

# Assisi 2011: APOSTASY REVISITED

**25th anniversary of 'World Day of Prayer for Peace' is same Modernist  
rubbish**



**'Pilgrims of Truth, Pilgrims of Peace': Benedict XVI's Interreligious  
Meeting at Assisi**

*...Modernists do not deny but  
actually admit, some confusedly,  
others in the most open manner,*

**that all religions are true. That they cannot feel otherwise is clear. For on what ground, according to their theories, could falsity be predicated of any religion whatsoever?...In the conflict between different religions, the most that Modernists can maintain is that the Catholic has more truth because it is more living and that it deserves with more reason the name of Christian because it corresponds more fully with the origins of Christianity. That these consequences flow from the premises will not seem unnatural to anybody. But what is amazing is that there are Catholics and priests who, We would fain believe, abhor such enormities yet act as if they fully approved of them. For they heap such praise and bestow such public honor on the teachers of these errors as to give rise to the belief that their admiration is not meant merely for the persons, who are perhaps not devoid of a certain merit, but rather for the errors which these persons openly profess and which they do all in their power to propagate. — Pope St. Pius X, [Pascendi Dominici Gregis](#)**

**Therefore, they are accustomed to call congresses, reunions and meetings which are attended by many, and they invite there indiscriminately, to decide the question, infidels of all kinds and Christians alike, and even those who have miserably apostatized from Christ, or who intransigently and tenaciously deny the divinity of His person and mission.**

**Certainly such movements as these cannot gain the approval of Catholics. They are founded upon the false opinions of those who say that, since all religions equally unfold and signify - though not in the same way - the native, inborn feeling in us all through which we are borne toward God and humbly recognize His rule, therefore, all religions are more or less good and praiseworthy.**

**...it is clear why this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics: for the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it, for in the**



past they have unhappily left it. To the one true Church of Christ, we say, which is visible to all, and which is to remain, according to the will of its Author, exactly the same as He instituted it...— **Pope Pius XI,**  
[\*Mortalium Animos\*](#)



**O**n October 27<sup>th</sup> Benedict XVI traveled to the Umbrian town of Assisi, made glorious as the birthplace of both the thirteenth century church luminary St. Francis, and the religious order he founded, the Friars Minor (or Franciscans). The trip was made to celebrate the 25<sup>th</sup> Anniversary of John Paul II's World Day of Prayer for Peace at Assisi, in which his predecessor invited "160 religious leaders spending the day together with fasting and praying to their God or Gods. They represented 32 Christian religious organizations and 11 other non-Christian world religions..." [Assisi Day of Prayer](#)

In a letter he wrote in protest to the first Assisi interreligious meeting, Society of St. Pius X founder Archbishop Marcel Lefebvre declared: "He who now sits upon the Throne of Peter mocks publicly the first article of the Creed and the first Commandment of the Decalogue. The scandal given to Catholic souls cannot be measured. The Church is shaken to its very foundations." [Assisi I \(October 27, 1986\): Letter of Archbishop Lefebvre to eight cardinals \(August 27, 1986\)](#)

As part of its attack on the sacrilege, the Society published two scathing cartoons that summed up its indignations, which can be seen [here](#) and [here](#). And two years later in 1988, when raising four men to the episcopacy, Abp. Lefebvre would in part defend his act by saying it was in defiance of the authorities in Modernist Rome ("Cardinal" Ratzinger mentioned by name, incidentally), which sought to "reduce Tradition to naught" and against "*the spirit of Vatican II and the spirit of Assisi.*" [Sermon on the Occasion of the Episcopal Consecrations](#)

Fast-forward a quarter of a century, and one of those four men echoes the words of Abp. Lefebvre. "Yes, we are deeply indignant, we vehemently protest against this repetition of the days at Assisi," declared SSPX Superior Bishop Bernard Fellay back in January. "Everything that we have said, everything that Archbishop Lefebvre had said at the time of the World Day of Prayer for Peace in Assisi in 1986, we repeat in our own name. It is evident, my dear brothers, that such a thing demands reparation. What a mystery!" [SSPX leader criticizes Pope's plan to hold inter-religious meeting](#)

