated, instructed, cared for, assisted, and consoled their neighbour. »

These are the holy works that the Council of Catholic Reconciliation will restore. Priests will rediscover the heart of their faithful, and the faithful the heart of their pastors. Surprising spiritual exchanges of contemplation and circumincessant charity will take place between religious and holy souls living in the world. It will be good to be reconciled, life together will be delightful, action will be concerted, and there will exist the influence of the same joy in the same faith. « In this manner, ***the parish, the diocese, the papacy***, will be re-established in all their dignity and their efficacy, stripped of all their incidental structures, of all the parasitic lay techno-bureaucracies. In this new-found ecclesiastical framework, renovated, under these authorities with a human and paternal face, the entire society with its many natural communities will be revivified by grace and Catholic truth. It will be Christendom once again. »

Taken from [*He is Risen* no 9, May 2003, p. 17-20](http://www.crc-internet.org/IER2003/may9_2.htm#1)

**VI. CATHOLIC MISSIONS**

**THE DECREE“AD GENTES”**

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The charter for what was to bring about in the Council a renewal of the Missions was the “Decree on the Mission Activity of the Church” (AM) beginning with the words « *Ad gentes…* » It was, in fact, the entire People of God, and each Christian in his own milieu of life, who was sent on mission to preach the Gospel to the “nations”, that is to say, to the pagans!

This beautiful theory concealed a perverse design that the experts, like Karl Rahner with his nebulous theory of anonymous Christians, attempted, by all possible means, to impose with the help of the Council. « Basically, our Father noted, the experts saw nothing in this schema on the Missions other than a new field of application for theories proclaimed elsewhere… It is a matter, as everywhere else, of hacking to pieces the living being in order to make it fit the abstract frame drawn by our technocrats. This could be achieved by “an effort of pastoral and theological reorganisation, a broadening of perspectives, to which a host of concrete suggestions are added”. Oh dear! Was there ever a better occasion to condemn colonialism, paternalism, sectarianism, proselytism? The accents of these declaimers reveal that, in them, the future of the Missions, the salvation of souls, the love of Christ, have totally given in to the desire to appear, in the eyes of the world, to be emancipated. ***Building the human city of peaceful coexistence and of pluralist dialogue, they have decided that the Missions would have to be integrated into it or disappear***… Wedged between the new dogmas of religious liberty, ecumenism, dialogue, and the construction of peace, the schema on the Mission had no choice but to be adjusted, and this adjustment means the death of the missions. » (*Letter to my Friends*no216, The Twilight of the Missions, 11 November 1965)

The missionary bishops of the Council reacted courageously, demanding with anguish, material and spiritual assistance from their peers for their missions, and to begin with, that the urgency and necessity of Missionary Action be recalled, which had been brought into question even in the conciliar *aula*. All the same, they obtained the reminder of the theological basis of the Mission: it is the Decree’s excellent no7 (*[CCR](http://www.crc-internet.org/may72.htm%22%20%5Cl%20%22vatican3)*[n](http://www.crc-internet.org/may72.htm%22%20%5Cl%20%22vatican3)[o](http://www.crc-internet.org/may72.htm%22%20%5Cl%20%22vatican3)[27, p. 8](http://www.crc-internet.org/may72.htm%22%20%5Cl%20%22vatican3)).

However, right after no7 and no8, we are back to secular internationalism, the new aim of Catholic missions. It is a question of « revealing to men the authentic reality of their condition and their whole vocation, since Christ is the principle and the model of the renewed humanity, filled with fraternal love, sincerity and a spirit of peace that everyone craves… To tell the truth, the Gospel, in the history of mankind, even on the temporal level, was a leaven of liberty and progress, and continues to present itself as a leaven of fraternity, unity and peace. »

**THE AGGIORNAMENTO OF MISSIONS**

Until very recently, missions were the work of Christian countries of the West, which sent missionaries to far-off lands in order to establish the Church and convert pagans to it. Breaking with this religious paternalism combined with colonial prestige, the new evangelisation intends to start from a different principle: the sending into the world of “ministers of the Word”, free of all national and even ecclesiastical ties, the carriers of a “message” all the more credible, given that it would be presented in a climate of openness and dialogue.

The aim pursued now is not so much preaching in order to lead to “conversion” and the salvation of souls, as much as the reconciliation of a unified mankind, all become brothers. The new missionaries must be instruments of peace and communication among men, whereas, in former times, by preaching the Cross, Heaven, Hell and the need to change one’s life, they aroused hatred, divisions, persecutions…

In concrete terms, it was a question of freeing oneself of a rigid theological conception and of a weighty imperialist past, both of which were marred with presumption and racial pride. May the scandal of “collusion between mission and colonisation” be eliminated! According to Vatican II, the missionary must let himself be instructed by the values of the natives whom he has come to serve, helping them, if necessary, to rediscover their ancestral cultures, which are so many “seeds of the Word”. He must lose his western clothes and appearance and learn to “get along”, in strict collaboration with other religions. It was no longer a question of competing with Protestant missionaries, this division among Christians was a veritable scandal for pagans. In addition, he must extend this collaboration to non-Christians, for the defence of shared values: peace, development, democracy, human rights. And all this, so as to imitate Christ who divested Himself of all that He had, of all that He was, in order to live among men, as one of them, and to be a “sign” among them of God’s love.

It is with such principles, that missions were killed. « ***Obviously, the staggering collapse of Catholic missions followed. It has in the Council its adequate and proportioned cause***. Of course, the difficulties dates from before; bad solutions were already advocated and implemented in many places. But the Council adopted all of them and promulgated them with the sovereign authority that it was and still is (quite wrongly) acknowledged to have. ([*CRC* no27](http://www.crc-internet.org/may72.htm#vatican3))

**FAITH AND REALISM**

After having rehabilitated these missionaries of former times, Vatican III will proclaim the ever-relevant need for Missions, « through a new doctrinal affirmation, more explicit than in the past. The affirmation of its pastoral dimension will be the same as well: ***evangelisation must be pursued based on its age-old effort, beginning with Christendom and in conjunction with its work of civilisation***. Faith and realism go together, in opposition to the hesitations of Vatican II on faith and on so many of its temporal advantages, in favour of utopia… »

**1. Outside the Church, no salvation**. This maxim, which was the heroic motivation for a phalange of missionaries without count, will be brought back into honour. There is no salvation, eternal or temporal, personal or general, except through faith in Jesus Christ and by membership in his *visible* Church, even if there may exist between her and the pagan masses *invisible* bonds only awaiting to become effective.

**2. Expanding Christendom**. Jesus Christ instituted the Church and she, in turn, built Christendom. This is an historical fact, a “sign of the times”. Therefore, truly Christian and reasonable missions come from Christendom. Any other view is utopian.

« As long as the Church condemns Christendom, which is its own fruit, wrote our Father, she will not bear any fruit among the pagans. “*Seek the Kingdom of God and His justice, and all these other things will be given you as well.*” (Mt 6.33) The Church must be able to say to the pagan peoples: see Christendom, see these peoples who have received the Gospel, and admire the benefits that they received from it! The Mission will never be able to base itself on anything other than the success of Christendom, and beginning with it, as its unique, necessary and incomparable starting point. Running counter to human pride, Vatican III will say to those from the West: you are only great through Christ and the Church who made you what you are. And it will say to the other peoples: your salvation passes through your submission to this admirable age-old Roman, Latin, European, Western Christendom, which has all the treasures of Heaven and earth in order to hand them on to you. »

Taken from [*He is Risen* no 9, May 2003, p. 20-22](http://www.crc-internet.org/IER2003/may9_2.htm#2)

**VII. CHRISTIAN FREEDOM**

**AN IMPIOUS AND SUICIDAL ACT**

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The declaration “*Dignitatis Humanæ Personæ*” is the main grounds for the Abbé de Nantes’ opposition to the disastrous Second Vatican Council. His opposition was loyal and unreserved from the beginning. On 1 October 1964, when a bitter discussion concerning this text was getting underway, he wrote:

« *This dramatic debate can only lead to catastrophes. It was necessary to avoid recalling truths too austere if the men of the Church were too feeble to shoulder the burden, or to proclaim them proudly and paternally in the face of the modern World, which does not accept them and dies for want of them. But discuss them, never! The Church cannot stray from them without disavowal and apostasy*. » (Letter to my Friends no185)

The Declaration Dignitatis Humanæ was, nevertheless promulgated on 7 December 1965, on the eve of the closing of the Council, but without having any character of infallibility, and this vote was accompanied by such a robbery that it is legitimate to challenge, even today, such a Conciliar Act.

« In the debates from September 15 to 21, 1965, there were from 225 to 250 opponents, an unusual number in this flock of dumbfounded bishops, against the same number of passionate partisans of the novelty. To win over, at all costs, the minority, vehement protestations of Catholic orthodoxy were inserted into this heretical text. (no1). There were still 249 opponents on 19 November and 70 on 7 December, during a public session, in the presence of the Pope who, nevertheless, proclaimed this impious Act.

**A STRANGE RELIGIOUS FREEDOM
WHOSE FOUNDATION CANNOT BE FOUND**

The numbers 1 to 4 of the conciliar Declaration affirms the internal and external right, of individuals and of society to full religious freedom, without coercion of any sort that prevents or restricts its exercise, that restrains or solicits it in any manner.

« Injury therefore is done to the human person and to the very order established by God for human life, if the free exercise of religion is denied in society. » (no3) And: « Provided the just demands of public order are observed, religious communities rightfully claim freedom in order that they may govern themselves according to their own norms, honour the Supreme Being in public worship [sic!], assist their members in the practice of the religious life, strengthen them by instruction, and promote institutions in which they may join together for the purpose of ordering their own lives in accordance with their religious principles. » (no4)

The foundation of such a right lies « in the very dignity of the human person as this dignity is known through the revealed word of God and by reason itself » (no2). This is at least what the conciliar text claims. But Father Congar himself admitted: « The precise point of religious freedom such as our Declaration uses it is not found as such in Sacred Scripture. » (*Unam sanctam*no60, p. 13) We needed to know!

As for the argument of human reason, the author of the text, Mgr Pavan, had to branch off into the natural right and moral duty of all men « to seek truth » in order to justify absolute liberty of thought and action in matters religious. How could such a sophism have been accepted by the Council?

The consequences of this theory are incalculable: « ***This Council dismissed God from its sessions to listen to man, to idolise him and to define its new religion, its pastoral approach, on the basis of the cult of man in lieu of the cult of God***. » This is the main accusation made forty years ago by the theologian of the Catholic Counter-Reformation in the twentieth century.

We have been unable to find a better comparison of these two religions that fight one another within the unique and holy Church other than this commentary made by our Father, in January 1986, of an article of Mgr Pavan himself. Father Gitton, at the time when he was chaplain of Montmartre, said about these two pages: « They are irrefutable. » Here is the summary, in the form of a dialogue, a “dialogue” that never took place!

**GOD AND JESUS CHRIST DISMISSED**

Mgr Pavan : *Rights like duties adhere in concrete persons and not in values. Truth, justice, beauty are values not persons. Consequently, truth has no “right” to freedom, but only the individual who, even in error, does not lose his rights.*

The Abbé de Nantes: – *The supreme Truth is Christ; he is our Justice, our good and our supreme Beauty.****Now, Jesus Christ is a Person, divine Person incarnate, and therefore the incomparable “subject” of the most extensive social “rights”****. The Council only recognises “persons”, that is to say: men who recognise within themselves certain highly subjective “values”, and who will not only admit purely empirical social relationships between themselves, relationships for the good life in common as “bons vivants” each keeping his own ideas, his own morality, his own metaphysics, his own “values” for himself, without bothering the others. Thus God is dismissed from among men*.

Mgr Pavan: – *The conciliar text expresses two distinct affirmations: no one can be constrained to accept a faith, nor can anyone be prevented from giving expression to his own faith, unless it injures other people*...

The Abbé de Nantes: – *And if that “other person” was our gentle Saviour Jesus Christ, or the Person of His Father, our Father in Heaven, or the divine Person of their Holy Spirit, greatly “injured” by men’s idolatries and irreligion. Mgr Pavan does not think of this? For him, and for the Council, society is a collection of human persons in an association of perfect freedom, equality and fraternity*.

Mgr Pavan: – *Yes, each person is responsible for his relationship with God, and must always be able to remain himself.*

The Abbé de Nantes: – *That is a total inversion of the natural and divine order. It is no longer God who is “in charge”, that is to say the sovereign legislator, of his relationship with man and, therefore, of the being, and of the rights and duties of each person. It is man who is the author and free legislator of his relationship with God in an absolute autonomy. Man who declares himself God has banished God from his world, has banished his Creator and the Son of God made man, become his Lord and Master, his Saviour and king*.

Mgr Pavan: – *For the Church the person must be at the centre of everything.*

The Abbé de Nantes: – *What person?*

Mgr Pavan: – *Well! The person of every man, of course, whoever he may be! The person of the poor, the outcast, the oppressed…*

The Abbé de Nantes: – *And the person of Jesus Christ, our king and Sovereign Legislator?*

Mgr Pavan: – *Ah no, that is excluded. With Him at the centre, all the others will be his subjects. With him at the head all the others will be his members*... »

The conclusion of our Father: « ***Man at the centre can only mean one thing: Neither God nor Jesus Christ, nor the Church at the centre, but Man. Rebellious man, and at his centre, the conqueror Satan****… And this is where we see the fundamental, absolute, irreparable contradiction between the Catholic religion and the new religion of Man imposed at the Second Vatican Council*. » (cf. CCR no186, pp. 3-4)

**THE CONSEQUENCES OF RELIGIOUS FREEDOM**

In number 5 of *Dignitatis Humanæ*, liberty is recognised to families « to freely live their own domestic religious life under the guidance of parents » The Council did not dare to go against the natural right of parents to give to their children the education and religious training of their choice. But Mgr Pavan admitted: «There is no doubt that the proclamation of freedom in matters religious, a fundamental human right, postulates that within the family as well, parents cannot impose religious faith on their children. » (*Unam sanctam*, p. 158)

Go on! May 68 will pass that way and will break down all the barriers.

As for ***Schools***, the Council, in an attached Declaration on “Christian Education”, quite liberal in conception, took another step towards apostasy. « *In the past, everything came from God*, resumes our Father, *through the natural and supernatural institutions that participated in his authority and in his rights. This Council of apostates inverts this divine order so as to make everyone kneel, on all fours, at the feet of the child-king, the child-god, the modern idol... All must work together towards his service in view of the development of his personality*. »

Lastly, the ***State***, whose profile is drawn by Vatican II, democratic and neutral, indifferent to God and servant of individual freedom: it is no longer a question of recognising in it a divine legitimacy, and even less a religious mission, as given to the King of France consecrated at Reims. « *However, the Council gives to the State with one hand what it takes away with the other: it makes it the repressor of religious anarchy! It takes religion away from the State from the point of view of the truth, but it gives it back to him from the point of view of public order! And no one seems to realise that this subjugates religion to the State!... After all is said and done, it succeeded in freeing individual and social man from the sovereignty of Jesus Christ, in order to cruelly abandon him to the tyranny of police States. It is a disgrace and an apostasy*. » ([CCR no28](http://www.crc-internet.org/june72.htm#vatican3))

**LIES ABOUT REVELATION AND TRADITION**

After having proclaimed the new dogmas of Religious Freedom, in answer to the requirements of the Modern World, the text of the Council attempts to justify it by Scripture and Tradition. « *A wasted effort*, explained the Abbé de Nantes: ***this theory is unknown to Scripture which is its divine contradiction and its eternal condemnation***. »

The only verse quoted in support of this new thesis, not by the conciliar text, but by its commentators, is that of Sirach, according to which « *God left man in the hand of his counsel* » (Si 15.14). It is on this sole verse that reposes the weight of the temple of the freedom of man! Now, Brother Bruno has done a scholarly exegetical commentary on this verse (cf. CCR no264, pp. 9-11). Replaced into its context, it signifies that after his fall, in chastisement of his rebellion, God abandoned man (Adam) to the malice of his counsel and to his perverse designs. All of his descendants inherited this ill-will, unless he is freed by the grace of He who said:

« *If you abide in My Word, you will indeed be my disciples. And you shall know the truth, and the truth shall set you free*. » (Jn 8.31-32)

The Council therefore blinds itself when it states:

« In faithfulness therefore to the truth of the Gospel, the Church is following the way of Christ and the apostles when she recognises and gives support to the principle of religious freedom as befitting the dignity of man and as being in accord with divine revelation. Throughout the ages the Church has kept safe and handed on the doctrine received from the Master and from the apostles. » (no12) It is to use cunning with the Gospels and the apostolic Epistles, mixing the interior and intimate liberty of consciences, which no one has the power to compel, and social liberty, which is folly.

The text goes a step further, at no12 once again: « Thus the leaven of the Gospel has long been about its quiet work in the minds of men, and to it is due in great measure the fact that in the course of time men have come more widely to recognise their dignity as persons, and the conviction has grown stronger that the person in society is to be kept free from all manner of coercion in matters religious. »

Thus, thanks to the Council, the Church is supposed to have discovered among the free masons and the atheists, as a Gospel leaven, the doctrine that nineteen centuries of Catholic tradition had prevented her from bringing to fruition. That is a bit much! And here is the blackmail:

« It is plain that men of the present day want to be able to profess their religion freely in private and in public. Indeed, religious freedom has already been declared to be a civil right in most constitutions, and it is solemnly recognised in international documents. » (no15)

Therefore, if modern man and contemporary States recognise it, the Church can only concede defeat, renounce her truth, her law, so as to satisfy the demands of the World, hoping to contribute in this way to the concord and peace of the entire human family, founded not on the worship of Jesus and Mary, but on the assistance of all human religions and ideologies, fraternally associated in a Movement for the Spiritual Animation of World Democracy, Masdu! From this fatal moment on, Satan reigns in the Church.