Well, only a mystery if by that Bp. Fellay refers to is the *mystery of iniquity* sadly witnessed in 1986—undoubtedly the defining moment of the entire Assisi event—when the Church of St. Peter was the scene of pagans placing a small statue of Buddha atop the tabernacle (right). Over a millennium ago, Catholic churches were once built upon the ruins of pagan temples, but now the tables had been turned, so to speak, and an idol now stood in the midst of a church nearly nine hundred years old. And there was another scandal associated with that one, only this would be a sin of omission. An editorial in the October 2011 issue of *Christian Order* notes:

Infamously, the statue of Our Lady of Fatima was prevented from entering the Basilica, yet a statue of Buddha was allowed on the altar of the church of St. Pietro, above the tabernacle. [Benedict and the Jews – Part II](#)



What the Bishop may see as a mystery is the fact that this desecration was due *not* to the Buddhists forcing their way into St. Peter's, but that it was given to them to do whatever their unbelieving hearts so desired by the supposed Vicar of Christ, John Paul II.

But, then, the "mystery" aspect of such occurrences only exists so long as one perceives John Paul and Benedict to be valid pontiffs. Now, how the Church has had a usurpation of the Holy See by such Modernists is surely a mystery, just not the mystery Bp. Fellay sees. Then again, *he himself is a mystery* as he condemns such acts as worthy of reparation, while continuing his wayward negotiations with the same antichrists toward what can only end in the total and complete dissolution of the Society he heads. (Some argue that there's no mystery there, either, that the Bishop is *consciously selling out the SSPX*, but until such time as we can be shown something more tangible than mere speculations, we believe in justice he be given the benefit of the doubt, especially since he's following the same essential course of action that Abp. Lefebvre had momentarily taken during a temporary lapse of sound judgment back in 1988, when signing "[with extreme distrust](#)" a potentially suicidal document crafted by the same Ratzinger.)

If anything will serve as a major wake-up call for Bp. Fellay, the SSPX and others prone to see Benedict XVI as the "Pope" who will set the



Church's house back in order, the Assisi gathering should (in theory) do the trick, the jarring equivalent of a glass of ice cold water thrown in the face for those still living in fantasy land—unfortunately, as we'll see, there are those who for whom nothing will alter their slavish devotion, *not even "in your face" apostasy.*

Benedetto XVI. Assisi Inter-religious meeting 27.10.2011 'Pilgrims...  



Assisi 2011: Arrival and highlights from speeches

## "Cardinal" Ratzinger vs. "Pope" Benedict XVI?

**B**ut regardless the self-imposed delusions of some, with the conclusion of Assisi III (or [Assisi IV](#), depending on who's counting), a long-cherished illusion of the neo-traditionalists concerning Benedict XVI has been shattered. Ever since his unlawful ascension to the Papal throne in 2005, they had been assuring all who would listen that because as "Cardinal" Joseph Ratzinger, John Paul II's right-hand man, was not present at the first such debacle in 1986 and even mildly objected at that time that "This cannot be the model!", he would [never repeat his predecessor's celebration of apostasy](#). Recalling John Paul II's initial World Day of Prayer for Peace, one of the more objective and forthright of Novus Ordo journalists, the conservative-leaning Italian Sandro Magister, writes that while the meeting was receiving widespread praise:

...at the same time, critical reservations about the event were taking shape. The event in Assisi added fuel to the fire through some of its more excessive gestures. Some of the city's churches were allotted for the prayers of Buddhists, Hindus, and African animists, as if these buildings were neutral containers, void of any indelible Christian value. The Buddhists set up a shrine of Buddha on the altar of the local Church of Saint Peter. The absence from Assisi of Joseph Cardinal Ratzinger, the prefect for the Vatican Congregation for the Doctrine of the Faith, was not improperly interpreted as the self-distancing of the cardinal who, by his office, is the custodian of sound Catholic doctrine. The pope himself did not escape criticism. There were those who recalled that in February of that same year, during his voyage to India, he had given speeches of unprecedented openness toward that country's religions, and at Bombay had even let a priestess of the god Shiva anoint his forehead with a sacred Hindu symbol. A few of those who complained about this were Indian bishops. One of them, from Andhra Pradesh, said, "The pope knows Hinduism from books, but we, who



live with it and see the damage it does to our good people, would never make certain speeches."  
[Disputed Questions - Like Salvation Outside of the Church](#)

It should be noted, contrary to what might be inferred from the above and what some of his apologists would like us to think, that Ratzinger's "self-distancing", which amounted to concerns about some of the more blatantly offensive features of the '86 meeting, didn't carry over to the later ones.

In January 2002, up to the last minute the name of Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith was not included among the companions of the Polish Pope. It was no secret that the Cardinal, Wojtyla's faithful collaborator, had expressed reservations about the conduct of Assisi 1986. It was John Paul II's secretary, Archbishop Stanislaw Dziwisz, who invited Ratzinger upon request of the Pope, asking him to attend the second meeting for inter-religious peace. The prefect obeyed. And upon his return from Assisi, struck by the positive experience, he wanted to entrust to the monthly *30Days* a sort of diary of the trip, explaining the meaning. Rereading it, one finds the setting in which today that Cardinal, now Pope, had wanted to celebrate a new interfaith gathering. [Assisi: The Pilgrimage according to Ratzinger](#)

And what was going on at Assisi for the 2002 meeting? The same sort of thing that occurred in '86, toned down slightly, but still very much involving false religions setting up shop in what were once Catholic churches, as can be plainly seen in [these photos](#) from the event. Yet that was what "Cardinal" Ratzinger was part of at Assisi 2002 and which he defended in his *30 Days* piece, so again, we emphasize, he wasn't a critic of the basic interreligious premise of Assisi, just someone who felt it needed to be tweaked here and there to make it more tolerable.

Nevertheless, Ratzinger's "true believers" hoped against hope that he would not permit another performance by the Assisi religious circus at all; preferring to accept image over substance, they'd convinced themselves against all the hard evidence to the contrary (see here and here, for example) that he was somehow "more traditional" than his Polish predecessor. Then, w

***The more things change, the more they stay the same!***



**...during Groundhog Day\* at Assisi**

Despite constant assurances from the neo-traditionalists that Benedict XVI would be a true friend of Tradition who would reverse the terrible doctrinal laxness and religious indifferentism that so defined John Paul II's "papacy", there were definitely times at the latest Assisi meeting when it looked like "*deja vu* all over again." **Above left:** At the 1986 meeting John Paul II shakes hands with one of the honored guests of the gathering, a representative of the "traditional African religions" (that is, *devil-worshippers*). **Above right:** At the 2011 meeting Benedict XVI shakes hands with one of the honored guests of the gathering, a representative of the "traditional African religions" (that is, *devil-worshippers*).

\*For those wondering why a late-winter holiday is mentioned for a mid-autumn event, *Groundhog Day* is being used here in terms of the 1993 romantic comedy-fantasy starring Bill Murray as a self-centered TV weatherman who, when given the hated assignment of covering Groundhog Day festivities, finds himself caught in a time loop in which he's forced to relive that day over and over with minor variations until he reforms his life. More specifically, we're using the expression as it's come to be used in popular culture based on the film connection: **"The phrase 'Groundhog Day' has entered common use as a reference to an unpleasant situation that continually repeats, or seems to."** (emphasis added; cited, Wikipedia's [Groundhog Day](#) (film) page)

It should be noted, contrary to what might be inferred from the above and what some of his apologists would like us to think, that Ratzinger's "self-distancing", which amounted to a broad reservation about the meeting, didn't carry over to the later ones. For example

[The Catholic Herald](#)