**THE FREEDOM OF CHRISTIANS AND OF THE CHURCH**

When Vatican III wishes to come back to the true conception of the freedom of Christians and the Church, divine in its source and its measure, it will only have to take up what our Father wrote in October 1964, before the end of the third session of the Council in the heat of the controversy that still held error in check, for the imperishable reasons outlined here:

« ***Freedom comes from God alone. Perfect human freedom belongs to Jesus Christ alone and, in the divine gift that He made of it, to the Catholic Church***. She alone is the true religion and the perfect society whose rights dominate all powers and all created individuals. It is by virtue of their membership in this divine and true Church that all Catholics have the full freedom of worship and apostolate in all nations and in all states. It is the foundation of a family, social, political international law, absolute and sacred. The other religions, being deprived of all historical proofs and of all supernatural marks of truth, have no specific authority and those who practice them, even sincere persons, have no special right other than that of natural morality. Neither the Church nor States should recognise such religions, nor grant them the slightest social right, for ***error founds no real right***. Only the requirements for common good and peace can bring about a certain tolerance, which, however broad it may be, will be no more than a lesser evil, always dangerous for the true faith, for the supernatural good of societies and for the salvation of souls.

« One must not speak, therefore, of freedom except concerning private consciences, which cannot be forced: no one can be compelled to practice a religion that his conscience rejects as being irrefutably bad; but it does not follow that this religion may act exteriorly according to its error. Furthermore, society must expend all its efforts to bring it to the truth and redress it according to the good to which God calls it.

« To say that it is violent for the Church to demand for herself what she refuses to others is to lead minds astray, it is to renounce the true God, the true faith, the unique Church of Jesus Christ so as to no longer judge things except from the point of view of Man, autonomous and absolute, who has taken God’s place, free to believe and to act without restriction! The conscience and its rights are exalted, but let us be careful not to unleash, under this mask, the human beast! Who would not be able to use his conscience as an excuse for shaking off all constraint and all law? Undoubtedly the conciliar project was reviewed and partially amended, but world opinion heard the Church renounce her intransigence and exalt liberty as a fundamental human right. It will be difficult to come back to wisdom. » (Letter no185)

As for us, let us remain prudent, protected from the ruses of the Devil, by the grace of the Immaculate who crushes his head and triumphs over all heresies: « *You divert our gaze from the seductions of the Serpent. Your secret, finally revealed, is that of a creature forgetful of Herself and preserved for God alone, a creature whom God has magnificently exalted.*Your*lesson saves us from the mirages of Antichrist, who is the opposite of You in every way*. » (Georges de Nantes, Letter no179)

Taken from [*He is Risen* no 10, June 2003, p. 13-16](http://www.crc-internet.org/IER2003/june_3.htm)

**VIII. CATHOLIC EUCUMENISM**

**A SINGLE LETTER TO BE CHANGED**

Forty years ago, when the Council opened its sessions, the majority of the Fathers favoured a sound Catholic ecumenism, designed as a generous and charitable invitation addressed to Christians separated from Rome to come back to the fold, to reintegrate Catholic unity.

An echo of this zeal can be found at number 2 of the conciliar Decree *Unitatis redintegratio*:

« What the love of God has revealed among us is that the Father has sent into the world His only-begotten Son, so that, being made man, He might by His redemption give new life to the entire human race and unify it. Before offering Himself up as a spotless victim upon the altar of the cross, Christ prayed to His Father for all who believe in Him: “*That they may all be one; just as, Father, You are in Me and I am in You, so that they also may be in Us…* *So that the world may believe it was You who sent Me*.” (Jn 17.21) [...] After being lifted up on the cross and glorified, the Lord Jesus poured forth His Spirit as He had promised, and through the Spirit He has called and gathered together the people of the New Covenant, who are the Church, into a unity of faith, hope and charity, as the Apostle teaches us: “*There is one body and one Spirit, just as you were called to the one hope of your calling; one Lord, one faith, one Baptism*”. (Ep 4.4-5) [...] The Church, then, is God’s only flock; it is like a standard lifted high for the nations to see it: as it makes its pilgrim way in hope toward the goal of the fatherland above. This is the sacred mystery of the unity of the Church... »

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| http://www.crc-internet.org/Council/Council/Bea.jpg |   |
| Cardinal Bea |   |

After this beautiful, very Catholic introduction, the conciliar text follows other paths. The study of the conciliar debates in the collection *Unam Sanctam*reveals that the Fathers were tricked by a minority of progressive theologians who imposed a different conception of ecumenism, Protestant in origin, according to which the Church had to renounce her pretensions and enter humbly into the general ecumenical movement of Christian churches. The equivocation between the two concepts was adroitly fostered during the Council, and the final text itself shows signs of this ambiguity. It was a veritable plot, orchestrated by Cardinal Bea’s Secretariat for Christian Unity, which played on a single letter.

For the first chapter of the Decree, entitled “*Principles of Catholic Ecumenism*” became during its successive draftings: “*Catholic Principles of Ecumenism*”. Father Congar did not conceal it: « The addition of a letter [in Latin: catholicis instead of catholici] allowed a change that had a rather important impact... In the first view, the others are defined and considered with reference to oneself. The ecumenism that was fashioned in the Ecumenical Council was something different. It is designed as a network of relationships contrived without ecclesiological preconditions, without a Church positioning itself at the centre, between the sister-communions speaking as equals. »

« Thus we are warned that, right from the choosing of the title, commented the Abbé de Nantes, the Church becomes one of the Churches or Sects, without claiming to be above or apart from the others, even less unique and sovereign. Is she not therefore bound upon entering the “Ecumenical Movement” of Churches to go back on everything that she stands for? It would seem not, but notice the subterfuge: she continues to proclaim herself to be the unique, the true, the only Holy one... ***but she professes this from her own point of view, her opinion among others***, to be taken into consideration like the others! » This is how the mortal equivocation was introduced into the Council, under the pretence of liberalism and openness to “others”.

As well, the true causes of past dissensions had to be passed over in silence.

**MAKE A CLEAN SWEEP OF THE PAST!**

Classical Catholic theology taught that only the Roman Church was One, Holy, Catholic, Apostolic, that all those who had decided to leave it, individually or as a group, through the sin of schism or heresy, separated from its Unity, but that this Unity subsisted without them.

Vatican II deliberately stated the opposite of this teaching. It wanted to consider the “separated Christian Churches and communions “as so many disjointed members of the one Mystical Body, whose unity is to be re-formed through an effort of conversion and reconciliation, upon equal terms, of everyone with everyone else. The Church would only recover its divine perfections after having reunited with the “separated Brothers”. Whence a destructive sort of ecumenism at all costs.

« The Conciliar and postconciliar Church recognises the possibility of finding one’s salvation in and through heresy. She accepts to share with the sects founded by heretics and schismatics her beautiful title, until then exclusive, of Church of Christ and to recognise everywhere else the presence and the activity of the Holy Spirit. She submits her dogma, her rites, and her discipline to the aberrant urgency of a reconciliation which is to know neither victor or vanquished. It is enough to say that, sacrificing her own dignity and disowning her Pontiffs and infallible Councils, she hastens to get along with the unrepentant offspring of those whom they had anathematised. ***Here is, in its very principle, the full-blown autodemolition of the Church; seeing the fruits that this ecumenism has brought, everyone notes that it is indeed, in the line of “religious freedom”, a denial of the faith***. » ([CCR no29, p. 4](http://www.crc-internet.org/july72.htm#vatican3))

It was therefore necessary, in order to please the “others”, to reinterpret the history of our divisions, rifts and dissensions (no3). Obviously, the text shifts a part of the blame onto the Catholic Church, but the essential crime does not lie therein.

« The crime is to lie by omission, to deny, to pass over in silence, *the original sin* of all schisms and all heresies, which is *a sin of rebellion*against the Church, and consequently against Christ and against God. Listening to the pretensions of the dissidents, the Council accepts that they have remained in communion with God the Father, the Son and the Holy Spirit, while no longer being in “full communion with the Catholic Church”! There were “wrongs committed by men of both sides” wrongs that apparently are not transmissible, and that only lead to a certain number of misunderstandings, secondary oppositions, that “the ecumenical movement strives to overcome” » ([CCR no 29](http://www.crc-internet.org/july72.htm#vatican3))

**THE DECATHOLISATION OF THE CHURCH**

« All are led to examine their own faithfulness to Christ’s will for the Church [*which Church?*] and accordingly to undertake with vigour the task of renewal and reform. » (no4) Congar triumphs! His principle of permanent reform of the Church was introduced into the text of the Council. Let the Protestants rejoice: Christ wants a reformed Church!

A frosty mention is made of individual conversions: « However, it is evident that, when individuals wish for full Catholic communion, their preparation and reconciliation is an undertaking which of its nature is distinct from ecumenical action [*sic!*]. But there is no opposition between the two, since both proceed from the marvellous ways of God. » And nothing more is said on this.

The program « can be summarised in two big works: critical study and withdrawal of Catholics with regards to their faith and their Church institutions, on the one hand; and on the other, a growing admiration and rapprochement towards every dissidence in which “the effective power of Christ”, “God always admirable in his works” and “the grace of the Holy Spirit” manifest themselves. To such a point that if the others suffer from being separated from the Church, she suffers as well from lack of fulfilment as long as she does not benefit from their profound wealth. » (nos5-12)

The third chapter of the Decree announces, between the lines, the continual fool’s game that will be the inevitable consequence of such an ecumenism. For it is difficult, at the same time, to get along with Protestants and the Orthodox, and to want to please the latter without betraying the fidelity and the confidence of the uniates. « *This is, in effect, the drama of conciliar ecumenism and it is its crime. In order to make peace with the adversary, Vatican II did not hesitate to sacrifice its own faithful*. »

**THE CHARTER OF CATHOLIC ECUMENISM**

« ***There is one form of unity that is an abomination in the eyes of God; there is another form for which He shed His Blood. They must be clearly specified*** », wrote the future Cardinal Journet in his book “The Union of Churches” (1927), to which our Father refers, in order to oppose it to that of Congar’s “Disunited Christians” (1937), the source of Vatican II’s ecumenism. Tomorrow, Vatican III will have to « go back to the great tradition of *reconquest* of lost ground that made the grandeur of the Catholic Counter-Reformation of the XVIth century. However, it is good to perfect the dogmatic expression of truths that heresy has deformed and to draw from it a new pastoral action. »

The theologian of the Catholic Counter-Reformation in the XXth century applied himself to doing this in two short pages of a theological richness and a marvellous clarity.

Vatican III will proclaim the perfect and unique ***unity*** of its own Church, as well as its ***apostolic*** nature, « that is to say, that it will come to terms with the entire heritage of the centuries, without renouncing anything that the Church did or decided », other than the renouncing of the past that took place at Vatican II!

« Catholics may have all possible sins, their being Catholic, their membership in the Church is ***holy***. Dissidents may have every virtue, their religious form, their membership in dissidence is sinful, and if they persist in it, this bad form impairs their worship and keeps them separated from God. »

Of course, many of these separated members only belong to the dissidence in a material way, because they happen to be born into it, and are ignorant of what makes it separated from and enemy of Christ. Unlike their leaders and their theologians, hardened in the justification of their rebellion, « they may receive and maintain supernatural life by all the Christian material elements conserved in the schism into which they are born; the Church, from far off, looks upon them as her own, in ignorance. But at any time, they risk being corrupted by the bad elements and being driven to consent formally to the heresy or the schism of their Fathers, thus cutting themselves off from the Mystical Body. They must be converted! »

The Abbé de Nantes then develops an entire “ecumenical pastoral project”, that Vatican III will certainly implement, contrary to the follies of Vatican II: « As much as the Roman Church must be wary of the pride of the great, of the obstinacy of those of the dissidents who have known her well and for a long time, but who do not want to convert... so much can she be full of sympathy towards the poor, the humble who only know her through the opaque wall of age-old prejudice, but who never formally sinned against her. To those who desire unity, the Church will delight in showing that already, mysteriously, union existed in faith, in the grace of the preserved sacraments, in the piety and the virtues drawn from the Gospel sources of the common tradition. »

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« ***The gentle and radiant attraction of Rome, the heart of the world***, is the way of the future », our Father wrote in 1972. The face of John Paul I, the smiling Pope, in whose arms Nikodim died, converted from his Orthodoxy, came to justify and confirm this hope. « Even if no spectacular result may be hoped for, from a human point of view, this is where – for Vatican III will do its entire duty of Catholic fidelity – the conclusion of the Vatican II Decree on Ecumenism which has confidence in the Holy Spirit may be taken up in order to achieve what is impossible in human eyes (no24). »

Tomorrow the miracle of the conversion of Russia will be wrought when the Pope will have consecrated it to the Immaculate Heart of Mary! « So many resurrections that were thought impossible have been seen throughout history! Through miracles or chastisements, God can come to the assistance of ecumenical missionaries and preachers of his Son. Tomorrow Vatican III, the day after tomorrow perhaps – this is our hope –the massive return of the Eastern Orthodox freed at the same time from their Communism and their schism, the return of the English, having lost their fondness for their insular Anglicanism, and the conversion, at a rhythm universally accelerated, of Protestants. That is when, yes, in accordance with the apostolic thought of contemporary ecumenists, Christians, at last reunited will be able to go to conquer the world, in Christ’s words: “*May they all be one so that the world may believe*” May they be one as You and I are one: this is the fundamental urgency of Catholic Ecumenism whose source is divine and whose means are supernatural. So that the world may believe, this is the harvest promised to those who sow in tears. Carry out Vatican III and the times of the world triumph of Christ the King will come through His Holy Mother. » ([CCR no 29](http://www.crc-internet.org/july72.htm#vatican3))

Taken from [*He is Risen* no 10, June 2003, p. 16-18](http://www.crc-internet.org/IER2003/june_3.htm#1)

**IX. THE SALVATION OF THE HUMAN RACE**

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After ***liberty*** has been recognised to all men to chose their  religion, without any human or divine authority being able to prevent or constrain them in any manner; after the notion of ***equality*** has forbidden any “Church”, especially the Catholic Church, to claim to be the unique and infallible interpreter of the Thoughts and Will of God; here now is ***fraternity***, through which, humanity, reconciled in the respect of all beliefs, will no longer experience any religious, cultural, racial or social discrimination.

Such is the new form of universal salvation that the Church preaches since the Council. It is the *Masdu*, denounced as early as 1965 by the Abbé de Nantes, aiming no more no less at establishing world peace through harmony between all religions. *Nostra ætate*, promulgated at the Council on 28 October 1965, is the declaration of this principle, with a spectacular advance made in favour of Judaism. « This declaration is set in the heart of the Council. It symbolises “Vatican II”. » (Father Henry, *Unam Sanctam*no61, p. 11)

The tenacious opposition to this text that was seen from November 1964 to October 1965, dropped sharply when it was seen that the Pope declared himself in favour of it. Ninety-nine Fathers resisted to the end, but none of them dared rise up publicly to say that such a declaration was a disavowal of the Cross of Christ.

**MASONIC FRATERNITY**

What a strange preamble for a text of the Council! « In our time, when day by day mankind is being drawn closer together [*?*], and the ties between different peoples are becoming stronger, the Church examines more closely her relationship to non-Christian religions. In her task of promoting unity and love among men, indeed among nations, she considers above all in this declaration what men have in common and what draws them to fellowship. One is the community of all peoples, one their origin, for God made the whole human race to live over the face of the earth. One also is their final goal, God. His providence, His manifestations of goodness, His saving design extend to all men, until that time when the elect will be united in the Holy City, the city ablaze with the glory of God, where the nations will walk in His light. »

It is stupefying and scandalous that the entire Catholic Magisterium adopted, without batting an eyelid, this fundamental premise of a universal fraternity, a veritable contradiction of Divine Revelation and the foundation of an antichrist humanism. God is said to be the Father of all men; they are consequently all brothers, and all discrimination between them must be abolished: such is the new creed of Vatican II, more Masonic than Christian, repeated thousands of times by Paul VI and John Paul II these past forty years. Without other results than incessant wars, divisions and persecutions…

« Our faith erects ***the Cross of Jesus***at the centre of human History, explained our Father. It is the Event towards which converge all human aspirations for eternal salvation and from which flow all graces for everyone. Humanity, a single family dispersed by original sin, divided in every way, must not and cannot regain its unity and its fraternity other than ***in this Christian salvation*** resulting from the redeeming Cross. *Legitimately*, since the death of Christ, all men are reconciled with God who wants all of them for adoptive sons. But, *in reality*, they only enter into this fraternity through their membership, implicit or explicit, in hope or in act, in the Church born of Jesus’ pierced Heart. The Church is thus the Mystical Body of Christ, the unique and universal sacrament of salvation. This is what her name of “Catholic” expresses. » (CCR no29)

**ATTRACTIVE PAGANISMS**

« The Catholic Church, one can read at number 2, rejects nothing that is true and holy in these religions [*pagan, or oriental, “that are bound up with an advanced culture” such as Hinduism and Buddhism*]. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men… »

All the true specialists of these religions will say that this is a very partial view. In reality, « under their shining forms, referred to in the Declaration, a fundamental paganism, or rather an absence of God subsists, which makes all solutions other than conversion impossible », wrote our Father. Now, it is precisely the opposite of a call to conversion that the Council addresses to them when it exhorts the Catholic faithful « so that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognise, preserve and promote [*!*] the good things, spiritual and moral, as well as the socio-cultural values found among these men. »

**A PEACEFUL ISLAM**

Father Caspar, White Father, who comments in *Unam Sanctam* on no3 of the Declaration, remarks the Church’s turn around in favour of Islam: « The time had come for the Magisterium to declare itself on Islam in positive terms, putting an end to a history consisting of struggles and of defiance, and marking the start of a new era of comprehension and collaboration. [*You have to read it to believe it*…] Instead of focusing, as in days gone by, on the (individual) salvation of infidels, she endeavours to find a divine intention and mediation specific to religions as social bodies. » (p. 212)

The Council outlines Muslim worship, « prayer, alms, and fasting », while omitting holy war, which is also a “pillar” of Islam! It does not reveal either, its absolute negation of three essential Christian mysteries: the Holy Trinity, Incarnation and Redemption. In short, « it is wrong and it deceives us about Islam. It does this knowingly, voluntarily, under the constraint of its basic premise of a “unification of the world” from which would follow the need of “passing from confrontation to dialogue, from competition to collaboration.” » And our Father draws the conclusion: « ***The Jihad will reply to these utopias and we will be left with praying for new Lepantos***! » ([CCR no30](http://www.crc-internet.org/august72.htm#vatican3))

**JEWISH PERFIDY IS FORGIVEN**

More cowardly and perfidious yet is the Council’s forgiveness of the Jewish people’s responsibility in the drama of Redemption.