***The more things change, the more they stay the same!***

### **on Groundhog Day\* at Assisi**

Neo-traditionalists let out a collective sigh of relief when it was announced earlier in the year that this Assisi would be *different* from previous incarnations, particularly different from the original, when among other things Buddhists were allowed to desecrate a church. No, there would be no more public



displays of prayer from the various religions. Religious News Service correspondent Francis X. Rocca reported that "Unlike the 1986 event, this year's format did not provide for public prayer." [At Assisi Interfaith Summit 2011, Prayer Is Optional](#) (While avoidance of a repeat performance may have been behind the change, the sensibilities of atheists/agnostics/humanists, who were there for the first time and who might have taken offense at overtly religious acts, could have played a part, as well).

Unfortunately for the wishful thinkers apparently the "No Public Prayers" memo was missed by one [Wande Abimbola](#), chief representative at Assisi of the "traditional African religions". The Nigerian-born Professor Abimbola is an academician who's taught in several American universities, including Harvard, served in the Nigerian Senate and in 1981 was installed World Spokesperson for Ifa and Yoruba Religion.\* He is also a priest of Ifa, a West African religion from whence, along with similar cults like Vodun, emerged slave religions of the Western Hemisphere such as Voodoo, Santeria, Macumba, Candomble and Umbanda. (For the uninitiated, Abimbola's priestly "ministry" includes activities along these lines: [animal sacrifice](#) and [demonic possession](#)).

or perhaps in his exuberance to pay homage to his false deity, Olokan, he let slip with a tribal chant while accompanying himself with a rattle.

AbimbolaDespite constant assurances from the neo-traditionalists that Benedict XVI would be a true friend of Tradition who would reverse the terrible doctrinal laxness and religious indifferentism that so defined John Paul II's "papacy", there were definitely times at the latest Assisi meeting when it looked like "*deja vu* all over again." **Above left:** At the 1986 meeting John Paul II shakes hands with one of the honored guests of the gathering, a representative of the "traditional African religions" (that is, *devil-worshippers*). **Above right:** At the 2011 meeting Benedict XVI shakes hands with one of the honored guests of the gathering, a representative of the "traditional African religions" (that is, *devil-worshippers*).

neutral containers, void of any indelible Christian value

The Lord is great, and exceedingly to be praised:

He is to be feared above all gods. For all the gods of the Gentiles are devils: but the Lord made the heavens.

— Psalms 95:4-5

The things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils.

— I Corinthians 10:20

All the invocations of the pagans are hateful to God, because all their gods are devils.

— St. Francis Xavier

\*As World Spokesperson for Ifa and Yoruba Religion, Abimbola also is listed as a [major speaker](#) for the Council for a Parliament of the World's Religions, a group supporting such syncretistic goals as a "global ethic". that also claims among its featured speakers such "spiritual leaders" as Hans Kng, the Dalai Lama, "Sister" Joan Chittister and President Jimmy Carter.

Recalling



**Assisi 2011: Closing ceremonies and visit to St. Francis' tomb**



[Assisi inter-religious assembly marks 20th anniversary](#)

John

# But wait, there's *more!*

Pope meets with Assisi participants at the Vatican



Assisi 2011: ...meanwhile, on it goes back at the Vatican!

Post-



Post-

Assisi 2011: "Cardinal" Bertone plays host for Modernist lunch

**More coverage of the Event:**

**VIDEO/PHOTOS/TEXT** [Official Vatican page for the Assisi peace meeting](#)

[A summary of the speeches made by representatives of the various religions, during the pilgrimage to Assisi](#)

**VIDEO** ['Cardinal' Etchegaray on John Paul II's 'prophetic' vision](#)

[John Vennari: Report from Assisi III](#)

[Assisi 1986 – 2011: reform in continuity](#)

[Atheists in Assisi? The 'Pope' wanted them](#)

[Pope Benedict Announces Interreligious Summit at Assisi](#)

[Outcome Based Conciliar Math: Assisi I + Assisi II + Assisi III = A-P-O-S-T-A-S-Y](#)