The authors of Nostra ætate tried desperately at no4 to mix and confuse the three faces of Israel, which our Father, distinguishes, along with all the Tradition:

1. ***Israel***, God’s Chosen People of the Old Testament, until the time of Christ. Its divine mission was to prepare for the coming of the Messiah and with this its mission is brought to a close. The Church took over from this Israel. She is the unique and legitimate heir to this sacred mission.

2. ***The Jewish people***, since the time of Christ. This people is called to conversion and baptism, like all the others, but with a particular urgency and special love since it is closer than all others to salvation by its ancient patrimony, but further away, more opposed and rebellious by its recent patrimony.

3. ***Talmudic Judaism***, the religion of the Jews who refused the Gospel accusing it of being heretical, rejected the Saviour by treating Him as an impostor and persecuted the Church declaring it to be the usurper of its sacred patrimony. Even today, this Judaism remains the religion of the Jewish race and fuels its pride.

Now, « the Council wanted at all costs to reconcile the Church with Judaism in the third sense, by assimilating this impossible rapprochement with the call to the conversion of the Jews in the second sense, a traditional and holy calling, and by counting on our common recognition of the same heritage of Israel in the first sense. » All was said.

But this can only be done by dint of a conscious and relentless falsification of Holy Scripture, and of a rejection of the entire Church tradition. The amputation of passages of St. Paul’s Epistle to the Romans concerning the reprobation of the Jews is significant in this respect ([CCR no30, p. 7-8](http://www.crc-internet.org/august72.htm#vatican3)).

In conclusion, here is the formidable accusation made by the Abbé de Nantes concerning such a text:

« Objectively, this Declaration excuses Humanity of all original and collective sin, the other religions of their errors and of their antichristian aggressiveness, and even more, Judaism of all its rage against Christ and against the Church.

« The Council, in the exact measure of this universal forgiveness, accuses the Church and makes her directly responsible for the divisions, rivalries, persecutions that devour humanity. In the end, it makes its Church the great divisive force among nations, the great fusspot among religions and the criminal usurper, Christ’s dishonest and untruthful invention that stripped Israel of its sacred patrimony. I do not exaggerate. Vatican II’s conclusion is to place the Church in the service of Humanity: it is the freewoman who is lead by her unnatural children to the servitude of her former slave. The inversion of the Mystery!

« Subjectively, this Declaration is the antithesis and the complete contradiction of traditional Catholic doctrine… Now the Council could not contradict Catholic doctrine in this manner without committing shameless falsifications of Holy Scripture which it claimed to rediscover and restore to its lost purity! This falsification, similar to the Jewish “perfidy” earns, I think, its authors the same malediction that formerly, fell on the deicides and their progeny. ***I can only remain a Catholic priest today by declaring solidarity with the 99 Fathers ofVatican II who resisted to the end the Declaration Nostra ætate***. » ([CCR no30](http://www.crc-internet.org/august72.htm#vatican3))

To claim the unity of all men outside Christ is an apostasy. There is no fraternity except in Him. One must be for Him or against Him, as he preached. The motivations of religious history are heroic as well.

Taken from [*He is Risen* no 10, June 2003, p. 19-20](http://www.crc-internet.org/IER2003/june_3.htm#2)

**X. CHRISTIAN HUMANISM**

This new humanism is the very substance of the “*Pastoral Constitution on the Church in the Modern World”*better known as *Gaudium et Spes*.

« A detail that speaks volumes, our Father wrote, about the gratuitous and fallacious nature of this discourse to men. Its first words in its first draft were : *Joy and Sadness.*That would have made a depressing title! The order of the first four words was therefore inverted: *Joy and sadness, hope and anxieties,* in such a way that the final title was enticing: “*Joy and hope*”… Sadness and anxieties were driven into the background, forgotten!

**MAN, THE NEW WAY FOR THE CHURCH**

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Right from the preamble of “*Gaudium et Spes*, the Council says that « nothing genuinely human fails to raise an echo in the hearts of the followers of Christ… The Church realises that it is truly linked with mankind and its history by the deepest of bonds. » (no1) This is why she became its servant: « For the human person deserves to be preserved; human society deserves to be renewed. Hence the focal point of our total presentation will be man himself, whole and entire, body and soul, heart and conscience, mind and will. » (no3)

It has been said that the Council would take an interest in man, in nothing but man, in every man and in all men; there is no end to it, *ad nauseam*.

« What does the Church think of man? » (no 11) The incredible response is at number 12: « *According to the almost unanimous opinion of believers and unbelievers alike,****all things on earth should be related to man as their centre and crown***. » Our Father’s commentary: « This impious proposition, authentically Satanic was accepted without any questions in Saint Peter’s, unanimously accepted by the Pope and the bishops, except for 75 righteous men who did not kneel down before the idol! »

Does Holy Scripture justify such a cult of man? Basing itself on the text of Genesis: man was created “*in the image of God*” (Gn 1.26), the Council thought it had triumphed when it called on the additional support of Psalm 8: « *By very little, You have made him less than a god: Yes with glory and honour have You crowned him, You have set him over the works of your hands; and put all things under his feet.* » The case is decisive, isn’t it? Well! too bad: although traditional, this version is known to be a serious mistranslation, that Brother Bruno has perfectly brought to light. (cf. *CRC* no356, p. 19-20).

No, this inspired psalm is in no way a hymn to the glory of man, a notion quite alien to the Bible, but « to the Name of Yahweh, magnificent throughout all the world », and to Jesus, the Messiah to come! His victory over sin will give to Him, and to Him alone, the royal sceptre, by putting all things under his feet. Through Him, man, « deprived for a moment of the presence of God », and not « by very little made less than a god », will learn to praise once again the holy Name of God.

“*Gaudium et Spes*” mentions sin but as though it is a chance mishap, that the Lord came to remove, « to free and strengthen man, renewing him ». There follows a glorification of man in his body, his mind, his conscience, his freedom, etc. And when his idol feels as though it has feet of clay, thinking of the misery of life and of ineluctable death, the Council is there to cheer him up: «*man has been created by God for a blissful purpose beyond the reach of earthly misery*. » (no 18) The reward has already been acquired. Why fear then? Joy! Hope!

**THE DIALOGUE WITH ATHIESTS**

If modern man has the “temptation” of doing without God, the fault, prepare yourself for a shock, belongs to Christians:

«*For, taken as a whole, atheism is not a spontaneous development but stems from a variety of causes, including a critical reaction against religious beliefs, and in some places against the Christian religion in particular. Hence believers can have more than a little to do with the birth of atheism. To the extent that they neglect their own training in the faith, or teach erroneous doctrine, or are deficient in their religious, moral or social life, they must be said to conceal rather than reveal the authentic face of God and religion.* » (no 19) When one thinks of the atheist regimes that persecute Christians, one can hardly believe it.

Among the “misleading presentations” of Christian doctrine, we learn that there is one which consists in condemning atheism: «*Above all the Church knows that her message is in harmony with the most secret desires of the human heart when she champions the dignity of the human vocation, restoring hope to those who have already despaired of anything higher than their present lot*. » (no 21)

In order to justify such overtures to modern atheists theologically, it would take all the boldness of a young Polish bishop, much engaged in this dialogue.

**THE MAJOR HERESY**

The proof that every man has within himself an inalienable dignity and almost infinite capacities, is Christ, the perfect man, «*who fully reveals man to man himself and makes his supreme calling clear… Since human nature as He assumed it was not annulled, by that very fact it has been raised up to a divine dignity in our respect too.****For by His Incarnation the Son of God has united Himself in some fashion with every man***… » (no 22,2)

This last sentence, it is now known, was inserted into the conciliar text by the young Bishop of Cracow, Karol Wojtyla. Since his elevation to the supreme pontificate, none of his speeches or encyclicals fails to make reference to this passage of *Gaudium et Spes*. Our Father denounced it right from his first encyclical “*Redemptor Hominis*”, in April 1979.

« Here is the principle whereby the passage is made from Christianity to universal Humanism, the joining of the cult of God and of God made man to the cult of man and of man who makes himself God…***There is the greatest inversion of the faith ever professed!*** It turns everything upside down. Christ, by His Incarnation and Redemption, is made to be the revealer of man’s own grandeur to man, the revealer of man’s own worth and merit and so convince him of his excellence! Never had Jesus Christ and his mysteries of grace thus been made the pedestal and ornament for human pride. » (G. de Nantes, *The Two Encyclicals, CCR* no 110, pp. 9-10)

But “*Gaudium et Spes*” does not stop there. A little further on, it is the participation in the paschal mystery which is “*in some fashion*” extended to the entire human race: « *All this holds true not only for Christians, but for all men of good will in whose hearts grace works in an unseen way. For, since Christ died for all men, and since the ultimate vocation of man is in fact one, and divine, we ought to believe that the Holy Spirit*in a manner known only to God*offers to every man the possibility of being associated with this paschal mystery*. » (no 22,5)

The Cross of Christ, the Church, faith, baptism, Christendom, as a result, become unnecessary, since every man, raised to an unequalled dignity, is already entered into the way of his salvation.

**THE RELIGION OF HUMANITY**

« What measures should be recommended for the upbuilding of contemporary society? » After the vocation of man, this is the second question that the world is supposed to ask the Church.

The reply: « *For the beginning, the subject and the goal of all social institutions is and must be the human person which for its part and by its very nature stands completely in need of social life* » (no 25). From this principle follows « an apparently Christian doctrine, skilfully disguised, falsified in favour of the “human family”. God is its Father, everyone in it is an image of God, all are brothers. They must therefore all love one another, which is very necessary in the present scheme of socialisation! And this is the ideal for it that even goes so far as finding the model for it in “the union of the Divine Persons”. Just like that! » ([*CCR* no31, p. 8](http://www.crc-internet.org/sept72.htm#vatican3))

And if everything cannot be arranged to the satisfaction of all, a revolution will occur: « *An improvement in attitudes and abundant changes in society will have to take place if these objectives are to be gained… God’s Spirit, Who with a marvellous providence directs the unfolding of time and renews the face of the earth, is not absent from this development. The ferment of the Gospel too has aroused and continues to arouse in man’s heart the irresistible requirements of his dignity*. » (no 26)

This utopia which is contrary to nature and this anti-Christian humanism are skilfully larded with clauses such as « not without the assistance of grace », inserted here and there, but unable to supernaturalise this Masonic ideal.

**A NEW EARTH**

Then follows a programme for the creation of a new world. What vain flatteries with respect to modern man! « *Thus, far from thinking that works produced by man’s own talent and energy are in opposition to God’s power, and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of divine grandeur*[sic!] *and the flowering of His own mysterious design*. » (no 34)

Man is supposed to find fulfilment in his activity and to discover in it « the fullness of his calling », a vocation which only appears earthly, natural, carnal in “*Gaudium et Spes*”. « *By his action… man goes outside of himself and beyond himself*. (no 35) A catechesis of pride which identifies the construction of the earthly city with the coming of the Kingdom of God! Number 39, adroitly constructed, insinuates this with a consummate malice:

« *Therefore, while we are warned that it profits a man nothing if he gain the whole world and lose himself, the expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one. For here grows the body of a new human family, a body which even now is able to give some kind of foreshadowing of the new age. Hence, while earthly progress must be carefully distinguished from the growth of Christ’s kingdom, to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the Kingdom of God.*

« *For after we have obeyed the Lord, and in His Spirit nurtured on earth the values of human dignity, brotherhood and freedom, and indeed all the good fruits of our nature and enterprise, we will find them again, but freed of stain, burnished and transfigured, when Christ hands over to the Father: “a kingdom eternal and universal, a kingdom of truth and life, of holiness and grace, of justice, love and peace.” On this earth that Kingdom is already present in mystery. When the Lord returns it will be brought into full flower.* » (no 39)

After having presented « the role of the Church in the modern world », a role of service, of course, in a mutual « *penetration* » (no 40)! the Council claimed to resolve the most urgent problems of our times, by becoming a peddler of happiness: marriage and family, culture, social-economic life, political life, finally universal peace, its pipe dream. This brief commentary is sufficient:

« It floundered lamentably... The reason is simple and profound. “***Two kinds of love have built two cities: the love of self which despises God, and the love of God which despises self***”, wrote St. Augustine. These are the two poles, the two possible driving forces of the human heart. The Council has placed between men and God all the idols of the modern pantheon, Man, Humanity, the Earth, and it wanted to have its new morality depend on the cult and the service of these beautiful abstractions. » ([*CCR* no31, p. 10](http://www.crc-internet.org/sept72.htm#vatican3))

**THE TRIPLE PITFALL OF “GAUDIUM ET SPES”**

Before rediscovering the basis of a true Christian humanism, it is necessary to clear the way by denouncing the three errors distilled in “*Gaudium et Spes*”, as in many subsequent speeches of the Popes Paul VI and John Paul II:

***- Naturalism****.*The Kingdom of God, the Kingdom of Heaven, is not of this world, but beyond it. It is necessary to die with Christ and lose one’s life in order to win it by rising with Him to Eternal Life. The “vocation”, the “liberation” and the “salvation” of man are not of a temporal, human, and political order, but of a religious, moral and transcendent order.

***- Optimism***. Because this battle and this effort to win the Kingdom of God are not due to man but to God. They are the work of grace in us, not of the “good will” and the “natural energies” of humanity, even less of a “divine seed” and of a “Spirit” that would be generally distributed in all men like an innate energy and nobility.

***- Humanism*** lastly, falsely made out to be evangelical and Christian, according to which faith and the Catholic religion’s providential function would be to serve as the spiritual driving force of this construct, to be the *soul of the world* in its progress, proffering its advice and examples, its lights and energies to assure success in winning the happiness of every man by man for all men.

**CHRISTIAN HUMANISM RECOVERED**

Far from falling into the contrary excess of supernaturalism, of pessimism and anti-humanism, which are not in the least Catholic, Vatican III will go back, without difficulty, to the wisdom of the Church of all times, and when God is served first, He will not let Himself be outdone when it comes to generosity.

Our Father traced the broad outline of this programme. This Council of Catholic resurrection will first of all redefine « the Christian sense of man » and his vocation in God’s design.

« The Second Vatican Council was haunted by the just preoccupation of laying out well, end to end, in an extension of one to the other, this side of death to the other, the life of the human, earthly world to the life of the heavenly, divine world. But its error was, in doing so, to bring Heaven in line with the earth, what is divine with what is human, what is spiritual with what is carnal and, all in all, to devalue the supernatural by reducing it to nothing more than a remarkable perfection and the development of human nature. And this is precisely the opposite work, contrary to that of Christ, who during his life on earth, transposed the carnal “joys and hopes” of the Jews to the superior level of spiritual realities.

« The next Council should condemn error but retain this concern and this just ambition of giving to the world a harmonious vision of the two periods of our destiny: the earthly stage and eternal life. How can this be done? By situating the fissure, the great crevasse that all men must cross, the great “Passage”, in Hebrew “Pasch”, not at bodily death which is nothing but a secondary and expected accident, but ***at the death and resurrection experienced in Christ who has made the Jew and the pagan into Christians, the sinner into a saint, the man doomed to eternal death into a living being endowed with a perfection which is eternal in itself***. »

Individual salvation will then extend to the entire community: « Earthly life in all its conjugal, familial, economic and political forms becomes the place of this transfiguration and the very matter of this spiritualisation… It is the family, the factory, the trade union, the school, the nation having become Catholic, and beyond all specific places, Christendom at large. The truth of Christ, the sacramental grace of Christ, the evangelical law of Christ guarantee to these societies of a temporal nature, their order come from Above, their movement, their life, their cohesion. Not as the world sees them, wants them, and claims to build them, but to the extent that God wills and in the imperfection of what is perishable, but in an admirable manner. This is the major principle of social order that Vatican III will define. ***There is no life for society or for individuals other than in the supernatural order of the grace of Christ***. »

Taken from [*He is Risen* no 11, July 2003, p. 3-6](http://www.crc-internet.org/IER2003/july11_2.htm)

**XI. THE PERFECTION OF LOVE**

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Our religion in its simplicity and its crystal-clear purity aims at transforming our beings to the likeness of Christ by the ministry of the Holy Spirit and the Church. Everything comes from God (*exitus*) and returns to Him (*redditus*): « Everything proceeds from the Father in the Holy Trinity, and from it everything issues forth into creation according to the hierarchy of beings, to come back to it finally according to the supernatural order and the perfection of Love. This great design takes the form of a string of pearls: the gracious curve of a descent and an ascent to the very source of the movement. »

At the Second Vatican Council, the string of the necklace broke, the pearls fell off, and were scattered on the floor, before becoming bogged down in the mire of the world or in the sands of the great modern Babylon under construction. « In the new theology, everything comes from God as well, but everything, in the final analysis, leads to man; everything is spread out for good on the earth and turns into human values. » Since then, we have witnessed the collapse of the ancient and admirable edifice of Catholic holiness, struck full-force by the conciliar project of “updating” and the opening up to the world.

**HOLINESS DISTORTED**

When one rereads the texts of the Council relating to holiness and Christian perfection, one observes a duality, an indecision, as though the Church was seeking its path between the cult of God and the cult of Man, endeavouring to associate them. The decree “*Perfectæ caritatis*” on the Religious Life and the last four chapters of “*Lumen Gentium*” are very revealing of this agonising struggle.

« To this question: *what is the personal and collective aim of human life, according to Christ?*the Council was unable to reply clearly. Either it hedged: it is the construction of the modern world *and* the conquest of Heaven. Or it hesitated even concerning the subject of the ultimate end and brought it back to the other one, immediate and earthly: it is holiness *but* adapted, it is winning Heaven *but* in a temporal commitment, it is the vision of God *but* in every man. ***When it was necessary to choose between two masters, the Council refused to choose. In doing so it changed masters and irresistibly led crowds to betray the first one, the only True one, in order to serve the other, the new one, Man****.* »([*CCR* no32, p. 4](http://www.crc-internet.org/oct72.htm#vatican3))

Let us take, for example, Chapter V of “*Lumen Gentium*”, entitled “*The universal call to holiness in the Church*”. This chapter comes after the one on the laity, which the Council promoted, as we have seen, in an ill-considered manner. It is in the revolutionary perspective of a People of God reunited democratically by the Spirit, existing before any hierarchy, that the call to holiness resounds. The novelty consists in saying that every member can acquire it as well, whatever their condition, and that, to the contrary, secular life is not an obstacle to this. Formerly, the Church gave more importance to certain “states of life”, more propitious for the pursuit of perfection. Today there are no longer privileges, holiness is offered to everyone. Gratuitously?

If this is the case, then the Council gave way to demagogy, instead of recalling « the essential duties of religious practice, of the commandments of God and of the Church, of the elementary virtues and of the indispensable moral asceticism… The cowardice of this Council places a halo on all heads without referring to the obstacles to holiness, which are the world, the flesh, and Satan. »

Second example: in a surprising manner, after having opened wide the paths of holiness to the laity, even preaching to them the generosity of martyrdom! the Council forbids it to the religious, or at least made it so difficult that it became almost impossible. This is the subject of Chapter VI of “*Lumen Gentium*”, which develops an admirable doctrine on the holiness of the religious state, but compels it to a « renewal adapted » to the requirements of present-day society:

Thus, celibacy must be «*undertaken in a way which will benefit the entire personality* », poverty must be « *a quasi-collective witness* », obedience « *far from lessening the dignity of the human person leads to maturity*»! And here are some demands that must be met: adapt the habit and community life to the modern world, that henceforth young religious have a say in the Chapter, that the right to instruction be recognised for them, that the distinction between choir Fathers and lay brothers be suppressed with a view to egalitarianism, etc.

« *The adaptation and renewal of the religious life includes both the constant return to the sources of all Christian life and to the original spirit of the institutes and their adaptation to the changed conditions of our time. This renewal must be accomplished under the inspiration of the Holy Spirit and the guidance of the Church.* »

It would be as well to do the splits between a desirable return to the limpid source of the spirit of the founders, and the detestable opening to an extremely corrupted and secularised world. The results were not long in making themselves felt. In 1972, the Abbé de Nantes already noticed that « this fabulous reform produced the slowing down, the decline and the death of numerous religious institutes, disorder, division and panic of those that survived ».

**HEAVENLY THINGS FADE AWAY**

Chapter VII of “*Lumen Gentium*” speaks at last of Heaven, in dealing with the « *eschatological nature of the pilgrim Church and its union with the Church in Heaven* ». Take note that the Church is no longer said to be “militant” but “pilgrim”, since she no longer recognises any enemies.

Well, all things considered, this reference to the life of Heaven does not incite souls to desire it. Why? Because it seems that since they are all called to it, not a single one of them will be excluded at the end of time, at the Parousia. The Abbé de Nantes remarked the ***major omission****:*

« Hell, and all that leads to it, all those who rush there, this frightening darkness that gives to the light of Heaven all its significance and its worth, are only mentioned in passing “to avoid any verbosity”, specifies the commentator. » It is not surprising then that the desire of Heaven fades away, and that the resulting impetus for holiness be stopped, so as to lead there as many souls as possible, « *all mankind, if this were possible* », as Father de Foucauld said.

Finally, our Father observed, « not one word about death and resurrection, of the crucifying discontinuity from this life to the other, from temporal goods to eternal ones. In “*Lumen gentium*” Heaven seems to be the extension of the earth and its earthly activities. »

**THE VIRGIN MARY IN THE LAST PLACE**

Let us get to the heart of the mystery of iniquity, where the tail of the devil can be seen. The mystery of the Blessed Virgin Mary should have in fact been the subject of a special schema. The “minimalists” were anxious to please the Protestant observers and blocked it. The Immaculate was relegated « to her place », as they said in an outrageous manner, that is to say, to the last place, since She is only spoken of in the last chapter of “*Lumen Gentium*”. Instead of proclaiming her beauty, her glory, her grace, they preferred to exalt her spirit of service, « to reintegrate her into humanity, deplored our Father, on the side of sinners, when Tradition and the devotion of centuries placed her preferably alongside Christ the Saviour as Coredemptrix, and alongside God as Mediatrix ».

It was precisely this beautiful title of “Mediatrix of all graces”, desired by millions of the faithful, called for by the Marian apparitions of the last two centuries, that they refused to give her. There was no mention of the Rosary, even though at Fatima she had expressly asked for it to be said; even less was there mention of devotion to her Immaculate Heart, so dear to the Heart of God. Finally, there was « another deliberate deviation, and very current: the Council passed rapidly over Mary’s presence at the Foot of the Cross, and her active participation in the work of our Redemption through her admirable compassion. »

In conclusion, she is simply asked to participate, like anyone else, in the construction of a better world: « *The entire body of the faithful pours forth instant supplications to the Mother of God and Mother of men that she may now intercede before her Son… until all families of people, whether they are honoured with the title of Christian or whether they still do not know the Saviour, may be happily gathered together in peace and harmony into one people of God, for the glory of the Most Holy and Undivided Trinity.* »

Will this be on earth or in Heaven, will it be an entirely human gathering or one of conversion and grace? Therein lies the entire ambiguity of the Council. When the fog disperses, only the earth subsists and Heaven seems so far away…

**HOLINESS RECOVERED BY VATICAN III**

It is through Mary, through devotion to her Immaculate Heart and to the Sacred Heart of her Divine Son, that holiness will flourish tomorrow in the resurrected Church. « The string of pearls broken by Vatican II has scattered its treasures into the mire of the world. The result can be counted by those many thousands who have apostatised, by those who have been defrocked, by the number of souls who must have gone to their ruin. Vatican III will make a new necklace of holiness in view of Glory. »

« ***It is indeed a question of Counter-Reformation***, our Father adds, ***since it is necessary to reverse the direction that now goes no longer from God to Man and from Man to the World, but from mankind to Christ, and from the Church of Christ to God***. We must climb back up the slope, and draw the Christian people from the abyss into which the conciliar blunder made it fall. Love of God and His worship must be re-established, holiness must be restored to the religious state, all the paths to salvation must be reopened, Christians must once again be able to experience the attraction of Eternal Life by the grace of Jesus and the intercession of Mary ever Virgin, Mother of God and our Mother. »

This is the complete programme of Fatima that our Father likes to call “the low road to perfection”. So low, so low, one grovels in self-sacrifice and renunciation of the World, that he rises, so high, so high that he finally reaches the desired goal: « *For this is the perfection of love, to leave one’s dwelling on an obscure night – o inestimable grace – to unite oneself to Him who is the Sovereign Good!* »

Everyone has to be saved. It would be good to recall this. In the race to holiness, wanting to escape the flames of Hell is a minimum objective: « At this point Vatican III must, in consonance with the great tradition of charity of the ancient Councils, pronounce a specific condemnation of the various forms of depravity and disorders that are rampant today, and lay down the necessary laws and measures for restoring the health of society, with the aim of saving the souls of the multitude. This is the customary reform in the Church “in capite et in membris”: a reform including the Pope and his Curia, as well as priests and the faithful.

The law of Salvation having first been defined, the Law of Perfection will follow, offered to those who are courageous and to the “violent” of whom the Gospel speaks. Vatican III will rehabilitate and restore the states of religious life, appropriate for the sound and integral practice of the evangelical counsels « It will declare that in consecrated life the supreme solution to all difficulties and the remedy to all spiritual maladies of the present time can be found. For the sovereign law of all perfection is to serve God first of all and to expect all that is necessary from Him. »

Religious Orders must necessarily adapt themselves to the world, but in a purely practical, material manner, and especially in being wary of its spirit and its passions. « They will weigh and consider the requirements and customs of the modern world in the light of the spirit of their Founders and of their Rule. » The contrary to what has been practiced for forty years and which has caused so much ruin, will be the restoration of everything. The faithful, in turn, will benefit from this restoration of religious live, whose fruit will be a hundredfold measure of spiritual goods in this world and eternal life for the faithful multitudes in the other.

« Since Vatican III will not have fixed its gaze on the World to be constructed nor sullied its hands in the cult of Man, it will thus be able to raise its sights and its hands to Heaven without any obstacle. The entire Church that will enter into its movement will no longer experience any estrangement; on the contrary, she will feel very close to Heaven and the Elect. Withdrawn from the world and diverted by their Pastors from the foolish pride of raising altars to themselves, Christians will rediscover the general sentiment of the Church of all times felt since the first Easter morning, even to the great days of Lourdes and Fatima: ***Heaven is not far away, but close and accessible, provided we allow the Church to take us by the hand and guide us there. All that we are required to do is to put on the “wedding garments” of Charity and behold, we shall find that life everlasting has already begun! Amen, Hosanna, Alleluia****!* (*[CCR](http://www.crc-internet.org/oct72.htm%22%20%5Cl%20%22vatican3)*[n](http://www.crc-internet.org/oct72.htm%22%20%5Cl%20%22vatican3)[o](http://www.crc-internet.org/oct72.htm%22%20%5Cl%20%22vatican3)[32, p. 10](http://www.crc-internet.org/oct72.htm%22%20%5Cl%20%22vatican3))

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**CONCLUSION:**

***FORTY YEARS OF COUNTER-REFORMATION***

The Abbé de Nantes was the first person to be openly opposed to the Reform of Vatican II. This is his honour and his way of the cross for forty years now. If officially it was in October 1967 that the bulletin, then the league two years later, took on the title of Catholic Counter-Reformation, it was, as we have seen, during the very sessions of the Council, that he had exposed the fatal intention of « *permanent reform* », rejected heresy and denounced the false religion that it produced. Nevertheless, he remained a *Son of the Church* in his own right.

« *In all truth and in all justice,* he wrote in July 1970, ***we form part of the Church with a completely clear conscience, we who belong to the Counter-Reformation, and we can even show, day by day, that it is the Reformation of the Church which goes against the true interest of the Church!****As for us, prisoners of Christ, but free of all human servitude, we remain within the Church oppressed, offended, slandered though we may be, but conscious that in the things that really matter, we are safe. We must pray God that He may cut short our trials while accepting them, patiently, in accordance with His Sacred Will.*(*CCR* no6, p. 2)

**THE COUNCIL IS NOT INFALLIBLE**

As soon as he understood that the progressivist and modernist minority would succeed in imposing its revolution on the Council, our Father carefully studied to what degree a priest or a member of the faithful, a member of the Taught Church, could in conscience refuse to adhere to the decrees that were going to be promulgated. His response is clearly expounded in his *Letter to my Friends*no212 (15 September 1965), on the eve of the fourth and last session. It is in three points that still apply today.

1. The Second Vatican Council, « legitimately constituted by the Sovereign Pontiff who is its Head and Superior, and by the bishops convened by him and under his authority as a sovereign college », had the possibility of delivering infallible teachings. ***Now, they did not want to, renouncing the exercise of its infallible power by positive act***. On 11 October 1962, the Fathers learned from John XXIII himself that they were not to produce a dogmatic work, nor define divine truths nor denounce the errors of this time, and, above all, no one would be condemned.

As for Paul VI, he had the following declaration annexed to the text of the constitution “*Lumen Gentium*”

« A question has arisen regarding the precise theological note which should be attached to the doctrine that is set forth in this Schema. The Theological Commission has given the following response “As is self-evident, the Council’s text must always be interpreted in accordance with the general rules that are known to all. “Taking conciliar custom into consideration and also the pastoral purpose of the present Council, the sacred Council defines as binding on the Church only those things in matters of faith and morals which it shall openly declare to be binding.” »***Now, no act of the Second Vatican Council was overtly declared to be infallible***.

Father Congar himself, acknowledged this during a memorable confrontation with the theologian of the Catholic Counter-Reformation, on 8 February 1977, at Annecy (cf. CCR no 84, pp. 1-6).

2. If the Council had only taught what has been believed « always, by everyone and everywhere » (canon of St. Vincent of Lérins), it would have benefited from what is called the infallibility of the ordinary magisterium, the mention “always” excludes all novelty from its field of application. ***Now, the Council introduced obvious novelties in the teaching of the Church, starting with religious freedom***. In order for them to be accepted by the faithful as a whole, it is necessary for these novelties to be in perfect accordance with the traditional teaching of the Church. If serious objections arise against them, they must be examined, and the Supreme Magisterium must sovereignly settle the question, either by having recourse to its extraordinary infallibility, or by demonstrating that they have been accepted « always, by everyone and everywhere ». The Abbé de Nantes relentlessly demanded this examination, in vain. The conciliar novelties, impious in his opinion, were arbitrarily imposed on the entire Church by a Sect that had taken power, and which only refuses to examine all complaints, smothering the light under profound darkness.

One day however, the sky cleared. This was in the time of the brief pontificate of John Paul I. « Now, by a simple word of honesty and humility John Paul I has opened the way to an outcome. His words alone are the undoing of heresy and the clearing of the conciliar impasse and by themselves they justify the all too brief reign of this Pontiff on the throne of Saint Peter in the unanimity of the Church recognising herself in him. Admitting his interior struggle at the time of the Council and the difficulty he had in rallying to the theses of the innovators, in particular to the theory of religious liberty, he had the honesty to say: “*For years we had taught that error has no rights. I studied the problem in depth and persuaded myself that we had been wrong*.”

« In one go, the Pope’s honesty restored everyone’s right to be heard, even after Vatican II and without fear of a fraudulent excommunication, and he restored the present drama to its true proportions. It is this: some ended by allowing themselves to be convinced or else they managed to convince themselves that *the Church had hitherto been wrong*: others remained convinced, or in the end understood, that *the innovators had been wrong and had misled us*– the Council, that is, and not the Church of all time. To admit that it is possible to make an error, whether it be in one direction or the other, is to restore peace to the Church by relegating these difficult questions to the realm of free opinion whilst awaiting a dogmatic Vatican III or the Pope’s infallible definitions. (*CCR* no134, October 1978, p. 5)

3. As for the prophetic power claimed by certain Council Fathers, and as for the charismatic super-infallibility with which they invest themselves still today, according to which the Spirit would have given the Council the mission to « make a new living synthesis of the ineffable Mystery of Christ, freed from the ancient dogmatic forms, with the aspirations of modern man », we object to this because of the strangeness of the “Spirit” which tries to be at the same time the Spirit of Christ and the Spirit of the world. It is illuminism, which was condemned by Vatican I: « The Holy Spirit was promised to the successors of Peter, not by way of revelation so that they publish any new doctrine, but by way of assistance, so that they keep holy and expound faithfully the revelation handed down by the Apostles, that is to say the deposit of the faith. »

This is why our Father has appealed since the closing of the Council to the only true infallibility of the Roman Church that resides in its sovereign Magisterium. While awaiting the hour of deliverance and the triumph of the faith, everyone is allowed to inform his conscience.

**THE COUNCIL JUDGED BY ITS FRUITS**

« Suppose that everything went better in the Church, the Abbé de Nantes wrote in August 1967; suppose that the Council had manifestly been like a new Pentecost, marked, therefore, by the entry of droves of schismatics and Protestants, of Muslims, Buddhists and pagans, by a general decline of communism in our old countries of Christendom, by a movement of conversion among the Jewish people. Let us suppose that the voyages and messianic speeches of the Pope changed the international climate, stopped wars, appeased racial fanaticism and revolutionary wars of some, and awakened the spirit of justice and charity of others.

« Suppose that our bishops came back from the Council more attentive to doctrine and more accessible to the grievances of our faith, more faithful to residence in their diocese, more devoted to their flock and especially to the poor; that your priests had felt better supported, better understood, and that, set on fire by the conciliar doctrines by a new joy and pride, they devoted themselves with greater zeal to prayer and to penance, to the ministry of worship, to teaching the catechism and preaching, to visiting the sick and to the direction of souls.

« Imagine that following the Council, well known politicians and philosophers, great writers, and union leaders came back publicly to religion, that notorious sinners mended their ways, that a strong current carried youth and the elite off towards seminaries, monasteries and convents, that Catholic schools and institutions became hives of activities, that missions increased their efforts tenfold, supported by the fervent alms of rich Catholic countries. Imagine; suppose the renewal, the expansion, the influence of the Church just after the Council. I ask you, what welcome would my little roneoed Letters have received? What interest would you take in their “insults”? What esteem and what affection could you feel towards a “suspended” priest who would persist in a biased, malicious criticism of everyone and everything, and would remain like a sterile fig tree by keeping aloof from the great work of the evangelisation of the poor?

« The reply of the Sovereign Pontiff and the bishops to my bitter criticism, the only one which is conclusive, would be the joyful results of this “new leap forward of the Kingdom of Christ” (John XXIII, 8 December 1962) which was to signal the beginning of the new era of the greatest of councils and the most extraordinary of pontificates. ***This is what had been announced, promised, and guaranteed to us. And it is just the contrary which took place***.

« The holiness of men was no where to be found nor the miraculous graces of the Holy Spirit. The Reform inaugurated for everyone the time of grand holidays and of their “short-lived, false, disorderly and base” celebrations, to use the language of the Imitation (Book III, chapter 12). ***Satan wanders freely in the Church***. He corrupts monks and nuns, as in the days of Luther. Many go to communion, standing, of course! but they rarely go to confession. Everywhere sermons are heretical, worldly, and socialist. Worship is desecrated. Thus, whether victims or accomplices of this “new way of feeling, of desiring, of behaving” (Paul VI, Bethlehem, 6 January 1964), all Catholics, even the best of them, will become accustomed to a religion which is not that of Jesus Christ nor of the saints. When this will be brought to their attention, they will suddenly realise that they have lost it and that they will no longer want it. ***This is how everyone marches under the banner of the Pope and the Council, towards the great apostasy***. » (*Letter to my Friends*no 250, 25 August 1967)

**THE ASSISTANCE OF OUR LADY**

In order to preserve us from this mortal peril of apostasy, our Mother came to our aid from Heaven, by the revelation of her Secret of 13 July 1917, made known at last on 26 June 2000. We received it filially from the hands of the Church, like a reward granted to the faithfulness of our Father, who had remained at the bedside of his ill Mother, his eyes gazing at the hands of the Immaculate.

In her terrible and marvellous Secret, the Queen of infinite mercy did not even want to refer to the Council and its fatal Reform, but she showed its destructive effects and the price to be paid to save it: « *before reaching there, the Holy Father passed through****a large city half in ruins****and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of****the corpses****he met on his way…* »

The call to do penance, the recourse to the Immaculate Heart of Mary, the blood of the martyrs, that the angels gathered « ***and with it sprinkled the souls that were making their way to God*** », this is what Our Lady came to reveal to the earth for our apocalyptic times, to compensate for the failings of the hierarchy. The fight of the Counter-Reformation continues under her banner. « *It is the plan of the Adversary to push out of the Church those who keep the faith so that those who have lost it can maintain themselves within and dominate it. Well then, we will stay!* », declared our Father in August 1969. This is still our intention, with the grace of God and the assistance of the Immaculate, counting on them alone for the resurrection of the Church, as the night watchman waits for dawn.

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